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THE BROAD-MINDED CAPTAIN

Some years ago, I was crossing the Atlantic Ocean from Quebec to Liverpool, in the liner "Megantic".

My cabin was on the upper deck, close by the place where the passengers were accustomed to play the various games which are usual on board ship. Consequently, it became the rendezvous of many who were interested in the games, including, occasionally, officers of the ship's company.

An Announcement and a Question

One morning, when one of the officers and several passengers were chatting and yarnng in my cabin, the officer said to me: "I say, Major, you will be glad to hear that, on Sunday morning, we shall have service in the saloon. It will be conducted by the Rev. Doctor _____," naming an eminent minister on board, who had a large church in Montreal. "I hope he is a good, sound preacher," said I, "and that he may interest and help us."

"Oh, yes, you will be sure to like him; he is so broad-minded?" "Well," he replied, "he takes a cheerful view of life; is always ready for a game of cards, if the stakes are not too high: and he does not

condemn us all to hell if we don't happen to agree with his religious opinions, or if we don't see our way to accept all the ancient creeds."

A Striking Illustration

When our friend had finished his flippant remarks, there was a brief pause in the conversation, after which I said: "Look here, gentlemen. May I give you an illustration which has just now occurred to me? It is this.

"Supposing one of you had met me in Quebec a day or two previous to our sailing, and that the following conversation had taken place:

"Where are you going?' you ask me.

"I am about to take my passage to Liverpool,' is my reply.

"What vessel are you going in?"

"I am going in the *Megantic*."

"Are you? Would it be safe to do so?"

"Certainly, why not? Is there anything wrong with the ship?"

"No, the ship is alright; but what about the captain? I distrust him entirely.

"Indeed! Why do you distrust him?"

"Well, I will tell you. I understand that, in the exercise of his profession as captain he prides himself on being as he says, a broad-minded man; that he has his own ideas and notions about navigation; and that he refuses to be bound, or even influenced, by the opinion or experiences of any other captain. Sometimes he takes one route, and sometimes another, just as his fancy inclines him, he pays no attention to the compass, but sails by dead reckoning of his own devising. He seldom, if ever, steers by the Admiralty chart; and, indeed, he spends much of his time in declaiming and ridiculing it, alleging that it is full of blunders, and therefore unreliable.'"

Shall the Captain Be Trusted?

“Now, Sir,” said I, turning to the officer, “what would have been your advice in such a case, and in such circumstance? Ought a captain of that kind to be trusted?”

“Well,” he replied, “I think you are rather hard on me, Major.”

“What!” said I, “does the cap fit so tight that you can’t get it off?”

At this point there was a shout of laughter all round, which was followed by another pause.

“Gentlemen,” I resumed, “I am waiting for some reply, which none of you seem anxious to give.”

Immediately, however, an unmistakable Yankee, who was sitting just opposite me, drawled out: “Well, major, I guess I wouldn’t go to sea in that yacht!”

Honest and sensible man! Who but a fool would entrust his life to the hands of such a captain who steers his vessel according to his whims and fancies, and not by the Government chart?

Another Voyage and an Infallible Captain

There is another voyage which we all have to take—the voyage across the ocean of time to the unknown land of Eternity!

On that voyage the Lord Jesus Christ is the Captain; and He will guide safely all those who put their trust in Him.

He has provided an unerring chart—the Holy Bible; and that chart will lead aright all those who follow its teachings.

Moreover, He has also supplied a dependable compass—The Holy Spirit; and that gracious Spirit is always available.

Furthermore, He has provided pilots and captains—whom He calls “pastors and teachers”—whose duty it is to obey His directions, to study and follow the chart, and to explain and commend it to others.

Disloyal Pilots and Captains

But, alas! today, there are pilots and captains who are disloyal to the Captain. They make it their boast that they are not “narrow-minded bigots”; but that, on the contrary, they are “broad-minded men”. They even claim that they know more about the ocean of life and spiritual navigation than did the Captain Himself. This, however, is scarcely to be wondered at; for alas! in many universities and colleges they have been taught that, in His Rules for Sailing over the Sea of Time, He made mistakes; that the compass is sometimes deflected; and that the chart is “out-of-date”, “behind the age”, “full of errors”, and “not to be relied upon”.

The Jeopardised Passengers

And, sad to relate, tens of thousands of people who would never think of risking their lives by going to sea with an ignorant or reckless captain, are, nevertheless, imperilling their eternal salvation by trusting to those preachers who disregard the Bible, and who substitute in its stead the misleading and dangerous theories of ignorant men.

GOD HAS SPOKEN; and has revealed Himself to mankind. The Bible is His infallible chart for our guidance across the treacherous ocean of life. It is complete and final. I would, therefore, earnestly implore you who read this: To study the Divine Chart—THE BIBLE. To trust the Divine Captain—THE LORD JESUS. To obey the Divine Compass—THE HOLY SPIRIT. Then, through Divine grace, you will be safely guided and guarded throughout the voyage of life; and, in due time, you will be landed triumphantly and blissfully upon the shores of the Eternal City of God.

Major G Liebenrood
Late Northampton Regiment

SEVENTH DAY ADVENTISM— OF GOD OR OF SATAN?

And

**The Perpetual Binding Obligation of the Fourth
Commandment Defended**

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 7, 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. Yes, 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 two disciples journeying to Emmaus, throws what almost seems to be a superfluous stress on that also having happening “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 of 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 passing 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., L.L.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 appearances 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 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 organization or condition of brain or nervous system” and were “simple 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” (1 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 bare our sins in His own body on the tree” (1 Peter 2:24). “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 2 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 his 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 more 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.” (2 Cor. 6:17, 18).

The Sabbath

The Fourth Commandment is an integral and permanent part of the Moral Law and is therefore universally binding upon all men as a rule of life and conduct as surely as the other commandments in the Decalogue. The Sabbath is not a temporary Jewish ordinance, as some falsely aver. Its institution pre-dates the Fall, and is “made for man” as the Lord Jesus Christ, the Lord of the Sabbath declares. The ceremonial law pertaining to the sacrifices and carnal ordinances of the Old Testament Church was typical and therefore temporary. It was not engraven in tables of stone. It was the law of the shadows of the things to come, and having been fulfilled in Christ it passed away.

But not so the Moral Law. The Ten Commandments engraven in tables of stone by the finger of God, as proof and evidence of their permanency, remain the unchanged and unchangeable divine rule of life and manners. The change of the day to the first day of the week did not in the least degree interfere with the spirit, the substance and complete authority of the Fourth Commandment—to keep one whole day in seven holy to the Lord. “The precepts of the Decalogue,” writes Dr. Hodge, “bind the Church in all ages; while the specific details contained in the books of Moses, designed to point out the way in which the duty they enjoined was *then* to be performed, are no longer in force. The Fifth Commandment still binds children to

obey their parents; but the Jewish law giving fathers the power of life and death over their children, is no longer in force. The Seventh Commandment forbids adultery, but the ordeal enjoined for the trial of a woman suspected of that crime is a thing of the past. The same principle applies to the interpretation of the Fourth Commandment. The command itself is still in force; the Mosaic laws respecting the mode of its observance have passed away with the economy to which they belonged. It is unjust therefore to represent the advocates of the continued obligation of the Fourth Commandment, as Judaisers. They are no more Judaisers than those who hold that the other precepts of the Decalogue are still in force.” (“Systematic Theology,” Part 3, p.337).

The Sabbath Days of Col. 2:16

Appeal is made to Colossians 2:16: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days,” by those who deny the perpetual obligation of the Fourth Commandment. “Every one knows,” writes Dr Hodge, “that the apostolic churches were greatly troubled by Judaisers, who insisted that the Mosaic law continued in force, and that Christians were bound to conform to its prescriptions with regard to the distinction between clean and unclean meats, and its numerous feast days, on which all labour was to be intermitted. These were false teachers and this was the false doctrine against which so much of Paul’s epistles was directed. It is in obvious reference to these men and their doctrines that this passage was directed. It has *no reference to the weekly Sabbath, which had been observed from the Creation and which the apostles themselves introduced and perpetuated in the Christian Church.*” (“Systematic Theology,” Part 3, p. 332).

The Believers' Relationship to the Law

The view that the Fourth Commandment is no longer binding in New Testament times flows from an erroneous interpretation of the believers' relationship to the law, as set forth in texts as, "Ye are not under the law, but under grace." Believers are not under the law as a covenant of works to be thereby justified or condemned, but under the covenant of grace, and therefore "*under the law to Christ*" (1 Cor. 9:21) as the Head and Mediator thereof, and they seek the grace of the covenant to give obedience to what Christ their Lord and Master requires of them, when He says, "If ye love Me, keep my commandments," John Howe, the Puritan divine, expresses the Scriptural view held by the Church of God in all generations "Christ redeems us," he writes, "from the *curse* of the law, not from the *command* of the law. He saves us from the *wrath* of God, not from his *government*. (Gal. 3:13, 14; Rom. 8:3, 4) Christ redeemed us from the curse of the law, in order that the promised Spirit might be given (Gal 3:13, 14), who should write the law in our hearts, fulfil the righteousness of it in us; regenerating us; begetting us after God's image, and making us partakers of a God-like nature. So we through the law become dead to the malediction and curse of it, that we may live to God more devoted lives than ever." "For this is the love of God, that we keep his commandments." (1 John 5:3).

A Challenging Question

Did you ever meet with a lively believer," asks the saintly Robert Murray McCheyne, "in any country under heaven—one who loved Christ and lived a holy life—who did not delight in keeping holy to God the entire Lord's Day?"

An Appeal

“My fellow traveller to eternity, it is commanded, when God says, “Remember the Sabbath Day to keep it holy,” He claims all the day as much as any part in it. To profane the morning or evening is as much rebellion against God as to profane the whole, and unless you religiously improve the day, you have no share in the blessings promised to those who improve not the morning nor the afternoon but who remember the Sabbath day to keep it holy. As to making too much of this sacred day, do they who are in heaven think that this can be done? Do they who are lost in hell? or will you when death and eternity are near? You do not complain that six days are too long for serving the world: you are contented all the week without the house of God, but not one day without the world. If you are not awefully blind to your own state, you must perceive this; and while you are a lover of the world, the love of God is not in you. If one Sabbath is a burden to you what would an eternal Sabbath be? If you cannot be content for a few hours without the world, what happiness would you find even in heaven where all is spiritual and devout? That you are indisposed for religious exercises is both your sin and your misery, and confirms the importance of a change in you, great as a second birth. They that are after the flesh, the Lord declares, do mind the things of the flesh; and this is your case. While it is so you are a perishing sinner, and never can be happy, unless you become a new creature in Jesus Christ.

Improve your Sabbaths. Forsake not the regular assembling with the children of God; but keep in sight the day that fast approaches, the day when the guilt of broken Sabbaths must be answered for. But if your Sabbaths are improved, a day when the worship of earth, shall be exchanged for the worship of heaven, the praises of time for those of eternity, a day of blessedness for you shall dawn that never more shall end.” (Rev. J. C. Pike).

“If thou turn away thy foot from the Sabbath, from doing *thy pleasure* on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” (Isaiah 58:13, 14).

William MacLean

GOD'S SOVEREIGNTY DISPLAYED IN THE SALVATION OF SINNERS

THE FATHER'S DRAWING

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

John 6:44

These words were spoken by "Jesus," "the Son of man," and their teaching is therefore gracious; "by the faithful witness," and therefore they are true; by Him who is Himself Jehovah, the Eternal Son, and therefore they are divine.

He did not deliver the doctrine of the text, in His sermon to the congregation which assembled to hear Him beside the Lake of Tiberias, till He had first spoken regarding the necessity, in order to salvation, of coming to Messiah; the excellence of Him to whom they were called to come; the blessedness of those who came; and the warrant to come to Him, as given to all who hear the gospel. He insisted on the necessity of faith at the outset of His discourse, teaching them that what they needed, as sinners having an endless existence, was not "meat which perisheth," but "meat

which endureth unto everlasting life,” that this enduring meat “the Son of man” alone could give to them, and that this meat was received and enjoyed only by those who believed on Him whom God had sent. He then speaks of the excellence of Him who was sent, as “the bread of God” “which cometh down from heaven, and giveth life unto the world.” This is followed by a description of the blessedness of all who come to Him. “He that cometh to me shall never hunger, and he that believeth on me shall never thirst”—“Him that cometh to me I will in no wise cast out”—“This is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” And after insisting on the necessity of faith, on the excellence of Him who is its object, and on the blessedness of all who have come to Messiah, He tells them of the warrant of faith as given in the command of God to believe in His Son. “This is the work of God,” He tells His hearers, “that ye believe on Him whom He hath sent.” This is the one way of securing the favour of God, and the faith by which this is attained He requires us to yield to Him whom He hath sent.

