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The Lord shall Guide thee Continually

The promises of God's Word are sure to all His people. They are bound up with the Covenant that is ordered in all things and sure. God is a promising God to His people and they may rely upon the promises He has given and plead them in their time of need. There is no circumstance into which His people may be brought but there are promises suited to their need in these very circumstances. How wonderful it is that the promise which is most applicable to their circumstances is so often brought to their mind when it is needed most.

What a precious promise the Lord has given to His people when He has said: "I will never leave thee nor forsake thee." However tried they may be through the hiding of the light of the Lord's countenance upon them, yet if only they can lay hold of this promise they need not fear. He who has promised never to leave them nor forsake them will be true to that promise. He did not say that He would never hide the light of His Countenance from them, whether for trial or chastisement, but He did and does promise that He will never, never, no, never forsake them. They have His unfailing assurance of this in the promise but He also says to them: "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Let them take encouragement from this and be strengthened in their minds and hearts by it. Let them never forget that He is the covenant-keeping God of Jacob.

But here we have another promise which should afford much comfort to the tried people of God. The Lord is saying in His Word to them that He will guide them continually. Moses realised what a help his father-in-law would be to them in the desert because of his knowledge of it and

sought to persuade him to accompany them so that he might be eyes to them. But Moses obtained a better Guide, even the Angel of The Covenant, to lead them in the right way. Who could know the way better? He had mapped out a path for them, as He has mapped out the path for each of His people in this world who are on their way to the better country. They may be afraid that they will go out of the way to the right hand or the left. How comforting is the Word of God to them then when it says: "The Lord will guide thee continually." He is the One who slumbers not nor sleeps. He will guide them with His eye.

In the wilderness journey the children of Israel had the pillar of the cloud by day and the pillar of fire by night to lead them in the way. This was the symbol of the Lord's Presence with them. The Lord went before His people. How reliable a Guide they possessed. Men who are intended as guides to their fellow-men may fail but the Lord will never fail His people. They will never have grounds for saying that the Lord led them astray. They may and will have to say — I, like a lost sheep went astray — but they will also say — Thy servant seek and find. The Lord will never fail His people. Sometimes, it is true, they are afraid that they have so grieved Him that He will leave them and let them wander in a wilderness where there is no way. But the Lord will never cast away His own. They were too dearly bought to be cast away. He has paid their redemption price so that they are His by purchase.

"For sure the Lord will not cast off
those that His people be,
Neither His own inheritance
quit and forsake will He."

The Lord is to guide His people continually and lead them to a city of habitation. He has not brought them into the wilderness in order to let them perish there. He is to guide them step by step onward to the promised land. He brought them out of Egypt — out of the kingdom of bondage and darkness — so that He might bring them at last to the land of perfect freedom and light. He has gone to prepare a place for His people — an eternal rest. Notwithstanding all their fears and doubts, He is to bring them to the desired haven. It will be then fulfilled in their experience what was written by the Psalmist.

"Then are they glad, because at rest
and quiet now they be:
So to the haven He them brings,
which they desired to see."

Sermon

by the Rev. D. A. MacFarlane, M.A.

Preached on a Harvest Thanksgiving Day in Dingwall
on 7th November 1968

“And hath put all things under His feet and gave Him to be head over all things to the church.” Ephesians 1: 22.

This verse is just part of the prayer the Apostle is praying for them from verse 16 on. In verse 16 he gives thanks, and then prays “That ye may know the hope of His calling and the riches of the glory of His inheritance in the saints,” and many other things as it is here revealed by God the Holy Spirit. The Father put all things under the feet of the Redeemer and made him to be the head over all things.

If men are to be saved, they have need of the Redeemer as their holy and divine head of His spiritual body the church, and of being taught their absolute need of having the Redeemer as their alone, and divine Covenant head. The Father said to the Son, “Sit here at my right hand”. He is the alone and only divine head, able to save to the uttermost all who are made willing to come and who are brought unto Him. Out of his fullness they receive for ever and ever. We are invited to come, welcome to come and we ought to come when God gives us the invitation and holy exhortation.

However little we may grasp of this, the Father hath put all things under His feet, and given him to be head over all things to the church, so that He is not only head of His body the church, but over all things for the good of the church, according to the blessed promise, “All things work together for good” for His glory, and the need of His people down through the ages. He has control over all things invisible and visible whether in heaven, in outer darkness or in the world. Things that are seen and temporal then, He has divine rule over, for the glory of the triumphant God and for the good of the church.

We will make a reference to begin with to the absolute need of our minds and consciences having the Redeemer as our head, and our being of the church of the living God which He purchased with His divine atoning self-sacrifice.

We have this need because the first Adam believed the devil. He was seduced by the terrible counsel which poor Eve gave him, when she, herself, was deceived; and he took the counsel of Eve and became satanic. She was also satanic. Instead of being holy, harmless and healthily well, as they were, in holy harmony with the heart of the Most

High, sin entered into the bosom, mind, heart, conscience, thoughts — into the soul, and therefore death eternal by sin. God the Holy Spirit from the Father and along the channel of the work of Christ tells us about the satanic, brutish nature that is in man. It is with trembling — and the Lord bless us with a measure of trembling, reverence and godly fear, and gratitude for telling us the truth, for our good, that we may put our “Amen” to the testimony of our malady. Man is in such a fallen estate since Adam’s first sin. “All mankind descended from him by ordinary generation, sinned in him and fell with him”. However educated men may be with the learning of this world, however theological they may be, as far as we can see, unless they get repentance, they are on the way to outer darkness. There is a great deal of rationalistic theology in our day — a plague of rationalism — the reason of man sitting in judgment on the word of God. Men, as far as we can see, who sit in judgment on the word, and go by their own wisdom and their own philosophical views of the Bible, are still in the kingdom of Satan — and are enemies of the Father, Son, and Holy Ghost, the three persons — the one God in His self-existent being. May the Lord teach us. Who teacheth like Him? All his children are taught of Him, though some have a deeper grasp than others. Those who are taught of Him seek to set to their seal that there is a satanic nature in themselves, and that they are in a state of enmity. A person by common grace, restraining grace may go very far and be very kindly disposed and neighbourly, and have general good will, but below the surface is the hidden man of the heart. That hidden man of the heart, in myself and in your soul by nature, is at enmity — which is another way of saying, the state of man towards the Most High is one of enmity and moral poison.

His law is holy and glorious. We ought to be grateful to Him. We desire to thank Him for forbidding what He forbids both with regard to the first and second tables of the law. The principle of satanic enmity of the carnal mind is in every mere man of the human race. He cannot stoop to the testimony of the law apart from the work of the Holy Spirit. It takes omnipotence to bring us down to stoop and to put our “Amen” to the law and the truth of the promise — any promise. The parent promise is that the seed of the woman — the seed of the woman, the Lord of glory, the express image of his character — would grasp our nature. May God the Holy Spirit seal this upon us. May we pray for others and for ourselves, who, by nature have this moral and immoral vacuum towards God, as the Creator, Law-giver and Judge. When the Lord gives the summons, we are to stand before the judgment seat. Like a flash of

lightning men and devils will crowd to stand before Him. May we and multitudes of our fellow creatures be secretly washed, consecrated, justified — united to the Saviour, in and through the Saviour by the Spirit of our God. Oh, that we may be found as debtors — that we may be fleeing from the subtlety of sin, the promise of sin! The natural man believes the promises of the devil in one way or another. No man can save us. Parents pray for their children, and they are right to do so, and the Lord answer their prayers according to His holy will. God the Holy Spirit must bring it home that the soul is bankrupt. We are in a state of enmity.

However learned a man may have been; he may have had a D.D.; he may have a column in the paper about him; but when it comes to the last unless a man got effectual calling, in the mercy of the Lord, that is utterly worthless. Unless he got Christ he is in hell. There is a self-seeking spirit in us all, and it is left even in the godly. Wrestle for others as well as yourself. The godly are children of the covenant by faith in Jesus Christ. They are reconciled to the Lord in incomprehensible grace. They are wrestling and praying that all the ends of the earth, Jews and Gentiles, in our time will be built up by the Lord, as stones united to the holy Corner Stone, the holy, blessed One. There is no hope in man alone because mere men will never convince and convert, although men are being used in their own way, in a becoming way, praying for their children and others. "The prayer of the destitute He surely will regard". May we be poor and little, and frail in our own eyes — bruised reeds.

