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Letter From New Zealand

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My dear friends,

Since I wrote last I have flown over the Tasman Sea and I am now in New Zealand. The transition from one country to another is easy where one meets with persons likeminded in the Gospel, and where one finds the worship of God's sanctuary carried on in the same way as at home. Here in Auckland, where the late Rev. D.M. MacLeod laboured for the last ten years of his life, I have met many who are warmly attached to the Gospel of God's grace and to the testimony of our Church. I have little doubt that the same will be true in other parts of New Zealand which I have still to visit before returning to Australia for the month of October. By the time this is in your hands, it is likely, the Lord willing, that I will have arrived back in Scotland after a three months' absence.

The Psalmist had to say, "From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Psalm 61:2. Here in New Zealand which is literally at the other end of the world from the home country, these words may have their own significance. Yet it is to their spiritual significance we must turn. We do not need to go to the other side of the world to be at the end of the earth. Poor sinners awakened to a sense of their lostness, and the people of God when beset by many enemies, and exposed to many trials, or under the hiding of the light of the Lord's countenance, can find themselves in their experience at the end of the earth. At such times their heart is overwhelmed. For the Lord's people no trial can be so great as the Lord hiding His face from them. Their language is then,

"Oh that I knew where I might find Him." Other trials can, in a measure, be borne, but this trial quite overwhelms them. How much more so, when there is added to this trial the reproaching scorn of the enemy — "Where is Thy God now gone?"

The Lord has His own wise ends in view of bringing poor sinners to know their sin and guilt. It is not only that they may know the enormity of their offence against an infinitely holy God, but that He may ultimately lead them on further to discover that where sin abounded, grace did much more abound.

So far as His people are concerned, the Lord has His own wise ends, too, in bringing them into straits. Oftentimes it is in the way of chastisement for their sins; for "whom the Lord loveth He chasteneth and scourges every son whom He receiveth." However hard it may be for the soul to bear chastisement — and especially the hiding of the light of the Lord's countenance in chastisement — yet the Lord means it for good. The Apostle had to say: "We have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; *but He for our profit*, that we might be partakers of His holiness." Heb. 12:9,10.

Sometimes the Lord brings His people into straits, and even hides His face from them, only for their trial. The graces of the Spirit implanted in the soul of the believer are to be tried. The dross in the believer is to be separated from the true grace of God in them, and they are to come forth as gold — more separated than they ever were before to the fear of God and to holiness, without which no man shall see the Lord. In the midst of the trial the believer may be ready to say with Jacob, "All these things are against me." But in the end he will have to agree with Joseph's words that, "God meant it unto good."

When the soul of the believer or of the awakened sinner is overwhelmed, where does he or she turn? Certainly not to the world. There is no succour for them there. It is to the Lord at a throne of grace that the soul turns in its extremity, crying out with the Psalmist: "Lead me to the rock that is higher than I." As the magnet turns towards the north, so does the needy soul turn toward Christ, and the living soul towards the One in whom is all its delight. There it finds refuge; there it finds succour; there it finds rest. Nor can it be otherwise, for the One to whom the soul turns is the One who Himself has said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and

ye shall find rest unto your souls. For My yoke is easy, and my burden is light."

Matth. 11:28-30.

Your sincere friend,
The Editor.

Sermon

By Rev. Richard Cameron

"Saw ye him whom my soul loveth." — Song 3:3

There is none upon the earth that hath so great joy as a believer has. There is none upon earth that hath so great sorrow as the believer. When the believer hath the Lord's face shining upon him, then he has more gladness in heart than the wicked man in his best estate, even when corn and wine abound. But it is sad when so few know this by experience. But the believer, when the Lord withdraws and hides His faces, is then neither to bind nor hold, as we used to say, when to his sense there is no sorrow like unto his sorrow. "How long shall I take counsel in my soul, having sorrow in my heart daily?" And for the making out of this we may likewise see in the former chapter. There the spouse had got a fast grip of her beloved. Well, what says she? "He brought me to the banqueting house, and his banner over me was love." In a word she tells you what that is — "His banner over me was love." What is that? Why, it is so much of him in her heart that she can hold no more. "Stay me with flagons, comfort me with apples, for I am sick of love." In a word she shows what it is, and it is this, "Hold thy hand, for I can contain no more." But did this continue with her? No; ye may soon see a change as in the beginning of this chapter. "By night on my bed I sought him whom my soul loveth, but I found him not." The people of God want not their night. "Weeping may endure for a night, but joy cometh in the morning." I will tell you, and I am sure, that a great part of the ministers and particular believers may say as to the Church that this is the night with us, and I will not say but there are some particular persons, though very rare, that may be trysted with sweet hours with Joshua, Samuel, and David. When David was in the wilderness of Judah, he says, "My soul thirsteth for thee; my flesh longeth for thee in

a dry and thirsty land, where no water is." We say a poor believer may be satisfied with marrow and fatness, and may say, "My mouth shall praise thee with joyful lips, when I remember thee upon my bed and meditate on thee in the night watches." I will not say but that some particular persons in these days, when the Lord hides His face from the house of Jacob, may have some sweet hours upon these considerations. But I say such are very singular, and seldom to be found. I trow for the most part they are at the worst with it. Those that never saw the Sun of Righteousness cannot now see the sun look down upon them; for now we scarcely see moon or star light. Many folk know not the light, because they have not been experienced in the light. Few discover or discern betwixt the day and the night. "By night upon my bed my songs were of him." Oh, how many have quitted their prayers since the hour and power of darkness commenced — I mean, since the twenty-second of June!* Many have given over their prayers and many have given over ordinances.

They say that these preachings and field-meetings would not suit them; but I hope it is not come to this yet, that all are left off seeking of Him in duty.

But now after this, says the spouse, "By night on my bed I sought him." I even sought him, but it was only in the season of the night. Would it have been thought that she would have been frequent in calling upon him in the night? I trow it is not so with many in the land; both professors and particular believers are grown most remiss in seeking Him. "I sought him upon my bed." It was very carelessly. The Church was now sleeping and discouraged by disorders. But how have many now given over praying, given over duty altogether? All they do is only for the calming of conscience. Well, I am afraid that they who have done so this morning will not find Him. I trow many have been very whole-hearted; and perhaps ye may find it to have been so, ere ye rise off the place where ye are now sitting. Ye have been seeking Him in the night time, and yet have not found Him, because ye have been so careless in going about your duty in the season of the night. The spouse found Him not so long as she lay in her bed. So the Lord will not be found of professors until they be more lively in duty. But more of this when I come to the words of the text afterwards. Well, what did she? She sought Him in her bed in the house quietly. She had no will to be heard without doors. "It is dangerous indeed," say many, "to go to the

*This seems to refer to the break of Bothwell, which was June 22, 1670.

fields in the night time. Folk may stumble, and fall over some stone or other." Well, what does she? She rises, and goes about the city and into the streets — that is, to the public ordinances, to the preaching of the word. She sought Him, but she came no speed. The watchmen that go about the city "smote her, and took her veil from her." Here by watchmen must be understood ministers; and, therefore, ye should seek for the pure ordinances. I will tell you, ye may come here today and yet find yourselves no better; but ye may go to the Lord and pray and cry to Him that He would bless the ordinances unto you. Ye must go back again to Him in secret when ye have done with the public ordinances. Well, when she found the watchman she says to him: "Saw ye Him whom my soul loveth?" She had her case more ready, I trow, than the most part of folk have. They may talk to ministers hours, yea, whole days, ere they propose such questions as this: "Saw ye Him whom my soul loveth?" And ye know that by "spouse" is signified the Church, or particular believers; and by her "Well Beloved" is meant Jesus Christ, the Beloved of His people. But in the words more particularly ye have the object of her love — "Him whom my soul loveth," that is, Jesus Christ. He is the object of her love in the night of trial, in the night of darkness, in the night of desertion and persecution. The soul loves Him and still says, "Saw ye the object of the believer's love?" Sometimes He will slip away, as it were, from the Church, and withdraw and hide His face from her. Therefore seek Him, and long to get a sight of Him. I trow many may say, "Since I saw Him it is now a long time." Can ye tell what He said to you, and what ye said to Him; what passed betwixt Him and your souls; whether saw ye Him in the public ordinances, or saw ye Him in private, or saw ye Him in secret exercises when alone, or saw ye Him when reading or meditating upon His word? But I think ye that never had a view of Him should be saying, "O where shall I get a sight of Him?" I will tell you, if ye saw Him indeed aright it would overload your hearts. There was never one that saw Him aright but his heart was drawn out after Him. There is no such lovely object as He, neither in Heaven nor upon the earth besides Him. Oh, what a lovely, excellent, beautiful one is He! O Sirs, how little can we speak of Him! Time would fail us to tell how excellent a one He is. He is far more glorious than the "mountains of prey." I will tell you, He is as well worth the seeking after as ever He was, notwithstanding all the things that the seekers and followers of Him have met with in this dark and cloudy day.