It is in connection with these truths we are required to consider the doctrine of the text. At first sight it would seem as if this part of Christ’s sermon had rendered it impossible to derive any encouragement from all the rest of it. It would seem as if it were cruel to tell a man that he must believe or he is lost for ever, and then to tell him he can’t believe. What matters it how excellent Christ is if I cannot come to Him? To speak to me of the blessedness of those who believe, if I am unable to join them, is but to tantalise me. And of what advantage to me is it to have a warrant to come if I cannot make use of it? So some may be disposed to speak regarding such a doctrine, in such a connection, as that of the text. I may have something to say to those who thus regard the doctrine of this passage; but meantime I would only say that no

one can quarrel with the doctrine of the text without quarrelling with Christ, for it is His mouth that uttered it, and it was He who preached the truths in connection with which it stands before us here.

In addressing you from this text, I would direct your attention to the spiritual impotence here declared—to the drawing of the Father—and to Christ's perfecting of the salvation of all whom the Father causes to come to Him.

I. THE SPIRITUAL IMPOTENCE HERE DECLARED

It is inability to come to Christ as He is revealed and offered in the gospel. And this spiritual impotence is universal, for Jesus saith—"No man can come to me." And He very plainly declares every man's inability to come to Him, for the words "can come" can have only one meaning assigned to them, and might be rendered "is able to come." Such is the plain import of Christ's teaching in the first part of this verse, whatever view may be taken of man's impotence, and in whatever way it may be attempted to reconcile this statement with those which insist on his responsibility. Let us take the explicit teaching of Christ so far as it goes, and let not our reception of it as true depend on our being able to reconcile it with all other parts of His teaching. To refuse to receive His teaching as true simply because it is His, is to lapse into rationalism, and to allow our own conceptions of the fitness of things, and not the revelation of His will by God, to determine the form and measure of our faith.

Coming to Christ is a willing movement of the heart. He must be so known and regarded by him who comes to Him that He is heartily desired. The soul coming to Christ is willing to accept of Him, on the terms according on which He is offered in the gospel, as a Saviour from all sin. And this coming to Christ is an exercise of faith.

There is in it a trustful, as well as a wistful, feeling, towards Christ, resulting from receiving as true God's testimony regarding Him, and from discovering, in the light of that testimony, the suitableness, as well as the divine appointment, and personal excellence, of Christ, as a Saviour. It is to come thus to Him that Christ declares every man, without exception, to be unable, without the drawing of the Father.

Such a doctrine as this is not pleasing to "the natural man," and he either openly rejects it; or, while professing to receive it, wickedly abuses it. The old heart's pride, with its strong dislike of being indebted to the grace of God, rises against it. And one's love of ease combines with his pride in securing its rejection; for if one realised that his salvation was dependent on the will of God, he could not be at ease; but when he thinks of it as a matter that is in his own hand, then, he can sleep on imagining that when a convenient season" comes he can secure his salvation. Not such is the feeling of the poor captive, who in his madness barred and bolted the door of his cell thinking it was a palace, but who has been awakened to find himself in bondage, with no power to remove the bars and bolts wherewith he himself shut the door, because he has no strength to reach them, and finds sentinels posted to keep him in his prison. He now feels assured that he cannot escape unless an order for his release is issued by him at whose instance he is confined, and that the only key by which the door can be opened is in his hands. He cannot now sleep quietly in his cell, dreaming of finding escape whenever he inclines to go out. His sleep is broken and his vain dreamings are at an end.

And there are others who, while professing to receive the doctrine of man's spiritual impotence, at the same time abuse it, and do so also from the desire to be at ease. "No efforts of ours," they say, "are of any avail, therefore we will do nothing, and enjoy our case till the Lord does His work—the only work that can avail for good to us." It

is as if one who was declared to be dying, and was told that there was only one physician who could cure him, continued quite unmoved, made no effort to secure the attendance of the only one who could treat with success his case, and continued to take the kind of diet by which his sickness was induced. The man who could act so must have been insane; but still more insane is the sinner, who makes his utter dependence, on the sovereign grace of God, a reason for continuing at his ease in sin. But let men reject or abuse this doctrine as they may, it is plainly stated in the text, and let us now proceed to consider the grounds on which, besides the statement before us, it may be based.

1. The sinner is spiritually impotent because he is spiritually dead.

“Dead in trespasses and in sins” is the description given of every one as he is “by nature.” Now if there is any exercise that is impossible to a spiritually dead sinner, it is a movement towards God—it is coming to Christ. This was the doctrine of Christ to Nicodemus. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” though Christ, as revealed in the gospel, is “the door,” and though it is by faith in Him the kingdom of God is entered; and this is plainly declared in the words which tells us that “as many as received” Christ, even they “that believed on His name” “were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” This is an abundantly strong confirmation of the doctrine of the text. We have a direct affirmation of it thrice over in the gospel of John within its first six chapters, and frequently elsewhere, and he is mighty in his strength to resist Scripture evidence, who refuses to receive this doctrine as true.

2. Coming to Christ is opposed to all man's "natural" tendencies.

Coming to Christ, implies willingness to be indebted to the grace of God for salvation. That must be expressed in every exercise of faith bearing on the Lord Jesus Christ. But this is quite opposed to the pride of man's heart, which is such that never can it cease to be ambitious of being independent of God. How then can a man come to Christ unless the Father draws him? And coming to Christ is an exercise of faith in the word of God as the only warrant of his hope of salvation. This word, and this word alone, presents to him the object of his faith, gives the only light by which he can be guided to Him, and is the only cord by which he can take hold of Him when he comes. But nothing is more natural to a man than to think that nothing is real which he cannot see or handle, and that to trust in the word of God as true, is to act the part of a vain dreamer. Specially is this true as to his state of feeling towards "the word of the truth of the gospel." So far as the truth of the word of the law is concerned, he has some warrant in believing in its divine authority, from the operation of his conscience, which testifies on the side of the divine law in its claim and in its curse. But he has no such help in accepting as true "the gospel of the grace of God." The good news is such that he can have no anticipation of it. So new and so wonderful is it, that he feels as if he must be furnished with evidence that will reach him through all his senses ere he can realise it as true. But to him who is coming to Christ no other warrant of faith than the simple word of God, as written in the Bible, is given, and on that he must hang the whole weight of his case as a sinner. How then can he, so resolved to "walk by sight" ever come to Christ "except the Father" "draw him?" And coming unto Christ is coming to Him for salvation from all sin. Every man by nature loves sin, "because the carnal mind is enmity against God." I cannot be a hater of God without being in love with

sin, to which He in His holiness is infinitely opposed. To what he loves the sinner will cleave, and never shall he willingly come to Christ for salvation from it.

3. Coming unto Christ is opposed by all the powers of darkness.

“The god of this world,” with the great army under his command, is ever busy in endeavouring to keep souls away from Christ. He is ever active in “blinding the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” This is surely most formidable opposition. Think of the might and malice of such an army, think of the opportunity of successful working the reigning power of sin in the heart affords, and think, too, of the many weapons furnished to the great enemy in the things of “a present evil world,” and then surely it must be manifest that the words of Christ are true when He says, “No man can come to Me except the Father, who hath sent Me, draw him.”

4. It is altogether inconceivable that there can be any coming to Christ without some action on the part of God.

As to the extent of that action, in order to the result of faith, there may be differences of opinion, but as to there being some measure of it, all who pretend to be evangelical must be agreed. If faith be an actual coming unto Christ in desire and trust, must there not at any rate be a revelation by God to the coming one of His Son, and must there not be a reception of him when he comes? If the giving of the word sufficed as a revelation, why was Christ unknown since first the gospel reached us? And can we reach Him and lean on Him without meeting with such a reception as encourages us

to do so? The presence even of our Queen is guarded, and, when there is a reception, those who are introduced expect the Sovereign to take some notice of their presence and obeisance. And are we to be admitted to the King of Glory except according to an authoritative exercise of His will? and if He reveals not Himself to us, as He does not to the world, how possibly can we trust in Him? If we add this reason for divine action being necessary, in order to the coming of a sinner to Christ, to those previously stated, how abundantly true appear the words of Him who said—“No man can come to me except the Father, which hath sent me, draw him.”

II. THE FATHER'S DRAWING

“No man can come to me except the Father, which hath sent me, draw him.” These words tell us that what is indispensable, in order to the coming of a sinner to Christ, must come from the Father; that we are to regard the Father in this connection as He by whom Christ was sent; and that the power of the Father is exerted as a drawing power, bringing the soul to Christ.

1. The drawing that brings a sinner to Christ comes from “THE FATHER.”

“The Father” is the distinctive name of the First Person of the Godhead. This is His name because of His relation to the Second Person, who is called “The Son” on account of His relation to the First, while the Third is called “The Spirit” because of His relation to the Father and to the Son. He (the Father) is the representative of the Supremacy of the Godhead. He is so without being personally greater than, while essentially one with, the Son and the Spirit. To His sovereign will must, therefore, all salvation be ascribed. “All things

are of God," the Father, through the Son and by the Holy Ghost; and to Him, therefore, must ultimately be ascribed the bringing of a sinner to Christ.

How great an event, when viewed in its relation to the Father's action, is the coming of a sinner to Christ! He who wields the authority, and is sovereign Lord of all the resources of Jehovah, alone can secure a meeting between Christ and a sinner! Each act of faith bearing upon Christ is the result of an exercise of His sovereign will, and of the operation of His Almighty power. How infinitely great, therefore, is the coming of a sinner to Christ! How small it seems to the eye which does not rest on the action of the Father! And when a sinner does come, how well warranted is his faith! He is acting according to the call, and because subject to the drawing of the Father. Can anything be more legitimate, therefore, than faith in Christ?

2. But the text requires us to consider the Father, in this connection, as He by whom Christ was sent.

The sending of His Son as His Anointed by the Father is the highest display ever given of His sovereignty; the highest commendation ever given of His love; and is such as must be followed by the drawing unto Messiah of all whom He sent Him to redeem.

(1) The sending of His Son is the highest display of the Father's sovereignty. This must be before our minds when we think of His drawing a sinner to Christ. How could there be a higher display of His sovereignty than in the mission of His Son "to seek and to save that which is lost?" How could His absolute supremacy more gloriously appear? Under what law, arising necessarily from what He was or out of any antecedents of His action, could He be requiring such action as this? Surely we cannot ascribe it to the operation of any unavoidable constraint that such a one as Jehovah the Son should be

sent to obey and die in human nature on the earth. And there could be nothing in the Father's relations to those whom He sent His Son to redeem requiring such a gift in order to their salvation. The mission of the Son abundantly proves that, in the view of God, those whom He sent Him to redeem were death-deserving sinners, and that He, therefore, could be under no obligation to provide deliverance from death for any of them. But "it seemed good in His sight" to purpose the salvation of His chosen, and, in order to the fulfilment of that decree, He sent His Son in order, by "the sacrifice of Himself," to redeem them. It is in pursuance of this scheme of sovereign grace He draws a sinner to Christ, and, in connection with this action, His absolute sovereignty must be recognised and acknowledged.

The last foothold, on the ground of a covenant of works, that must be abandoned by a sinner is the idea, that he can, to any extent, be independent of God, for the exercise of saving faith, that he has any plea to urge for the gift of faith, and that he can escape from feeling absolutely dependent on the sovereign will of God for that faith in the exercise of which he can come to Christ. But it would be utterly inconsistent with His mission by the Father, with the relation in which, as Mediator, He stood to Him who sent Him, and with His zeal for His Father's glory, as well as with His love to His people, not distinctly and repeatedly to claim this acknowledgment of divine sovereignty in connection with the gift of faith. And He claims it still. And He cannot but claim it; for if sinners are such as the word of God describes them, they must be told the truth regarding themselves, and if the coming of a sinner to Christ is the result of the Father's drawing, this must be declared to the praise of Him "of whom are all things."

(2) Think of the Father as giving, in the mission of His Son, the highest commendation of His sovereign love. A higher there could not be given. And this would appear to us if we by faith realised the divine glory of Him who was sent, His relation, as the "Only

Begotten Son," to Him who sent Him, the humiliation to which He, when sent, was subjected, and the designed results of His death to the hell-deserving ones whom He was sent to redeem. The marvellous love thus expressed in the mission of Christ, is further expressed in the drawing of blood-bought sinners to their Redeemer. This must never be forgotten.