There may be a father, a godly man, and another man, however nice he is, if he is not in Christ, there is a gulf between them. The one is in the land of the living, the other among the dead. The man without Christ would hiss like a cobra, if that were possible in the face of Jehovah. We are so fallen, we cannot know it, but we are told by One that cannot lie that the heart is deceitful and desperately wicked. May the Lord give us the publican's prayer. What need we have of putting our "Amen" to it, of seeing ourselves in the mirror of the law ten thousand times in debt to law and promise! We must needs have His secret dealing, His divine dealing with us to quicken the dead in trespasses and sins, that we may come to the breast of a promise to get some milk for eternity. May He enable us to take a low place in our hearts and spirits; and may multitudes and multitudes be blessed, wherever the inspired word is.

The Lord spared not His own Son. The One whom He gave, was not a created angel, but the One from everlasting to everlasting, the brightness

of His glory and the God of majesty. We are only of yesterday, but "Thou art from everlasting". If you feel your ignorance, you will bow in your heart before Him. Seek to have tears in God's bottle, and ask, "Grant me a glimpse of the holy suitability of Emmanuel. Grant that I be found in Him. If you have these things they will come out at the Great Day — pantings to be in Christ, hanging on Christ to get a sweet smell as of ointment poured forth. You may say, "No one will know whether I am longing for Him or not." Well, the Lord knows and He has a book of remembrance and all the time He is recording these yearnings and longings for yourself and for others. He remembers them, and every secret thing will be brought to light in a way beyond our understanding.

I wish to point out that the Lord from heaven is Benjamin, the Son of His right arm, the Son of His love, who grasped our nature. Adam, the first man, went in the teeth of the commandment. God said to His beloved Son, "Thou art to be the second Adam, the Lord from heaven. Take their nature and grasp the holy nature — the body prepared in the womb of the Virgin Mary. You will be the covenant Head of the church. The law is in bits and fragments."

Christ said to the covenant of works, "How are you? I'm pleased to meet you. I promise to satisfy you. I promise to give up the ghost to fulfil you." He promised to gather up the fragments of the two tables of Moses with the worth of His life and death and to hide them inside Himself. The representative and surety was made of a woman. It ought to be wonderful to us. I heard these things from my early days. I can recall yet the late Mr Macfarlane giving out Psalm 85. I was an ignorant lump, a poor, unprofitable, useless creature. One may remember these things and they may be blessed to one.

The Lord said He would meet the law and the curse. He said, "I promise to come under the law, meet the curse, and make an end of the curse." This is another way of saying, "There is no hell. there is no eternal doom." It is the Redeemer who tells us that Christ is the author of the Old Testament, though men are employed as sub-authors. In the days of His flesh, you know that again and again He, Himself, spoke of a lost eternity and the worm that dieth not and the outer darkness and the division between sheep and goats. you might almost say, in a sense, He spoke about these things and about hell more than His disciples. They preached what He taught. He solemnly put before them the fact that men perish, unless they have the Redeemer as their covenant head. This is a wide field. He took a hold of the covenant of works and said,

"Now, Covenant of Works, I am shaking hands with you. I will

please you and satisfy you infinitely. I will give up the ghost and hide you in Myself, the way the two tables were hidden in the Ark."

Turn it into good food for your soul, nutriment for your own soul. On the ground of that satisfying of the law every one who hears the trumpet gets the invitation though they will not come. The point at issue is that He satisfied the covenant of works and hid it in Himself. He is now the covenant Head of His body the church, and you yourself may meditate upon portions.

We read later on, that we who were dead in sins, He hath quickened by grace of the free goodness of the Lord. By nature men are like a lot of serpents hissing at law and gospel. The Redeemer says, "I must turn these serpents into doves. I must impart a new nature so that they will begin to be ashamed of their own evil way." The Redeemer was given a multitude. They are as the stars, and there are some in this house tonight who will shine as the stars for ever and ever, with Christ in them the hope of glory. If you have reason to believe before the Lord that you got grace to turn against yourself, to say with Ephraim, "Turn Thou me", then He loved you with an everlasting love, and such are in this house today. The light may be very small. I see a handle there for putting on the lights. It can be put down to make the light very, very low. So it is with the Holy Spirit's work. It may not be very clearly seen even, but when death comes, and the Lord puts the light on them, then in an instant they will shine in the full blaze of light, in love and every grace. May we be of the spiritual seed of Emmanuel.

The secret things belong to the Lord. It is of sovereign grace that vipers are turned to be like doves. Watch that you will not make an excuse of divine sovereignty; — because you cannot come, you will not be accountable. It is natural for us to make our excuse, to justify ourselves. Ask the Lord to change you to a babe. "Make a little child of me. Enable me to close in with Thee on thine own terms". It is true no one can do this of himself. We are walking lumps of mud and mire, and the horrible pit is in us. If it were not for grace there would be no church, no salvation, nor sinners saved. Have prayers in your bosom for yourself and for the ends of the earth that they will be saved from their false wisdom, to be of the blades of grass. We read of this city that the city shall be flourishing and that her citizens shall abound in number like to the grass, that grows upon the ground.

The devil has a city in this world. He has a city in Europe where Babylon is established. He has a city to a large extent in Russia, and he has a city in our own land too where we are given to our lusts. When the

Holy Spirit will come, Christ's city shall be flourishing. "Her citizens abound in number shall like to the grass that grows upon the ground." None can keep it back. You might as well try to stop the sun rising tomorrow. When the Sun of Righteousness rises, and blesses His word men will fly as a cloud and doves to their windows. If you like Christ then you are of that number — the blades of grass. Who can count them or the fourth part of the dust of Jacob? Christ — prophet, priest and king — is now in glory, stretching out His hands. "Come along now and I will make a bargain". Ask the Lord that the Saviour be your living head, not only your covenant Head; that God the Holy Spirit would take of this truth of Emmanuel, take away the veil and captivate our hearts, give us a gracious frame of soul to be climbing down. It is a promising sign to be climbing down. People naturally like to climb up. Oh, that the Lord would visit us and bless us! Ask the Lord to bless you with effectual calling. We are persuaded when the Holy Spirit works in us. Flavel is very nice on the difference between moral suasion and persuasion. Persuasion is the work of the Holy Spirit. He has won your heart and will. He has created a nature in you so that you turn against yourself, so that you turn to Emmanuel on His own terms. You read about it, and hear about it time and again, and we should be seeking to press our way into some of these matters.

We heard today about the crops, and how the Lord showed us kindness in giving us the barley crop and the wheat crop, and so on. The woman of Samaria after she met with Christ, **The Corn of Wheat** that was to die, went to her friends and said, "Come and see a man that told me all things that ever I did. And what a mess I was!" The Holy Spirit appears to have touched them invisibly, divinely, compassionately. They poured out to see Jesus. Here was now a whole field of wheat, white, all ready to harvest, ready for the Divine Reaper to put in His sickle, and gather them into His garner. They appear to have been all changed before they reached Him, though they listened to Him and got corn and milk from **The Corn of Wheat**, who was about to fall into the ground and die.

Do you think you have a reason to say, "I was as a bullock. Turn Thou me, that Christ would be mine. Let me be thine unreservedly". Do you have this: "Turn Thou me and help me to hide in Emmanuel. Let Him be my all in all — He, who was the Son from the bosom of the Father — my prophet, priest and king"! How little any one of us grasps or can grasp of the holy, inconceivable, incomprehensible fullness of Emmanuel in His justice, goodness and truth!

Christ is the bank, and Christ is the safe, and the door of the safe is wide open. The Father is saying "Come and welcome to Christ. In Him are hid all the treasures of wisdom and knowledge." They will not send detectives after you, saying you are stealing from the bank. The bank door is open. The safe is full of wisdom and justice, and you are welcome to Him.