And there is another thing in the words. As she was under desertion, so she was under the sense and feeling of it, therefore, says she, "Saw ye

Him whom my soul loveth? I cannot endure this way. Will ye tell me, ministers? Will ye tell me, professors, what shall I do! For I cannot live without Him and His company at this rate; for every day is a week, and every week is a month, and every month is a year since I lost sight of my Well-Beloved."

Now, that which we particularly intend from the words is this, *That Jesus Christ is the object of the Church's and the believer's love*. Indeed, He is best worthy of it.

There are some folk that have no love at all, and they have little or no hatred either. There are some that have some love, but it is misplaced. Indeed it is ill-bestowed love that is not bestowed on Jesus Christ Himself. David bestowed his love well when He said, "Whom have I in the heavens but thee? and there is none upon earth that I desire besides thee." Now says the spouse, "Saw ye him whom my soul loveth?" It is not a mouth or lip love. No, it is a soul's love, and there are many who want that. Sirs, many ministers' and professors' love is not like this. I trow, many make no love of it. They think there is no need of professing their love this way. But I will tell you the believer's love to Christ is a sure love. It will not be love in the mouth only, but in the innermost parts of the soul. The chief place of the soul is kept for Christ, and if Christ be away it is kept empty. The psalmist says, "When my foot was like to slip away my soul trusted in God. I will put my confidence in him." Many folk put their confidence in themselves, or in some other thing. They take other things in His room when God deserts them, before He comes back again. But woe to that soul that takes other lovers in His absence, if ever He return back again. King Saul once thought he had God in him, but the Lord left him, and he let other things come into his soul, and so came of it in the end of the day.

Now I say, the Lord Jesus Christ is the object of the believer's love, and that under the consideration of these two things following: —

I. We shall consider what He is in Himself.

II. Let us consider what He has done for believers, and what He has done for the Church in general.

I say, let us consider what He is in three respects: —

1. What is His birth? Ye know if a man come to make suit to a woman, she will be sure to enquire what parents he is descended from. And is there any like our Lord? He is descended of honourable parentage. He is the Son of the Father. He is the Son of God, and as He is man He is the Son of David. This is a wonderful thing that the Son of God should offer marriage to the meanest man or woman in all the land.

Ye would think it much if the king having one lawfully begotten Son, should send him to you, and should desire marriage with a mean girl, who had scarcely as much as to cover her nakedness. But oh wonderful! He has sent His only begotten Son, who is God equal with Himself — He has sent Him down from heaven to earth, to treat for marriage with the poorest believer that is therein.

2. Consider what He hath. He is heir of all things. All power in heaven and earth is given unto Him. Such is the believer's Beloved. It is He that has much power, ruling over heaven, earth, and hell, and the absolute disposal of all things. He hath grace and glory, and every good thing to give unto them that wait upon Him. Is it any wonder then that the spouse says, "Saw ye him whom my soul loveth?" She could not endure the want of Him when He absented Himself. But indeed many, because they cannot get the present things, think little of Christ. Yea ye will say, "If a man be faithful and honest, he has nothing left him in the earth, he is brought to much misery in following of Christ; if a man be honest, he may expect the loss of all." Therefore ye think Christ is not a good Master, or a good Husband; since His followers are so ill treated upon the earth. But I will tell you, nay I assure you, that the believer has as good a right to the world as any other hath, and the man that is cast out of house and hold for Christ has as good a right to it as any has; and ere all be done and the work ended, it shall surely be seen that the believer who has his heart filled with the love of Christ, has the surest grip of these things of any. Oh then, saw ye Him whom my soul loveth in this night of persecution upon the Church — when the Lord's people are meeting with such bitter things, even those who are waiting upon the Lord, and giving Him credit? Such however shall have much more than persecutors have, notwithstanding the sad things they have met with. Yea, ministers and professors, though ye had not twopence to rub upon one another, ye have more than all the persecutors have — ye have Himself, and that is more than all other things.

3. Let us consider what He is, as to His person. Ye know when a young man makes suit to a young woman, she not only asks what is his birth and what he hath, but has some desire to know what he is in himself. Is he a well-favoured man? So the spouse goes to the watchmen, and to the daughters of Jerusalem, that is, to the bulk of professors, and says, "I charge you, O ye daughters of Jerusalem, that if ye find my well beloved, ye tell him, that I am sick of love." She cannot want him any longer. It is likely she was at the private meetings with others here; and when they were met together, she prays them if they

saw him, that they would tell him her case; but I trow, the greatest part of believers are seldom giving employment of this kind. Well, says she, "I charge you, O ye daughters of Jerusalem, to tell him that I am sick of love." But say they, "What is thy beloved more than another beloved? that thou makest so much noise about him." There are many now that say, "What do folk mean to make so much ado about Christ?" They will not go here, or there; nor take the preaching that other folk take and satisfy themselves with. They will be above the religion that others satisfy themselves with. "Indeed," says she, "my beloved is white and ruddy; fairer than the sons of men, and the chiefest of ten thousand." And indeed so He is, and ever will be to any who know the power of religion. He will be unto them the pearl of great price. He has been so to many of the Church of Scotland. Indeed He has been refreshing unto them every way; and He fills the desires of the hungry and longing soul; and to conclude all, "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

II. The second thing to be considered is: What He has done for the Church and for believers. And we shall go through some things that He has done for the Church in general, and for believers in particular; for indeed He has done and suffered very much for them. And ye know what will commend one man's love very much to another, and this is, if he has done great things for him. Well, our Lord has been at much pains, and cost both, for believers. I assure you, it is much our commendation to love Him. Nay, it is much our duty to love Him who first loved us, when we could give Him no love back again.

1. I tell you what He has done for us: He has taken upon Him our nature. This is a very common thing that ye have heard very often of, but it is soon forgotten, by some at least, and little thought of. He took upon Him our nature. He took not upon Him the nature of angels, but the nature of poor ruined man. Oh, this is a heart-engaging consideration! Many think nothing of this, that Christ left His place in heaven, came from the Father's bosom, and took upon Him our nature. But is not that a great wonder? The Eternal Son of God, the Second Person of the glorious Trinity, came down here upon earth, and took upon Him the nature of the seed of Abraham? Oh wonderful condescension! Many think nothing of this, but I will tell you poor sinners could never otherwise have gone up to heaven to Him. No; for if He had appeared like Himself, the Second Person of the ever-blessed Trinity, if He had appeared in His regal robes of glory and majesty, we could not have

looked near Him. Ye know when the Lord descended upon Mount Sinai and gave the law, all Israel cried unto Moses, "Let not the Lord speak any more to us, after this manner; but go and hear the Lord speak; and speak thou unto us." Herein is the Lord's wonderful condescension displayed, that He took on Him our nature, and become bone of our bone, and flesh of our flesh. And should not this engage us to love Him very much? And

2. Let us consider, that He not only took on Him our nature, but He took on Him the form of a servant. He came not only like man, but like a mean man. Indeed, had He come like a rich or great man, poor folk would not have got leave to come near Him — not so much as to touch the hem of His garment. But our Lord has His own way of coming. He comes like a poor mean man into the world, and He goes oftentimes to poor men's houses. It is true He went sometimes into the rich men's houses when they were to get good of Him. Zaccheus had great riches. Christ came to his house and said, "This day is salvation come to thine house." But then Zaccheus cast away his ill-gotten gain. So I say our Lord Christ comes in the form of a servant; and seeing He came in such a poor mean way, should not this make us look unto Him? Great men should not despise poor folk, though there were a great difference between them. Indeed, the great men will talk of great things, but they are no more in Christ's sight than the poorest beggar that goes on the ground. But

3. I will tell you further what He has done. He has taken upon Him all our infirmities and our diseases. "He was a man of sorrows, and acquainted with grief. He was tempted in all things like unto us, that he might be able to succour them that are tempted." Here there may be some that are hungry, thirsty, and cold, as so it was with some when put to these straits after the affair at Pentland. Although it has not been just so with those who have been at Bothwell, at Pentland they were like to perish in woods, mosses, &c. They were both cold, hungry, and thirsty. Ye know what persecutions they suffered by enemies. But may not this be a matter of comfort to all sufferers in affliction: "We have not an high priest that cannot be touched with our infirmities," but One who was exercised with sad afflictions, and suffered, and was persecuted in His body, in our nature, and therefore knows well how to support and succour His people in all their afflictions? And should not this engage us to love Him, and to desire conformity unto Him? For indeed He knows well how to see to us, and how to comfort us under all cases and conditions.