But it may be asked, "In what relation do sinners, who hear the gospel, stand to the Father and to His love?" There are two relations, at any rate, in which they stand to the Father. They are the subjects of His government, and are quite at the disposal of His absolutely sovereign will. Thus they are as rational beings. And as sinners they are in such a relation to Him as "Judge of all" that they are under a sentence of condemnation to eternal death. Let neither of these relations to the Father be ignored by any of us. "But," it may be asked, "how are we, who hear the gospel, related to the Father's love?" Not so, that we have any warrant to conclude, because of what the gospel tells you of His love, that it now, and as you are, embraces you. It speaks to you of that love, it exhibits the glorious proof given of the sovereignty, freeness, and riches of that love, in the mission and death of the Son, as the Christ and "the Lamb of God," but it cannot, by possibility, assure you of being an object of that love till you first come to Christ, and be embraced by it in Him. Aught else would be utterly inconsistent with the mode in which His love was revealed, as well as with the source whence it flows. Love, that could not approach a sinner except through Christ's rent body and shed blood, cannot, apart from Christ-crucified, be approached by a sinner. It cannot come but through divine blood to you, and you must not attempt to come to it except through the same channel. Let there be movements in desire and faith towards it as it is revealed in Christ, but let there be no attempt to embrace it, as a loved one, till first, as a sinner, you embrace "Jesus Christ as He is freely offered to us in the gospel."

The revelation of the Father's love, in the mission of His Son, is not a declaration that all to whom the gospel comes are loved by God. This cannot be; for if so, all who are in a state of nature on the earth must be equally regarded as objects of the Father's love, whether they have heard the gospel or not. And how can we conceive of those as objects of His love to whom He has never told of His love, and who derive no opportunity of benefit from it? But if the revelation of the gospel declares sinners who hear it to be loved by God, must we not ascribe this advantage to the sovereign will of God, and thus from the marshes of Arminianism be constrained to repair for a firm footing to the sure ground of Calvinism? Thus far, at any rate, must the sovereignty of God be acknowledged. The distribution of the gospel is quite as unaccountable, except by referring it to the sovereign good pleasure of God, as is the salvation of some and not of others to whom the gospel has been sent. The mode in which God distributes the gospel is a palpable exhibition of the sovereign grace of the salvation of which the gospel testifies.

But any sinner who is required to acknowledge the Father's sovereignty is entitled to contemplate the Father's love. O what a privilege it is to be told that the drawing of a sinner to Christ is in the hands of Him who commended His love in the mission of His Son. He to whom you are shut up in your impotence to believe, as the only One who can help you, is He who so loved the world as to give His Son to make atonement for sin by "the blood of His cross." That is one grand association with the Father. "Yes," you say, "but what encouragement can I derive from thinking of the Father's love, unless I may think of it as love to myself?" At any rate, you may think of it as love to sinners, while you regard it as sovereign love to each one of all who are its objects. Being love to sinners you may appeal to it as the fountain of all saving grace. Friend, your difficulty arises from your thinking so much of yourself, that you are disposed to regard yourself as an ill-used man, if God does

not, without any regard to His holiness, and to the honour of His Christ, come to tell you where you are, and as you are, that you are an object of His love. You would surely act more wisely if you took, before the Father, your place as a sinner, at the disposal of His sovereign will, and appealed to His love as love that was expressed in sending His Son, as "the Son of man," "to seek and to save that which was lost."

(3) To the Son, whom the Father sent, is due by Him who sent Him the drawing of sinners unto Him. He owes Him this fulfilment of His promise given to Him when He covenanted with Him as to the salvation of His chosen, and in reward of "the travail of His soul" in their behalf. The fulfilment of that promise, and the giving of that reward, are absolutely certain. This furnishes ground of rejoicing to all who love Christ and who love souls, for there is security for Christ being satisfied, and, for all His redeemed being saved.

But the Father's way of fulfilling His promise to the Son was to invest Him as the Covenant Head with all authority, and to anoint Him with the fulness of the Holy Ghost, in order that the power of the Mediator might be a security for His obtaining His reward. It is on this account you hear Christ saying that He Himself "will draw all men unto" Him. You may then think of the sovereign love and supreme authority of the Father as evidenced in making Christ the author as well as the object of faith. And if the Father calls you to come to His Christ, in whom all fulness of saving grace is to be found, may you not come for faith to Him when you cannot come with faith, and ask Him, as the Father's Anointed One, to do for you all that is required to your coming to Him, as well as to save you with an everlasting salvation when you come. Take Christ as a faith-giver, in the presence of the Father who appointed Him to be so, and if you do not, then you are utterly excuseless if you perish in your unbelief.

3. The Father's drawing.

This is, and must be gracious, attracting, and effectual. Gracious, infinitely gracious, it must be, as it bears on a mean, guilty, loathsome, hostile sinner. Gracious, beyond all conception, must be the drawing which brings into a relation of everlasting union that sinner to His glorious Son. Gracious enough to be matter of eternal wonder and praise is this action of the Father, resulting as it infallibly does in the everlasting salvation of the sinner on whom it takes effect. And it is drawing by attraction. He who comes is "made willing" in a day of power. It pleases God to bring, by His quickening spirit, the dead soul alive, and to reveal His Son in Him, and by His excellence and love to draw the soul, now spiritually alive, to His Christ. There is no dragging though there is drawing. It is attraction, not compulsion, that overcomes the sinner, into submission, and wins his acquiescence in the terms of the gospel. This drawing is and must be effectual. No power can successfully resist the drawing of the Father. The three Persons of the Godhead act, each His part, in bringing the soul to Christ, and what possible combination of influences can withstand action of which this is true? The wildest rebel He can subdue, the most ignorant He can enlighten, the most hostile He can make friendly, the most oppressed He can deliver, the man who has been longest "dead in trespasses and sins" He can quicken "together with Christ," and the most timid He can "persuade and enable" "to embrace Jesus Christ as He is freely offered to us in the gospel."

III. CHRIST'S PROMISE OF COMPLETING THE SALVATION OF ALL WHOM THE FATHER DRAWS TO HIM

"And I will raise him up at the last day."

This is the third time this promise was given by Christ in His discourse. It is a promise bearing on all who come to Him, whenever

and whatever they may be. It specifies only the crowning act of salvation—it is a promise that He shall “bring forth the headstone of the building, with shoutings, crying grace, grace, with it”—but surely this implies a promise of doing all that is required in order to prepare for this. “The headstone” cannot be brought forth, till every stone is laid in the wall on the foundation—till the building is ready for the headstone. Christ, by these words, engages to see to it that all sanctifying grace is given, that He shall instruct and guide, and preserve and comfort to the end all whom the Father draws to Him; that He shall receive their souls at death, when He has purged away all their corruption, to their place in the “Father’s house,” and that however long their bodies may lie asleep in the grave, He will at the last day quicken and transform them, so that, perfectly like Himself, they may be prepared for being for ever with Him.

O what a promise this is? It is infinitely rich. There is nothing wanting to it that can be required by a soul from the first moment of faith in Christ till he enters everlasting glory. And it is as true as it is rich. Sometimes among men we find those who make promises which they never intend to fulfil. A small promise, if true, would be better than all the large promises which these may offer as a ground of hope. But in Christ’s promise there is the bounty of infinite love with the certainty of infallible truth. And this is His promise to all who come to Him, and an interest in all the grace of this unfailing promise shall be yours, if, as a sinner, you come to Him as He is revealed and offered to you in the gospel.

This promise is one of those with which we repeatedly meet in the word of God, in which the grace of all the promises is gathered up, and nothing besides is left to be asked beyond their fulfilment. On this, believer, you have to be drawing during all your life in the wilderness. The promised grace is all in Him in whom “the promises of God are yea and amen.” From His mouth comes the promise, and in Him is stored the grace. And by such a word as this He makes you

free to make use of all He is, and has, and has done and suffered. He gives Himself over, to the faith which He has begotten, in order to the plenishing of the sinner whom He loved. And He does even more than this, for He not only assures those who have come, that He shall be unto them according to the measure of their faith, but that He shall see to their having the faith, as well as the supply which is secured through faith. O what rest would be yours and mine, if we implicitly trusted in Him, and left our whole case in His hands!

APPLICATION

1. We have in this text what is a marked feature of Christ's teaching all throughout—He traces up all salvation to the sovereign love of the Father who sent Him.

It is this which is so marked in the words, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." And He thus ascribes all the praise of salvation to the Father's sovereign love while He declares "All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father." If He who was the Son, essentially one with, and personally equal to, the Father, was thus careful to refer all salvation to the sovereign good pleasure of the Father, as "Lord of heaven and earth," surely all who follow Him as preachers must be careful to do the same, even when, like the Master, they are addressing mixed multitudes.

2. We may learn from this text that a doctrine, because distasteful to hearers, or because liable to be abused by them, ought not to be withheld.

If it is part of "the whole counsel of God" it must be preached, however offensive it may be regarded, and to whatever extent

abused. "The chief end" of the preacher ought to be to glorify God by exhibiting Him as He has revealed Himself. This must be done whatever may be the issue. There must be no new aspect of His character presented to men—nothing but His name as He Himself has revealed it—no representation of His scheme of redemption that does not accord with His mind in the word, no modification of the bearings of doctrine to suit them to the taste of unrenewed men, nothing that "thus saith the Lord" does not cover. In combination with the zeal which makes one careful to keep the glory of God, as the great end of his preaching, in view, there ought to be, as there was in the Master, yearning pity towards the sinners to whom Christ is preached. Carefulness to be exact in stating doctrine, according to a system, there may be where there is no due reference to the word of God; but there can be no pity like Christ's in the heart of anyone who is not anxious in his preaching to conserve the honour of the divine name, while guided solely by the light of the divine word. Cold dogmatism or blind earnestness are not the only alternatives in preaching. The true preacher is he who is like Christ in glorifying Him who sent Him by ascribing all salvation to His sovereign will as "Lord of heaven and earth," and who is like Him also in His pity, as expressed in His weeping over doomed Jerusalem.

3. In the light of this text we may see how desirable coming to Christ is.

Look at it as the fruit of the Father's love, and as the result of the Father's drawing, and how great does faith in Christ appear to be! And then think of it as the means of securing an interest in a perfect salvation, and how gracious and rich a boon the gift of faith, as a gift from God, appears! Does it so appear to you? Has this drawn forth your desire in prayer to God for the precious gift of faith? Has it made you anxious to "win Christ and be found in Him?" Or have

you chosen as the objects of your desire only such things as first cheat, and then utterly destroy, the soul.

4. What debtors to God are all who have come to Christ!

They are under debt for their coming, and when they come they incur debt to grace as great as a perfect and everlasting salvation! They are under debt to the Father for drawing them to Christ, and they are under debt to Christ for the “righteousness and strength” which they found in Him, and they are debtors to the Holy Ghost for fulfilling in them “the good pleasure” of God. O, friends, seek to see and feel and acknowledge more and more the obligation under which you lie to “the God of all grace,” that you may be kept more lowly, more thankful, more zealous, more faithful, as your days in the wilderness are passing away. And remember that it is only by incurring fresh debt that you can attain to fresh growth—debt to Christ, “without whom you can do nothing,” debt to the Father for drawing you to Him “in whom it pleased” Him “that all fulness should dwell,” for during all your life you must know that “no man,” spiritually dead or spiritually alive, “can come to” Christ “except” as the Father draws him; debt to the Holy Ghost, without whose gracious operation you cannot receive according to the Father’s giving, and to the right and pleading of the Son. To be a debtor for salvation through faith your old covenant spirit deems to be a hard thing, but it still more vehemently rebels against your being a constant debtor for faith to God. You sometimes think you could bravely get on if you could only be master of your faith, and go to the storehouse when you please. But to be dependent on the Father’s drawing, for each act of faith, during all your life on earth, leaves to self no ground of glorying. And this is the arrangement that is best for you, and it is so just because it is mortifying to your pride of heart. You never feed except when self is starved.

5. The text forbids any one to imagine that he came to Christ if he has not been taught that he could never come unless the Father drew him.

This is a lesson which Christ insisted on being learned when He dealt in secret with an inquirer such as Nicodemus was, and then He preached to a multitude beside the Lake of Tiberias. You, therefore, cannot be in His school if you are allowed to skip this lesson over. It cannot save you from being deceived that you do not like the doctrine, because you prefer a view of your relation to God which would spare you the self-mortification which it inflicts. It is not what suits your taste, but what suits your state you need to be told to you; and if it be true that such is your actual condition, that you cannot come to Christ unless the Father draw you, what but evil can result from your shutting out that truth from your soul? But you will be disposed to say, "If I believed that to be true, I could have no hope." Certainly not in yourself, but that is just the reason why you are called to believe it.

Another may say, "If I believed that, I would fold my hands and cease from all effort." And if you did, what a strange reason you would assign for being listless! your being so lost that you could not escape from destruction without being drawn to Christ by the Father! This is to be your opiate, is it? If so, it is the most extraordinary inducement to sleep that was ever heard of. Another asks, "How can this spiritual impotence to believe consist with my being accountable to God for my unbelief?" That is an old question, to which no new answer can be given. Both things are consistent in the view of God, and let that suffice. It is high time for you to know that depravity of heart cannot excuse iniquity of conduct, for your guilt occasioned your depravity, and the state of your heart cannot, therefore, excuse the guilt of your actions.

6. There is encouragement in the text to all who fain would reach Christ, and who find that nothing but the Father's drawing can bring them to Him.