In conclusion, He is head over all things for the church, — over all things in heaven, in outer darkness and in the earth. You read all about that in the Lord's prayer. He is head over all the angels in glory and He has dominion over all the spirits in hell. They are only allowed to go so far. He has put a rein on them. "The Lord will never suffer you to be tried above that ye are able, but will make with the trial a way of escape whereby ye may be able to bear it." In Psalm 65 which we had, He is head over the sun and moon and stars, and winds and waves. He spoke in the boat on the Sea of Galilee, and the winds and waves were calmed. He is head over all the wild and tame animals and the fish of the sea. He is head over the seasons and the fruits of the earth. He has created food for man and beast. "Good unto all men is the Lord" in providence, was brought before us this morning. Oh, to render thanks unto the Lord, to get a little grace, a baptism, to be saturated! Our bellies may be cleaving to the dust in our ignorance. All the same, may the Lord take a hold of us and saturate us with the grace of the Father, Son and Holy Ghost, that we may be thankful for wheat and barley, fruits of the earth and His kindness to the unworthy and unclean.

We read in scripture of those in heaven that followed Him, riding on white horses, clothed in white linen, white and clean. They are in the army of Christ. This is difficult and mysterious. Perhaps I should not refer to it. Perhaps in the primary reference this text speaks of the angels who are ministering spirits. Probably it is the case that the angels will meet the spirits of the just made perfect.

I would like to think they are in this house tonight, who got the white horse of a promise, and are riding on the white horse of a promise in the army of Christ. They are in the kingdom of heaven here below. There is a truth coming to my mind; I may say just floating before my mind — "this is a faithful saying" — full of fidelity "and worthy of all acceptance" — or acceptability "that Jesus Christ came into the world to save sinners" — so that we should just pounce on it. If that is made precious to you, I think that would be a white horse. You would follow him here in the kingdom of grace to the kingdom of glory hereafter.

The world is to be rolled up like a scroll. The pretty things He has

given us are all under His hand. He is so kind to give us pretty flowers to look at; but He is going to destroy it all with a fervent heat. Ask that you would get Himself.

May He bless His word.

A Greater than Jonas is Here

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”
Matth. 12: 41

Wherever the Scriptures are read or preached, “The word of the Lord” is come to every one who hears them. And it remains that every such one consider what reception he has given to “the word of the Lord”. There is something exceedingly alarming in the idea of giving a slighting reception to the word of the Lord — of treating it, when “it comes”, as if it were unwelcome, undesirable, weak and despicable; as if it were unworthy of being honourably received, or incapable of avenging the insult. The whole character of man, in the light of eternity, depends on the reception that he has given to the word of God. The unconverted have rejected and despised it. If it were not so, it would have arrested, alarmed, humbled, and abased them, and made them turn from idols to serve the living God. Believers, on the contrary, have received it “in power, and in the Holy Ghost, and in much assurance;” — they have “received it not as the word of man, but as it is indeed and in truth, the word of God, which worketh effectually in them that believe.” And do not think that this word is ever empty, solitary, and dead. The Spirit of Christ abides always by his word. Where that word is lightly esteemed and not admitted to judge, to rule, and regulate the soul, the Great Prophet, in the person of His Eternal Spirit, and in the exhibition of His own and His Father’s will, is despised.

Are men aware of the guilt that they contract in refusing that reverence, faith, and obedience to the Word of God, which believers in a measure alone truly render to it? Are they awake to the alarming thought that the King of glory has paid them a visit in the declaration of His Word, and in the strivings of His Holy Spirit; that they have had an opportunity of receiving and entertaining suitably the eternal Word or Son of the Most High God, or of rejecting, slighting and despising Him? Yet this is the alternative when the Word of God has come, even as it has to all of us, “For the word is nigh thee” (Rom. 10: 8).

The gospel, that is statedly preached to you, if in any measure faithful-

ly preached, is the word of the unseen God, — the thoughts and will of the King Eternal, Immortal and Invisible. They come forth through His own Son as the original, the one only authoritative, the perfect Prophet. They are now delivered — the message is handed on and handed round — from Him to the assemblies of His professing, worshipping people, by the lips of men, chosen from among themselves, and chosen by themselves. This is the singular and glorious treasure, that is deposited in earthen vessels; the word of the only wise God. Unless unfaithful to our office, we preach the preaching that the living God hath bidden us.

But if this is true, mark the deplorable position in which unbelievers must find themselves placed; and every one must be called an unbeliever who does not so embrace the message of alarm and of mercy as to flee from the wrath to come, repenting of his iniquity and turning to the Lord in newness of obedience.

Mark the position in which they are placed. By refusing to believe the preaching that we preach, they are either accusing Almighty God of sending them by our mouth a message utterly useless and trifling; very solemn and awful in its terms, but very senseless in its import; not worthy to be allowed to work effectually in them or produce any change upon their purposes or course: or, they are bringing against us the unparalleled accusation of falsifying the commission given us, and not preaching the preaching that God hath bidden: or, they are laying themselves open to the accusation of making God a liar; of making his word void, so far as their testimony can go; and of giving no more weight to a communication from Heaven than to one from some fellow-creature who holds a low place in their esteem, and by whom they would remain unmoved, say to them what he might. Oh! is it not very obvious that the simple possibility of being capable of treating in this manner a communication of the wisdom and will of the Most High God, indicates a depth and entireness of depravity, such as verifies at once the solemn declaration, "Verily, verily, except a man be born again, he cannot see the kingdom of God?" Were careless and unbelieving hearers of the gospel to rise up in a body, and denounce the exhortations delivered to them by their pastor as a mass of his own self-originated and fraudulent imaginations, there would be infinitely less to wonder at in their refusal to submit themselves to the moulding influence of the doctrines to which they habitually listen. But actually to admit that the sum and substance of the instruction delivered to them is a message of truth coming truly and authoritatively from God, and to live precisely as if such truth were merely fancy, is of all things an exhibition of absurdity and contradiction that exhibits

human nature in an aspect most humiliating. But the absurdity and infatuation are equalled by the guilt; for great must be the guilt of men by whom their Lord's word of salvation when it comes to them is rejected and despised. "I am come a light into the world, that whosoever believeth on me should not walk in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak." (John 12: 46-49.)

The principle of self-preservation — the combined desire of happiness and dread of evil — is a principle to which Scripture frequently appeals, which it seeks to awaken and to enlist. The rightness and reasonableness of repentance are to be preached; but the plainer and more commonplace theme is also to be preached; namely, the danger to yourselves of continuing impenitent. The high spirituality which would press only the loftier and purer class of motives, omitting all reference to those that seem allied to self-love, is not countenanced in Scripture. In dealing with the impenitent, the Lord speaks copiously of the bearing of their impenitence upon themselves; and seeks to awaken and alarm by the threats of terrible destruction from the presence of the Lord. "Except ye repent, ye shall all likewise perish." "Turn ye, turn ye, why will ye die?" "Fear Him that is able to destroy both body and soul in hell." A slavish fear of God, or a mere physical terror or dread of evil, have little in them to evidence a state of grace. But in the first awakenings of the careless transgressor, they may oftentimes serve no small beneficial purpose. Anything is better than the listlessness, the indifference, the deep slumber, in which multitudes of sinners are steeped. Insensible to the finer motives which might lead them to be ashamed of their ingratitude to God, it were well if the threatenings of God's wrath would sting them out of their unfeeling and hardened condition. "Can thine hands be strong, can thine heart endure, in the day that I will deal with thee, saith the Lord?" "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and reward them that hate me."

What is it that can account for the careless sinner living unmoved under threatenings and warnings such as those? It is a very sad conclusion to come to, but it is inevitable. He does not believe God. He does not give God and God's word the credit which he would give to a fellow-creature and his word. Practically, he treats the threatenings of God as if

there were no meaning, no truth, no reality in them. He doth not know; he doth not consider; he doth not believe, God has threatened to cast him into hell-fire, prepared for the devil and his angels; to laugh at his calamity, and mock when his fear cometh; to abandon him throughout all eternity to the unmitigated effects of his wickedness, and to his own depraved desires, to the companionship of those who have ruined themselves along with him, and to the retribution of His wrath and curse without relief and without end. God hath further assured him that as the tree falls so it must lie; and that He may, at any moment, without warning, call him to His judgment-seat, and assign him his portion of intolerable and unending ruin. And yet, in the face of all this, the careless sinner can eat, drink, and be merry; can buy and sell and get gain; can pursue his worldly objects of ambition and desire, with the whole unbroken strength and vigour of his mind. Can it then be thought that he believes the Lord? Impossible. However sad the conclusion, it is obvious that the negligent and prayerless sinner is, to all practical ends, an atheist; he is practically living in a state of infidelity and atheism; and however much he may revolt from admitting this, it is impossible for him by an appeal to his conduct to refute it. So thorough and intense is the depravity of human nature: And so true is the inspired declaration that we are by nature "without God in the world"!