4. I tell you further yet, what He has done for us. He bore the wrath of God for believers, for all that come to God in and through Him. This is a strong engagement unto all the people of God to love with their whole heart and soul Him that has borne that wrath that would have crushed all the elect, yea, all the world, and kept them in the place of torment for ever and ever. He bore that wrath that made Him sweat great drops of blood, and cry out, "My soul is exceedingly sorrowful, even unto death." What shall I say? He was so deserted of God as made Him cry out upon the cross, "Eli, Eli, lama sabbachthani, my God, my God, why hast thou forsaken me?" I think the person that has soul's love to Christ has good reason and may well bear the wrath of man: for that wrath is far inferior to the wrath that Christ hath borne for His people. Oh, how this ought to endear Christ unto us!

5. I will tell you what Christ has also done for believers. Take heed, Sirs; He has even died for them, even that cursed death of the cross. Hence He has taken away the sting of natural death, and He will keep us from eternal death if we believe in Him; for while "we were yet sinners, Christ died for the ungodly."

6. He not only died for us, but went down and perfumed the grave for believers, so that they may say, "O death! where is thy sting? O grave! where is thy victory?" But take heed, Sirs, now. For, I think, if ye be believers ye will have love unto Him on this account. Those who have gone to a scaffold for Christ have done it cheerfully; so that their dying day has been the best day that ever they saw in their life, yea, they have been so joyful that their souls have been made, as it were, leap out of their bodies, because our Lord has gone through death and the grave for them; therefore they have the victory and have overcome death and the grave: which leads us

7. Unto this that He hath done for believers and that is, He rose again and overcame death. But oh, how few are buried with Him in baptism, and have mortified every sin and corruption arising within them, that they may partake of His resurrection unto eternal life and salvation.

Lastly, I will tell you what Christ doth to endear Himself unto us. He intercedes always at the Father's right hand for you if ye be believers. Christ's praying respects every believer in the Church of Scotland. He prays even for ministers and professors, that have in a great measure given over their prayers for Him and His cause; and hence He "is able to save all that come unto Him; because He ever lives to make intercession for us." I say, consider these things, and you will think it no wonder that the believer loves Him above any other object whatever. No wonder

that the spouse makes such ado, saying, "Saw ye Him whom my soul loveth?" But there are many folk that will not love Christ for as much as they talk of Him. Many folk do not know Him, and therefore they cannot love Him. Although many folk have a little love unto Him, yet they love other things better than Him, they do not love Him indeed. And though they may have some sort of love to Him, yet they dare not say, "Tell me, O thou whom my soul loveth, where thou feedest, and where thou makest thy flock to rest at noon." Now, many unto whom Christ manifests Himself dare not say that their souls love Him.

(1.) There are some that because they get not such and such manifestations of Him, never love Him, nor think that He loves them. Indeed those whom our Lord bears in Himself upon, so to speak, with life and power, do love Him and that very much. "They are sick of love; they are made to sit under His shadow with great delight, and His fruit is sweet unto their taste. Stay me," says the spouse, "with flagons; comfort me with apples, for I am sick of love." Oh, if ye knew what the people of God have met with on preaching days, fast days, communion-days, and in fervent and secret duties; how they have found Him letting out so much of Himself unto their souls, whereby they have been made to go out much in love to Him! I find that many times there has been love to Christ, and that by meeting with Him in ordinances, they have been made therein to have more love to Him; as you may see in Psal. lxxiii.2. "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." Yea the psalmist was at this with it; "Verily I have cleansed my heart in vain, and washed my hands in innocency." He was at that with it; "Verily all my religion hath been in vain. All the duties I have set about in prayer, and going to ordinances, have been to no purpose. What the better have I been for all these than the rest of the world?" But when he began to ruminate upon this, he says, "It was too painful for me, until I went unto the sanctuary of God." Then understood I their end, and that thou hadst set them on slippery places, and that notwithstanding all their prosperity, they were but poor creatures." Then he comes to say; "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" So when the Lord speaks to the case of the deserted believer in a sensible manner, then he cannot but love Christ; and that to a very high degree.

(2.) The person that can say "He heard the voice of my prayers," cannot but say he loves Him. "I love the Lord because He heard my voice and my supplication." He loves Him so well that his soul is bound

to love Him. "I love the Lord because He heard my voice." Oh, but the Lord's hearing a soul, when it begins to pray, may engage that soul to love Him much! What wonder is it that that soul loves Him well that is heard of Him? Those whom the Lord loves and admits unto fellowship and communion with Him, when He hears and answers their prayers, should say "I love the Lord." And

(3.) Those to whom the Lord intimates the forgiveness of their sins may love Him very much. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities." I assure you that the person who can truly say that He hath not only forgiven all his iniquities, but that He hath also admitted him into fellowship with Himself, and engaged his soul to rejoice in Him, will say that his soul cannot love Him as it would or ought. But I know that there are many now that cannot take up a soul by these marks that we have spoken of. I assure you that I would have you once wounded; for this is not a time to heal. But we shall give you some marks of those who have this love in exercise, and as we run over them we shall give you some doctrinal uses with them. We shall mention six or seven marks, as the Lord shall permit, help and enable us. And

1. Those who love Christ will be much thinking of Him. For ye know that if there is a person or object that one loves much he will not readily let that person or object long out of his mind. Ye know it is said "Blessed is the man whose delight is in the law of the Lord;" and David says, "On His law do I meditate day and night." Now the person that Loves Him will be thinking much upon Him, and will be still labouring to get much love unto Him. Indeed I know some men in the world that think not much of Him, nor of what He hath done. But they deceive and cheat themselves. Oh, labour to think much of Him, and to get more love to Him! Indeed there are some persons that the more they are loved, the less they care for those who love them. But it is not so with Christ. Oh, how few are they that hate vain thoughts, but love the law of the Lord! How few are they that hate vain thoughts but rather entertain them. But do not entertain vain thoughts of God, of Christ, and of what He hath done, and what an excellent one He is. I trow many of you have your thoughts running out after other things, but have seldom a thought of Christ. All this says that there is little love to Him. Ye know the wife loves her husband although he be away from her. The spouse loves Christ though He be for the present absent from her. Her love to Him still rises up, leading her to ask, "Saw ye Him whom my soul loveth?"

2. Those who love Christ will speak much of Him. But alas! there are many folk among whom there is not one word of Christ to be heard. I tell you, there is much talk about religion and religious matters, but little talk of Christ — much talk of other men's faults and failings. Alas! that we should have so many of these to talk of! But, believer, ye should not spend your time so much in this. When ye are met together, let not your discourses about the indulgence, &c, jumble out your speaking of Christ and love to Him. Let not the esteem of His worth and excellency go down amongst you. But I trow ye may be long amongst professors before ye hear much talk of this kind. Oh, sad, sad, that the defections of the time should be the only talk of professors, and anent malignants and others! Indeed there are many who, if they be met together in company, and if one ask them a question about this, will just look down, and if they can they will bring in another discourse to put it out of head and heart. But when anyone states a discourse about the divisions of the time, if they get once on their foot, they will be sure it shall not fail upon their side. But I am sure the man that hath ever met with Christ, and that ever hath closed with Him, and hath any sense of it upon His soul, cannot be long in company without high and honourable thoughts of Him. If he wants Him he will pursue after Him, especially if he has love in exercise; he will be longing for Him. But alas! religion is like to wear out in these our days.