Friends, if a sense of the power of unbelief is your burden, while a sense of the guilt of it is your shame—if the one makes you bow, while the other makes you blush—this flows from some revelation of Christ by the Father. But having given this, He will give more. And is it not well for you that it is the Father, as representing the authority, grace, and power of the Godhead, whose work it is to draw? There can be no gift too great for His love, no work too hard for His power, and whatever it pleaseth Him that He hath the right to do. And when your hope of help is faint, look to Him through the given Son. Remember that “all that the Father hath is” His, and that if you may claim Him as the gift of God, you will find in Him, as the provision of the Father's love, enough to meet you in your impotence, and a warrant to cleave to Him as you ask Him to help you in your time of need.

7. Are any of you afraid of not being drawn to Christ?

If so, do not smother that fear; do not let it press you to despair; be sure to tell it to God; and give “no sleep to your eyes nor slumber to your eyelids” till you are drawn by the Father to Christ. I say to none of you “Be not afraid of not coming,” for it is an awful thing not to come, and certain you are not to come if the Father withholds from you His grace. Nor can I tell you that you have any claim on God, or that you can offer any prayer, so long as you are “dead in sins,” and apart from Christ, that is not “an abomination in the sight of the Lord.” But neither can I refrain from bidding you to pray, as even Simon Magus was commanded, though he was “in the gall of bitterness and in the bonds of iniquity.” And if you realise that you are called by God to come, and that the authority of that call shuts you up to Christ, and are, at the same time, conscious of your

impotence to come, while you know yourselves to be without any right to expect that the Father will draw you, and to be at the disposal of Him who “will have mercy on whom He will have mercy, and who hardeneth whom He will,” do not despair, but hold on and still cry, for you are less likely to perish than when you were at your ease; and as you are beginning to feel the straitness of the gate, through which alone the way of life is entered, there is some reason to hope that you are going through; and, if your soul is agonising to enter, who knoweth but you are passing through the throes of that new birth, because of which alone one can, by coming to Christ, enter the kingdom of God.

Dr. John Kennedy

**CHEERFUL PIETY
OR
RELIGION WITHOUT
GLOOM**

**IN FIVE LETTERS ON THE MOST
INTERESTING TRUTHS OF CHRISTIANITY**

MEMOIR

The late Rev. John Berridge was born in 1716; in the fifteenth year of his age he was convinced of the sinfulness of sin, and the necessity of being born again, “not of blood, nor of the will of the flesh, nor of the will or man, but of God.”

He was sent to the university of Cambridge, in the nineteenth year of his age, and in 1749, commenced his ministry at Stapleford, near Cambridge, where he preached for several years with zeal and faithfulness, but with little success. In 1755 he was presented to the vicarage of Everton, in Bedfordshire, where he continued until his death.

From his personal memoranda found amongst his papers since his decease, it appears that he was a stranger to that faith which purifies the heart, works by love, and makes Christ all in all to the believing soul, until the year 1757; and therefore went about preaching up the righteousness of the creature instead of the merits and righteousness of Jesus Christ alone, for acceptance with God.¹ In the following year it pleased the Lord of his infinite mercy to

¹ This made it no wonder that his ministrations were no more blessed to the souls of others, and his own.

open the eyes of his mind to see his error, and make him to cry out, "Lord, if I am right, keep me so; but if I am not, make me so!"

A few days after this, his earnest and constant prayer was granted; he was led by the blessed Spirit to acknowledge the insufficiency of good works to merit the divine favour, and accordingly renounced them;² he was taught the necessity of believing in the dear Redeemer alone for life and salvation, and joyfully received and depended on him, as the only Saviour from the wrath to come, agreeable to the declaration of an inspired apostle; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

From this time he truly found his preaching "was not in vain in the Lord," for he had many bright and eminent seals added to his ministry, which were his joy in life, and shall doubtless be his crown of rejoicing when time shall be no more. Amongst these was the Rev. Mr. Hicks, a clergyman of Wrestlingworth, about four miles from Everton, who became a very useful man, and often accompanied him in his itinerant labours from place to place.³

A few years before the Rev. G. Whitefield died, Mr. Berridge came to preach at the Tabernacle in Moorfields, and continued to do so annually until 1793; he intended to have come the beginning of that year, and was expected by his numerous friends, both at Moorfields and at Tottenham-court; but they were mournfully disappointed,

2 In point of dependence, as anywise meritorious in the sight of God.

3 A few months after Mr. B. was called out of what may not improperly be styled Arminian darkness into the Calvinistic light of the gospel, he saw it his duty to itinerate, or extend the sphere of his usefulness by becoming a travelling preacher, emboldened by the success of the late Rev. G. Whitefield and his lay preachers met with in their itinerant labours.

by receiving the melancholy tidings of his decease. On the 20th of January he came down into his parlour as usual, but, through increasing weakness and debility, with great difficulty reached his chamber in the evening. Some little time after he went to bed he appeared to be struck with death: his face was contracted, his speech faltered; and in this situation he continued until about three o'clock on Tuesday morning, when he calmly entered into the joy of his Lord, in the seventy-sixth year of his age.

His remains were interred in his own parish churchyard attended by weeping thousands, who truly loved him, living, and sincerely mourned his loss. The Rev. C. Simeon, a pious clergyman of Cambridge, preached his funeral sermon from 2 Timothy 4:7, 8, to a very numerous and deeply affected congregation.

May the great Lord of the harvest, while he sees fit to remove such bright and shining lights in the Church, send forth more such faithful labourers into the harvest; for the harvest is truly great, but such faithful and eminent labourers are but few.

The following epitaph is inscribed on the tablet erected to his memory by his parishioners:—

HERE LIE
 THE EARTHLY REMAINS OF
JOHN BERRIDGE
 LATE VICAR OF EVERTON,
 AND
 AN ITINERANT SERVANT OF JESUS CHRIST,
 WHO LOVED HIS MASTER AND HIS WORK;
 AND, AFTER RUNNING ON HIS ERRANDS
 MANY YEARS,
 WAS CALLED UP TO WAIT ON HIM ABOVE.
 READER
 ART THOU BORN AGAIN?
 NO SALVATION WITHOUT A NEW BIRTH!

*I was born in sin, Feb. 1716;
 Remained ignorant of my fallen state till 1730;
 Lived proudly on faith and works for
 salvation till 1754;
 Admitted to Everton Vicarage, 1755;
 Fled to Jesus alone for refuge, 1756;
 Fell asleep in Christ, January 22nd, 1793.*

CHEERFUL PIETY

LETTER I.

To the Rev. Mr. B.

Dear Friend,

With a melancholy pleasure, and at the same time self-abasement, I heard your lectures on man's heart, as fallen by original apostacy, and the dreadful epidemical disease of sin, which has spread itself over the whole soul. When you dissected and anatomised the heart of man as before and after conversion, you went into the private closet of *my* heart,⁴ and the underground vaults, where you have dug up some of the bones of the old man that have long lain rotting there.

Here is the general exchange for corruption, Mark 7:21; here the world and the devil often meet together; here they correspond, trade, and traffic, and Satan well knows this is the best place for vending his contraband goods, having so many friends that court the heart, and recommend his wares; namely, vain thoughts, worldly imaginations, evil and impure sensations, earthly affections, inordinate desires, ambitious views, high-mindedness, riches, and sinful pleasures, or Pharisaical righteousness, moral confidence, unscriptural hopes, formal sanctity, uncovenanted mercy, &c.

4 As face answereth to face in a glass, so does the experience of one real Christian to another.

Satan takes a turn round these walks, and pays his compliments, if I may say so, to the inmates of my soul, who are his good friends, every day, aye, every hour; he tries all ways to find out the *constitutional* sin, or what the apostle calls, my besetting sin. Heb. 12:1. He has baits for all sorts of corruptions, and he endeavours to time his assaults. Sometimes he bids good-morrow to one lust or corruption, sometimes to another, and so makes his cruel visits from one place of the soul to another all day long, and never bids good-night; for even when I go to bed he lies down with me, and sometimes in my sleep he haunts and awakes me.

If I go into my closet, in order to lock myself up from the busy world, this impertinent intruder, the devil, will break in there, without asking my leave: and so in the family, and even in the sanctuary, the house of God, I am dogged by this roaring lion. 1 Peter 5:8; Romans 7:21. Sometimes he snatches the preached word from me, in a way of *forgetfulness*; sometimes presents other objects to my view; and sometimes would have me make an ill use of it, by misapplying it. Sometimes I pray as if I were praying to a wooden god, without a proper sense of his divinity and omniscience, and so only *word* it with God. By the way, I would not charge the devil with more than his just due; for I know my own corrupt heart sometimes invites Satan to come in, and has often entertained, and bidden him welcome.⁵

Oh, how ought I to be humbled, that I have so often fetched a chair for Satan, the tempter, to sit down in, while he has entertained himself upon the lusts and affections of my soul; and has he not had the insolence sometimes to tempt me to sin from the aboundings of grace? Oh, horrid injection! And sometimes such cogitations

5 Alas! how often do even the best Christians tempt the devil to tempt them!

have worked upon the imagination and the heart in and under ordinances. What power Satan's temptations have had, and how often the seeds of sin have sprung up, and blossomed, and budded, and brought forth to my sorrow, as well as shame, I cannot express; but I would open the matter with soul-abasement to the eye of him who looks down into my heart, and sees all the workings of iniquity within me.

Respecting what you are now upon, it is pleasing to find experience answers experience, as face to face in a glass. Prov. 27:19.

There is a prodigious alliance formed by the empire of hell, the god of this world, and by unbelief, with all its train of sins in the heart of every natural man, and the unrenewed part in every true believer: this is the threefold cord that is not easily broken; this is the grand alliance. Sir, thus the case stands; and on these accounts my soul has often bled; afraid of myself, afraid of the devil, afraid of every one, and sometimes afraid even of my God. Job 23:15, 16. I have sometimes had hopes that grace had enthroned itself in my heart, and I have had, as it were, a cessation from corruption; at least, in some branches, the war has seemed to be at an end, almost, and I have often sung a funeral song of victory over, as I thought, a *dead* corruption; but Satan has called up all his forces, and fired again, and with his fireballs has set the whole City of my soul into a flame, and there has been a resurrection of the monster sin, again.

Oh, pity me, all you combatants in the field of battle, that know the force of temptation, and are haunted as I am, with these ghosts continually. The devil sometimes gets me down and buffets me with the sin that most easily besets me, and then turns accuser, and brings railing accusations against me; and if he cannot keep me from a throne of grace he makes me go limping and halting there, afraid to open my mouth; and sometimes I can only hold up my hand at the bar, and cry, Guilty! guilty! guilty!

And now, sir, let me ask you, is this balm in Gilead for an old stinking sore, as well as for a constant running one? a sore that I thought had been healed long ago, but breaks out again and again with its bloody issue. Is there a physician? What, for such a nauseous, defiled, stinking, as well as weak and sin-sick soul as mine? I truly need a physician *within*, as well as *without*: Christ, and his blood and righteousness, to justify and acquit, and the blessed Spirit to sanctify and cure the inward diseases of my soul; for what would it avail a condemned malefactor to be pardoned and acquitted of his crimes, if he had the jail distemper upon him, and were to die by it?⁶

Indeed, God never justifies but he sanctifies. Election is God's mark to know his own children by. Calling and sanctification are our marks,⁷ by which we come to know that we ourselves are his elected children. Oh then, set forth the work of the Spirit in a rebellious will, a blind understanding, a hard heart, a stupid conscience and vile affections, renewing and sanctifying all these powers, and so proving it to be truly the work of God, and not of man. This gospel sanctification I need and earnestly desire; and if you can help me in the present prospect of the eye of Christ scanning the hidden parts of man, it would be doing a good piece of service not only to me, but perhaps to many others who may be in the same case.

Dear sir, may you be helped to lay open the inward powers of the soul, and the deceitful arts of the body, for the alarming and rousing the stupid and careless, and for the search and enquiry of

6 The real Christian desires to be freed from the love and power of sin, as well as from the guilt, condemnation, and punishment due to it.

7 Not of our own procuring, but the work of God's love, grace, and Spirit on the soul.

every real Christian, both with regard to the principle, growth, and activity of grace, or the decay and witherings of it; what interest God has in the heart, and how much sin and Satan have;⁸ what advances heavenward, or what loitering, back-slidings, or falls there are found too often in the way to glory.⁹

I am, dear friend, yours,
J.B.

LETTER II.

To the Rev. Mr. B.

Dear Friend,

I perceive by some hints in a late discourse, the rough draft of the portrait of my soul has reached your hands; the lines perhaps were strong in many parts; but yet imperfect. This I call its fellow; but alas! were I to write whole volumes upon the subject they would still be but small sketches.

To anatomise my own soul and point out the irregular turnings

8 There is no heart so perfectly renewed by the grace of God but has and will have as long as it is on this side the grave more or less of inward corruption. This made the Apostle Paul groan, being burdened, and cry out, "O wretched man that I am! who shall deliver me from the body of this death?"—Romans 7:24.

