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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

THE VISION OF CHRIST TO ST. JOHN.

BY THE LATE NORMAN MACLEOD, D.D.

REVELATIONS i. 17—19.

I.—OF THE GLORY OF JESUS.

This august description was written by one of the truest and holiest men who ever lived, when in old age and matured in wisdom and experience; by one whose whole education, as a Jew, was almost concentrated in learning the single lesson of profound reverence for the only living and true God; by one living among men in Ephesus who denied the divine majesty of Jesus, and who could therefore well understand the intention and meaning of his words; and by one who realised as no one then could realise what he was himself uttering when he could thus think and write about Jesus Christ. And he who gave this description had also known with equal certainty the humanity of Jesus. For who had known that humanity in all its weakness, its infirmities, its "agonies and cries," as that Apostle had done who had followed Jesus in the confidence of friendship since he entered on His ministry, leant on His bosom at the last supper, beheld His sorrows at Gethsemane and during every minute of the solemn hours which immediately preceded the crucifixion, and who

alone of all the disciples had stood by the cross and saw Him die? Besides what he had thus himself seen, every fact and feature of His previous life from infancy must have been impressed upon him more than on any other, by that mother who was consigned to his care, and was the inmate of his home. Yet it is this man who so thinks of Jesus of Nazareth! Oh, verily if Jesus was not divine, how dreadful is this blasphemy, and how inconceivable its thought even, much more its utterance! If He is not divine, the mystery becomes deeper, when we remember that it was the special work of St. John to witness to this truth with a fulness and minuteness and reiteration peculiar to himself. It increases when we find that all the apostles use language as strong and as decided. It increases when we find Jesus Himself doing the same, during His life, from His first sermon till the last, and being so understood by friend and foe, to the terror of the one, and the rage of the other. It increases when we know that all this has taken undying root in the faith and the affections of the Church, and has become the life of its life, the ground of its hopes, the substance of its joys, until now at the name of Jesus every knee bows, and every tongue confesses that He is Lord,—an adoration and a confession which will never cease