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God made Man Upright

Man, as we see him now, is not as he came from the hand of God. Man is now sinful, fallen and lost. Little or no trace of his glorious beginning is seen in him. Tragic his fall was, when our first parents partook of the tree of the knowledge of good and evil. Satan, holding out to man the expectation of advancement in knowledge and stature, deceived our first parents, so bringing them under the curse of the broken law. Man sinned by setting his will against the will of God. He broke the holy, just, good law of God, and so rendered himself liable to all the miseries of this life, to death itself and to the pains of hell for ever. What a wreck man made of himself! — O Israel, thou hast destroyed thyself. No blame for this can be laid at the door of God. This was man's choice — his wilful choice. He chose death rather than life. Man, as fallen, may in his folly seek to lay the blame for what took place on God, but such a view can never stand. It will be proved without a shadow of doubt before an assembled universe that man was culpable, wholly culpable in himself for that wilful act of rebellion against God perpetrated in the garden of Eden. Man is ever ready to excuse himself for his folly, but no excuse will stand for sinning against God. Sin against an infinitely holy God by a worm of the dust, whom God Himself has created, can only be regarded as madness and folly. What a fool man has made of himself! How low he has fallen! Can there be any remedy for man in such a state — fallen, lost and undone? Can there be any hope of restoration to his original righteousness? May he recover himself? Before considering these questions we must consider first what man was as he came from the hand of God.

The Bible reveals that the creation of man was a very deliberate act of God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth." Already the animal creation had been brought into existence by God to inhabit the world which he had

made, but there is no mention of such deliberation as is revealed in the case of man. Surely this itself proves that man is a creature of a far higher dimension than the animal creation. "The Lord God", we are also told, "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There was in man what truly belonged to the earth, for he was made of the dust of the earth, but there was also in him what belonged to heaven — the breath of God — so that he became a living soul. Not only was natural life infused into him, but also spiritual life into his soul. God created man in his own image — His moral image — so that man became a holy being.

How glorious then was man in his beginning! He was created in righteousness, knowledge and holiness and he had dominion over the creatures. The animal creation was subject to him. Man at this time was sinless and there was no bias in his will towards evil, but only towards good — and that continually. His understanding was full of light. There was no darkness there at all. His affections were wholly set upon God. All his delights were in God. Man enjoyed communion and fellowship with God and would continue to enjoy it if he fulfilled the will of God. There seemed to be nothing to mar his peace and the enjoyment of God which he possessed. This was a veritable heaven on earth, as he fulfilled the end of his creation, and was the forerunner of an eternal heaven if he fulfilled his period of probation in his present state. To glorify God is man's highest end and this our first parents were enabled to attain to. At this time there was nothing to mar their happiness for sin had not entered into the world. It is sin that brings sorrow and pain in its train. Man thus lived in the enjoyment of God, with the prospect of the eternal continuation of that joy if only they kept their first estate. Through the subtlety of the serpent — that great adversary of the souls of men — they were imposed upon and fell from the estate in which they were created by sinning against God. Is man then irrecoverably lost? At that question we must now look.

Man as fallen is in himself irrecoverably lost. No power in the creature is sufficient to deliver him from eternal death which is the due reward of his sin. Poor sinners are ready to think that they can in some way save themselves from the hell which their sins deserve, and hope by their own efforts to win the favour of God. This only shows how little man knows of his own lostness and this is the first thing man must learn if he is ever to look beyond himself for deliverance. The provision of a way of salvation for lost sinners of Adam's fallen race is not only of God's devising but also of His effecting. Under what obligation was God to provide a

way of escape? The answer must be — “None”. Therefore any such provision must be of grace — free grace and sovereign grace. Is it any wonder then that the way of God’s devising should be called the Covenant of Grace? This Covenant is wholly taken up with the restoration to the favour of God of a multitude of this fallen race of ours — even the whole election of grace given in that Covenant by the Father to Christ. Christ was to work out eternal redemption for His folk in His atoning death on Calvary, so that they might enjoy in time and throughout eternity that communion and fellowship with God which they had lost in Adam. It is through the effectual working of God’s Spirit in them and by faith in the Lord Jesus Christ that they are put in possession of eternal life.

The question must arise as to whether the state of believers now is the same or any different from that of our first parents before they sinned. There is this difference with regard to their righteousness. Adam had his righteousness in himself but the believing soul has its righteousness in Jesus Christ. He is to them — “The Lord our righteousness.” With regard to his security, Adam had it in himself, and as a consequence fell from his first estate. That is not so with the soul that is in Christ for he has his security in Christ — they are preserved unto His heavenly kingdom. Adam was sinless, not so the believing people of God. They are not yet perfect but are the subjects of the sanctifying work of God, the Holy Spirit, and will ultimately be made perfect at death and enter into the enjoyment of their Lord fully. If Adam had not sinned, his eternal blessedness would have been the reward of his obedience. Not so the believing children of God. Their eternal blessedness flows from the obedience of another, even that of the Lord Jesus Christ. He fulfilled the law for them and satisfied divine justice perfectly on their behalf. Therefore their eternity will be one of praising Christ. Their song will be — “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.” May we be of them!

A Sermon

By the Rev. Charles Calder of Ferintosh, 1774-1812 *

“And I, if I be lifted up from the earth, will draw all men unto me.”
— John 12: 32

The great design of the ministry of the Gospel as declared to Paul by

* This sermon was “preached at Contin on the 15th August, 1793, at the ordination and admission of Mr Dallas.”

the heavenly vision, which so suddenly and graciously arrested him in his career of persecuting zeal, is to turn men from darkness to light, and from the power of Satan to the living God. Christ is the light of the world and the only way to the Father; it is therefore by leading men to Christ that the great object of our ministry can alone be fulfilled — that they can be brought to the enjoyment of true light, and restored to the image and favour of God. Thence, in pursuance of the divine commission which the holy apostle had received, it was his devout resolution, as expressed by himself, writing to the Corinthians, to know nothing among them except Jesus Christ and Him crucified. The doctrine of the Cross to be the power of God and the wisdom of God in winning sinners to Christ and salvation, he knew from happy experience, as well as from our Lord's declaration in our text, signifying by what death He should die: "And I, when I am lifted up from the earth, will draw all men unto me." By a display of love so rich and amazing, our blessed Lord was now to lay a foundation for conquering the most stubborn hearts, and was to engage a multitude, which no man can number, of all ranks and all nations, to enlist with joy under the banner of the Cross. Though there be virtue enough in the blood of Christ to expiate the guilt of the whole world, and attractive power in His dying love sufficient to draw to Him every heart, and though we have a warrant to preach the Gospel to every creature; yet we know of the many thus called that but few are chosen, and that of those to whom the word of this salvation is sent many perish in their sins: "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." — (Matt. 7: 13, 14). As Christ was of old to the Jews a stumbling-block, and to the Greeks foolishness, so He is still, alas! despised and rejected by many to their own aggravated condemnation and eternal ruin. The benefits, however, of His death are offered unto all, and by the preaching of the Cross, a glorious church shall be gathered unto Him out of the Gentile as well as the Jewish world, out of every kindred, people, and nation, — of all languages, ages, and conditions: "And I, when I am lifted up from the earth, will draw all men unto me."