3. Those that have love to Christ will do what they can to bring in others to Him. Ye find the spouse says here, "Saw ye him whom my soul loveth?" But what follows? "I held him and would not let him go." And then she says, "Go forth, O daughters of Jerusalem, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness in his heart." She had met with Christ herself, and she had much love to Him, and therefore she invites her companions to go forth after Him, to go out from a lost world, and behold Him with the crown upon His head. Oh, then take a view of our Lord Christ with the crown upon His head wherewith His mother crowned Him. Indeed there are not a few ministers and professors who think not a little of themselves, and there are almost none now, but such as are saying, "Go not out and behold him." We heard how it was carried in our late meetings. They, it seems, discharged persons from going forth after Him. I trow, there are many professors up and down the country that have cast off that which God hath commanded in His word. Many have espoused this way, but away with those folk! Be what they will, it were better for us if we were rid of

those that bid us quit the good old way for which our ancestors lost so much before they would quit it. They parted with relations, estates, and all things for it. But there are many folk that cry, "Away with Christ and His ordinances both!" In such a way would they have us cast off even the most pure and lively ordinances. But now says the spouse, "Go forth, and behold the king." So I would have you go forth that ye may obtain salvation unto your souls from Christ. This is no cruel advice. Love Christ, and get salvation from Him, though ye should lose all ye have in the present world.

4. Those who have true love to Christ will be loth to offend Him. Hence they will have an abhorrence of all sin. "I love thy commandments above gold; I hate every false way." These two always go hand in hand. As for the man that says he hath love to Christ, and yet hates not every false way, away with his love! Alas! ye may see there is little love to Christ in Scotland. Iniquity abounds, and the love of many waxes cold. I would say, the man that pays the cess hath little love to Christ — at least his love is not in exercise, or is "key cold," as we use to say. Doing so, ye give it under your hand that ye comply with that party.

6. Those who have taken the indulgences first or last; those who have complied with them — let them be godly men, or be what they will — in this case they have not love to Christ in exercise. I am sure, whatever they are or have been, their being under these ashes is no good mark; for if they had this love in exercise they durst not for their souls do as they have done, for wherever the exercise of this love is, persons will be loth to offend Christ. They will be afraid that He may stand at a distance from His ordinances. David says, "Do not I hate them, O Lord, that hate thee?" I will tell you, I do not like those who are familiar with the stated and avowed enemies of our Lord and Master Christ, and are fond of favour from them. Away with such! Whatever they have been, they have not their love in present exercise. Whatever they have been before, this says to the world that their love is now gone. And when it is recovered again, such conduct will be grieving to them. Indeed the want of love to Christ portends a sad case. Therefore, beware, all of you, of being cheated and drawn out of God's way. Beware of being too familiar with those who are clothed with the royal prerogative of Jesus Christ to the prejudice of religion. Do not beguile yourselves. "Do not I hate them that hate thee, O Lord?" But ye may say, "Should we not love our enemies?" True; we should love our enemies, but as they are the stated enemies of Christ, and going on in a state of enmity and defection from Him, they are more than our enemies. They are enemies

to Christ, and going on in persecuting God's cause, enemies to the gospel, and to a covenanted work of reformation. In this view we should hate and abhor them. We declare against them, and all that comply with them, and all that stand upon their side. A sad day awaits them. They are worse than they of Laodicea, who were neither cold nor hot, whom on this account Christ threatens to "spue out of his mouth." What better are those ministers who have accepted of the indulgence than curates, or even Papists? I assure you the curate hath more the form of a church officer than they, for they have not the form of a church officer at all, and so are not Christ's ministers. Nay, they are the king's ministers. They were once ministers, and as such we did acknowledge them; but now they are the king's and the councillor's ministers. They hold of them and receive their liberty from them. They have done more hurt to the work of the reformation by their compliances than all other open and avowed enemies. Therefore, I say, do not deceive yourselves in this respect; for we and they are two parties now.

6. Those that love Christ have a great respect to all His command. They have a great respect to His tabernacles. "How love I thy dwelling place! How amiable are thy tabernacles, O Lord of Hosts!" We would not desire you to cast at ministers who labour to keep the ordinances of Christ pure and entire. If they would make it appear that they have love to Christ, and if this were really the case they would have as tender a respect to Him as ever they had, and hate every wicked way, and they would love the saints — those excellent ones in whom is all His delight. There is little love to Christ where there is so little love and sympathy for one another. And

Lastly, Those who have love to Christ will ever be ready to lose and quit all other things for Him. Says Christ Himself, "He that loveth anything better than me is not worthy of me." They are not for Christ. They prefer other things to Him, when it comes to this that they must quit the one or the other. But ye must quit all and buy that pearl of great price. They who do so shall be no losers, for they shall have "an hundredfold in this life, and life everlasting in the world to come." I assure you, if ye had love to Christ, ye would think it much to get an opportunity to give Him a proof of it. You would even thank God for this opportunity, and say, "Although I should lose all, yet I have got an opportunity of giving a proof of my love to Him in this evil time." And it is the best time that ever many saw, for they have had an opportunity to give a proof of their love unto this excellent Prince and ever-lovely One.

Now I shall only add these two things by way of exhortation: —

1. If ye would have love to Christ, see that you keep your sins ever before you. The reason is: where there is always a conviction and sense of guilt upon your hazard, and one sees the hazard he is in by his sins, there is a care to run unto Him, and to make use of that blood "that speaketh better things than the blood of Abel." Ye would in this case have recourse to that fountain that is opened to the house of David and inhabitants of Jerusalem for sin and for uncleanness. Be always thinking upon the wrath due to us for sin. I assure you, those who keep their hearts most under the sense of their sins will have much love to Christ. The want of this is one reason that so many have so little love to Him, and so much love to other things. For if ye had a true sense of sin, wrath and judgment, ye would have much love to Christ, and He would be above all in your hearts, and ye would exalt Him in your souls; for it is through faith in Him that we stand and rejoice in tribulations, as the apostle expresses it. And the apostle was sensible of this. It is in Christ that we have the hope and of glory of God, and not only so, "But we rejoice in tribulation — also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." How so? "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Lastly, Be much in the grace of repentance. Be much in prayer, and much in the exercises of true love to Christ in an evil time, when the Lord is calling forth unto this exercise in all these duties. But above all, I exhort and obtest you to be much in love. Have "the love of God shed abroad in your hearts." Fix upon Jesus Christ by faith. Study to be much in love to Him, for He is an able Saviour to bring about salvation to the Church in the saddest case she can be in.

Richard Cameron Biographical Sketch

Falkland, in Fifeshire, was the birthplace of Richard Cameron. The passer-by may still see the house where he was born. His father, who was a merchant in the burgh, appears to have been very eager to secure for his son the benefit of a good education. Recently, it has been discovered that he borrowed a sum of money on the house for the purpose of sending Richard to the University. However sanguine the father's hopes may have been, he probably little dreamt of the prominent part his son was destined to take in the affairs of Church and

Nation. Neither could he have anticipated that touching scene in the prison at Edinburgh when the head and hands of his son Richard were handed to him, having been carried from Ayrsmoss, where he fell: — “I know, I know them,” said the aged father as he kissed them; “they are my son’s, my own dear son’s; it is the Lord: good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy to follow us all our days.

Richard was born an Episcopalian, and for many years remained in connection with that Church. He was for a time schoolmaster and precentor to the curate of Falkland, and attended the ministrations of the indulged. He was induced, however, to hear one of the intercommuned at a field-preaching. The sermon was blessed to the awakening of his soul and the quickening of his intellect. He was drawn “with cords of a man, with bands of love.” By the Spirit of truth, his mind was enlightened to perceive the evils of Prelacy and the scriptural character of the cause of the persecuted. His soul was set on fire to witness against the king’s unrighteous claims, and for the royal rights of the Lord’s Anointed. What things were gain to him, he counted loss for Christ. On account of the treatment to which he was subjected by the time-serving party and their dupes Cameron was constrained to leave his native parish — left it, never to return.