It is the quickening and wakening up of a new sense, or feeling, or sensibility, when the sinner begins to take the word of God, concerning his state and danger, for real and true; and acts upon the supposition of its truth, exactly as he would act on the supposition of the truth of some statement affecting his temporal affairs. Apply to your eternal concerns and to what affects them — we might say to him — apply to them the same line of thought and action that you apply to temporal interests; and, on the supposition that what God says to you is true, and is by you dealt with as true, you will become altogether another creature. If the prospect of a temporal calamity bestirs you to escape it, you will not fold your hands in the prospect of eternal perdition. If the displeasure of a superior troubles you, you will not sit at ease under the wrath of the Supreme. Believing the truth as to your condition and prospects will work a mighty change in your feelings and procedure. What will you then give in exchange for your soul?

Can anything more clearly prove the necessity of our being born again, than this amazing infatuation that leads us to deal with God's words as if they were empty wind? Must we not be corrupt in the whole man, in very truth spiritually dead, ere we could be capable of anything so marvellous-

ly wicked? The Ninevites will rise in judgment against us, for "they believed God" and "repented at the preaching of Jonah".

The Ninevites, though few of them probably were savingly converted, were sincerely alarmed; they were convinced of their wickedness, and they turned from the evil of their doings. Their daring neglect and contempt of God were abandoned, and they cried mightily to him. Their unrighteous and unjust actions towards man also were abandoned, and they began to deal in rectitude among themselves. They laid aside, in short, the eminence and distinction in wickedness to which they had attained. And the features of their case that had provoked the Divine indignation being gone, the Divine pity, as we shall see, returned, and a forbearing Providence flowed towards them again in its wonted channels.

But what an evidence does this afford of the unspeakable goodness of God! If even their very imperfect repentance — their turning from their evil ways, though alas! it fell short of turning truly to the Lord — was, nevertheless, regarded by the Lord, how open must his ear ever be to the poor, afflicted soul that turns truly to Himself! We have an instance of God's extreme readiness to be reconciled to us on our repentance in the merciful manner in which He dealt with Ahab. We are told concerning that wicked monarch that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." Yet when Elijah was sent to denounce the most dreadful judgments on his house, the wretched king, stung with alarm and remorse, "rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." There is not the slightest evidence, but the contrary, that this was a vital change of heart. But there was in it true regret; a sincere owning of God's power, and hand, and righteousness; a justification, in so far, of the justice of God's threatening; and a public testimony to the supremacy and government of God. And though not accompanied by a renewal of nature and a repentance unto life, it was pleasing in the sight of God in so far as it went. "And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house" (1 Kings 21: 25-29). He procured a delay of the threatened temporal judgment all the days of his own life. So decided was the regard which the Lord had to Ahab's meek and humble reception of His awful word.

And how very great is the encouragement which this holds out to sinners to repent and return unto the Lord with all their heart and with all

their soul! A repentance arising only from a regret, however deep, and producing an outward reformation, however valuable, but without a change of heart, will assuredly avail but little. God may not count it utterly of no value in the light or on the platform of time. But in the light of eternity and of the spiritual world, it can profit you nothing. We must all appear before the judgment-seat of Christ. And anticipating that most awful event, it is ours to rend our hearts and not our garments — to seek grace that the tree may be made good — that we may be actually renewed in the spirit of our minds, transformed in the renewing of our minds, renouncing ourselves, and putting on Christ Jesus, and living in the Spirit. But how great is the encouragement to turn to God and seek the grace which a risen Saviour is exalted to bestow, and which He proves His readiness to give by the record of His merciful and pitiful procedure even to those who fell far short of sorrowing after a godly sort! Be persuaded, then, to lay deeply to heart, on the one hand, the terrible wrath of Almighty God against the unconverted, and the terrible ruin of an unsaved soul. And lay equally to heart, on the other, the great and sure mercy and acceptance in Christ open to all who turn from their evil ways and come unto God by Him. And seeing that God, who at sundry times and in divers manners, spake of old by the prophets, hath in these last days spoken to us by His Son, let us bear in mind that if we are not found among God's penitent, believing, renewed, and redeemed children, the men of Nineveh will rise against us in the judgment; "For they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Extracts from "The Prophet Jonah" — an Exposition by
Hugh Martin D.D. (1822 -1885)

The Christian's Life

by William Gurnall

First, The Christian is to proclaim and prosecute an irreconcilable war against his bosom sins; those sins which have lain nearest his heart, must now be trampled under his feet. So David: "I have kept myself from my iniquity." Now what courage and resolution doth this require? You think Abraham was tried to purpose, when called to take his "son, his son Isaac, his only son whom he loved," Gen. 22: 2, and offer him up with his own hands, and no other; yet what was that to this? Soul, take thy lust, thy only lust, which is the child of thy dearest love, thy Isaac, the sin which has caused most joy and laughter, from which thou hast promised thyself the greatest return of pleasure or profit; as ever thou

lookest to see my face with comfort, lay hands on it, and offer it up: pour out the blood of it before me; run the sacrificing knife of mortification into the very heart of it; and this freely, joyfully, for it is no pleasing sacrifice that is offered with a countenance cast down; and all this now, before thou hast one embrace more from it. Truly this is a hard chapter; flesh and blood cannot bear this saying; our lust will not lie so patiently on the altar, as Isaac, or as a "lamb that is brought to the slaughter, which is dumb," but will roar and shriek; yea, even shake and rend the heart with their hideous outcries. Who is able to express the conflicts, the wrestlings, the convulsions of spirit the Christian feels, before he can bring his heart to his work? Or who can fully set forth the art, the rhetorical insinuations, which such a lust will plead with for itself? One while Satan will extenuate and mince the matter: — It is but a little one, O spare it, and thy soul shall live for all that: another while he flatters the soul with the secrecy of it:— Thou mayest keep me and thy credit also; I will not be seen abroad in thy company to shame thee among thy neighbours; shut me up in the most retired room thou hast in thy heart, from the hearing of others, if thou wilt only let me now and then have the wanton embraces of thy thoughts and affections in secret. If that cannot be granted, then Satan will seem only to desire execution may be stayed a while, as Jephthah's daughter of her father; "Let me alone a month or two, and then do to me according to that which hath proceeded out of thy mouth," Judge 17: 2, 37; well knowing few such reprieved lusts but at last obtain their full pardon, yea, recover their favour with the soul. Now what resolution doth it require to break through such violence and importunity, and notwithstanding all this to do present execution? Here the valiant sword-men of the world have shewd themselves mere cowards, who have come out of the field with victorious banners, and then lived, yea, died slaves to a bare lust at home. As one could say of a great Roman champion, who, as he rode in his triumphant chariot through Rome, had his eye never off a courtesan that walked along the street, — Behold, how this goodly captain, that conquered such potent armies, is himself conquered by one silly woman.