9 Some Christians find many more stumbling-blocks in their way than others; but all have their trials, temptations, and hindrances, of one kind or another, either from sin, Satan, and the world, or their own deceitful hearts; which should excite them constantly to watch and pray, that they may be enabled to press forward in spite of all opposition, and at last come off as more than conquerors through him that hath loved them.

and windings of a deceitful heart, is beyond my skill.¹⁰ Satan is always beating and hunting the powers of my soul; watching what will start next, whether pride, sensuality, covetousness, worldly pleasures, &c.; and whatever sins they are he will be sure to strike in and follow. How often has the soul gone hand in hand with Satan, in chase after carnal pleasures, till it has been even tired, and then what fruit has it produced but sorrow and shame!

But, sir, in order to my deciphering the combined forces of sin, hell, and the world, against me, you have justly opposed the threefold grand alliance that is for every believer, namely Father, Son, and Spirit. True; but the query still remains, Can such an one as you, be in alliance with the King of heaven, or bear the image and stamp of the Lord Jesus? Where is the consistency? I want to know the worst myself. I own a spark of real grace shall be kept alive: let the wind of temptation blow ever so high and strong, or the waves of temptation beat ever so hard, true grace shall be victorious. This is a matter of comfort, to find a smoking ember under a load of ashes.

There may be, indeed, two men in one person, the *old* and the *new* man, flesh and spirit. Rom. 7:15-23. So upon a medal, there may be on one side the image of the devil, rebellion, slavery, lust, and tyranny; and on the other side, the effigy of a good prince, loyal subjects, peace and plenty, and the enemies' hearts trampled upon as conquered. This I think a lively representation of the case; and it would be a happy turn could I make it out so to my own soul.

I want to see the divine image carved more legibly on my own heart.¹¹ I am sure I see the picture of the devil strong enough there.

10 Weil might the prophet say, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

11 Where there is true grace implanted in the heart, there will be desires for its increase.

I do not so much fear the allied army of the Prince of the world, and the world itself, under the command of its captain-general, the devil, as I fear the rebellion in my own bowels, the restless monster, sin, within me. Civil wars are the most shocking, and the most fatal; besides, my soul is the seat of wars and conflicts, and you know, sir, what havoc is made usually in such places.

I know all the powers of the enemies, let the devil call them invincible if he will, cannot harm me, were it not *for inbred* foes. It is the corruptions within me, not the contagion of commerce without me, which I fear, or the bloody armies around me: it is that unruly, rebellious regiment of banditti within my heart, my lusts, appetites, and passions, that I fear will destroy me.¹² It is I that infect myself; and therefore it is my daily prayer, Lord, deliver me from myself! This is always a part of my litany, and sometimes the first voice of my retired ejaculations.

Indeed, sir, this is an unnatural rebellion, to be in arms and in conjunction with one's own inveterate foes, who are aiming at my heart's blood. What, fight against myself? Yes, so it is; flesh against spirit; the unrenewed against the renewed; sin against grace. Indeed, I have proclaimed war in the name of the King of heaven, against the states-general of hell, so far as it is in league with Satan, and against the potentate of sin; but to tell you the times how often I have been foiled and beaten, or raised the siege, or been wounded, or had a limb shot off, or been trepanned, or taken prisoner, I know not; but I can never sign a truce; and I am determined, through grace, if I die to die sword in hand.¹³ I must own I have sent out a hue and cry many a time after the traitors, and have sometimes hoped I had secured

12 A Christian's worst enemies are those of his own house.

13 The Christian life is a warfare all the way through. "He" only "that endureth to the end shall be saved." Matt. 10:22.

some of them. I have had them in prison and in fetters, perhaps for weeks and months together, and they have been brought out to several courts of judicature, particularly the court of conscience, but that is partial. There have been bribes at times, and not sufficient chastisement but at other times there have been very severe rebukes, and conscience has condemned the vassals to run the gauntlet, with horror, doubt, and despair. The charges of the court of conscience have been read aloud; terrible peals have been rung, and the chains of hell have rattled in the ear.

Though sometimes conscience has given the verdict on the side of grace, at other times there has been an arrest of judgement, and a citation before the lord chief justice of the King's bench of heaven; and though the wretch deserves no hearing, as being outlawed, yet, to the honour of the grace and mercy of the sovereign, the criminal is brought to the bar; and though there is no room to say anything but Guilty! yet every plea that can be made in his favour is heard;¹⁴ how they were drawn in by some of the clans of hell, perhaps forced, as it were, against the settled judgment of the soul; and perhaps through weakness and infirmity, could not get out of the way; or from ignorance of the crime, or from extenuation of the guilt, or from being hurried away into the service of the invader, without so much as giving time for a cool thought. And sometimes the poor soul has been like a galley slave, wishing for deliverance from the bond of corruption, and crying out of the load and fetters of sin, and saying with him of old, "Bring my soul out of prison, that I may praise thy name" Psalm 142:7.

The high court of judicature hears particularly the relenting groan; and the attorney-general of heaven has compassion enough to put in a petitionary plea for the guilty wretch whose hand is still upon the

14 See Bunyan's Holy War.

bar. But the death-warrant is come down from heaven for execution of sin, and all the heads of the clans of hell. "Mortify therefore your members which are on the earth, fornication," &c. Coloss. 3:5. So, if an eye or hand offend thee, cut it off.

A reprieve at last has been issued out for the soul; and the repenting rebel has gone again in pursuit of those invaders of the peace and court of grace, and the soul has laid hold of some of them, and cried out afresh for justice and revenge against these traitors in his own breast, and has laid the sacrificing knife to the throat of these brats of hell. But how often have they raised up their seemingly dying heads when on the very block, and asked for pity, and during the very execution have done much mischief, and made me bleed and groan afresh.

I hope at times they are crucifying; but crucifixion is a lingering death, and I find they have still life, which with the help of Satan, their grand ally, they too often discover and break out again; and all I can do is to cry out Murder! Murder! to the Lord Jesus!¹⁵ I may truly call them murderers, for they often destroy my peace and comfort. I long to see them dead! dead! dead! I desire your prayers for the poor wounded, but

Your affectionate humble servant,
J.B.

15 Happy for us when indwelling sin drives us to a throne of grace, to sue for mercy to pardon, and grace to help in every time of need; well assured that praying breath shall ne'er be spent in vain.

LETTER III.

To the Rev. Mr. B.

Dear Friend,

After having been so free already, as to disclose to you the secrets of my own heart, you will not think it strange if I subjoin a third letter.

There is one point more that deserves animadverting upon, and that is, speculative sins, which I believe are too often overlooked by many professors, or at least very superficially regarded. If it does not amount to an outward act it is too often passed over with silence; but truly I think there may be a committing adultery in the heart. Matt. 5:28. So the statute law of heaven runs: it is out of the heart proceeds all evil. Mark 7:21. The seeds of it are sown there, and it takes root and grows, blossoms, buds, and brings forth fruit in the soul; and no eye but Omniscience sees it.

How often have speculative evils been acted in the heart! The heart has been both the adulterer and the adulteress. Sin has been begotten, nursed, and bred up, and acted its part upon the theatre of the heart. How often have sinful objects been represented to the fancy by speculation! Do I speak the experience of others, or only my own? The heart can bring forth, dress up, and act the part of anything; and there has been not only an interview but an intercourse, and sinful familiarity.

There has been many a mortal blow given by revenge in the heart. This is speculative murder.¹⁶ And there has been coveting a neighbour's estate, &c.; and what is this but speculative robbery?

¹⁶ God looks upon our intentions in the same light as actions, though we may not have the opportunity of putting them into practice.

So spiritual pride shows itself in many branches. When I have been enlarged in prayer how have pride and the devil clapped me on the back and said, Well done; you have been very great today! How abominable is this, to attribute an enlarged frame in any respect, to self! How often have I been pleased with flowery words and fluency in prayer, more than spirituality. Again, how often have worldly objects and creature-comforts been set up in the heart! and have not the affections too frequently bowed down to them! Or when a near relation, or a beloved prattling child, it may be, has been called away by the Superior Owner, how often has the heart whispered and the tongue been ready to blab out, You have taken away my gods, and what have I more? What is this but speculative idolatry?

How have pride and covetousness worked themselves up sometimes into a coach and six; aye, into a palace.¹⁷ Really, sir, I am ashamed of these inward masquerades. The heart will turn into any shape. Well may it be said to be “deceitful above all things, and desperately wicked.” This is still a black picture, but in a distant prospect. I sometimes hope that at the closing hour, when I shall exchange worlds, Jesus will help me to lay hold of every sinful serpent that has long twisted round my soul, and keeps me company all my pilgrimages; and enable me by the hand of faith to hold them up,¹⁸ crying out, Behold the heads of traitors, which shall never come to life again! Oh, what a joyful shout shall I give when I shall feel these vermin drop off!

At times I am ready to hope the gloomy territories of the grave are almost ready for me, that I may lay down this body of sin upon

17 Pride and covetousness have no bounds; the more they have, the more they want.

18 By faith the Christian is enabled to conquer every foe, and shall, at death, come off more than conqueror. Romans 8:37.

the block for everlasting execution. Oh, when shall these clogs and fetters be knocked off, and the dark and gloomy walks of this vale of tears be turned into bright and peaceful realms!

Dear sir, these have been black letters for your aspiring soul to read, though I do not question but you have found something of these combats yourself, and therefore can pity and sympathize with a poor, weak, wounded, shall I call myself *brother* soldier. You have your enemies, I doubt not, and can trample upon them. I congratulate you on your victory, though not yet a *complete* conquest, through the Captain of your salvation. I would fain bear a part in shouting, Salvation and honour, glory and power, to the conquering Saviour. Rev. 5:13. He rode triumphantly to glory after he had obtained a complete conquest over sin, death and hell, and dragged the monster at his chariot wheels: he then gave Satan such a blow that he has not recovered since, and never will.

From hence I fetch all my hope. If ever I am saved, it will be, I am well assured, by mere grace, and almightily, all-conquering power. Ephes. 2:8. Alas! what has such a depraved, polluted, and corrupted miscreant as I to reckon upon, why mercy and grace should be exerted in my salvation, but free, rich, sovereign grace? This will be the topic of the eternal songs of redeemed souls. And what sir, if such a poor, weak, weather-beaten, tossed, tempted, and almost shipwrecked vessel as I should at last land safely on the shore of everlasting rest? Sure you would strike up a new song to see *me* harbour in the heavenly port, if you are there before me. And what if such a poor, weak stripling as I should come off conqueror, and more than so, over an armada of enemies from sin, death, and hell! And what if you should meet me in the peaceful realms above, with my robes washed in the blood of the Lamb, and a palm of victory in my hand!

Perhaps you may know me by my scars; but even every one of these will be a set-off to the freeness, sovereignty, and unchangeableness

of the love of God, the worth and efficacy of the dear Redeemer's merits, and the power and prevalency of the Almighty and ever-blessed Spirit. The burden of my song will be, Grace! Grace! if ever I reach the heights of Zion. Eph. 1:6.

I bless the Lord since the first essay I wrote to you: I have found some new recruits from the inexhaustible magazine; the brave General has got the field, and is keeping off the enemy, and I trust has given a renewed blow to all the confederate troops that are in league against me; and I firmly believe I shall be an overcomer through the blood of the Lamb. As I have experienced some special advantage from the study of the old man, and all his accursed artillery, with the powers of the infernal kingdom, and this world, with all its bewitching sweets, I would earnestly recommend soul study, devil study, and the snares of the world study to every Christian friend. Commune with your own heart daily (Psalm 4:14), beware of Satan's devices, and be ever on the watch, lest you enter into temptation; for though the spirit may be willing the flesh is weak. Matt. 26:41.

But it may be, dear sir, while I have been giving you some of the living sorrows of my heart I have ripped it open, in order to examine the entrails of the soul with more freedom than you have met with before; but either I have a worse heart than any other or there are many counterparts in the experience of others. Indeed, I sometimes think I am by myself; and if ever I get to heaven, I shall be truly a wonder there. Psalm 71:7. I shall be as an eternal monument set up to the honour of divine grace, and the inscription upon me will be this: A black, hellish brand, plucked out of the burning; now made, through rich mercy, a pillar to stand for ever in the temple of God.

Wishing you the prosperous gales of the divine Spirit, and all success in your sacred work,

I am, dear sir,
Sincerely and repeatedly yours,
J.B.

LETTER IV.

A Consolatory Letter to a Christian Friend under sore trouble.

Dear Madam,

I have been lately much hurried, or, according to your desire, I should have written before; agreeable, however, to my promise, I have endeavoured to send you a few lines, which I shall be thankful and rejoice, if they are blessed of God to your support and comfort, under your present troubles.