After some incidents of a similar persecuting nature, but of less importance, Cameron found his way to the south of Scotland, where he was introduced to John Welsh, the minister of Irongray. At that time, in consequence of their opposition to an order of the Crown, which they considered unjust, Welsh and several other ministers at Dumfries had been laid under the necessity of giving up their charges. They continued, however, to hold conventicles, and it was in connection with these that a lasting bond of friendship was formed between Welsh and Cameron. Judging Cameron well qualified to do good service as an ambassador for Christ, Welsh pressed him to take licence. Repeated pressure and the resolving of many objections were required before Cameron yielded. At Haughhead, in Teviotdale, Welsh and Semple, with solemnities all the more solemn by reason of the troublous times, set apart Richard Cameron to the work of preaching the glorious gospel. It evinced no little heroism to accept licence then from the ousted ministers, and openly become a prominent maintainer of the persecuted cause. But Cameron well knew that his Master sent none a warfare upon their own charges.

When he began to preach, Cameron embraced frequent opportunities of lifting his voice against indulgences and other sinful compromises of the times. For this he was summoned to several meetings of the indulged, and was entreated to forbear his offensive mode of preaching. After frequent remonstrances and threats, Cameron's boldness was overborne. He was prevailed upon to promise to be silent on these matters, and not to denounce those who accepted the indulgences. That was an evil moment for Richard Cameron. Many a sigh did he heave, many a tear did he shed because of it. Cranmer would often look at the hand with which he signed his recantation, and say, "That unworthy hand;" and, when he came to the fire, he thrust forth into the flame "that unworthy hand." Similarly did remorse, with terrible intensity, seize upon Cameron after he made this unworthy promise. Years afterwards, when he was asked why he was so melancholy, he replied, "That weary promise I gave to these ministers has lain heavy upon me, and for this cause my carcass shall dung the wilderness, and that ere it be long."

Ill at ease, and waiting till the time his promise was to continue should elapse, Cameron went over to Holland. There he met with and had the comforting and strengthening fellowship of a number of ministers who had been banished, prominent among whom was M'Ward. Cameron's conversation and bearing, and his abilities as a preacher, secured for him many unattached friends. He cherished a strong desire to return to his native land, and to contend for Christ's royal prerogatives the more zealously because of his sinful compliance. He was determined to retrieve if possible the disaster he had brought upon the cause he loved, nevertheless, with all his heart — the cause of everlasting righteousness. On one occasion, M'Ward said to him: — "Richard, the public standard is now fallen in Scotland; and, if I know anything of the mind of the Lord, you are called to undergo your trials before us, and go home and lift the fallen standard, and display it publicly before the world; but before you put your hand to it, you shall go to as many of the field ministers as you can find, and give them your hearty invitation to go with you; and if they will not go, go alone, and the Lord will be with you." He was, accordingly, ordained, and when the hands were lifted from his head, M'Ward is reported to have said: — "Behold, all ye beholders, here is the head of a faithful minister and servant of Jesus Christ, who shall lose the same for his Master's interest, and it shall be set up before sun and moon in the view of the world."

In the spring of 1680, Cameron returned to Scotland. The fires of persecution were blazing. The issues, though diverse, of Drumclog and Bothwell Bridge, supplied much fuel to the flame: —

“Claverse and his bloody band
Were raging rav’nously o’er the land.”

Cameron sought to join to himself all the “field” ministers. With two of them only was he succesful — Donald Cargill and Thomas Douglas. After serious and lengthened deliberation, they resolved to prepare and publish a statement and declaration renouncing allegiance to Charles II, and declaring that by his perjury and tyranny he had forfeited the crown. On the 22nd of June, Richard Cameron and his brother Michael, with a small band of armed men, appeared in the streets of Sanquhar and nailed their declaration to the Sanquhar Cross: — “We do by these presents,” so ran the document, “disown Charles Stewart, that has been reigning, or rather tyrannizing, on the throne of Britain these three years bygone, as having any right, title to, or interest in the Crown of Scotland for Government . . . We do declare a war with such a tyrant and usurper and all the men of his practices.” Some eight years afterwards the principles of this declaration were embraced by the nation at large; the Stuart house was driven from the throne, and William III was crowned king.

No less than 1000 merks were now offered for the apprehension of Richard Cameron. He went hither and thither throughout the country for safety. During calms between the storms of Prelatic fury, and seizing every opportunity within his reach, he preached the Gospel and dispensed sealing ordinances. Immediately after his appearance at Sanquhar he betook himself to New Monkland, and there preached on that appropriate text — “A man shall be an hiding place from the wind and a covert from the tempest.” Again he preached from “Ye will not come unto Me, that ye might have life;” in the midst of which, under the heart-affecting words of the preacher, the people “fell into a state of calm weeping.” Again he preached from “Saw ye Him whom my soul loveth?” And again from “O Israel, thou hast destroyed thyself, but in Me is thine help.” The last sermon he preached was near Drumclog, at Avondale. The text was from the Psalms: “Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.” In the course of that sermon he uttered these words: “Let Christ reign; that is a standard that shall overthrow the throne of Britain and all the thrones of Europe that will not kiss the Son.” Cargill was present

at this sermon, and he and Cameron agreed to meet together on the second Sabbath thereafter at Darmead. Ere that day came, Cameron had been summoned to a happier meeting; and Cargill, sorely bereaved, preached from the words: "Know ye not that there is a prince and a great man fallen this day in Israel?"

Cameron spent the last night of his life at Meadowhead on the Water of Ayr. In the morning, when he had washed his hands, he looked upon them and said, "This is their last washing; I had need to wash them clean, for their are many to see them." And to one present who began to weep, he said, "Weep not for me, but for yourself and yours, and for the sins of a sinful land, for ye have many melancholy, sorrowful, and weary days before you."

That day was the 22nd July, 1680, one month after the event of Sanquhar. Bruce of Earlshall, with a number of troopers, in all about one hundred and twenty, was in the neighbourhood, having heard that Cameron was in the district. With Cameron there were about sixty companions, many of them ill prepared for fighting. But flight was impossible: the enemy must be met. Cameron gathered his band around him, and thrice he prayed, "Lord, spare the green and take the ripe." Thereafter he said to his brother, "Come, let us fight it out to the last; for this is the day that I have longed for, and the day that I have prayed for, to die fighting against our Lord's avowed enemies; this is the day that we will get the crown." Cameron's heroes stood their ground firmly, refusing to shrink before the superior numbers by whom they were at length overpowered. When the slaughter was over, Cameron's body was found upon the ground. The head and hands had been cut off, and by the retiring troopers borne away. They were taken to Edinburgh and there presented to the Council by one who, though an enemy, said, "There are the head and hands of a man who lived praying and preaching, and died praying and fighting."

Richard Cameron was strong in his convictions and sincere in his purposes. When he became convinced of the evil of Prelacy, and the rightness of the Covenanted cause, he straightway forsook the one and boldly allied himself with the other. His reluctance to take licence when strongly pressed to do so, arose in part from his conviction that he would bring more trouble upon those already prescribed, as he could not but denounced indulgences with all righteous indignation. Even his sinful compromise with the indulged offered an occasion for a marked display of the force of his convictions and the sincerity of his heart. Anything approaching to Pharisaism was hateful to Cameron's noble soul. As a

preacher he was impassioned in style and powerful in persuasion. "I am sure," said John Malcolm, a martyr who often heard Cameron, "the gospel preached by Mr. Richard Cameron especially was backed with the power and presence of Christ. As much of Christ and heaven was found as finite creatures on earth were able to hold; yea, and more than they could hold." As a patriot, Cameron was loyal and fearless. He was ready to hazard all for the interest of his beloved land — a land in covenant with his God. For the sake of God and his country, he openly renounced at Sanquhar the authority of his sovereign, and at Ayrmoor fought and fell. Deservedly does he stand in the front rank of that noble army of martyrs who "overcame by the blood of the Lamb, and by the Word of their testimony, and loved not their lives unto the death."