Secondly, The Christian is to walk singularly, not after the world's guise, Rom. 12: 2. We are commanded not to be conformed to this world; that is, not to accommodate ourselves to the corrupt customs of the world. The Christian must not be of such a complying nature, to cut the coat of his profession according to the fashion of the times, or the humour of the company he falls into; like that courtier, who being asked how he could keep his preferment in such changing times, which one

while had a prince for popery, another while against popery; answered, he was *e salice, non ex quercu ortus*: he was not a stubborn oak, but bending osier, that could yield to the wind. No, the Christian must stand fixed to his principles, and not change his habit; but freely shew what countryman he is by his holy constancy in the truth. Now, what an odium, what snares, what dangers doth this singularity expose the Christian to? Some will hoot and mock him, as one in a Spanish fashion would be laughed at in your streets. Thus Michal flouted David. Indeed the world counts the Christian, for his singularity of life, the only fool; which I have thought gave the first occasion to that nick-name whereby men commonly express a silly man or a fool: Such a one, say they, is a mere Abraham; that is, in the world's account, a fool. But why an Abraham? because Abraham did that which carnal reason, the world's idol, laughs at as mere folly; he left a present estate in his father's house, to go he knew not whither, to receive an inheritance he knew not when. And truly such fools all the saints are branded for, by the wise world. "You know the man and his communication," said Jehu to his companions, asking what that mad fellow came for, who was no other than a prophet, 2 Kings 9: 11. Now this requires courage to despise the shame, which the Christian must expect to meet withal for his singularity. Shame is that which proud nature most disdains: to avoid which, many durst not "confess Christ openly." John 7: 13. Many lose heaven, because they are ashamed to go in a fool's coat thither. Again, as some will mock, so others will persecute to death, merely for this nonconformity in the Christian's principles and practices to them. This was the trap laid for the three children; they must dance after Nebuchadnezzar's pipe, or burn. This was the plot laid to ensnare Daniel, who walked so unblamably, that his very enemies gave him this testimony, that he had no fault, but his singularity in his religion. Dan. 6: 5. It is a great honour to a Christian, yea, to religion itself, when all their enemies can say, is, they are precise, and will not do as we do. Now in such a case as this, when the Christian must turn or burn; leave praying, or become a prey to the cruel teeth of bloody men; how many politic retreats and self-preserving distinctions would a cowardly unresolved heart invent! The Christian, that hath so great opposition, had need be well locked into the saddle of his profession, or else he will be soon dismounted.

Thirdly, The Christian must keep on his way to heaven, in the midst of all the scandals that are cast upon the ways of God, by the apostasy and foul falls of false professors. There were ever such in the church, who, by their sad miscarriages in judgment and practice, have laid a stone of

offence in the way of profession, at which weak Christians are ready to make a stand, as they at the bloody body of Asahel, 2 Sam. 2; 22, not knowing whether they may venture any further in their professions, seeing such, whose gifts they so much admired, lie before them, wallowing in the blood of their slain profession; of zealous professors to prove, perhaps, fiery persecutors; of strict performers of religious duties, irreligious atheists, no more like the men they were some years past, than the vale of Sodom, now a bog and quagmire, is to what it was when for fruitfulness compared to the garden of the Lord. We had need have a holy resolution to bear up against such discouragements, and not to faint; as Joshua, who lived to see the whole camp of Israel, a very few excepted, revolting, and in their hearts turning back to Egypt, and yet with an undaunted spirit maintained his integrity; yea, resolved, though not a man beside would bear him company, yet he would serve the Lord.

Fourthly, The Christian must trust in a withdrawing God, Isa. 1: 10: "Let him that walks in darkness, and sees no light, trust in the name of the Lord, and stay upon his God." This requires a holy boldness of faith, indeed, to venture into God's presence, as Esther into Ahasuerus's, when no smile is to be seen on his face, no golden sceptre of the promise perceived by the soul, as held forth to embolden it to come near, then to press in with this noble resolution, "If I perish, I perish;" nay, more, to trust not only in a withdrawing, but a "killing God," Job. 13: 15; not when his love is hid, but when his wrath breaks forth. Now for a soul to make his approaches to God, by a recumbency of faith, while God seems to fire upon it, and shoot his frowns like envenomed arrows into it; this is hard work, and will try the Christian's metal to purpose. Yet such a masculine spirit we find in that poor woman of Canaan, who takes up the bullets Christ shot at her, and with a humble boldness of faith sends them back again in her prayer.

Fifthly, The believer is to persevere in his christian course to the end of his life; his work and his life must go off the stage together. This adds weight to every other difficulty of the Christian's calling. We have known many who have gone into the field, and liked the work of a soldier for a battle or two, but soon have had enough, and come running home again; but few can bear it as a constant trade. Many are soon engaged in holy duties, easily persuaded to take up a profession of religion, and as easily persuaded to lay it down; like the new moon, which shines a little in the first part of the night, but is down before half the night be gone; lightsome professors in their youth, whose old age is wrapt up in thick darkness of sin and wickedness. O this persevering is a

hard word! this taking up of the cross daily, this praying always, this watching night and day, and never laying aside our clothes and armour; I mean, indulging ourselves to remit and unbend in our holy waiting on God, and walking with God; this sends many sorrowful away from Christ; yet this is the saint's duty, to make religion his every-day work, without any vacation from one end of the year to the other.

Alexander Peden

by Rev. D. Beaton

(Continued from page 151)

Something must now be said about Peden's preaching. His friend Sergeant Nisbet gives us a pen picture of him as a preacher: "Such was the weighty and convincing majesty that accompanied what he spoke, that it obliged the hearers both to love and fear him. I observed that between every sentence he paused a little, as if he had been hearkening to what the Lord would say unto him, or listening to some secret whisper. And sometimes he would start, as if he had seen some surprising sight." Two sermons of considerable length have come down to us. They were preached at New Luce in 1682 when he was a fugitive. Who first reported these sermons is unknown but they were lovingly transcribed by John Howie of Lochgoin and were published by him in 1779. The text of the first is: "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize the inheritance" (Matt. 21: 38). Here is a quotation: "Now, people of God in Scotland, what are ye doing when such dreadful wrath of God is at the door in Scotland? He is not worth his room in Scotland today that prayeth not the half of his time, to see if he can prevent the dreadful wrath that is at your door, coming on your poor motherland. Oh, sirs! ye must pray ploughing, harrowing, and shearing, ay, and at all your labour, ay when ye are eating and drinking, going out and coming in, and at all your employments; there never was more need than now. Oh, that noble life we might have of communion with God! Oh, sirs! it is He that makes heaven pleasant; it's communion with God that makes heaven pleasant. Will ye long to be there, O people of God? From the words of the text He would have fruit from you in this countryside, and from thee, O Glenluce. He sent thee first a crumb, and then He sent thee many a faithful turn of His servants while they were on the mountains, and now He hath sent me to thee this day, to bid thee pay Him his fruit;

and little hath He gotten from thee, O Glenluce; for which He shall make many places waste in thee, O Scotland, ere long. But I'll tell you what is for you persecuted sufferers: crowns, crowns of glory ye shall wear ere long and a remnant of you shall be preserved in all the sad days that are coming on Britain and Ireland."

The second sermon is on the words: "But we trusted that it had been He which should have redeemed Israel" (Luke, 24: 21). "Where is the Kirk of God in Scotland today?" he asks. "It is not among the great clergy folk Sirs, I'll tell you where the Kirk of God is — wherever there is a praying lad or lass at a dyke-side in Scotland. A praying party will ruin them. Yet, sirs, a praying party shall go through the storm. But many of you in this country side ye ken (know) not these things. The weight of the broken Kirk of Scotland never troubles you. The loss of a cow, or two or three of your beasts, or an ill market-day, goes nearer your hearts nor all the troubles of the Kirk of God in Scotland. Well then, thou poor body, that will resolve to follow Him, pray fast; if there were but one of you, He will be the second; if there be but two of you, our Lord will be the third. You need not fear that ye shall want company; our Lord will be your company Himself. He will condescend as low as you like to you that will resolve to follow Him in this stormy blast that is blowing upon His poor Kirk in Scotland the day. But there is some of you that is come here the day, the next day, when ye cannot get a meeting of this kind, ye will run away to your hirelings again. Take heed, sirs, do not mock God; these indulgences* will lead you away from Christ as well as the curates. Oh, the base drag the Kirk is getting from many of the ministers in Scotland in our day. About thirty-six years ago, our Lord had a great thick backing of ministers and professors in Scotland; but one blast blew six hundred of our ministers from Him at once, and they never came back to Him again. Yea, many lords and lairds and ladies followed Him then, but the wind of the storm blew the ladies' gallantries in their eyes and their ears both, which put them both blind and deaf, that they never saw to follow Christ since nor to hear His pleasant voice.