I propose in discoursing from these words, in dependence upon divine aid, to show wherein lies the attractive influence of the Cross of Christ, by illustrating those views of His death, from the representation of which, in the preaching of the Gospel and through the accompanying influences of the divine Spirit, the great end of our ministry may be accomplished, and sinners effectually drawn to Christ and salvation. In order to the ac-

complishment of this important object, and that men may be brought to experience the powerful magnetism of the Cross of Christ, it is necessary to represent to them:

First. The divine glory of Him who was lifted up upon the Cross. Little indeed is the portion which we can comprehend of the infinite glory of our Redeemer, before whom Isaiah in his vision of the upper world, beheld the highest orders of celestials, veiling their faces with their wings, and worshipping Him with the most profound reverence; and of whom, rapt in the vision of future times, he cries out in holy ecstasy, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." — (Isaiah 9: 6). Had it been only a mere man, a creature though of the most exalted rank, who had condescended to suffer and die for us, whatever admiration and praise such friendship might excite, it could afford us no solid consolation, as it could be of no avail to expiate the guilt of sin, or to obtain for us eternal redemption. The redemption of the soul was precious, and it must have ceased for ever, had not a ransom of infinite worth been provided adequate indeed to the redemption of a multitude which no man can number, and each soul of that multitude, incomparably more valuable in his estimation, who best knew its worth, than the whole world. Adequate to such a redemption was the price by which it hath been purchased: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." — (Matt. 20: 28). "Feed the Church of God," says Paul to the elders of Ephesus, "which he has purchased with his own blood." That one of such infinite dignity should humble Himself thus, and shed His blood on a cross for the salvation of men, is altogether wonderful and mysterious, and is a doctrine, therefore, which corrupt reason is ever ready to reject as false and absurd. But he that believes that there is a God must believe mysteries, and in the eye of sound reason, nothing can appear more arrogant than for man to pretend to search out the Almighty unto perfection, and obstinately to reject the clear and express revelation which Jehovah hath made to us of His nature or of His ways, because they are incomprehensible to the poor grovelling creature who is a mystery to himself, and can no more account for the union of soul and body — two substances, yet one person — than he can comprehend a subject infinitely removed beyond the narrow ken of the human understanding — this great mystery of godliness, the manifestation of God in the flesh.

That our glorious Redeemer is God as well as man is a most comfort-

table truth, of which we have the fullest and clearest evidence from the Word of God. "Without controversy," says Paul, writing to Timothy in the passage just alluded to (1 Timothy 3: 16), "great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And in his Epistle to the Philippians 2: 6, speaking of Christ, he says: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." If the heavens declare the glory of the Lord and the firmament sheweth His handy work — if the vast creation bears the stamp of an almighty agent; if the Cherubim and Seraphim that shine around the throne of God proclaim that the hand that made them is divine, then this honour is due to Christ: "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist." — (Col. 1: 16-17). Again, He is expressly styled "the Beginning and the End." — (Rev. 22: 13); the Beginning, that is the efficient cause from which all things proceed; and the End, that is the final cause to which all things are referred; and nothing higher can be said of God the Father. It is this infinite dignity of Christ that imparts infinite worth to His obedience, and sufferings, and gives virtue and efficacy to His sacrifice, which the sufferings of the whole human race would not have, if they had been doomed to everlasting punishment.

This transcendent glory of Christ imparts infinitely attractive virtue to His Cross. He who humbled Himself for our sakes was higher than the heavens; He who emptied Himself had the fulness of the Godhead dwelling in Him bodily; He who endured the Cross, despising the shame, was that great and glorious Being whom highest angels worship and adore. His humiliation, His poverty, His shame and sufferings, have, therefore, not only infinite merit in them to expiate the evil of sin and satisfy divine justice, but likewise an infinite virtue to bring nigh those who were afar off, and to draw unto Him the remotest wanderers, — sinners from the utmost ends of the earth, yea, from the very confines of hell. "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else; besides me there is no Saviour." — (Isaiah 45: 21, 22). This is Christ's call to us in His word. The great business then of ministers of the gospel is to publish and urge this gracious call, and to direct perishing sinners to Him as the great God, and the Saviour lifted up upon the Cross,

to take away sin by the sacrifice of Himself. "Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye, through his poverty, might be rich." — (2 Cor. 8: 9). The knowledge of this grace which can never be fully comprehended, which angels contemplate with wonder, and which the redeemed of the Lord shall celebrate in eternal hallelujahs of praise; the knowledge and admiration of this grace must be proportionate to the views which the soul has got of His glory who humbled Himself and became obedient unto death, even the death of the Cross. It is by the display of Christ's glory that the grace manifested in His humiliation and sufferings is illustrated, and its attractive influence comes to be experienced. In preaching the unsearchable riches of Christ, when accompanied by the influences of the divine Spirit, whose peculiar office it is to testify to Christ, and to glorify Him, a powerful and irresistible attraction is felt flowing from the grace and condescendence which brought the only Begotten of the Father to become an outcast of men, and the Lord of life and glory to expire on a Cross for the salvation of sinners and enemies."

Christ is "the desire of all nations;" it was said of Him in prophecy that the Gentiles should come to His light, and kings to the brightness of His rising; and when He is set forth in the preaching of the gospel as the brightness of His Father's glory, and the express image of His person, voluntarily substituting Himself in our room, submitting to the curse which we had incurred, and pouring out His soul unto death on the accursed tree for wretched sinful men, such ineffable glory united with such astonishing grace, viewed in the light of the spirit of wisdom and revelation, overcomes man's natural alienation of heart from God, converts enemies of the Cross into faithful followers of the Lamb — renders a crucified Saviour altogether lovely, altogether desirable in the eyes of His people — worthy that kings should fall down before Him, and that all nations of the earth should serve Him. "I will now turn aside," said Moses, "to see this great sight, the bush burning and not consumed." It is by the representation of the glory and of the goodwill of Him who dwelt in the bush, that thoughtless perishing sinners will be induced to turn aside from the downward paths of sin and folly, to contemplate this astonishing sight, the Son of God in our nature lifted up upon a Cross, till by the view their hearts are melted, won, and drawn, till they are brought to enlist under the banner of the Cross, and to say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." — (Gal. 6: 14).

Secondly. That sinners may be effectually drawn to Christ, it is necessary

to represent to them the evil and the danger of sin as manifested in the Cross of Christ. It was part of God's commission to the prophet (Ezekiel 3: 17-18), "Son of Man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." That the sinner's life may be saved, or the watchman acquitted of his blood, sin must be laid faithfully before him in its native deformity and malignity, in its fatal consequences and dreadful desert; as that accursed thing which God's soul hates, and against which He has denounced indignation and wrath, tribulation and eternal anguish. Though much of the pernicious nature of sin may be learned from the woes without number under which the creation groans, yet none of its dismal consequences alone, nor all of them united, set its evil and danger in so awful a light as the Cross of Christ. The dying groans of the Son of God declare this more loudly than the wailings of the damned. How atrocious must that guilt be which nothing but the costly sacrifice of the Lamb of God could expiate. How deep the stain which nothing but the blood of God could efface. When Christ is held forth in the preaching of the gospel as lifted up upon a Cross, and when sin is viewed as the procuring cause of all His sufferings and sorrows; of the bloody agony and ignominious death of the Prince of Life, the Lord of Glory, how must the conscience-stricken sinner shrink with horror and tremble for his own fate!

Seeing thus in the glass of Christ's sufferings, and by the light of the divine Spirit, what a fearful thing it is to fall into the hands of the living God, and reflecting with himself, "If these things were done in the green tree, what shall be done in the dry," he is brought to listen with eager attention to the offers of salvation through Christ, and to fly as if he heard the footsteps of the avenger of blood behind him, to lay hold of the hope set before him in the gospel. As there is no sanctuary for the sinner, no place of security from the wrath that is to come but the Cross of Christ, so there is no other point of view from which sin appears so exceedingly sinful, so much the object of God's detestation, and so contrary to His divine nature. The soul therefore to whom sin has been discovered in this light must be deeply convinced of *their* fatal error who hope for salvation whilst they indulge themselves in the practice of sin, and must feel drawn to Christ no less powerfully to obtain redemption from sin than to obtain deliverance from wrath. As the children of Israel, when stung by the fiery

serpents in the wilderness, looked for healing to the brazen serpent elevated by the divine appointment on a pole, so it is by the faithful representation of the evil and danger of sin as manifested in the sufferings of the Son of God, that the sinner is led to look with eagerness to Christ lifted up upon the Cross for the healing of the nations, and to apply to Him for remedy from the malignant poison of the old serpent by which his nature has been tainted, with no less ardour than he repairs to Him as his hiding place from the wind, and his convert from the tempest of the divine wrath, or as the high tower to which the righteous flee and are safe.