The Dangers of Self-Deception

by Rev. John Angell James

(Continued from page 310)

Fourthly, let us now consider what means are necessary and proper to adopt, in order to avoid deception.

Dwell upon the subject. *Ponder it deeply.* Let it take hold upon your mind, and your mind take hold upon it. Let it not be dismissed from you with the same ease as you send into oblivion many other subjects of a religious nature. It is unusually momentous, and has an awfulness about it far beyond the usual topics of reflection. The very idea is terrific, *a self-deceived professor of religion*; a professor of religion going to perdition! The frequency of it makes it still more alarming. If it were only a bare possibility, an occurrence that *might* exist, yet that rarely did exist, it would still demand our serious attention — but when it is so common, that it is to be feared there is scarcely any church in which there are not some in this situation, and no large church in which there are not many, how serious, how alarming a matter does it become!

You should bring the matter *home to yourselves*, and admit not only the possibility of the danger in the abstract, or in reference to others, but in reference to *you*. *Your* profession does not necessarily imply the actual possession of religion. You must not receive it as evidence that *you* are Christians. In those moments, and such it is presumed you spend, when with more than usual anxiety you ask the question, "Am I really a child of God?" it is not enough to reply, "I am a professor of

religion:" for this in any state of the church, and especially the present one, is not a proof, scarcely a presumption, that you are born again of the Spirit. It is possible then, that *you* may be deceived, and you should not imagine that there is anything in *your* circumstances to render the idea inapplicable to *you*.

You should *dread the thought* of being deluded. Its fearful consequences should be solemnly meditated upon, seriously and piously revolved. It should be often said with holy trembling, "Oh, if I should be at last deceived."

You should examine your state, frequently, deliberately, solemnly, and impartially. Time should be set apart, occasionally, for the special purpose of prayer and self-scrutiny. You should have times and opportunities of more than usual length and earnestness for self-examination, when you should look again, and with greater intenseness, into your evidences of personal religion; when your former and your present state, your supposed conversion, your conduct, and the state of your affections, shall all come under review; when with a wish not to be deceived, you shall ask yourselves for the reasons of the hope that is in you. It is too important a matter to be taken for granted; the consequences of deception are too awful and remediless to be carelessly risked.

Nor is it enough to trust to your *own* examination. Aware of the deceitfulness of the human heart, and our proneness through self-love to think more highly of ourselves than we ought to think, and at the same time recollecting how much interest we have in believing we are right, *you should beseech God to make known to you your real condition*. You should carry to Him the prayer of David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23,24. You should deal honestly with God, and tell Him that you wish to know your state, and that you deprecate as the heaviest judgment that could befall you, being deceived.

If you have reason upon examination to think you have taken up a false opinion of your case, do not blind yourselves to your condition; do not conclude against evidence, that you are safe; do not attempt to silence the voice of conscience or corrupt its testimony: this is worse than useless, it is most alarmingly dangerous, and is the last stage of delusion. Instead of this, *begin afresh*. What is to hinder you? If you are not converted, you may be. Let not the idea of a false profession throw you into despondency. God is as willing to forgive the sin of a false

profession, as the sin of no profession. The blood of Jesus Christ can cleanse you from this sin. *Now* repent, now believe, now hope, now love. God waits to be gracious even yet. It is not too late to be renewed yet. The door of mercy is not closed yet. Sincerity of profession is not beyond your reach yet. Begin to be in earnest. Determine to trifle no longer. Set apart time for private prayer, reading the Scriptures, and holy meditation. Be diligent in attendance upon the public means of grace. Make a fresh and entire surrender of yourself to God. But especially look by faith to Jesus Christ, for the pardon of your past insincerity, lukewarmness, and worldliness. Be humble, very humble in your own eyes, and before God: but still do not despair. Exercise dependence upon the Spirit of all grace, confide in His power, and rely upon His mercy. Be thankful that since you were in error, you have discovered it, and have not been permitted to go on in darkness till you had stumbled over the precipice into the yawning pit of destruction below.

If, upon examination, you have good reason to think all is right, rejoice in Christ Jesus. Let the peace of God, which passeth all understanding, rule in your hearts, to which ye are called, and be ye thankful. "Comfort ye, comfort ye My people, saith your God, speak ye comfortably to Jerusalem." This discourse is intended not to disturb the peace of God's people, but to destroy the false confidence of His disguised foes. There are two classes of professing Christians to whom the alarming appeals of it do not apply; the first, are those eminent Christians who have the full assurance of hope, and whose assurance is sustained by the joy of faith, the obedience of love, and the patience and purity of hope: whose religion is so vigorous and influential as to be self-evident to themselves and others. They have scarcely need to ask the question, "Am I a child of God?" for the proofs of it are ever within them. Blessed state! happy Christians! and all are invited to become such. But there is another class who are not likely to be deceived; those who are truly, and sometimes sorrowfully anxious about the matter; who are often trying themselves by the Word of God; who know, if they know anything, they would not be deluded for ten thousand worlds; who, notwithstanding their many imperfections, their painful consciousness of defects, still know they do love the Lord Jesus Christ, though with too lukewarm an affection; who, notwithstanding all their doubts and fears, are conscious of a real and sometimes an intense longing after holiness. Be comforted, ye timid followers of the Lamb: self-deceivers are

rarely afraid that this is their state and character. Dismiss your fears and go on your way rejoicing.

(To be continued)

Extracts of Diary

by Rev. Donald MacFarlane

The Name of Christ.

Song of Sol: 1.3. The name of Christ — Christ's name means sometimes anything whereby He makes Himself known, and here though it embraces that, it means chiefly Christ Himself. The Church says of Himself that He is as ointment poured forth. How Christ is as ointment poured forth? He is as ointment poured forth as revealed in the promise made to our first parents in the Garden of Eden. God purposed from eternity to save sinners, but that purpose was hid in Himself like ointment in a sealed bottle or box, till it pleased Him to make it known, and when did He reveal His purpose, not a moment sooner than there was need for it. In the time of need, immediately after the fall, or after He convinced our first parents of their guilt. They were convinced of their sin, but it does not appear that they had any idea of how they might be restored to the favour of God, till it was graciously revealed to them. And we may believe Christ manifested, in the first promise, was as ointment poured forth to them. He was as ointment poured forth at his incarnation; repeated manifestations are given of Christ between the first promise and His assumption of human nature, but He was particularly as ointment poured forth when the Word was made flesh and tabernacled among us. He was revealed now not in the mere promise, nor in types and shadows, but God manifest in the flesh: God sent forth His Son.

Christ was more particularly as ointment poured forth in his death. He poured out His soul unto death. Speaking beforehand Himself of His sufferings unto death He says: "I am poured out like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels." He has poured out His soul unto death.

Christ is as ointment poured forth in the preaching of the Gospel, and in the free overtures to sinners by and in the words of God's grace. "Oh, everyone that thirsteth come ye to the waters. I have not hid thy righteousness and thy salvation I have not concealed thy loving kind-

ness, and thy truth from the great congregation." Why is Christ compared to ointment? For various reasons. Because of the preciousness of Him. Christ is precious. We read of precious ointments that Mary brought and annointed His feet with. So Christ is precious to them that believe and precious to the Father and holy angels. Christ is precious because he softens the heart of His people when they are bound up with trouble; ointment has the power of molifying the heart. Christ is as ointment because of his healing efficacy. The good samaritan poured oil in the wounds of the poor men that fell among robbers. Christ heals His people, all that come to Him for healing. In Christ dwells all fulness or grace. Christ has been annointed by the Spirit without measure, and from Him His people receive the Spirit and all the communications of grace of which they are made partakers on earth and in Heaven.

Christ is as ointment poured forth, because He is able and willing to make those that come to Him really happy. We read of the oil of joy: Christ who has been annointed above measure by that oil will put more gladness in the hearts of His people than when the corn and wine o others abound.