We come now to the period in Peden's life when he was a prisoner on the Bass. This Rock had many eminent witnesses for the truth as prisoners during the times of persecution. Among these may be mentioned: James Fraser of Brea; Thomas Hog, Kiltarn; John Blackadder who died on the Rock and Alexander Shields, the author of the *Hind Let Loose*. Peden spent four years and three months on the island. Most of

* The Indulgences which were issued by the Privy Council and which the more faithful of the Covenanters refused to take advantage of. — *Editor*.

the time he was kept a prisoner within the prison walls. The cells were damp and cold; the food was scanty and the jailors were brutal in their conduct. At length he appealed to the Privy Council intimating to them that "through sickness and great infirmity of body and want of maintenance he had been reduced to great extremity, so that his present lot is exceeding sad and lamentable." In October, 1677, he was released from the Bass Rock but he had to lie another fifteen months in the Edinburgh Tolbooth. From the Tolbooth he was sentenced to banishment with sixty others. Peden cheered his companions with the words: "The ship is not built that will take us over the sea to the Plantations:" and his words proved true. They were taken to London but the master of the vessel which was to take them to America when he learned that they were decent Christian men who were being banished for their religion refused to take them in his ship. When Peden returned to Scotland is not known but from traditions handed down it seems he spent some time in different places in England.

We come now to two incidents in Peden's life in which Richard Cameron and James Renwick figure that must not be passed over. Peden though a Covenanter of the Covenanters was not a follower of Richard Cameron. But the bond of true Christian love bound them together. One day, when hard pressed, weary and worn, he lay down on the moor near to Cameron's grave, and wishing to die, he said with tears: "Oh, to be wi' Ritchie! (Richard)." When some years later he felt death drawing near he was heard saying: "Carry me to Airmoss, and bury me beside Ritchie, that I may have quiet in my grave; for I have had little in my life."

The Society People or Cameronians were suspicious of Peden and he, on his part, was suspicious of them, so that the youthful James Renwick and he did not pull together. In anticipation of the near approach of death Peden sent a message to Renwick and the interview between the two is recorded in the *Biographia Presbyteriana*. "Sit down, sir," said Peden to the brave but youthful standard-bearer, "and give me an account of your conversion, and of your call to the ministry; of your principles, and of your taking such singular courses in withdrawing from all other ministers." Mr Renwick did so. The aged Peden having heard what the young witness had to say for himself said: "Ye have answered me to my soul's satisfaction, and I am very sorry that I should have believed any such ill reports of you, which have not only quenched my love to you, but made me express myself so bitterly against you; for which I have sadly smarted. But, sir, ere you go, you must pray for me for I am old

and going to leave the world." Renwick offered prayer for the aged Covenanter and enjoyed great liberty in his pleading for him. When he had finished Peden took him by the hand, drew him to himself and kissed him, saying: "Sir, I find you a faithful servant to your Master; go on in a single dependence upon the Lord, and ye will win (get) honestly through, and cleanly off the stage, when many others that hold their head high will fall, and lie in the mire, and make foul hands and garments." Peden then prayed for Renwick and the two parted — Peden soon to die a natural death and Renwick to enter heaven by the scaffold. Peden died on the 26th January, 1686, and he was interred in Auchinleck churchyard but six weeks afterwards a troop of dragoons came and took up the coffin. It was broken open and the shroud torn from the body. The wind blew it to an adjacent tree. The soldiers took the body to the place of public execution at Cumnock to hang it in chains there but in this they were prevented by the Earl of Dumfries. He told the leader of the dragoons that "the gibbet was erected for malefactors and murderers, and not for such men as Peden." So they buried him at the gallows' foot. After the Revolution the gallows' hill ceased to be the place of execution and the people began to bury their dead there. A small monument was erected to his memory but later in 1891 a handsome monument of Aberdeen granite was erected beside it.

Seventh Day Adventism — Of God or of Satan?

Seventh Day Adventists hold that it was the Emperor Constantine's Edict in the year A.D. 321 which changed the seventh day of the week to the first day to be observed as the Lord's Day or the Christian Sabbath. This is quite untrue. Constantine, on becoming a Christian, merely ratified what was the universally established practice from the days of the apostles. Ignatius, in his "Epistle" written in A.D. 107, Justin Martyr in his "Apology" A.D. 140, Tertullian (A.D. 160-230) in His "Answer", Clement of Alexandria in Book VII, ch. 12, A.D. 168, all clearly state that the first day of the week was observed since the days of the apostles as the Christian Sabbath — the day commemorating the Resurrection of Christ from the dead.

"It hath been the constant practice of all Christ's Churches in the whole world ever since the days of the apostles to this day, to assemble for public worship on the Lord's Day, as a day set apart thereto by the apostles. Yea, so universal was the judgment and practice that there is no

Church, no one writer, or one heretic that I remember to have read of, that can be proved even to have dissented or denied it till of late time.” (Baxter on “The Divine Appointment of the Lord’s Day”).

Scriptural Evidences of the Change of Day

“A certain emphasis seems to be placed precisely upon the fact that it was on the **first day** of the week that He rose. This is true of all the accounts of His rising. Luke, for example, after telling us that Jesus rose ‘on the **first day** of the week,’ on coming to add the account of His appearing to His two disciples journeying to Emmaus, throws what almost seems to be a superfluous stress on that also having happened “on **that very day.**” It is in John’s account, however, that this emphasis is most noticeable. “Now on the **first day** of the week,” he tells us, “cometh Mary Magdalene early,” to find the tomb empty. And then a little later: “when therefore it was evening on **that day**, the **first day** of the week, Jesus showed Himself to His assembled followers. . . . After this pointedly indicating that it was on the evening of precisely the **first day** of the week that Jesus showed Himself to His assembled disciples, John proceeds equally sharply to define the time of His next showing Himself to them as ‘after eight days’; that is to say, it was on the **first day** of the week that His disciples were again within, and Jesus manifested Himself to them. The appearance is strong that our Lord, having crowded the day of His rising with manifestations, disappeared for a whole week to appear again on the **first day** of the week. George Z. Gray seems justified therefore, in suggesting that the full effect of our Lord’s sanction of the **first day** of the week as the appointed day of His meeting with His disciples can be fitly appreciated only by considering with His manifestations also His disappearances. . . . Is it possible to exaggerate the effect of this blank space of time, in fixing and defining the impressions received through His visits? . . . There is an appearance at least that the first day of the week was becoming under **this direct sanction** of the risen Lord the appointed day of Christian assemblies. That the Christians were early driven to separate themselves from the Jews (observe Acts 19: 9) and had soon established regular times of ‘assembling themselves together’ we know from an exhortation to the Hebrews. 1 Cor. 16: 2; ‘Upon the first day of the week let everyone of you lay by Him in store, as God hath prospered him,’ etc., suggests that their ordinary day of assembly was on the **first day** of the week. It is clear from a passage in Acts 20: 7, that the custom of ‘gathering together to break bread’ was upon the **first day** of the week.” . . . We learn from a passage reference

in Revelation (1: 10) that the designation 'the Lord's Day' had already established itself in Christian usage. . . . With such suggestions behind us, we cannot wonder that the Church emerges from the Apostolic age with the **first day** of the week firmly established as its day of religious observance. Nor can we doubt that apostolic sanction of this establishment of it is involved in this fact." — ("The Foundations of the Sabbath in the Word of God," by Rev. Prof. B. B. Warfield, D.D., LL.D.)

Is it not also most significant that not only was the **first day** of the week the day on which the risen Lord made His appearance to His disciples, but that it was on the **first day** of the week at Pentecost that the Holy Spirit was poured forth and three thousand added to the Church? His appearances on the **first day** of the week after His resurrection, and His outpouring of the Holy Spirit on the **first day** of the week after His ascension, point to the **first day** of the week as the appointed day of worship. And how often since then in times of revival has the Lord owned and acknowledged the **first day** of the week by pouring forth the Holy Spirit! And along with these indisputable facts we have the unanimous testimony of the early fathers, as has been already observed, confirming that the **first day** of the week was in apostolic times kept as the weekly Sabbath. Ignatius, who lived in the days of the apostles and who was martyred in A.D. 107, says: "Be not deceived . . . for if we still live according to Jewish law we acknowledge that we have not received grace. Those who have come to the possession of a new hope, **no longer observe the Sabbath**, but living up in the observance of the **Lord's Day**, on which our life has sprung up again by Him and by His death."