Thirdly. What gives peculiar attraction to the Cross of Christ, and communicates to it the most powerful influence in bringing nigh those that were far off, is the love therein manifested to the sinful, perishing children of men. Much of the goodness of God may be seen by an enlightened eye in creation, much in His providential care over His creatures; but it is in the Cross of Christ that the glory of divine love has been most eminently displayed, and shines forth with a lustre surpassing all wonder and praise. Greater love hath no man than this, that a man lay down his life for his friends; but Christ hath recommended His love to us, in that, while we were sinners and enemies, He died for us. He hath recommended His love in submitting for *such* not only to the tortures of crucifixion to be lifted up as a spectacle of ignominy and woe on the accursed tree, but in submitting to sufferings of a nature far more exquisite, to the hiding of His Father's face and to the unknown sorrow of soul-suffering, which threw Him into sore amazement and a bloody sweat, which extorted from Him strong crying and tears, and made Him, though silent as a sheep before her shearers, amidst all the cruelties and indignities He met with from men, to pour out, in the anguish of His soul, that bitter complaint, "My God, my God, why hast thou forsaken me?" Oh! what manner of love was this! Oh! the height and the depth, the breadth and the length, of the love of Christ which passeth knowledge! If we conceive of Christ lifted up upon the Cross, and addressing us in the pathetic exclamation of the prophet Jeremiah, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow?" Must we not reply with admiration and gratitude, "No, Lord, never was sorrow like unto Thy sorrow; never was love like unto Thy love?" And how must admiration of this love be heightened; how powerful must its attractive influence be felt, from the believing contemplation of the holy alacrity with which our blessed Lord, knowing all things that were to come upon Him, went forth to surrender Himself to these tremendous sufferings, and of the wonderful meekness, the patience, the constancy, and the willingness with

which He persevered in the dreadful conflict! He failed not, nor was He discouraged till He brought forth judgment unto victory, and, having power over His own life to reserve it, or lay it down when He pleased; yet He did not save Himself, because He would save others; nor did He yield up the ghost till He had drank out the dregs of the cup of wrath, till He could pronounce, "It is finished," — till he had paid His people's full ransom, and obtained for them redemption and everlasting salvation.

Christ is therefore to be held forth in the preaching of the gospel, as voluntarily submitting to be lifted up upon the Cross; He is to be represented there in His dyed garments and red apparel, wounded for our transgressions and bruised for our iniquities; His pierced bleeding heart panting with desire for the salvation of sinners; His blessed arms extended wide to invite and welcome them into his glorious sanctuary, that by the powerful magnetism of His dying love their hearts may be won to Him; and aliens converted, in the day of His power, into fellow-citizens with the saints; and strangers and foreigners into faithful members of the household of God. Christ is thus to be held forth in the preaching of the glorious gospel as lifted up upon the Cross, and as addressing perishing sinners in the tender, affectionate strain of Joseph to his brethren: "I am Joseph, your brother, whom you sold into Egypt, come near unto me I pray you;" so that, drawn by the cords of this mighty love, and by these bands of a man, His seed, as foretold by Isaiah, may be brought from the east and gathered from the west, that the north may give up, and the south keep not back; that His sons may be brought from far, and His daughters from the ends of the earth; and that they may be seen flying to Him as a cloud, and as the doves to their windows, seeking Jesus who was crucified, and asking the way to Zion with their faces thitherward, saying, "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." "Thine are we, David, and on thy side thou Son of Jesse." "Hosannah! to the Son of David, blessed be he who came in the name of the Lord to save us, Hosannah! in the highest."

Fourthly. The harmony of the divine attributes, as displayed in the Cross, has a powerful influence in drawing sinners to Christ, and encouraging their approaches to God through Him. To reconcile the seemingly opposite interests of justice and mercy in the salvation of sinners, must, to us, have forever appeared impossible. But in the Cross of Christ, the incomprehensible wisdom of God has revealed a method for the accomplishment of this infinitely important object; a method which excites the wonder and animates the praises of the blest above; a method from which glory arises to God in the highest — peace on earth and goodwill to the children

of men; a method by which the glory of God's justice and holiness is reconciled to the amplest exercise of His mercy and love, in the eternal salvation of the guilty, humbled sinner. It were easy to conceive of God's righteousness declared in the punishment of sin; it is the Cross of Christ alone that declares His righteousness in the remission of sin. It manifests justice in the way of pardoning sin, and mercy in the way of punishing it. In the sufferings of a Surety of such infinite dignity, the justice of God is more awfully displayed than if the whole human race had been doomed to everlasting destruction, and mercy at the same time shines forth in a more amiable way than if justice had been entirely dispensed with, and sin left altogether unpunished. Here, then, spotless justice, inviolable truth, infinite mercy, and love shine all at once, none of them obscures the other; each gives lustre to the rest, they mingle their beams, and shine forth with united and eternal splendour, as David speaks: "Mercy and truth have met together, righteousness and peace have embraced each other." (Ps. 85: 10). Mercy and peace must have been ever inclined to serve man, but truth exacted the performance of God's threatening, "The soul that sinneth it shall die," and righteousness could not but give to every one his due. God must be true in all His ways, and righteous in all His works.

Now Christ is to be set forth in the preaching of the gospel as lifted up upon the Cross, satisfying the demands of all these claimants, restoring union between them, and showing, in His death, how God's Word can be true and His work just, and the sinner notwithstanding find mercy and obtain peace. Is the sinner convinced of his obnoxiousness to the stroke of divine justice, how attractive in this view is the Cross of Christ, and with what joy must he welcome the call to repair thither? Contemplating from thence stern justice and soft smiling mercy (as an illustrious writer expresses it) in perfect concord, supporting in full majesty the throne of God; hearing from thence the justice of God calling for grace, mercy, and peace to be multiplied to the penitent believer in Jesus, must he not, in holy wonder, cry out, "This is my rest for ever; here will I dwell, for I have desired it?" Who is a God like unto Thee that pardoneth iniquity and passeth by the transgressions of the remnant of Thine heritage, who retainest not Thine anger for ever, because Thou delightest in mercy? "Oh! the depth of the riches, both of the wisdom and the knowledge of God, how unsearchable are His judgments and His ways past finding out."

Fifthly. That sinners may be brought to experience the attractive influence of the Cross of Christ it is necessary to represent to them the victory obtained thereby over all the powers of darkness and the enemies of our salvation. It was on the Cross that the seed of the woman bruised

the head of the serpent. It was by His death that Christ destroyed him who had the power of death, that is the devil. By the expiation of guilt on the Cross, He disarmed death of his formidable sting, and spoiled the powers of darkness of the trophies they had gained, by drawing man into their own apostacy, and subjecting to themselves this part of God's rational creation. Accordingly, says Christ in the verse preceding our text, speaking of the death He was about to accomplish: "Now is the judgment of this world, now shall the Prince of this world be cast out." When He made His soul an offering for sin, and laid down His life on the Cross, as a ransom for many, not only did He overcome the world with all its terrors, but trampled on death and hell, and on sin the author of both; expelled Satan from the empire which he had so long usurped over the minds of men, and took the prey from the mighty and delivered the lawful captive. It is through manifold tribulations that we must enter into the kingdom of heaven. The enmity betwixt the seed of the woman and the seed of the serpent never ceaseth; those whom Christ hath chosen out of the world, the world will hate. Satan desires to have them that he may sift them as wheat, and still goeth about like a roaring lion seeking whom he may devour.

To the soul enlightened to see its danger, and ready to be oppressed with fear and sorrow from such a host of spiritual foes, how attractive must the Cross appear, when Christ, by the preaching of the gospel, is there represented to the eye of faith, in His dyed garments, and in the greatness of His strength, wresting by His pierced hand the keys of death and of hell from Satan's possession and trampling with His bruised feet all the enemies of God's glory and of our salvation; making a show of them openly, and triumphing over them on the Cross, and by His victory securing victory to all His faithful followers. For they also shall overcome by the blood of the Lamb and the power of His grace, and turn out conquerers at length, and more than conquerors through Him that loved them.