Christ White and Ruddy

Song of Sol:2.17. Christ is white, meaning glorious. He is the brightness of the father's glory, and the express image of His person. Holy, just, in all His dealings, with His church in chastening her for her backsliding; just in his dealings with others also.

Christ is red. He is so as to His sufferings and death. He shed His blood to redeem His Church, as the great conqueror. He bruised the head of the serpent, spoiled principalities and powers, making a show of them openly. He fought the good fight and overcame. He now displays the red bourne on the Cross. The bearer of Victory. He is red moreover in view of His future, victorious over His and His people's enemies. He has overcome, and He will overcome. He must reign till all His enemies are made His footstool. Christ shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Christ is red in as much as He will take vengeance on all His enemies. And who are His enemies? All that live and die in their natural condition, however blameless in their outward conduct in the sight of man. Some are not willing to believe this. Those who are strangers to the new birth and the power of godliness, who will send their fellow creatures, that do without any appearance even of having undergone a

gracious change, to heaven. It is painful to read the flattering words of some about the state of their fellow creatures after death. If one has the name of a minister they will send him by all means to heaven, but friends, flattering words will not do at death, and at the judgment-seat of Christ. The great day will reveal great things. Men will then change their opinion, when they see hundreds and thousands whom they sent to heaven at their death, driven away by the grand judge of all, into everlasting fire prepared for the Devil and his Angels. Yes! except a man be born again, he cannot enter the Kingdom of Heaven.

An opinion on Instrument Music

The introduction of instrumental music into Free St. Lukes Church, Broughty Ferry, is an innovation which, besides it being unscriptural, sinful, dishonouring to God, inconsistent with the Presbyterian form of worship, and a violation of ordination vows, is a manifest sign of spiritual declension in that Congregation. Carnal professors of religion, who are destitute of the spirit of grace are very prone to employ external aids for the purpose of doing for them that which they are incapable of doing themselves. It is my belief that those who cannot sing the praises of God without the help of a lifeless instrument, are as devoid of the life of saving grace as the dead instrument, which they vainly employ to offer praise to the living and true God, who is a Spirit, and must be worshipped in spirit and in truth. It has been reported that the utmost cordiality and unanimity prevailed in the meeting at which the new mode of praise was adopted.

It is very proper that ministers and congregation should be cordial and unanimous in doing that which is right; but to be cordial and unanimous in doing that which is wrong, as in the present case, is both sinful and disgraceful and goes a great length to show the spiritual condition of the poor minister and congregation.

December 1880. D. McF.

A Reply to a Friend on Union

Yours dated 10th, came to hand this morning, and its contents have been read with much interest. If union be consummated for any other reason than love of, and in the truth, disaster, especially spiritual, is bound to overtake the parties thereto who are the true witnesses.

The first great spiritual rift in the Free Church was occasioned by the negotiations for union that begun in 1863 when the proper work of the ministry was superseded by strife and wrangling; the Church lost her peace, and ceasing to walk in the fear of the Lord, sinners were not

converted, nor saints edified, and a development went on in unsound doctrine, dishonouring to the truth of God, and the God of Truth, and gratifying only to the malice of the evil ones, ever skilful in laying snares for the Church of Christ. It would be a sad thing, and unfaithful to God were the Free Presbyterians to enter any other fold. Such as desire to join you, let them come to you, but go ye not after them, and let no consideration of temporalities abate a jot or tittle of your testimony for the blessed truth of God, who has never failed those who truly trust him.

See the Barrenness spiritually of such unions as have been effected since 1843. Which should give pause to every one knowing and loving the truth, should they feel impelled to move in that direction. This is a time for loving souls to lay hold of the Omnipotent Arm of Jehovah, pleading for a mighty movement of the divine spirit upon all flesh, and when that comes there will be a union, or at least unity in the truth as it is in Jesus, and not based upon temporal expediency, nor in the wire-pulling of the professional ecclesiastics.

Thanksgiving Day for the Harvest.

Psalm 107.8. The goodness of the Lord. His goodness in providence. His goodness in grace.

Praise is due to Him for His goodness, due to Him from all men, though we lost our ability to render unto Him praise. Yet He did not lose his right to claim it from us. We are bound to praise and serve the Lord. In order to praise Him we need His Spirit, to enable us to do so. Those that praise Him have received His Spirit. He is the Spirit of all grace, The author of praise. We need also a heart, a disposition to praise Him. We need moreover to have a sense of the obligations under which He has placed us to render praise unto Him. So it is, those that are made partakers of Christ, and of His grace that can praise the Lord. I will praise Thee O Lord, though thou was angry with me, thine anger is turned from me. Thou comfortest me. The praise of Glory of Salvation belongs to the Lord, and will be given to Him by His redeemed people. This praise is not in mere words, it springs from the heart. The Lord is great and good, and glorious in the estimation of His people. Praise is due to Him. They are brought to humble themselves before Him, to think little of themselves. I am less than the least of thy mercies. The more we behold Him, the more we see our littleness and vileness. They see how worthy He is of being praised. Praise is a token that they have tasted that the Lord is Gracious. It is also a token that they love Him. We praise whom we love. He is the chiefest of 10,000. Their praise is proceeded by the Spirit, dependent on the Spirit and offered to the

Father through Christ. It is the element of the new-born soul; the element of the triumphant Christ in Glory.

Missionary Meeting at Utrecht

Once again on the Queen's official birthday on 30th April, conveniently providing a public holiday, Mbumba-zending held its annual gathering in the cattle market in the city of Utrecht in the Netherlands. This year the day was special in that Queen Beatrix was being installed at The Hague to succeed her mother, Queen Juliana, who had relinquished the throne in favour of the younger person. National celebrations were not to deter some 6,000 persons, including whole families from babes to old men and women, from attending; although it was believed that fear of violence from extremists en route had deterred some from making the journey to Utrecht.

At 10.30 a.m. the Chairman of Mbumba-zending, Ds C Smits, opened the meeting, and after singing the opening verses of Psalm 27 and the reading of Isaiah chapter 61, he addressed the vast congregation and more especially from the concluding verses of Matthew's Gospel. In keeping with the national character of the day, 2 verses of the National Anthem were then sung as all stood in dutiful respect.

As guest-speaker from Scotland, I then addressed the largest congregation of my life from the words, "Jehovah-jireh" in Genesis 22:14. In the way of introduction, I referred to our interest in the events of that day in respect of Queen Beatrix, and also the encouragement I received from Ds Smits address as possessing for me a special interest as related to my call to the ministry (Mr van Waveren was at my side kindly translating the salient matters). All my words were, of course, in English, so the Chairman read a Dutch version of my address prepared by Mr J van Woerden. Ds Smits then made a speech of thanks to me, and assured Rev A Ndbele, Mr D Nlovu and myself of their great interest in Holland in the mission work at Zimbabwe. This also was in both English and Dutch.

The morning session was concluded by an address by Ds de Waard based on Psalm 89 vv 47-52, and prayer by Ds v.d. Isel. During lunch the deputies took the opportunity to speak with Committee members and also with a cross-section of the congregation.

Singing of part of Psalm 119 and prayer by Ds Schinkelshoek opened the afternoon session, when addresses were given by Ds de Yong from

Luke 10:42: Ds van Voorthuyzen on Matthew 12:42: Mr Scholten on Samuel Rutherford; and after Rev A Ndbele had spoken and thanked the friends in Holland for all their good work (a translation was then read), Ds F Mallan, the vice-Chairman of the Committee, concluded with an address based on Psalm 72:11b, "All nations shall serve him." Before we were dismissed with singing and prayer, several - announcements were made by the Treasurer, Mr Reijers, viz. the morning collection amounted to 70,000 guilders, that in the afternoon to 46,000, 18,000 came from the congregation at Staphorst, collection boxes in the homes gathered by children added another 74,000 and the final tally reached the amazing figure of 217,000 guilders (divide by 4 for pounds sterling).

As Mr Nlovu remarked to me when both of us were witnessing this event for the first time, the vast concourse of people had to be seen to be appreciated, and how humble he felt that all this was taking place on behalf of his people in Zimbabwe. I agreed and I also felt assured that although all was done on behalf of other fellow-creatures in far-distant lands, yet they, themselves, in Holland were being blessed in their deed, and even in the proceedings of such a day of Gospel fellowship, "that both he that soweth and he that reapeth may rejoice together" (John 4:36b)).