That the change was made in the time of the Emperor Constantine is one of the hallucinations of Mrs Ellen G. White, the founder of this false "ism". It has been observed that Seventh Day Adventism, Christian Science and Theosophy have one thing in common at least — they all had hysterical, neurotic women as their founders. Both Dr. William Russell and Dr. Fairfield, physicians at the Seventh Day Adventist Sanitorium at Battle Creek, attributed Mrs White's "visions" as "the result of a diseased organisation or condition of brain or nervous system" and were "simply hysterical trances". ("Seventh Day Adventism Tested by Scripture," page 15, by A. J. Pollock.)

"Damnable Heresies"

1. — In her book, "Patriarchs and Prophets," Mrs White writes: "The blood of Christ . . . was not to cancel sin." Her co-worker Uriah Smith, writes: "Christ did not make the atonement when He shed His blood

upon the Cross. Let this be for ever fixed in the mind.” (Looking unto Jesus, p. 237). What folly, what madness to build for eternity on the diabolically anti-scriptural views of a neurotic woman! What saith the Scriptures? “The blood maketh atonement for the soul” (Lev. 17, 11): “In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace” (Eph. 1, 7); “Made peace through the blood of His cross” (Col. 1: 20); “Redeemed by the precious blood of Christ” (I Peter 1: 19).

2. — Mrs White writes: “Satan bore . . . the weight and punishment of the sins of the redeemed.” Again what saith the Scriptures? “Who (Christ) His own self bore our sins in His own body on the tree” (1 Peter, 2, 26). “But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (Isa. 53, 5).

3. — Not only does Mrs White rob Christ of the glory of having redeemed His people by His precious blood, but she blasphemously asserts that he inherited a sinful nature. “In His humanity, Christ partook of our sinful, fallen nature. . . . On His human side, Christ inherited just what every child of Adam inherits — a sinful nature.” (“Bible Readings for the Home Circle,” p. 115). What an awful perversion of the Word of God which testifies that “He was holy, harmless, undefiled and separate from sinners” (Heb. 7: 26) and “without sin” (Heb. 4: 15).

4. — Soul sleep is another delusion taught by this sect. And yet the apostle Paul plainly affirms that to depart and to be with Christ is **far better** (Phil. 1: 23). “Absent from the body, **present with the Lord.**”

5. — When the Word of God respecting the Lord Jesus Christ and His finished work is so blasphemously distorted and denied, is it any wonder that Seventh Day Adventists also deny the doctrine of everlasting punishment? Mrs White says that it is “opposed to the teaching of the Scriptures, to the dictates of reason, and to our feelings of humanity. “The theory of eternal punishment,” she continues, “is one of the false doctrines that constitute the wine of the abominations of Rome. . . . They received it from Rome, as they received the false Sabbath.” Will Mrs White or any of her disciples, asks Wm. C. Irvine in his book “Heresies Exposed”, dare to set up “the feelings of humanity” against the plain word of the Living God.” “**These shall go away into everlasting punishment: but the righteous into life eternal.**” “It is absolutely cruel,” writes Dr. A. A. Hodge, the renowned theologian, “to follow the example of the devil with Eve in persuading people that after all God may be more benevolent than the language of His word implies” (Gen. 3: 3,4).

“Seducing Spirits”

The views of the Seventh Day Adventists are largely based on the “visions” which Mrs White claimed she had from God. The following extract from “Wake up S.D.A.’s” by F. C. Payne, reveals clearly that her “visions” were from Satan as an angel of light (See II Cor. 11: 13, 14). “Surely God has given us ample warnings in both the Old and New Testaments against false prophets that would arise. Note the details of this warning in 1 Tim. 4: 1-3: “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry and commanding to abstain from meats.” It would be difficult to find a false prophet who fulfilled this prophecy more emphatically than Mrs E. G. White. First she rose up in the latter times. For forty years she condemned all who preached salvation by faith alone. She outrightly discouraged marriage, and condemned bearing children (yet she had four). Listen to this inspired message: “I was shown that Brother and Sister V — had departed from God’s counsel in bringing into the world children. . . . The missionaries had better set the people an example in these things that correspond with **“our faith”**. “The time is and has been for years that the bringing of children into the world is an occasion of grief than joy . . . Satan controls these children, and the Lord has but little to do with them.”

“Abstaining from Meats”

And to complete the fulfilment of this prophecy from 1 Timothy, “Commanding to abstain from meats,” Mrs White was not content with interfering with God’s laws of matrimony in order to comply with **“our faith”**, but also forbids the use of items of food, including “tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, cheese” . . . “Eggs should not be placed upon your table. They are an injury to your children.” She warned parents that God would not answer their prayers if they fed their children butter, eggs or meat.”

The Ban on Eggs Lifted

In 1909, after 39 years, the ban on eggs was lifted, for she now gets a revelation that eggs are not only good food, but, quote: “Eggs contain properties that are remedial agencies in counteracting certain poisons” (“The Testimony of Jesus,” p. 64). Needless to say, medical science had this knowledge many years before that eggs were the preventive and cure for the great scourge of rickets in children. Thus their prophetess was

responsible for the suffering or death of children contracting rickets between 1870 and 1909 whose parents obeyed the demon-directed instructions of their prophetess. I have already given Mrs White's own testimony that anything she wrote was given her by the Spirit of God. One thing is **certain** it was not from the Spirit of the God of heaven."

Enough has been written to show that Seventh Day Adventism is not of God but of the devil. Its doctrines are "doctrines of devils," and all who will not renounce and forsake it will assuredly find themselves among those who will hear the dread sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25: 41). If you have been ensnared in this delusion act now on the exhortation given you by God in His word, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6: 17, 18).

(To be continued)

Book Review

MEDITATIONS and DISQUISITIONS UPON CERTAIN PSALMS by Sir R. Baker Kt., SPRINKLE PUBLICATIONS, P.O. Box 1094, Harrisonburg, Virginia 22801. Price £9.50.

This volume consists of a series of meditations on the First Psalm, the seven penitential Psalms (commonly called) and the seven consolatory Psalms. It should be noted that this is not a commentary or a series of brief sermons as such. There is a memorial-introduction by Rev. Dr. A. B. Grosart, editor of the works of Sibbes and Brooks in Nichols Puritan Divines. Very little is known about the author as his autobiography was destroyed by a near relative. Comments throughout the book suggest he was an Anglican. C. H. Spurgeon in "Commenting and Commentaries" commends the work as being "altogether marrow and fatness. We have often tried to quote from him and found ourselves so embarrassed with riches that we have been inclined to copy the whole book."

However, your reviewer cannot wholly endorse Spurgeons opinion. Some of the author's remarks are strained and farfetched — Psalm 1: 1. "But though walking may be a hindrance to godliness, yet standing perhaps may be a furtherance." Again in Psalm 51: 14 "But seeing by this account we find six several bloods in Uriah's shed by David, where find we six several bloods in Christ shed by him? . . . one blood which he

sweat in the garden; another which he shed with the stripes of the whips; another drawn from him with the pricks of the thorns; . . .” And there are similar strained comments throughout the work.

More seriously however there is singularly little reference to the Person and Work of the Holy Spirit, and this is particularly obvious in the penitential and consolatory psalms. The same applies to the Person and Work of Christ. The meditations are almost entirely addressed to the First Person of the Trinity. There is a remark in Page 377 when dealing with Psalm 34: 22, which is quite unscriptural “. . . citizens in the New Jerusalem where they shall have company enough — priests, patriarchs, prophets and apostles, martyrs and confessors, blessed virgins and chiefly the Blessed Virgin.” To make mention of the mother of Christ in this context smacks of Romanism, and is a reflection of the Anglicanism (probably High) of the author.

Altogether while there are useful thoughts in these studies on the Psalms, the whole volume will require to be read with care and discrimination. Indeed Dr. Grosart suggests this in his memorial introduction.

R. K. M.

Notes and Comments

Communist Leader's Visit to Britain

In April President Gorbachov of the Soviet Union visited Britain and his visit aroused great interest. At the Guildhall in London he outlined the path in which he was seeking to lead his nation and of the need for the complete elimination of nuclear weapons. Mrs Thatcher spoke of Mr Gorbachov as one who had the vision, boldness and power of personality to change the whole future of his country. The Queen has been invited to visit the Soviet Union.