I desire to be sensible of my own unworthiness and unfitness for anything of myself, that is spiritually good; much more for so hard and difficult a task as the administering effectual consolation to a soul who groans under outward afflictions and outward troubles; that is, tossed upon the waves of Satan's temptations and worldly disappointments. Indeed this is the work of none other than the Divine Spirit:¹⁹ it is He alone who can command a calm into a tempestuous soul, and speak peace, rest, and satisfaction in the greatest multitude of perplexities.

However, I desire most tenderly to sympathize with you, remembering that I also am in the body, subject to the same adversities and trials, and would help you, all I can, to bear your burden with faith, patience, and resignation.

I grant, then, that your circumstances are very intricate and exercising, but let me beg of you not to construe your afflictions as a token of God's displeasure, or a sign of your not belonging to him. This is an old temptation of Satan's, with which he often assaults the afflicted Christian; but take the shield of faith, that you may quench the fiery darts of Satan. Alas! crosses and afflictions are the common lot of the people of God in this world. Our Lord has told

¹⁹ He is styled "the Comforter," by our blessed Lord himself. John 14:26.

us we shall meet with tribulation. Every saint has his own particular difficulty, temptation and conflict to grapple with.²⁰ We have need to be emptied from vessel to vessel.

We are too apt to settle on our lees, too apt to be taken with the vanities of this passing world. "If we are without afflictions, whereof all are partakers, then are we bastards and not sons."

How many have questioned the truth of their state and relation to God, for want of these exercises and trials! Where are the cause and matter of your fears and despondency? Go, search the records of sacred scripture, and see how it fared with saints in all ages; what Job, David, and Paul, yea, our blessed Lord himself, endured and passed through in this world. Should that be an argument against your interest in God, which is the common portion of all believers here? We are now chastened, that hereafter we may not be condemned.

Ah! happy afflictions, that wean us from this wretched, dying world; are a means to mortify our corruptions; teach us to live more constantly by faith on Jesus Christ; and to fix all our hopes and expectations on another and better world! And for that end you should be earnest in your wrestling with God in prayer, that your trials may be sanctified unto you; that, however, at present, they are not joyous but grievous, yet hereafter they may yield you the peaceable fruits of righteousness, according to God's gracious promise. Heb. 12:11.

Sanctified afflictions are a thousand times rather to be chosen

20 No real Christian is without a cross, of one kind or another, either outward or inward; well, therefore, may the poet say:

Shall Simon bear his cross alone.
And all the rest go free?
No, there's a cross for every one,
And there's a cross for thee.

than unsanctified prosperity; these may consist with, yea are often the effects of God's especial love.²¹ Rev. 3:19; Heb. 12:6, 7, 8. He sees we want them, and he knows they will work for our good. Do then, Lord, what thou pleasest with me, so I may but die to this world, overcome my corruptions, live more upon Christ, bring more glory to his name, and have more comfortable tastes and pledges of his love, and be often saying, "The will of the Lord be done!"

He is infinitely wise, and knows what is best for me; he is infinitely gracious, and will be tender of the weakest of his children; he is infinitely sovereign, and may do what he pleases with his own. The heaviest afflictions on this side hell, are less, far less than mine iniquities have deserved.²²

Oh, boundless grace! the chastening rod of a reconciled Father, might have been the flaming sword of an avenging Judge. I might now have been weeping and wailing with devils and damned spirits in hell. I will bear the indignation of the Lord, because I have sinned against him. It is of his mercy alone that I am not consumed; and, oh, my soul, it is but a little while and there will be an eternal end of all thy sorrows, fears, trials and disappointments: "Yet a little while, and he that shall come, will come, and will not tarry." That heavenly Bridegroom, who has, by the Spirit, betrothed thee to himself, will, ere long, invite thee into his eternal kingdom, where thou wilt forget the storms and tempests, clouds and darkness in thy passage through this wilderness world; and all shall be joy and peace, love and praise.

No doubts and fears shall ever assault thee in that happy state; but thou shalt dwell eternally under the immediate shinings of divine love, and shall sing with the strongest believers, yea the highest

21 It is the declaration of God himself: "As many as I love, I rebuke and chasten."

22 The awakened sinner esteems all he meets with short of hell, mercy.

and most glorious archangel in heaven, the wondrous mystery of redeeming grace; and the comforts and blessedness of that state of rest will be more brightened, illustrated and endeared by all thy tears and sighings here below.²³ The remembrance of the gall and wormwood of afflictions will tend to sweeten the taste of heavenly enjoyments.

I pray that God may be with you, support and comfort you with the divine consolations of his Holy Spirit, and establish you in his own due time. He is a faithful God, Deut. 7:9; a God keeping covenant, and therefore will not lay upon you more than he will enable you to bear. 1 Cor. 10:13. If you have less of this world, may you have more of his comfortable presence! Oh, blessed exchange! And if he seems to be hiding his reconciled countenance, and suffering Satan to buffet you, may you be supported with his everlasting arms, and have him to sustain and uphold you in every time of need!

Should you want his comfortable presence, if it be ever thus with you, remember it was so with your once dying but now exalted Redeemer. Mark 15:34. And is the servant greater than his Lord? Shall we not joyfully tread in his steps, that we may at last be where he is? Heb. 10:34. Can, or ought we to repine, if God deals with us as he did with his own well-beloved Son? The Lord help thee willingly to submit to him; and doubt not but that at the appointed time, when he sees it will be for your good and his own glory, your heavenly Father will find you out a way to escape. He is never at a loss to bring about his gracious designs, when once his set time is come: and you should rejoice to think that he is carrying on the great work of your

23 The more obstinate the contest, the more glorious the victory; the more dangerous the voyage, the more welcome the port; the heavier the cross, the brighter the crown.

eternal salvation, amidst all your troubles and disappointments, and under all your outward and difficult pressures.

Oh, say then, with Job: "Though he slay me, yet will I trust in him!" Job 13:15; though I am weak in grace, yet will I adore him for the smallest hope; though I am surrounded with terrors, I will bless him that I am out of hell: he who has begun a good work in my soul will see it perfected.

Lord, I desire to submit unto thy will; do what thou wilt with me, so that I may but bring honour to thy name, and promote my own everlasting welfare.

May you find more of this faith and patience, hope and resignation, growing and increasing in you every day; and when once you are brought to this humble submission and resigned temper, to this hoping, believing, waiting and contented frame, you may be assured deliverance is at hand, even at the very door. Luke 14:11.

And now, oh that you may be embraced in the arms of everlasting love, and enjoy the comforts of your pardoned state! The Lord increase your faith, Luke 17:5; take from your burdens, or add to your strength; and let me beg of you, once more, dear sister, not to suffer the disappointments and crosses of this world, however sore and trying in themselves, to drive from your mind the frequent and joyful forethought of what free, rich, and distinguishing grace has designed for you in a bright and better world, and is fitting and preparing you for, every day you live.

Let not the hardships of your journey make you forget, but rather long for your home.

Oh, think on that heaven which neither sin, nor death, nor hell shall ever be able to deprive you of; in which you and I, through sovereign grace, I trust, shall spend the endless ages of a blessed eternity.

I remain, dear madam,

Yours,

J.B.

LETTER V.

To the Countess of H.

Madam,

THURSDAY last I received a bill conveyed by Mr. Romaine, but presented by your ladyship, which is now converted into cloth for the use of lay preachers, and for their donations. I send you my hearty thanks; the Lord has promised to return it an hundredfold into your bosom, and I believe you can trust him.

I wish you had sent along with it a few minutes of your life of faith; you might then have taught me whilst you were clothing others; for, indeed, I am one of those strange folks who set up for journeymen, without knowing their business, and offer many precious wares to sale without understanding their full value. I have got a master, too, a most extraordinary person, whom I am supposed to be well acquainted with, because he employs me as a riding pedlar, to serve near forty shops in the country, besides my own parish, yet I know much less of my master than I do of his wares.

Often is my tongue describing him as the fairest of men, while my heart is painting him as the witch of Endor; and many big words I have spoken of his credit, yea, I am often beseeching others to trust him with their all, whilst my own heart has been afraid to trust him with a groat. Neither, madam, is this all; such a profound ignoramus I am, that I know nothing of myself as I ought to know.²⁴ I have often mistaken rank pride for deep humility, and workings of self-love for the love of Jesus.

24 Self-knowledge is only to be attained in the school of Christ; the more we know of him, the better we shall know ourselves.

When my master first hired me into his service he kept a brave table, and was wondrous free of his liquor; scarce a meal passed without roast meat and claret; then my heart said: I love Jesus! and was ready to boast of it too; but at length he ordered his table to be spread with meat from above, and water out of the rock. 1 Cor. 10:3, 4. This, my saucy stomach could not brook, my heart thought it pernicious fare, and my tongue said it was light food. Now, my love for Jesus disappeared, and I followed him only for the loaves and fishes; and, like a true worldling loved his larder much better than his person.

Presently my master detected me in a very dirty trick, which discovered the huge pride and amazing impudence of my heart. Hitherto I had been a stranger to the livery my master gives his servants, only I knew he had many rarities, such as pearls and diamonds, and plenty to dispose of. Rev. 3:18.

Accordingly, I begged a bracelet of him, a neck-lace, earrings, nose-bob and other pretty things which he readily parted with, being of a most exceeding generous nature. And will it not amaze you to hear, I had the vanity to fix these odd ornaments about my old face, intending to make a birth-day suit to appear in at court?

Well, to be sure, while I was thus busy about mending my old rags, and putting on my pearls, &c, in comes my master, and gives me a sudden grin, which went to the very heart of me, and said in an angry tone, Varlet, follow me! I arose and followed him, trembling, whilst he led me to the house of correction, Prov. 3:12. where he first set my feet in the stocks, stripped me of my ornaments; he then took his afflictive rods, and laid upon me very stoutly, till I cried for mercy; but he declared, he would not lay aside the rod till he had scourged every rag from my back, Isa. 1:6; and indeed he was as good as his word.

Think, then, how amazed and confounded I must be, to stand naked before him; and especially when I saw myself a leper, with an

Ethiopian skin, Isa. 1:25, which the rags had hitherto concealed from my sight.

I kept on my legs, though overwhelmed with shame, till at length being almost choked with the dust and stench that came out of my rags in beating, I fell down at my master's feet. Immediately the rod dropped from his hand,²⁵ his countenance softened, and with a small still voice, he bade me look up. I did; and then I got a first sight of his robe, the garment of salvation. Isa. 61:10.

Truly, madam, it was a lovely sight; a charming robe, reaching from the shoulder down to the feet, well adapted for covering and defence, yea, excellent for beauty and glory. Exod. 28:2, 40. There, prodigal Jack, he said, put this on thy back, and then thou mayest shame even an angel; it was wrought with my own hand, and dyed in my own blood: wear it and then embrace me. I thanked him and bowed.

But, madam, I must tell you, though I do not desire you to be a confidant, when my master opened his robe, he gave me a hasty glance of his person; it was divinely sweet and glorious, and withal so exceedingly humane, that I fell in love, and now, (would you think it of me, an old fool as I am, and swarthy as a negro? Sol. Song 1:5, 6), nothing would content me but a wedding, Jer. 3:14; nay, I have often proposed the match to my master, who, sometimes replies, When you can leave all others I will take you. The other day, having asked him when he would take me to his bosom, he answered, When I could humbly lie at his feet. And then he has also graciously promised to set open his cellar and larder, and to keep them open for me. Isa. 33:16; Matt. 5:6. Phil. 4:13.

I am now removed out of the book of Proverbs, which I have long

25 When the rod of affliction has had its proper and appointed effect, it will assuredly be removed from the real Christian.

studied, into the book of Canticles, but am got no further than chap. 1:2, "Let him kiss me with the kisses of his mouth." I seem to want nothing now but a close communion with the dear Redeemer.

The world, at times, strives to divert my attention from the chief object of my affections; but my soul is ever panting after him, yea, my heart and flesh cry out for the living God. Psalm 42:1, 2. Come Lord Jesus; come quickly!

The Lord strengthen your union and communion with the Prince of Peace! Amen.

Rev. John Berridge

CHRIST OR ANTI-CHRIST?

Facts for Enquirers

The present Pope Paul VI, following in the footsteps of his predecessor Pope John XXIII, has extended a world-wide invitation to non-Catholics to return, as he puts it, to the Father's house in Rome. Courtesy visits to the Vatican by leading churchmen of different denominations, conferences and conversations between Roman Catholic priests and Protestant ministers, and the present ecumenical outlook all point Rome-wards. It is in the light of facts that we can determine our duty. Without knowing what a return to Rome involves we take but a step in the dark. The following facts, put in question form, should prove helpful.

I. The Virgin Mary

Do you know?