We are therefore, in the preaching of the gospel, to direct the afflicted in the world, for comfort, to the Cross of Christ, and to bid them possess their souls in patience, whilst they hear His gracious saying, "My kingdom is not of this world." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world, and in me ye shall have peace." Those tossed by the tempests of temptation, we are to guide thither for rest, and we bid them dismiss their fears, while they view the glorious captain of their salvation leading captivity captive, and thereby giving them the assured hope, that the God of Peace shall shortly bruise Satan underneath their feet also.

The bowed down under a sense of guilt we are to lead to the same blessed resting place, that they may lift up their heads and behold with joy the Man of God's right hand, who is mighty to save, taking away the sin of the world by the sacrifice of Himself, bearing it into a land not inhabited; so that when the iniquity of Israel shall be sought for there shall be none, and when the sins of Judah shall be sought for they shall not be found. It is by exhibiting thus the glorious conquests of the Cross, and proclaiming their liberty for the captives, and comfort to all that mourn, that the outcasts of Israel shall be assembled and brought nigh, and the dispersed of Judah gathered into one; that the weary soul shall be satiated, and the sorrowful soul replenished with joy unspeakable and full of glory. And in that day as the prophet Isaiah speaks, "There shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." — (Isa. 11: 10).

Lastly. That sinners may be effectually drawn to Christ, we must lay before them the inestimable purchase of the Cross. Of the glorious blessings which Christ hath purchased by His death, and now dispenseth in the most gratuitous manner, little indeed of the value can be conceived or uttered by us. To the redeemed of the Lord they shall be the subject of eternal wonder and praise. The apostle Paul tells us that he made peace by the blood of His Cross, that he submitted to that accursed death, "that the blessing of Abraham might come on the Gentiles that we should receive the promise of the Spirit through faith;" and that He entered in once by His own blood into the holiest of all, having obtained for us eternal redemption. Christ is therefore in the preaching of the gospel to be represented as lifted up upon the Cross, purchasing for the rebellious peace and reconciliation with God, the gifts and graces of the Holy Spirit, and an inheritance incorruptible, undefiled, and that fadeth not away. How attractive in this view must the Cross of Christ appear! How suited to man's wretched condition by nature are those blessings for which He there shed His precious blood! and how graciously calculated to satisfy and solace an immortal spirit formed originally for God and eternity. The Scriptures of truth represent man by nature as in a state of enmity and rebellion against God: as enemies to God in their minds and by wicked works. The soul convinced of the misery of such a state and trembling under a sense of its danger from hearing as from the mount covered with tempest and that burned with fire, that awful denunciation: "Let the potsherds of the earth strive with the potsherds of the earth; but woe to the man that striveth with his Maker." Such we are to direct to Mount Calvary, there to behold the Son of God, pouring out His soul unto death; there

to hear His blood speaking better things than the blood of Abel; speaking in a voice the sweetest and loudest in the world, louder than the thunder of Sinai; a voice that reacheth heaven and earth, pleading with God on behalf of men, and beseeching men to be reconciled to God; a voice more melodious to the self-condemned penitent than the sound of the jubilee trumpet to the captive and oppressed Israelite of old; a voice that turneth into a heavenly calm the tempest of the troubled soul, that diffuseth into the contrite heart a joy with which strangers shall not intermeddle, and a peace that passeth all understanding.

The Scriptures again represent our condition by nature, as without God in the world, not having the Spirit nor the fruits of the Spirit, without light, without hope, without joy; like the earth in the beginning, till the Spirit of God moved on the face of the deep; without form and void, and overspread with darkness. The soul brought to feel and lament the misery and wretchedness of such a state we are to direct to the Cross of Christ, that he may behold Him there purchasing the gift of the Holy Spirit without measure, and that he may behold Him now, exalted at the right hand of God, in virtue of His obedience unto death; in order that from a throne of grace on high He might breathe on the spiritually dead, and say unto them, "Receive ye the Holy Ghost;" that He might thus form them into living temples, into a habitation of God through the Spirit; and fill them with hope, and light, and joy in believing, that out of His fulness He might communicate to them grace for grace; that unction from the Holy One which teacheth all things, and those consolations of His Spirit which can make His people to rejoice even in the midst of tribulations.

We are all by nature children of wrath, and liable to that eternal death which God in His Word has declared to be the just wages of sin. To the soul trembling under that conviction, and crying out with the awakened jailor of old, "What shall I do to be saved?" how reviving the tidings of the gospel, the glorious doctrine of the Cross, when Christ is there represented to the eye of faith, suffering the just for the unjust, that He might bring sinners unto God; not only to deliver them from the wrath that is to come, but likewise to consecrate for them, by the rending of the vail of His flesh, a new and living way into the Holiest of all; to the possession of an inheritance eternal in the heavens. With what holy ardour must such sinners welcome and obey the call to view the blessed and divine Redemmer wearing a crown of thorns to purchase for them a crown of glory! to hear Him saying as from the Cross, "I lay down my life for my sheep, I give unto them eternal life, and they shall never perish, neither shall any be able to pluck them out of my hands. In my Father's house

are many mansions, and I go to prepare a place for you, that where I am there ye may be also." Christ is called the Prince of Peace. With reference to Him it was said in prophecy, that the "gathering of the people should be unto Shiloh". When He is represented in the preaching of the gospel as lifted up betwixt heaven and earth, to make peace between both, His precious blood streaming forth, from His sacred mangled body, and the waters of life, oceans of spiritual and eternal blessings, issuing freely from the same source, for the guilty and perishing children of men; it is thus they shall be brought to enlist with joy under the banner of the Cross, and that the children of God, scattered abroad, shall be gathered together into one, and come to be blessed in Him, and to call Him blessed; of whom it was foretold that "in Him all the kindreds of the earth should be blessed."

I shall not trespass on your patience by any application of this subject further than just to observe, that from the faint imperfect view laid before you of the attractive influence of the Cross of Christ, we may learn with what a rich variety of motives the doctrine of the Cross furnishes the minister of the gospel, to urge and encourage sinners to repair to Christ for salvation, and the obligation resulting from thence on him to determine, with Paul, on making Christ crucified the chief subject of his discourses. And having the grace given him of God to preach the unsearchable riches of Christ, and knowing that, with regard to one and all of those to whom he is sent with the message of salvation, it must prove either the savour of life unto life, or of death unto death; must he not cry out, Who is sufficient for these things? But our sufficiency is of God, who hath committed the treasure of the gospel to earthen vessels, that the excellency of the power may be of God and not of us; and whose encouraging declaration to His faithful servants is, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Rev. James Hervey's Personal Testimony

A Letter to the Rev. George Whitefield.

4th April, 1739

Dear Sir, — With pleasure I send another letter; I rejoice to find that you remember me. I am thankful that you have not renounced a correspondent made odious by so much ingratitude. You are pleased to ask how the Holy Ghost convinced me of self-righteousness, and drove me out of

my false rests? Indeed, Sir, I cannot precisely tell; the light was not instantaneous, but gradual. It did not flash upon my soul, but arose like the dawning day. A little book wrote by Jenks upon Submission to the Righteousness of God was made serviceable to me. Your Journals, Dear Sir, and Sermons, especially that sweet Sermon upon "What think ye of Christ?" were a means of bringing me to a knowledge of the truth, and another excellent piece has been, and I hope will be as so much eye-salve to my dim and clouded understanding, I mean "Marshall's Gospel Mystery of Sanctification." These, blessed be He, who is a light to them that sit in darkness, have, in some degree, convinced me of my former errors.