Alex Murray

Notes and Comments

Proposed Papal Visit

The religion and Morals Committee have protested to the Secretary of State for Scotland in the following terms: —

3 September 1980

The Rt. Hon. George Younger PC MP
Secretary of State for Scotland

Sir

PAPAL VISIT TO SCOTLAND

The Religion and Morals Committee of the Free Presbyterian Church of Scotland learned with shock and profound dismay of the proposed visit to Scotland of the Pope of Rome. We wish to express our strongest opposition to it and urge that such a courtesy be not extended to him.

Scotland, in our view, occupies a unique place among the nations of the world in that it was on its soil that the battle for Christ's Headship over the Church was fought and won. The 1707 Act of Security clearly recognises this fact. We are not unmindful of the noble army of martyrs whose blood was shed in this cause, nor of the National Covenant which a great multitude subscribed under the eye of Heaven and in which, among other things, they declared: "But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil magistrates, and consciences of men: his erroneous doctrine against the sufficiency of the written Word, . . . his five bastard Sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true Sacraments without the Word of God; . . . his blasphemous opinion of of transubstantiation, or real presence of Christ's Body in the elements, and receiving of the same by the wicked, or bodies of men; . . . his devilish Mass, his blasphemous priesthood, his profane sacrifice for the sins of the dead and the quick; his canonisation of men; calling upon angels or saints departed, worshipping of imagery, relics, and crosses; . . . his purgatory, prayers for the dead; praying or speaking in a strange language, with his processions, and blasphemous litany, and multitude of advocates or mediators; his manifold orders, auricular confession, . . ."

In view of the foregoing, which is founded upon the Word of God, and the fact that the Church of Rome still claims the motto "Semper Eadem" as its own, we solemnly, emphatically protest against any official recognition being given to the Roman Pontiff who is, in our view, as he was in the view of our faithful and patriotic Presbyterian forebears, not the Vicar of Christ on earth but a usurper of His prerogatives — "that Antichrist, that man of sin, that son of perdition, that exalteth himself in the church against Christ, and all that is called God."

We, respectfully, appeal to you, Sir, to give your earnest consideration to this matter in regard to which we, and very many others throughout Scotland, have very strong feelings, and do all within your power to prevent the Papal visit taking place.

On behalf of the Committee

I remain

Yours faithfully

(Rev) John Macleod, Clerk.

Church Notes

Day of Humiliation and Prayer

The Synod decided that November 26th 1980 be observed throughout the Church as a Day of Prayer to confess our increasing religious and moral decadence at all levels, and to pray for an outpouring of the Divine Spirit to generate faith and deep repentance among us.

Aberdeen Property Fund Appeal

It is now over a year since the congregation in Aberdeen purchased more suitable property for a manse. More recently, repairs and alterations necessary for the church hall have been carried out. These two matters have involved the congregation in an expenditure of £29,442 (plus interest charges).

The present debt on the Property Fund is £23,311. This figure includes a bank overdraft of £12,290, on which the congregation is paying interest at the rate of 21% per year. After receipt of the full loan/grant allocated from the Forsyth Bequest, this overdraft will be reduced to £3,713. The loan of £15,967 from that source will, of course, still require to be repaid.

Retiring collections for the Property Fund are being taken within the congregation from time to time, but the Deacons' Court is thankful for this opportunity to make our needs known throughout the Church. The congregation is growing, but it is still comparatively new, and students comprise a significant percentage of its membership. We pray therefore that others throughout the Church may be led to share with us these heavy financial burdens.

The Deacons' Court will be deeply grateful for any donations, which should be sent to the congregational treasurer: Mr Dugald MacPherson, 58 Airyhall Drive, Aberdeen.

John Tallach,
Chairman of the Deacons' Court.

This appeal is endorsed by the Northern Presbytery:
A.F. MacKay, *Clerk of Presbytery.*

Acknowledgment of Donations

Free Distribution Fund: Miss McD. Lochinver, £1.60, "Go forward", £1.40

Publications Fund: Anon, North Tolsta, £5; M.G. Glasgow, £5; Adherent, Glasgow, for reprinting of Westminster Confession of Faith, £60; M.M., South Harris, for reprinting of Westminster Confession of Faith Fund, £50; Beaully Congregation for "printing Confession of Faith", £100; "A friend of the cause", (Dehli, Ontario postmark), 20 dollars; "Towards reprinting Confession of Faith" (Lairg postmark), £10.

Home of Rest Fund: Vatten friend, Skye per Rev. A.F.M., £25.

Barnoldswick: £25 Dingwall Friend; £5 Macuish Mansfield; £10 Anon Tolsta; £25 Anon Edinburgh Collection plate; £5 E.K. Leeds; £100 Church building per Rev. D. Maclean; £30 Anon per Rev D. Maclean; £20 Friend; £20 Anon per R. Middleton; £1,464 Anon Donation for fitting central heating system per R. Middleton; £10 from a friend B. M. Dingwall. All put into Building fund: also, £10 Communion expenses a friend of the cause.

Fort William: A.A. Ferguson (Houghary), £30; Friend, £5; Mrs Munro, Glenmoriston, £6; Friend Tarbert, £2; Friend, Drinishadder, £1.50; Friend, Quidinish, £5; Friend, Geocrab, £5; Macleans, Tyndrum, £5, all per Rev. J.A. MacDonald.

Glasgow: Friend of the Cause, £5.00, for upkeep of Hearing Aids; D. McS, £5, for Congregational Fund, both per Rev. D.M.; Friend of the Cause, £2.50; W.T.S, £5; L & M.G., £7; Glasgow Postmark, £5, per W.D.F.; Anon, £5, last five for Bus expenses; 1013, £30, for Barnoldswick Building Fund; Anon., £10, for Evangel, Martyr Relief — U.E.; Friend of the Cause, £2.50, for Jewish & Foreign Mission Fund; Anon, £10, for College and Library Fund; Anon, £10; Anon, £10, both for Home Mission Fund; Anon, £2, for Welfare of Youth; Anon, £2, for Aged and Infirm Ministers W. & O. Fund; Anon, £1, for F.P. & Y.P. Magazines Fund; Anon, £5; Anon, £2; Miss N.H., £5; Anon, £3; Anon, £5, all for Sustentation Fund, per Rev. D.M.

Laide: In coll plate, Gairloch friends, £10; In coll plate, in memory of loved ones, £10; Black Isle Friend, £5; In collection plate, £3; Poolewe Friend, £10; all for Laide Manse Fund, per K. McK; Shieldaig Friend, £5; Glasgow Friend, £15; Edinburgh Friend, £5, all per Rev. D.R for communion expenses; In collection plate, £10, for Jewish & Foreign Mission Fund.

London: C.H., £5, for Sustentation Fund, per Rev. A. McP; From estate of late Babs Bain, £50; Anon, £25; Harris Friend, £5; Harris Friend, £5; all for Congregational Fund, per D.W. MacL.

Oban: Two Harris Friends, £20; Dutch Friend, £10, both for Congregational Fund, per Rev. A.M.

Portree: Mrs E.M., Glasgow, £5, for Congregational Funds, per F.M.; Mrs M. Tarbert, £2; Anon, £10, both for Communion Expenses, (envelope in plate); Mrs M Fingal Road, £5 for Church Maintenance; Misses C. and M. MacKinnon, Willowbank, £60 for Sustentation Fund, last two per F.M.

Stornoway: Anon £10 (2 @ £5), Congregational Funds, per Treasurer; Tolsta Friend £5, Communion Expenses, per Treasurer; Mrs MacL. £10, Communion Expenses, per Rev. J. Macleod; Angus Nicolson, North Tolsta £20, Sustentation Fund, Angus Nicolson, North Tolsta £2, Home Mission Fund, Angus Nicolson, North Tolsta £1, Fabric Fund, per N. Murray.

Strath: Envelope in plate £3, Foreign Mission; Envelope in plate £3, Jewish Mission.

Waternish: In memory of a dear son and brother £10, for Church Funds, per W. Macleod.