1. That the doctrine of the "Immaculate Conception"—that Mary herself was born without sin, was only made a dogma of the Church of Rome by Pope Pius IX in the year 1854; that **the apostles never taught such a doctrine**; and that the early fathers, Chrysostom, Eusebius, Ambrose and Anselm, clearly teach in

their writings that Mary, like every other human being, was born in sin, and that such outstanding Roman Catholic theologians as Thomas Aquinas, Bonaventura and Cardinal Cajetan opposed it, and also Popes Gregory the Great and Innocent III. Mary herself acknowledged her need of salvation for she said: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour” (Luke 1.46, 47).

2. That the dogma of the “Assumption of Mary”—that Mary’s body and soul were taken up to heaven, and that she was crowned Queen of heaven, was proclaimed a dogma by Pope Pius XII in the year 1950.
3. That in the “Glories of Mary” by Cardinal Ligouri, whose writings at the time of his canonisation were declared to be absolutely free from error, Mary is given the place that belongs alone to the Lord Jesus Christ. The following quotations prove this. “And she is truly a mediatrix of peace between sinners and God. Sinners receive pardon by Mary alone (pp. 82, 83). Mary is our life . . . Mary in obtaining this grace for sinners restores them to life” (p. 80). He fails and is LOST who has not recourse to Mary (p. 94). The Holy Church commands a worship peculiar to Mary (p. 130). Many things are asked from God, and are not granted; they are asked from MARY and are obtained, for “She . . . is even Queen of hell and Sovereign Mistress of the devils” (pp. 127, 141, 143). “The whole Trinity of MARY, give thee a name . . . above every other name, that at thy name, every knee should bow, of things in heaven, on earth, and under the earth.” (p. 260).

II. The Rosary.

Do you know?

1. That the Rosary was unheard of for over 1000 years after the time of Christ, that neither the apostles, the martyrs nor the fathers of the early Church ever used it. Sinners then prayed to God in the name of the Lord Jesus Christ, and not to the Virgin Mary. The Rosary has ten prayers to Mary for each one directed to God.
2. That the Mahommedans had the Rosary long before the Roman Catholic Church. That Peter the Hermit invented it in the year 1090, and that Roman Catholics hold that the Virgin Mary appeared to St. Dominic (a Spanish monk) in the year 1215, and promised him that she would let no person go to hell who would pray the Rosary once daily.

III. The Scapular.

Do you know?

1. That every good Roman Catholic wears next to his body a piece of brown cloth, called the Scapular, on which are pictures of the Virgin Mary. It was during the 'Dark Ages' that the Church of Rome adopted this idolatrous charm. According to tradition, the Virgin Mary appeared to Simon Stock, an English monk, in the year 1287, and told him to wear the Scapular, and that by doing so it would keep him safe from all dangers, and the first Saturday after his death, if he said the prayers attached, she would come and take him out of Purgatory. If the Virgin Mary can take a man who wore the brown Scapular out of Purgatory the first Saturday after he dies, why pray masses for his soul?

2. That in 'The Glories of Mary', the Rosary and the Scapular lead poor sinners to forget Christ, the only Saviour, and to worship the Virgin Mary. It was Christ who died for our sins, according to the Scriptures, and who rose again, and not the Virgin Mary. The worshipping of the Virgin Mary is not to be found in the Bible. The apostles knew nothing of it, nor the early Christian Church. It is giving to the creature the glory that alone belongs to the Creator, and is therefore blasphemy. With the Marian dogmas of 1854 and 1950. and the worship and adoration given to the Virgin Mary, the Church of Rome cannot be called the 'Church of Christ', but the 'Church of Mary' for Mary is their "mediatress," their "life" and their "hope". The Church of Rome is really **Marian** not Christian.

IV. Purgatory.

Do you know?

1. That the doctrine of Purgatory was not established until the year 593 when Gregory the Great was Pope, and that it was not proclaimed an article of faith until the year 1438 by the Council of Florence and later confirmed by the Council of Trent in 1548. "But does any intelligent person believe," asks Loraine Boettner in his monumental work 'Roman Catholicism', "that if such a place as purgatory is described in the Bible it would take the church fathers 600 years to discover it, and another 1000 years to confirm it?"
2. That Purgatory is of pagan origin. Every religion except that of the Bible had its purgatory. It is a doctrine most dishonouring to Christ, as it implies that the death of Christ did not secure the remission of the whole penalty of the sins of His people, and that each soul must suffer a part of the punishment which its sins

deserve, by penances in this world and by purgatory in the next. How contrary to the Word of God—“There is therefore now no condemnation to them who are in Christ Jesus”! Purgatory has been called **“a gigantic fraud”** and **“a colossal racket”** and **“the goldmine of the priesthood”**.

3. “Take purgatory away from the Roman Catholic Church,” said Dr Hammond, “and you will rob her of nine-tenths of her living” (The Roman Catholic System, p.27). How awful and blasphemous this trafficking in the souls of men! What a monstrous delusion! How contrary to the words of the Saviour—“Come buy without money and without price”! (Isaiah 55).

V. Popish Priests.

Do you know?

1. That there is no warrant whatever in Scripture for the doctrine of a sacrificing priesthood, that the apostles were NEVER appointed to be priests and that they were NEVER called priests, and that the offering of sacrifice had NO place whatever among their prescribed duties. That the only mediatorial priesthood recognised in the New Testament is that of Christ Jesus the Great High Priest, “who by one offering hath perfected forever them that are sanctified.” (Heb. 10:14). (Romanism Analysed by J. Macdonald).
2. That Saint Liguori in his ‘Salva’ says, ‘The priest has the power of delivering sinners from hell, of making them worthy of Paradise, and of changing them from the slaves of Satan into the children of God. **And God Himself is obliged to abide by the judgment of His priests**, either not to pardon or to pardon according as they refuse to give Absolution, provided the penitent is capable

of it. The sentence of the priest precedes and God subscribes to it. In obedience to the word of His priest Christ Himself descends on the altar. He comes whenever the priests call Him, and as often as they call Him, and places Himself in their hands, and after having come remains entirely at their disposal.” (Quoted by Dr. Hammond in ‘The Roman Catholic System’ p. 130). What fearful blasphemy!

VI. The Mass.

Do you know?

1. That the Church of Rome declares that after the words of Consecration are pronounced by the priest the bread and the wine are changed or transubstantiated into the body and blood of Christ, and that Canon 3 of the Council of Trent “curses” all who deny the consecrated bread or wine, though divided into thousands of particles or drops, to be the real Christ—**“each particle containing Christ Jesus our Lord whole and entire, body, soul and divinity and whatever constitutes a body viz. bones, muscles, sinews, blood, nerves, etc., etc.”**
2. That the early fathers did not believe in the Mass. Augustine about the year 400 A.D. in his commentary says: “Jesus told His disciples, ‘understand in a spiritual sense that which I say unto you. You do not eat My flesh which you see, nor drink My blood that will be shed by those who crucify Me.’ This commemoration, though observed visibly, is to be understood spiritually” (Enarrations in Psalmos 98:9).
3. “That Pope Gelasio 1st (A.D. 492) wrote: ‘... The bread and wine retain their nature of bread and wine and the observance of these holy Mysteries is only a figure or symbol of the sacrifice

of the body and blood of Jesus' (De Duabus Naturis in Christo)" ('But the Bible Does Not Say So' p. 46) by Rev. Roberto Nisbet.

4. That the dogma of Transubstantiation dates from the Lateran Council of 1215.
5. (a) That the Church of England in her Articles calls the Mass a BLASPHEMOUS FABLE and a DANGEROUS DECEIT.
- (b) That the Westminster Confession of Faith says, "The Popish sacrifice of the mass is MOST ABOMINABLY INJURIOUS to Christ's one only sacrifice, the alone propitiation for all the sins of the elect." (Ch. 29).
- (c) That the Heidelberg Catechism states: "And thus the mass, at bottom, is nothing else than a DENIAL of the one sacrifice and passion of Jesus Christ, and an ACCURSED IDOLATRY." (No. 80).
6. That the Mass is the greatest BLASPHEMY against the Lord Jesus Christ and His finished work that Satan ever invented. The sacrifice of Christ being of infinite value and efficacy does not need and cannot be repeated. The Word of God declares that "after He had offered ONE SACRIFICE for sins FOR EVER, He sat down at the right hand of God." (Heb. 10:12), and again "Christ being raised from the dead, DIETH NO MORE" (Rom. 6:9).

VII. The Ten Commandments.

Do you know?

1. That in the Roman Catholic Catechism, the Second Commandment, which forbids the worshipping of God by images, is omitted, and that the Tenth Commandment is divided

into two to make up the Ten. The Church of Rome is thus guilty of taking from the Word of God, and of setting the Word of God aside in order to hold to her idolatry. Never in the New Testament nor in the rest of the Bible, are there instances of believers supplicating statues and images.

2. That the Church of Rome has altered the Fourth Commandment from “Remember the Sabbath day to keep it holy,” to “Remember the feast days to keep them holy”. (‘But the Bible Does Not Say So’ pp. 50, 51, by the Rev. R. Nisbet.)

VIII. The Pope.

Do you know?

1. That Peter was never a pope, nor is he the Rock on which Christ builds His Church.
2. That in the text, “And I say also unto thee, that thou art Peter (Petros) and upon this rock (petra) I will build My church; and the gates of hell shall not prevail against it” (Matt. 16:18), the word **petros** means a piece of rock, a moving stone, a round stone: **petra**, an immovable foundation. Petros is masculine gender and NEVER applied to Christ; while on the other hand, the word **petra**—rock, in this verse is feminine gender, and NEVER applied to Peter, but is applied to Almighty God thirty-five times in the Old Testament. If the Church was to have been built on Peter, Christ would have said, “**Upon thee** I will build My church,” but Jesus says, “Upon this rock (**petra**) I will build My church,” that is upon the rock of Christ’s eternal deity as set forth in Peter’s confession, “Thou art the Christ, the Son of the living God.” (v. 16).

Peter himself in two places in the Bible plainly declares that Christ is the Rock. "Jesus Christ," he says, "is the stone set at nought of you builders, which is become the head of the corner, neither is there salvation in ANY OTHER: for there is NONE other name under heaven given among men whereby we must be saved" (Acts 4:11, 12). Again, in his First Epistle (Ch. 2:6) he applies to Christ the Scripture, "Behold, I lay in Sion a chief corner stone, etc."

Other Scriptures proving that Christ is the rock and the foundation on which the church is built are: "And that rock was Christ." (1 Cor. 10:4), and "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.).

3. That it was in the year 1870 Pope Pius IX proclaimed the dogma of Papal infallibility at the Vatican Council.

That according to the church historian Philip Schaff, delegates representing 80 million Roman Catholics were opposed to it, that 88 delegates voted against it, and over 80 abstained from voting.

That on account of this blasphemous dogma the leading German theologian Bollinger withdrew from the Roman Catholic Church and along with others who opposed this dogma formed the "OLD CATHOLIC CHURCH."

4. That the Pope by calling himself the 'Vicar of Christ' shows that he is the '**anti-christ**', '**that man of sin**', the '**son of perdition**' who opposeth all that is called God or that is worshipped; "so that he as God sitteth in the temple of God (the church), showing himself that he is God" (2 Thess. 2:3, 4.).

IX. The Meaning of Anti-Christ.

Do you know?

1. That “The word ‘**anti-christos**’ is composed of ‘**kristos**’ meaning anointed (Christ), and the prefix **anti**. ‘Anti’ means ‘**against**’, also ‘**instead of**’ or ‘**in place of**’. **When prefixed to the name of an individual it indicates an agent who assumes that individual’s place, and at the same times acts in opposition to him.** Thus Rome herself speaks of Antipopes. **Anti-Christ**, therefore, means one who pretends to be a vicar of Christ, and assumes to act in His name, but who is at the same time His rival and greatest enemy.” (‘The Roman Anti-Christ’ by the Rev. Fred S. Leahy.).
2. That with reference to Paul’s description of the Anti-Christ in 2 Thess. 2:3-8, Dr Charles Hodge says, “This portrait suits the Papacy so exactly that Protestants have rarely doubted that it is the Anti-Christ which the apostle intended to describe.” “So strikingly,” says Richard Baxter, “does the Church of Rome resemble Anti-Christ that any one is justified in mistaking the similarity for sameness.”

X. Rome and Anti-Christ.

Do you know?

1. That “alarmed by the fact that the Reformers were pointing to the Pope as the Man of Sin, the Jesuit Ribera at the end of the sixteenth century invented, or at least propagated futuristic views of the Anti-Christ, and pointed to a solitary Infidel Anti-Christ who would appear in the dim future. This is largely the Romanist view today . . . Ribera’s view soon infected the High

Church party. J. N. Darby caught the contagion and finally Dr C. I. Scofield swallowed the Jesuit's pill. Thus Ribera succeeded beyond his wildest dreams, for the attention of thousands of Protestants became deflected from the Papacy, a future Infidel Anti-Christ was looked for, and the historic Protestant view handed down by the Reformers was despised by many. These are the hard facts of history. A Protestantism saturated with Ribera's Futurism is not the Protestantism of the Reformers, nor is it feared by the Papacy." ("The Roman Anti-Christ", by Rev. F. S. Leahy).