While it is evident that certain remarkable changes are taking place in Russia, it is very clear that the leaders, including Gorbachov, are dedicated to the Communist philosophy. Because this philosophy allows for periods of retrenchment before further attempts at communistic expansion, it would be foolish of Western Governments to take the reforms at their face value. Time will tell — but it has been generally the case that ‘you can trust the Communists to be Communists’. The present partial relaxation of religious persecution in the Soviet Union and the partial opening of the door for the admission of the Bible are welcome changes and give opportunities to the Christian Church of which advantage should

be taken. It is the Word of God through the blessing of the Holy Spirit upon it which alone will make changes of a permanent nature on the spiritual outlook of the Soviet people.

Contamination of Baby Foods

A manifestation of evil of a most diabolical kind was seen in a spate of cases where baby foods had been deliberately contaminated. It is hard to imagine that anyone would sink so low as to put children's lives deliberately at risk. It is to be hoped that the police will be able to catch up with the perpetrators of this type of crime. It is a further reminder to us of what is in the natural heart of man — a heart that is deceitful above all things and desperately wicked. As the restraints of true religion are being withdrawn from a nation which has discarded the Bible we may expect more and more manifestations of the wickedness of men's hearts. May the Lord turn us as a nation back to His Word and to Himself.

Sabbath Shopping

When Britain entered the European Economic Community those who opposed this move warned that one result of entry would be the further desecration of the Lord's Day by the introduction of the "Continental Sabbath". That this has sadly taken place is evident to all who have eyes to see it. Foremost in the campaign for the breakdown of restrictions against Sabbath trading have been the multi-national companies which have no respect for the Law of God. The result is that today the proportion of shops opening on at least four Sabbaths in the year has risen to 49%. Many shops in Scotland are now open on Sabbath throughout the year. When polls were conducted in Scotland recently it was found that 70 per cent of the people wanted Sabbath shopping kept to a minimum and 93% of mothers wanted Sabbath kept as a family day. The Keep 'Sunday' Special Campaign has been strongly supported through this movement is not firmly founded on the requirements of the Divine Law. It is sad to think that respect for the Sabbath day in the land has so eroded that commercial ventures are able to take advantage of this and steal from the people the one day in seven which He has specifically given to them for His worship and service.

Women Priests and Bishops and Ecumenism

The Archbishop of Canterbury and the Pope have had an exchange of letters on the question of unity in the light of ordination of women to the priesthood and of one woman as a bishop within the Anglican Commu-

nion. In his reply the Pope spoke of the strong bond of communion by which they were already united but warned that the ordination of women to the episcopate would effectively block the path to the mutual recognition of ministries. He also pointed out that the Anglican Communion had not taken sufficiently into account the ecumenical and ecclesiological dimensions of the question. It is clear from the Pope's reply that to have women in the priesthood is quite unacceptable to the Roman Catholic Church.

The Archbishop of Canterbury in his letter to the Pope mentioned that at the Lambeth Conference he had said in relation to the Pope's office as Bishop of Rome: "Could not all Christians come to reconsider the kind of primacy exercised within the early Church, a 'presiding in love' for the sake of the unity of the Churches?" He concluded his letter saying: "In spite of obstacles the Bishops of the Anglican Communion are determined to continue to seek the unity Our Lord wills and to pursue the quest for the full visible unity to which our two Communions are committed." He signed himself "Your Holiness's Brother in Christ." From this the objective of the Archbishop of Canterbury is clear though ordination of women priests and bishops may stand in the way. The Pope and Dr Runcie are due to meet in Rome in September. In this Dr. Runcie is but following the nefarious example set by some of his predecessors in office.

Football Disaster

The awful football disaster in which more than 90 Liverpool football fans were crushed to death shocked the nation. Many of these were young people whose lives were snuffed out in the crush that prevailed in one section of the football ground. The cause of the disaster seems to have stemmed from a crush outside the ground where fans were pressing to get admittance through the turnstiles. This pressure became so great that the police had to open gates to allow the fans into the ground. This sadly brought pressure on those already in that section of the ground resulting in the deaths of so many.

Football matches draw thousands of spectators on Saturdays particularly, but now also on the Lord's Day as well. The age in which we live is one in which great place is given to sport, while the worship of God is largely neglected. What a sad end it will be for those who have made football or any other sport their god, whether on Sabbath or weekday, when death carries them away to the eternal world. How sad it is to see multitudes flocking after the god of sport, while neglecting the interests of their never-dying souls. How few if any attending that football match

on that Saturday ever thought that over 90 of their number would lose their lives there. What need there is to be ready when the call comes, waiting for the Lord's coming!

Church Notes

Presbytery Meetings (D.V.)

Zimbabwe: At Bulawayo on 13th June at 2 p.m.

Skye: At Portree on 20th June at 11 a.m.

Northern: At Dingwall on 20th June at 2 p.m.

Southern: At Glasgow on 20th June at 6 p.m.

Western: At Laide on 4th July at 6 p.m.

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

Zimbabwe Mission News

At the end of April Miss Margaret MacAskill returned to Scotland on furlough after a two year period on the Mission working at Mbumba Hospital. Miss Katie MacAulay who had been home on leave for a few months returned to Zimbabwe early in May to continue her work on the teaching staff of the John Tallach Secondary School at Ingwenya. The Church owes much to its European teachers and nurses, some of whom have given many years of service, and we trust that they return refreshed to their work after a period of leave.

Trinitarian Bible Society — Bible Circulation and Translation

The need for Russian Scriptures continues to grow. A further reprint of 100,000 Russian Bibles is being undertaken, making a total of 215,000 since November. This is in addition to 145,000 Russian New Testaments and Psalms. Many of these copies are being sent into the Soviet Union by post, which is now officially permitted by the Russian government. Prayerful and financial support for this large-scale project is welcomed.

Translation work continues in a number of languages for tribal groups in African and Asian countries. The new translations of the New Testament into Tumac and Sara Kaba Naa have now been printed, and the binding of 12,000 copies has now been completed. Advance copies were taken out to the Chad Republic in January for a special service of dedication for these new translations, and they were received with great delight by tribes who have never had the Word of God in their own tongue. It is also a matter of prayer that Scriptures in Arabic may be more widely

spread in the Muslim countries of north Africa, that the light of the Gospel may penetrate these lands of spiritual darkness. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126: 6).

Acknowledgment of Donations

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

Foreign Missions Fund:- Anon., £3000 for South African Mission.

Dominions & Overseas Fund:- K. M., per Rev. D. A. R., £20 for literature for Eastern Europe; W. C., per Rev. D. A. Ross £100; K. A. R., per D. MacRae, £10, both for travel expenses to Eastern Bloc.

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

Breasclete: Anon., £21 for Congr. Funds; Anon., £20 for Congr. Purposes; Anon., £10, where most needed; Anon., £15 for Door Coll.; Anon., £10 for Sust. Fund and £10 where most needed.

Dumbarton: Anon., £40 for Trinitarian Bible Society; Anon., (Jan.) £10, both envelopes in plate; Glasgow Friends £10, by post, last two for Congr. Fund; I.C., Glasgow £20 for Communion Expenses by post; Anon., £20 for Tape Ministry per Rev. G. J. M.

Fort William: Friend, Caol £10 for Sust. Fund; Mrs B., £10 per Rev. H. I. MacK.; Mrs B. £10 for Communion Expenses per Mrs M.

Glendale: Anon., £10 for Congr. Purposes; Friend of the Cause £10, where most needed; Glendale Friend £5 for Sust. Fund, all per Rev. D. Nicolson.

Greenock: Anon., £20 for General Purposes; Dr. D. MacS. £50 for Gen. Purposes, both per Rev. L. Macleod.

Kames: Legacy from Will of late Mrs Janet F. Millar, £300 for General Purposes of the Congregation.

London: Glasgow Friends £20 for Congr. Purposes (Envelope in Plate).

Portree: Friend £10 for Door Coll. per S.Y.M.; Friend £10; In memory of a dear husband £40, last two for Sust. Fund and per F. M.; Anon. £20 for Bibles and Tapes (envelope in plate).

Strath, Skye: Anon., £100 for Communion Expenses; Anon., £100 for Pulpit Supply.