I now begin to see, that I have been labouring in the fire, and wearying myself for very vanity, while I have attempted to establish my own righteousness. I trusted I knew not what, while I trusted in some imaginary good deeds of my own. These are no hiding place from the storm. They are a refuge of lies. If I had the meekness of Moses, and the patience of Job, the zeal of Paul, and the love of John, I durst not advance the least plea to everlasting life on this footing. But as for my own beggarly performances, wretched righteousness — gracious, adorable Emmanuel, I am ashamed, I am grieved, that I should thrust them into the place of Thy divine, Thy inconceivably precious obedience! My schemes are altered. I now desire to work in my blessed Master's service, not for, but from salvation. I believe that Jesus Christ the incarnate God is my Saviour, that He has done all I was bound to perform, and suffered all that I was condemned to sustain, and so has procured a full, final and everlasting salvation for a poor unworthy sinner. I would now fain serve Him, who has served me. I would glorify Him before men, who has justified me before God; I would study to please Him in righteousness and holiness all the days of my life, I seek this blessing not as a condition, but a part, a choice, and inestimable part, of that complete salvation, which Jesus has purchased for me. Now, if at any time I am fervent in devotion, seem to be in a gracious frame, or am enabled to abound in the works of the Lord, I endeavour to put no confidence in these bruised reeds, but to rest upon the Rock of Ages. Not in these, most blessed Jesus, but in the robes of Thy righteousness let me be found, when God shall call the heavens from above, and the earth, that He may judge His people. When on the other hand, I feel myself most deplorably dead and deficient, when I am apt to sigh, for my unprofitableness and cry out with the prophet, "My leanness, my leanness!" I no longer comfort myself with saying, "Be of good cheer, soul, thy God only requires sincere obedience, and perhaps tomorrow may be better than this day, and more abundant in acts of

holiness.” Jesus is now become my salvation, and this is my song in the house of my pilgrimage. “Why art thou cast down, O my soul?” Though imperfect in thyself, thou art complete in thy Head; though poor in thyself, thou hast unsearchable riches in thy divine Surety. The righteousness of thy obedience, O Lord Redeemer, is everlasting. O grant me an interest in this, and I shall live. If overtaken by sin, or overcome by temptation, I dare not as formerly call to mind my righteous deeds, and so think to commute with divine justice; or quit scores for my offences, by my duties. I do not, to ease my conscience, or be reconciled to God, promise stricter watchfulness, more alms and renewed fastings. No, in such unhappy circumstances, turn, O my soul! neither to the right hand nor to the left, but fly instantly to Him whom God has set forth for a propitiation. Hide thyself in His wounded side, and be safe; wash in His streaming blood, and be clean.

If, on these, or in other points, I am otherwise minded than corresponds with the gospel of truth, cease not, Dear Sir, to pray, that God may reveal even this unto me. — I am one who dearly loves you.

J. H

Revivals at Nigg and Golspie

by Rev. Angus MacGillivray

NIGG

North of Cromarty, where the Firth passes between the Suters, there is a small parish called Nigg. It is almost a peninsula, having one of the Suters for its extremity at the south. Some years after the Revolution, Mr John Balfour became minister of this parish. Tradition still speaks of him as a man of eminent gifts and devoted piety. In 1730, a work of grace commenced in the parish under the ministry of this man. For some years the work went on very gradually, one here and one there was brought to know the truth, and there were time after time stops and intermissions. But in 1739, and for years afterwards, the awakening became general in the parish. Every day of the week, Saturday not excepted, men and women crowded to the manse, putting the question: “What must I do to be saved?” They received the gospel and found rest in Christ, and made open profession of their faith, and Mr Balfour remarks, that “not one in forty of those who were awakened, had fallen off from a religious profession, or given open scandal to it.” The work was not accompanied with those bodily symptoms which appeared at the same time at Cambuslang and

Kilsyth, but the general results proved very clearly that the work was genuine and saving. Whilst before the awakening, the meeting for prayer and conference consisted only of the members of session and a few others, two large meetings were now held in different districts of the parish, and the body of the people seemed to be under deep serious impressions. The Lord's day was observed with the deepest solemnity, and with three or four exceptions, worship was kept up in all the families of the parish. And the outward conduct of the people showed very clearly that this was not mere profession. For many years there was no case of crime to be punished by the magistrate, and the kirk session had little else to do at their meetings, but to confer together as to the state of religion. And whilst the people were thus "fervent in spirit serving the Lord," they were "not slothful in business". Most of them were small farmers, and it was remarked at the time, that they were "more forward in the business of their husbandry than their neighbours in other parts of the country." Many were thus turned from sin unto God, who continued steadfast in the faith. Mr Balfour's ministry was eminently blessed, and his name is still remembered with veneration in that part of the country. Old Christians used to speak of a prayer of his which had deeply impressed them. It was the communion Sabbath, and many of God's children had come from distant parishes, to receive the Lord's Supper along with their brethren at Nigg. Thousands were assembled at the tent, the tables were in the open air, and Mr Balfour presided. Their communion services in those days were short; but there were so many tables, that ere the last was finished night was at hand. The instant it was finished, and a couple of verses sung, Mr Balfour stood up in the tent, and said: "There is no time for an address — let us pray." And lifting up his eyes to heaven, he said: "O Lord, we have now done what Thou hast commanded us; do Thou all that Thou hast promised, for the Lord Jesus Christ's sake. Amen." And then, after praise, he pronounced the benediction, and dismissed the immense assembly. Aged Christians were wont to say, that they had never heard any prayer which so thrilled their hearts as this brief but comprehensive appeal to God. The subsequent history of the parish is melancholy. Mr Balfour died; a man who had no sympathy with revivals was presented to the parish; the people unanimously protested, and, supported by the presbytery, carried their case to the Assembly. But these were the days of high-handed patronage; the people lost their case, the man was settled, and the parish of Nigg joined the Secession, and was lost to the Church of Scotland.

The awakening extended to the neighbouring parishes — to Rosskeen,

under the ministry of Mr Daniel Bethune; to Kilmuir Estate, under that of Mr John Porteus; and to Rosemarkie, where Mr John Wood was minister. But instead of dwelling on these cases, let us cross the Dornoch Firth, and see the Lord's work in the county of Sutherland.

GOLSPIE

On a bank overlooking the Moray Firth, stands Dunrobin Castle, the seat of the Earls of Sutherland; and on the low ground in the neighbourhood stands the church of Golspie, evidently, from its structure, built in the days of Popery. In the days of the second Charles and his brother, the Sutherland family were the firm supporters of Presbytery; and many godly persons, driven by persecution from other places, came to Golspie, and found shelter there. In 1688 these refugees might have returned to their former homes; "but such was their gratitude to the family of Sutherland, that they preferred remaining at Golspie, under the wings that had covered them in distress." Mr Walter Dunoon was the first minister of Golspie after the Revolution; and though under his ministry there was no extensive conversion, at his death in 1730 the parish contained a number of serious Christians. In 1731 Mr John Sutherland succeeded Mr Dunoon. He was a man of decided talent, very amiable, and much liked as a man; but the old Christians felt that there was a defect in his preaching — that it lacked something — that it was not, after all, the voice of the Chief Shepherd. But they loved the man, and instead of deserting his ministry, they laid the matter before the Lord. A few godly men and women met every Saturday for weeks in the house of the Catechist *, to pray for their minister, and to ask God to give him what they felt that he lacked. One Saturday, having business with the catechist, Mr Sutherland came to the door. Hearing the voice of prayer he stopped to listen, and to his amazement he heard an old venerable man, entreating the Hearer of Prayer to give their minister His own Spirit. He left the door without discovering himself, and on Monday he visited the catechist and asked for an explanation. The catechist frankly told him all, and Mr Sutherland said with beautiful simplicity, "Will you allow me to come to your meeting, and join you in that prayer? The catechist and his friends cheerfully consented to this: Mr Sutherland joined the meeting, and it was not long till these godly people felt that what was once lacking was now richly supplied. Mr Sutherland began now to preach with earnestness and unction: he longed for conversion of his people. For some years, however,

* The Catechist was always an elder, and his work was to go from house to house and teach the Shorter Catechism.

there was very little fruit; a few were awakened, but "their number was so small, and the scandals of others so frequent and heinous, that he often concluded his time and labours were almost lost." In these circumstances, having been at the Assembly, he visited Kilsyth, and Cambuslang, and Muthil. On his return home he told his people what he had seen and heard, and he persuaded the few serious people to hold meetings for prayer in the different districts of the parish. And now at last there was a manifest shaking among the bones. There was little outward manifestation; the only thing at first visible was "a decent, grave, and solemn deportment, and the shedding abundance of tears." The people were, in fact, so anxious to conceal their feelings, that as Mr Sutherland quaintly expressed it, "he had to shew them doctrinally that it is the duty of the awakened not only to tell their case to the Saviour, but also to ministers and experienced christians." But though quietly the work advanced steadily, and the result was that in less than nine months at the very commencement of it, seventy persons in that small country parish came to their minister with the question, "What must we do to be saved?" And this was not mere temporary impression; the work went on for years; it extended to the neighbouring parish of Rogart, and the result was a large number of solid enlightened christian people, in whose daily walk the image of Christ was seen: "living epistles of Christ, known and read of all men."

Allan Macpherson

Laga, Ardnamurchan

Allan Macpherson (Ailean Laga) was born in the township of Laga, on the north shore of Loch Suinart, Argyllshire, near the latter end of the eighteenth century.

The writer desires, first, to record the following story concerning Lachlan Macpherson, Allan's father, and the blessed results of his having received the late Kenneth Ross, Gaelic teacher and catechist, into his house, as that was told him by the late Donald Cameron, Camusachoirk, Strontian. The latter part of this paper came within the personal knowledge of the writer.

During the first quarter of the last century, the Society for Propagating Religious Knowledge in the Highlands of Scotland sent Kenneth Ross to Laga to teach the people to read the Gaelic language, and also to hold religious meetings among them. When he arrived there, he told the men the errand upon which he was sent, and he, at the same time, informed them that on no account would he lodge in any house without having a

promise that all the family would attend worship, morning and evening. The heads of the families of the township held a meeting to consider the matter of the stranger's proposals. After seriously considering the subject, they decided that they would willingly have him to teach and to hold religious meetings, but, as regards family worship, they resolved that they would not agree to that. When they informed Kenneth Ross of these decisions, he asked them would they oblige by directing him to another township. They pointed out to him a mountain track which struck right across the country to the other side, and told him that, by following that unmade road, he would arrive at a certain township. Kenneth Ross began to climb the braeface, as they directed him. Before he had climbed very far, Lachlan Macpherson, who was not present at the consultation held by the men came, and inquired of them who the man was that was going up the hill. They told who he was, and why he came to the place, and the reason why they would not receive him. Lachlan went after him, and, when he got near him, he called to him to stop. Kenneth sat down till he came to where he was. He asked him what was the condition upon which he would live in his house. Kenneth told him. Lachlan said: "My conscience has been accusing me since many a day for not keeping family worship, and, if you will be an agreeable man in other respects, I am quite prepared to have you in my house." Kenneth replied to the effect that, if he should find him a disagreeable person, he could send him away. So they turned back to Laga, with the following results:-

Some time before Kenneth Ross's arrival, one of the sons of Lachlan Macpherson had come home from service. The farmer with whom he served was a good hand at the fiddle. He taught the young man fiddling, and gave him a fiddle when he left his service. The son of Lachlan, and the youth of Laga, held dancing parties almost every night of the week. This conduct on the part of the young caused the godly catechist much grief. He met the young fiddler in a private place, and said to him: "Well my young friend, I am very sorry for you; for, if you will not cease fiddling to the youth of Laga, you will not only be lost yourself, but you will be the cause of the eternal ruin of all the young of this place, and they will curse you for having done so, in hell fire for ever." The young man began to whistle some tune, and walked away, without uttering a word. Kenneth Ross concluded in his own mind that the warning, instead of doing good, would do much evil by causing the young man and his sinful companions to persist more obstinately in their sinful course. He lay under this temptation during the week, but was praying incessantly to the Lord to arrest the career of his young friends. Next week, the young man met

Kenneth Ross, and said to him: "What have you to say to me now; for, since you spoke to me last week I have not slept, because, as soon as I went to bed each night, the curses of the young of Laga sounded in my ears till morning?" Kenneth Ross answered: "I have nothing that I can say to you but what God says, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'" The young man asked him: "What shall I do?" He answered: "There is a prayer meeting held here each Thursday evening, and you should attend it." The young man said: "The youth of Laga will kill me with mocking." Kenneth answered: "I perceive that the Lord has begun a work of conviction in you, and I would advise you to obey God's voice to you in His Word; for, if you will not obey, He will lay His hand upon you so heavily that you will think very little of the mocking of your former companions in sin."

But the young man thought that he should go to consult his minister about the matter, so he went to see him. When he arrived, the minister asked him why he wished to see him. He told him of his sleepless nights, and the awful curses with which he was harrassed. The minister told him that they overdid their play, and consequently that he brought nervous sleeplessness upon himself; but that, as regards dancing, where could he find a more godly man than David, who was a good dancer and a fiddler too? "Don't you be so incessantly at it, and you will find that sleep will return, and that that disturbance on your brain will wear off." The young man returned home under the pleasant impression that David's dancing justified him, and that his guilt and miseries had been removed. But, behold, that night, whenever he laid his head on the pillow, the sound of the cursing of the young of Laga exceeded an hundredfold anything he felt before. Next Thursday evening, after the prayer meeting was begun, he came in, and sat away at the back of the door. This gave Kenneth Ross some encouragement and satisfaction. The following Thursday he walked through the township in good time for the meeting, and sat near the front, opposite the speaker. Next evening he went back to see the minister. When he arrived, the minister asked him: "Well, have you got rid now of the trouble you had on account of fiddling and dancing?" The young man answered, "Yes". "I am pleased for that," he said, "for I was sure you would soon be all right by taking care not to overdo it; but, as regards fiddling and dancing, there is no sin in them." The young man replied: "That is just what brought me here tonight, so that I would warn you that you are a servant of Satan, and that your advice to me, had not the

Lord in mercy delivered me from following it, would ruin my poor soul in hell for ever. I am now, by God's grace, done for ever with fiddling and dancing, and I will never go to hear you again, and every one who will take my advice will not go to hear you." So, the young man took up his cap and departed. He faithfully kept to his word, for the minister never saw him in his church again.

Some years after these things transpired, the young man went up to the head of Loch Suinart to the herring fishing. There were scores of boats from various places present, and all were amply rewarded for their labour by large catches of fish. Every evening, after the nets were put into the boats, the Laga young man and the crews of all the boats, accompanied by many of the Strontian people, went up to the top of a hillock above the shore to worship God together, before they went out to cast their nets. Again, each morning, when they came ashore, and before they sorted their nets, they went to the same hillock, and there worshipped God. This continued all the time the fishing lasted. It seemed to the people to be more like a communion season than a gathering of fishermen. When the young man of Laga and his companions left, the people of Strontian felt as sad and lonely as ever they did on the Monday of a communion season.

While still a young man, he was seized with an illness which he took to be his end. One day, before his end came, he said to his mother, "Will you put on a good fire, mother?" She did so. When the fire burned well, he said to her: "You will find the key of my box in the pocket of my trousers; take it and open my box, and bring out the fiddle and bow which you will find at the bottom of the box." She did so. He then said to her: "Kindly place now both the fiddle and the bow on the top of the fire." She said to him that she thought she should sell them. "No, mother," he said, "do you think that we should sell to another man that which almost ruined me for eternity?" His mother placed them in the fire, and, when they were burned, he expressed how thankful he was at seeing them destroyed. A few days after this, the young man of Laga departed to be for ever with Christ.

There were three of the sons of Lachlan Macpherson converted, and they were among the brightest men in the congregation of Strontian. Their names were Alexander, John and Allan. Donald Cameron told the writer the name of the young man referred to in the above narrative, but, as he is not sure whether it was Alexander or John, he has refrained from committing himself to any. The two, John and Alexander, died long before the writer knew the family, but he knew Allan during nine years. The father lived till he was a hundred and twelve years. The writer saw him at that

age, and he had the use of all his faculties and of all his senses up to the last. He lived latterly for many years in the township of Innisnafeorag, the next west from Laga. It was there that his end came. He never became a member in full communion with the Church, but, as regards his outward conduct, he lived a blameless life. The writer did not hear how long Kenneth Ross lived in his house, but the effect of the day on which Lachlan Macpherson climbed the hill after him, and brought him back, will never be forgotten throughout eternity.

The writer met Allan Macpherson for the first time in the year 1878. He was then living with his father and another brother and sister at Innisnafeorag. Allan was a little man physically, and slenderly built. At that time the writer had no love to Allan, but had, on the contrary, a feeling of strong dislike. Why this was true can be explained only by the fact that the one was then in the kingdom of darkness, and the other in that of God's dear Son, for he was one of the meekest and most inoffensive of men. In the year 1880, the writer came to live about three miles from the place, Camustorsa, where Allan then resided. On the Lord's day they often walked together to the Aharacle Free Church, a distance of five miles. Many a pleasant hour they had together, going and coming to God's house. If there was a sense of dislike before in the mind of the writer, it had changed to sincere affection by this time.

Allan's great strength lay in prayer. He would begin prayer so low that one would be apt to conclude that, on account of his sense of inward corruption and unworthiness, he would never get off that dunghill; but he would, very often, get such nearness to God's throne of grace, and such boldness to enter into the holiest of all by the blood of Jesus, that one could not but remember the case of Jacob when he said, "I will not let thee go, except thou bless me." Such would be the tension in his mind and the upward exercise of his body in prayer, that he often quite unconsciously stood upon his tiptoes as he earnestly wrestled at "the throne of grace".

He went to the Communion of Strontian on one occasion when the worthy catechist of Aharacle, Donald Cameron, was not able to go along with him. When the catechist met him after he returned, he said, "How did you get on at Strontian, Allan?" He answered, "Not very well, dear Donald, for they were too heavy on me. They called on me to pray at every prayer meeting during the Communion season, and that was rather too heavy on me." Donald said, in reply: "Now, Allan, had they ignored you in all the prayer meetings, would that not be worse still?" He answered, "Ah, dear Donald, aren't you right!" Another day Donald asked him

whether this or that would disturb his mind. The answer in every instance was in the negative. Donald said, "You are a happy man, Allan, for each one of the things I instanced would tempt me." "But what of that, dear Donald," he replied, "if the hen on the top of the house would do it?" He meant the hen scraping the thatch off the roof of the house.

During the latter years of his life he was often a sufferer from a certain painful disease. Shortly after one of these attacks, a friend was going on business to Salen, Loch Suinart, one day. As he was passing their croft he heard, behind the high hedge erected to keep the deer from destroying the potatoes, Allan's brother weeding the potatoes with a hoe. He asked him how Allan was, and he answered that he was sitting on the grass beside him. The friend proceeded to the gate and went inside the hedge, to see Allan. When he came to where he was, he noticed that he was sitting on the damp ground without anything under him, so he said to Allan that it was not wise for him, owing to his trouble, to be sitting there, and suggested that he should go into the house. His brother, who had come across the field to where they were, said to him: "It is not wise for you to sit here, so you should take the advice given you, and go home." He answered his brother: "It will not be long now till *I go home*." It struck the friend's mind that Allan did not mean the same thing by "going home" as his brother. The friend threw down a waterproof, which he had on his arm, on the ground, and when both reclined there for a short time, Allan said: "I do not know whether it was by the ears of my body or not, but I heard the singing of the song of Moses and the Lamb as distinctly as I hope to hear it when I go home to everlasting glory; and I know now that I will very soon be there. It was when I heard the sound of your feet on the road that it stopped." After a few minutes both arose, and went towards the house. When they came to the road, Allan stood and asked his friend: "Will you promise me that you will attend my funeral?" He answered: "I cannot believe that your end is so near as you think, Allan." "I am," he said, "certainly sure now that I will not see the sun rise tomorrow morning, and it will give me great satisfaction if you would promise to attend my funeral." The friend gave a conditional promise, with which he expressed himself satisfied. When the friend arrived at Salen he called on the Free Church student who officiated in the Aharacle congregation at the time, and told him of what Allan said. The student was going across to Aharacle that Thursday evening to attend the prayer meeting.

This friend, after he had done business, returned, and called to see Allan. When he went in, he found that he had gone to bed. After some conversation, he told Allan that, as he had to cross the loch, and as he was alone,

he would have to go before the night came. "Yes you must go," he said, "but you will not go till you keep family worship here." The friend replied that he never took upon himself to do so in the presence of any man to whom he gave credit for being a God-fearing person, and that he could not do it in his presence. "I am assured," he said, "that you do it among your fellow-sinners where you live, so you will not refuse to do it here, for what is the presence of any man? You do it in the presence of God." The friend still refusing, he said to him: "there are fifty-six years since I began to follow the means, and I have never been without worship morning and evening during that time. Are you going to leave me without the worship of God the last night I am to be in the world?" The friend then said that he would endeavour to do something in that way, provided he would himself mention the psalm to be sung, the chapter that he would have read, and that he would conclude with prayer. He said he would ask a blessing on the Word, and also mention a psalm, but that any chapter of God's precious Word would be quite suitable. So he asked a blessing, and said: "Sing the beginning of the psalm, 'I love the Lord, because my voice and prayers he did hear.'" (Psalm 116). The first six verses of that psalm were sung. Such singing as Allan had that night the friend never heard before or since. When the Bible was opened, the fifth chapter of Second Corinthians stood before his eye, and it was read. Then came the difficult part, to pray in the presence of such a prince as Allan; but it had to be done. After worship, the friend said to him: "You are assured that you will soon be with Christ, and I hope you will continue to pray for me while you are left here." He rose up, sitting in the bed, and said: "I am sure that I will be with my blessed Saviour before the sun will rise on this world again, and I am quite as sure that you and I will spend eternity together in glory." The friend and Allan parted, never again to meet in the body till the day on which the dead in the graves shall hear the voice of the Son of God.

When the prayer meeting ended at Aharcle, the student told Alexander Cameron and Donald Cameron, the two elders, what he was told about Allan. When Alexander Cameron heard it, he said to Donald that they would have to go at once to see Allan before he would be taken away. So, they started off at once to walk the five miles between them and their beloved friend. When they arrived they found Allan in a very happy frame of mind. After they talked with him for some time, Alexander Cameron said to Donald: "You better get the Bible, and keep worship, as we must be returning home now." Allan said to them: "Worship has been held here already this evening, but it will give me very great pleasure that you

both should read the Word and pray with me before you leave." Alexander Cameron said: "Who kept worship this evening?" Allan told him. Alexander replied: "Surely things have come very low with you, Allan, when a *Moderate* has been your chaplain." "Don't you speak so of that young man," Allan said, "but be as kind to him as you can, for you will see him yet standing as a witness on the side of Christ and His truth when the most of the ministers and people of Scotland will forsake Him and His truth."

After the two elders left he said to his brother, "I would like you to rise at three o'clock in the morning, and to come where I am." His brother said that he would willingly sit up all night if he would allow him, but he answered that there was no occasion for that. His brother rose about three next morning and came to his bedside. He told him that he was now going to leave him, gave him a last serious advice, to repent of his sins, especially of the sin of drunkenness, and to look by faith to "Christ crucified" as the only remedy for guilty men. He warned him of the consequences of continuing in his careless and sinful courses, and of the fact that this would be the last advice he should hear from him. He then stretched his limbs to full length, closed his eyes, and passed away as if he were falling asleep. His brother looked at his watch, and noted that it was four o'clock in the morning.

Thus Allan Macpherson departed, to be for ever with Christ, in the month of July, 1882. His remains were buried in Isle Fiunan, in Lochsiel, where many bodies of the Lord's dear saints wait till the last trumpet will be blown. Then they who now lie in the dust will arise, and sing for ever "unto him that loved them and washed them from their sins in his own blood".

N. C.

Notes and Comments

R.C. Church and Coat of Arms

The Times reported in mid-August that the R.C. Church is to be given its first coat of arms since the Reformation, so ending a 400-year ban in the U.K. The R.C. Archdiocese of St. Andrews and Edinburgh will be allowed to display its own coat of arms. A spokesman said it was in a sense recognition of the "Catholic" Church as an accepted part of Scottish life, as it was before the Reformation. Other R.C. dioceses are now to apply for coats of arms. It appears that on every front the R.C. Church is taking action to rehabilitate itself in the life of the nation, no doubt entertaining the hope that before long it will win over the ecumenical church-

ches of the land to its adherence. It would be a sad day for Britain if this should ever occur, as it would be the beginning of days of persecution to the true Church of God.

Evil Influence of some T.V. Programmes on Children

A former headmaster, Mr Peter Dawson, strongly condemned the T.V. programme *Eastenders* in conveying the impression that all the extreme forms of behaviour it depicts is what real life is like. It projects as normal highly deviant forms of behaviour. Mr Dawson, now General Secretary of the Professional Association of Teachers called on teachers to warn their pupils not to watch *Eastenders* but to urge them to watch good T.V. programmes instead. The evil influence of certain T.V. programmes has long been recognised by ordinary men and women. T.V. producers and others, however, strongly defend their right to show such programmes and refuse to accept that their influence is evil. If Philippians 4: 8 was accepted as the standard, how few of them would be shown.

Tragedy on the Thames

In August in the early hours of a Sabbath morning the dredger *Bowbelle* was in collision with a pleasure boat *Marchionesse* which sank immediately with the loss of 51 lives. The pleasure boat had been hired by Mr Antonio de Nasconcellos for his birthday party. In the midst of these celebrations disaster struck carrying 51 of the 137 people on board to the eternal world. Many of these young people perished in the very midst of enjoying the gaities of this life and without any thought that they were on the brink of eternity. The desecration of the Sabbath day is little thought of by men but from time to time God manifests his displeasure against such as despise His holy day. What need there is for young and old to prepare for the eternity into which they may be ushered at any time — “for in such a time as ye think not, the Son of Man cometh.”

A.P.C. Casualty

We are led to believe that one of the early casualties among the A.P.C. is the Trinitarian Bible Society. At its Presbytery on 15th August, in discussion following a letter from the Rev. Fergus Macdonald, the General Secretary of the National Bible Society of Scotland, the Rev. R. R. Sinclair tried in vain to retain the A.P.C. support for the T.B.S., against the Rev. John Ross's suggestion that it should be left to local congregations to decide which Bible society to support. One difference between these societies is in their attitude to the Authorised Version of the Bible which

in turn is dependent upon textual critical views. Interested readers should also consult the 1988 Reports of Synod, pp 3-4. The Free Presbyterian Church of Scotland supports the Trinitarian Bible Society and does not support the National Bible Society of Scotland.

D. M. B.

Support for Breakaway Church

The A.P.C. Presbytery at its meeting in August received messages of support from sections of the Free Church, the Church of Scotland, the United Free Church, the Scottish Episcopal Church, the British Evangelical Council, the Baptist Union and the Presbyterian Association of England. Already the Roman Catholic Church through some of its high-ranking dignatories has shown its approval of the action taken. To be praised by such a motley ecumenical crew can hardly be taken as evidence that a stand has been made for truth, but rather the reverse. Such is the situation into which some former F.P.'s have brought themselves.

Runcie's Defeat

The attempt by the Church of England to have passed through Parliament the Clergy (Ordination) Measure failed. It would have permitted the ordination to the office of the ministry a person who was divorced and remarried. The position of the Church of England on divorce has been one of non-recognition of divorce in any circumstances but in more recent times its attitude has become more ambivalent, both on this and other moral issues. In this particular issue Parliament has refused to yield which leaves the Archbishop of Canterbury in a difficult position. He may reintroduce the Measure but could expose himself to a further rejection by Parliament.

Church Notes

Presbytery Meetings (D.V.)

Zimbabwe: At Bulawayo on 10th October at 2 p.m.

Skye: At Portree on 17th October at 11 a.m.

Australia and New Zealand: At Gisborne on 20th October at 2 p.m.

Northern: At Dingwall on 24th October at 2 p.m.

Outer Isles: At Stornoway on 13th February, 1990 at 12 noon.

Committee Meetings (D.V.)

Church Committees will meet at Inverness Church on Tuesday 3rd October. The list of Committees appeared in the September issue of the F.P. Magazine.

Stirling Communion

The Kirk Session intimates that the Stirling Communion will not be held this year.

Appointment of General Treasurer

At the meeting of the Church Interests'/Finance Committee, on Tuesday, 29th August, 1989, Mr Donald MacDonald, a communicant in the St. Jude's Congregation and a banker by profession, was appointed General Treasurer of the Free Presbyterian Church of Scotland in the place of Mr W. D. Fraser, who had resigned. As in Mr Fraser's case, this appointment will include the work of the Publications' Treasurer. Mr MacDonald's office address will be 133 Woodlands Road, Glasgow G3 6LE. Telephone No 041 332 9283. His appointment will commence on 1st November 1989 (DV). The Committee, who were unanimous in this appointment, would express its deep thankfulness to the Lord in providing Mr MacDonald, and giving him a mind to engage in this work on behalf of the Cause of Christ amongst us. We wish Mr MacDonald much of the Lord's blessing and guidance in his work.

(Rev) Donald MacLean, Clerk of Synod

Legacies

In view of the recent separation by certain persons from the Free Presbyterian Church of Scotland, it has been deemed advisable to inform our people, who may be disposed to leave a legacy to the Church, of a suitable form of words to secure that this legacy will reach its desired destination. The Church's Legal Adviser has drawn up the form of Will appearing on the last page of the Magazine, which should secure the desired end. Any person who is thinking of making out a will in favour of our Church should draw the attention of their Solicitor to this form.

(Rev) Donald MacLean, Clerk of Synod

Acknowledgment of Donations

The General Treasurer, Room 7, Seafield House, Seafield Road, Inverness, IV1 1SJ acknowledges the following donations with sincere thanks:—

Dominions and Overseas Fund: Collection at Calgary Services held by Rev. E. A. Rayner, £53.
Home of Rest: Inverness — Anon., £500 in memory of the late Miss I. Campbell.
Church Bookroom: Mr N. MacLean, Church Bookroom Manager acknowledges with sincere thanks:— "For stand taken at Synod" — Harris Friends £200 per Rev. D. M.; Mrs E. MacK. £10 per R. M. both for Bookroom Fund.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:

Dumbarton: Anon., Glasgow £100 for Cong. Fund per K. Gillies.
Fort William: Mrs B., Kinlochleven £10; Anon., £100, both for Congr. Fund; Friend, Caol £10 for Sust. Fund, all per J. MacKinnon.
Gairloch: Mrs and Miss S., Wick £100; Stornoway postmark £20, both per Rev. A. MacDonald; Friend, Holland £5, all for Congr. Funds.
Oban: Anon., £100 per K. Gillies; Anon £40 per A. MacPhee, both for Congr. Fund.
Portree: M. M. £10 for Building Fund; J.N.D., £50 for Communion Exps, both by envelope in plate; Friend £70; Mrs K. B. £100, both for Congr. Purposes; Friend £10, where most needed; Friends £20 for Sust. Fund, last four per F.M.
Raasay: Friend of the Cause £1000 for Sust. Fund; Friend, Inverarish £15 for Communion Exps; Envelope in plate £10 for Car Fund.

FORM OF WILL

I direct my Executors to convey and make over my entire estate/the whole residue of my estate to the Free Presbyterian Church of Scotland, under declaration that this bequest is made strictly and exclusively in favour only of that organisation known, as at the date hereof, as the Free Presbyterian Church of Scotland, but expressly excluding the religious body formed by certain former Ministers, Elders, Members and adherents of The Free Presbyterian Church of Scotland following a Deed of Separation dated 27th May 1989 and known as the Associated Presbyterian Churches or any of the successors of such body; and further, that this bequest shall not be affected by any interlocutor, decree or other judgment of any court, or any Act of Parliament, any of which relate to or affect in any way the rights, property or constitution of, or any other matter whatsoever concerning, the Free Presbyterian Church of Scotland as constituted prior to said Deed of Separation; declaring that the receipt of the Treasurer or other authorised official of the Free Presbyterian Church of Scotland shall be sufficient discharge to my Executors.