XI. "Drunken with the Blood of the Saints."

Do you know?

1. "That Babylon in the Book of Revelation is Rome. Even the great Roman Catholic controversialists have been driven to admit that Rome fits the description in the prophecy in Revelation. Cardinal Bellarmine says: 'St. John in the Apocalypse calls Rome **Babylon**; for **no other city** besides Rome **reigned** in his age over the kings of the earth, and it is well known that Rome was seated upon seven hills. Cardinal Baronius and the French Bishop Bossuet both say that Rome is signified in the Apocalypse by the name of 'Babylon'." ("The Great Harlot of the Seven Hills", p. 32. by Albert Close).

"The seven heads are seven mountains on which the woman sitteth (Rev. 17:9). And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. AND I SAW THE WOMAN DRUNKEN WITH THE BLOOD OF

THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS” (Rev. 17:5, 6).

2. That the Church of Rome shed more blood, caused more unmerited suffering, inflicted through her Inquisition the most cruel and unspeakably diabolical tortures than any other religion or organisation that ever existed among mankind. For centuries Europe was deluged with the blood of martyrs. Her fiendish brutality spared neither age nor sex. The massacres to her account were orgies of sadism, sickening in the extreme. No less than 100,000 of the Albigenses were massacred in France in 1212 in the space of three months; the Waldenses who perished amounted to 1,000,000. What of the awful carnage by the Duke of Alba in the Netherlands, and of the hundreds of thousands of victims of the Inquisition in Spain, the fires of Smithfield in London, the strangling, the burning and drowning of the witnesses of Christ in Scotland!

“Perhaps the most notorious of all massacres was that which was carried out against the Protestants of France, beginning on St. Bartholomew’s Day, August 24, 1572 and continuing throughout France for five or six weeks. Some 10,000 Huguenots, as the French Protestants were called, were brutally butchered in Paris alone, and estimates of the number killed throughout the country run from 40,000 to 60,000. The Standard International Encyclopedia places the number at 50,000.

3. That when news of massacres of Protestants reached the popes they had a Te Deum sung in every church in Rome, and for the massacre of St Bartholomew, Pope Gregory XIII coined a medal with the inscription ‘Massacre of Hugeunots’ to commemorate the massacre. This medal may be seen in the British Museum.

4. That it has been reckoned that up to the end of last century the whole number of persons massacred since the rise of the Papacy amounts to no less than **fifty millions**.
5. That to that number must be added the victims of Rome's oppression in Colombia and Spain, and the estimated 200,000 Serbian men, women and children in Yugo-Slavia of the Greek Orthodox Church who were butchered by the Ustashi-Catholic Actionists led by Pavelich and Archbishop Stepinac who was the supreme military apostolic vicar of the Ustashi. So hideous were the tortures inflicted by the Ustashi even on children that they beggar description. Gouging out the eyes and tearing out the tongues could almost be said to be humane compared with their other sadistic bestialities. A French author, M. Henry Mauriere, himself a Roman Catholic, has told the story in a well-documented book "Assassins in the Name of God". In all some 250 Orthodox Churches were destroyed or turned over to Roman Catholic parishes and convents. In February 1942 a Te Deum was sung in Stepinac's church in Zagrab. with special honours paid to Pavelich. In a pastoral letter Stepinac declared that what they were seeing was the 'Lord's work' and called on his priests to support Pavelich." ('Roman Catholicism', p. 436 by L. Boettner), ('Ravening Wolves' by Monica Farrell).

XII. Semper Eadem (Always the Same)

Do you know?

1. That the Church of Rome still claims the right and duty to kill heretics. Dr. Marianus de Luce S.J. Professor of Canon Law at the Georgian University at Rome, said in his '**Institution of Public**

Ecclesiastical Law, with a personal commendation from Pope Leo XIII, in 1901: “The Catholic Church has **the right and duty to kill heretics** because it is by fire and sword that heresy can be extirpated . . . If they are imprisoned or exiled they corrupt others. The only recourse is **to put them to death**. Repentance cannot be allowed to save them, just as repentance is not allowed to save civil criminals; for the highest good of the church is the duty of the faith, and this cannot be preserved unless heretics are put to death.”

2. That today every Roman Catholic bishop at the time of his consecration takes an oath of allegiance to the pope which contains these words: ‘With all my power I will persecute and make war upon all heretics, schismatics and those who rebel against our lord (the pope) and all his successors . . . So help me God and these the holy gospels of God’ (Pontificale Romanum Summorum Pontificum. Belgium. Mechlin, p. 133). (‘Roman Catholicism’ p. 425.)
3. That Pope John XXIII was no sooner inaugurated in November 1958 than in his coronation address he said: “Into this fold of Jesus Christ no one can enter if not under the guidance of the Sovereign Pontiff; and men can securely reach salvation **ONLY** when they are united with him, since the Roman Pontiff is the Vicar of Christ and represents His person on earth.”

How true it is that the Church of Rome is **Semper Eadem** as a persecuting system, and **Semper Eadem** in her false and blasphemous claims!

XIII. The Doom of the Papacy.

Do you know?

1. "That as sure as the Papacy has had its glory so surely shall its doom come. Paul before closing his prophecy pauses, and in solemn and awful words foretells the night of horrors in which its career is to end. 'That Wicked—whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.' (2 Thess. 2:8).

"... In the predicted doom of the Papacy there are two well-marked stages. There is, first, a gradual consumption; and there is, second, a sudden and terrible destruction.

"The 'consumption' a slow and gradual process is to be effected by the 'spirit of His mouth,' by which we understand the preaching of the Gospel. This consumption has been going on ever since the Bible was translated, and the Gospel began to be preached at the Reformation. Men have begun to see the errors of Popery; its political props have been weakened, and in some instances struck from under it, and its hold generally on the nations of Christendom has been loosened; and thus the way has been prepared for the final stroke that will consummate its ruin.

"When the hour shall have come then will the second part of the doom, of the Papacy overtake it. The Lord shall 'destroy it with the brightness of His coming.' ... This day of wrath will be unspeakably great, and will mark as one of the greatest days of vengeance that have been on the earth since the foundation of the world. Paul despatches it in a single sentence; John expands it into a whole chapter. And in what other chapter of the Bible or of human history is there such another spectacle of judgment—such another picture of blended horrors, of awestruck consternation,

of loud and bitter wailings, and cries of woe, as in the eighteenth chapter of the Apocalypse? 'The kings of the earth shall bewail her and lament for her, when they shall see the smoke of her burning; standing afar off for the fear of her torment, saying, Alas! Alas! That great city of Babylon, that mighty city, for in one hour is Thy judgment come. And they cast dust on their heads, and cried weeping and wailing, saying, alas! alas! that great city for in one hour is she made desolate.' (Rev. 18:9-19). But this dark scene has one relieving feature. It is a scene that will not need to be repeated, for it will close earth's evil days, and begin the hallelujahs of the nations. 'And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' 'Rejoice over her, thou heavens, and holy apostles and prophets; for God hath avenged you on her . . . and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.' (Rev. 18:20, 21, 24)." ("The Papacy is the Anti-Christ", p. 128 by Rev. J. A. Wylie.).

2. That it is written: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4, 5).

Rev. W. MacLean

MORMONS

Their Lies Exposed and Their Doom Foretold

I. "A NOTORIOUS LIAR"

Do you know?

1. That Joseph Smith, the founder of this sect, was a "NOTORIOUS LIAR," and that the Book of Mormon is a colossal HOAX.

Dr. Edmund B. Fairfield, late President of Michigan College, wrote that in August, 1850, he was spending a week in Palmyra, N.Y., and that while there he met three men who had been intimately acquainted with Joseph Smith. The testimony of these men was given under no stress of any kind. It was clear, decided, unequivocal testimony, in which they all agreed, "Joseph Smith is simply a notorious liar." "We never knew another person so utterly destitute of conscience as he was." "The thing for which Joseph was most notorious was his vulgar speech and his life of unspeakable lewdness." (The Mormons or Latter Day Saints, by Rev. D. H. C. Bartlett, M.A.).

2. That Joseph Smith tells that on the night of September 23rd, 1823, he had a vision in which he says an angel, Moroni to name, appeared to him, and told him that hidden in the Hill Comorah, near Palmyra, N.Y., was a book written on golden plates, giving

an account of the Nephites who came to America from Jerusalem in 600 B.C., and that the fulness of the everlasting gospel was also contained in it, as delivered by the Saviour. Along with the golden plates were the Urim and Thummim, a sort of wonderful pair of spectacles, through which he could read the hieroglyphics inscribed on the plates. These hieroglyphics were supposed to be "Reformed Egyptian." Joseph Smith tells the story of his finding the plates, and by means of the Urim and Thummim translated this supposed revelation from God, which he called the Book of Mormon.

3. That the Book of Mormon is not based on the "golden plates," but on a religious novel with no foundation in fact written by the Rev. S. Spaulding, a retired Presbyterian minister, and which he called "Manuscript Found." The plot of the novel centred round a colony of the Lost Tribes called the Nephites, who travelled from Jerusalem and landed in America in 600 B.C., and that the origin and history of the Red Indians is to be traced to them. Mr Spaulding died of consumption at Conneaut. Ohio, in 1816, before his novel could be published. "Manuscript Found" remained in the custody of Messrs. Patterson and Lamdin, printers, Pittsburg, until it was given by Mr Lamdin to his friend, the Rev. Sidney Rigdon, an unfrocked Baptist minister, notorious for his giving out eccentric and strange notions. Rigdon joined the Campbellites, until he fell foul of Campbell. He then conceived the idea that if Campbell could secure such a following, he could become still more famous by going beyond the Bible and giving the world a totally new revelation. He edited "Manuscript Found," adding liberally what he imagined were suitable texts and portions of Scripture, and even whole chapters to give it a more religious tone. In Joseph Smith he found a ready instrument and willing collaborator. With "Manuscript Found"

as a basis, he compiled the Book of Mormon, and with the help of Joseph Smith and Parley P. Pratt perpetrated one of the greatest religious hoaxes of the century. (Heresies Ancient and Modern, pp. 106, 107, by O. Sanders, and Mormonism: A Great Delusion, by A. J. Pollock).

4. That the true origin of the plates (not gold, but copper) was told by W. Fulgate, of Mount Station, Brown Country, Illinois. On June 30th, 1879, he swore an affidavit before J. Brown, Justice of the Peace, that the plates were all humbug, that they were got up by Robert Wiley, Bridge Whitton and himself. Whitton was a blacksmith who cut the plates out of pieces of copper. Wiley and Fulgate made the hieroglyphics on beeswax, filling the impressions with acid. Fulgate also described the burial of the plates. Joseph Smith needed no angel to tell him where the plates were buried. (Mormonism: A Great Delusion, by A. J. Pollock).
5. That Joseph Smith made an exceptionally bad move by producing what purported to be a copy of the gold plate hieroglyphics, claimed to be "Reformed Egyptian." Mr Wm. Brady, in his book "The Mormon Hoax," gives a lengthy extract of the "Reformed Egyptian" supplied by Smith and conclusively proves it to be a fabrication. "In spite of all investigations," writes Mr Brady, "no Egyptian writings have been discovered which bear resemblance to the 'prophet's' production. If Smith's were a true language, why has it not been possible to discover other specimens?—especially as the hieroglyphics pre-date the gold plate arrangement by thousands of years and are in existence today."
6. That Professor Charles Anthon, a noted linguist, made the following comment on Joseph Smith's "Reformed Egyptian" hieroglyphics: "A very brief investigation convinced me that it was a mere hoax, and a very clumsy one, too."

7. That the Three Witnesses, Oliver Cowdery, David Whitmer, Martin Harris, in their testimony to the Book of Mormon, said “. . . And we also know that they (the plates) have been translated by the gift and power of God for his voice hath declared it unto us, wherefore we know of a surety that the work is true.” All three apostatised from the Mormon Church. (The Book of Mormon Examined, by A. Budvarson).
8. That another condemning fact of the Book of Mormon is that hundreds of direct quotations from the Old and New Testaments are ALL from the Authorised Version, though the golden plates were supposed to be written twelve hundred years before the Authorised Version was printed. It abounds in modern words, expressions and discoveries. Shakespeare’s well-known phrase. “The undiscovered country from whose bourne no traveller returns,” was used in 2 Nephi. 1:14, two thousand years before Shakespeare’s birth! (The Menace of Mormonism, by O. Sanders).
9. That this colossal imposture was palmed off by Joseph Smith upon the public as the very “oracle of God,” and that Brigham Young, who succeeded him, declared: “Every spirit that confesseth that Joseph is a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of Antichrist.”

II. “STRONG DELUSION”

Do you know?

1. Why people believe the Book of Mormon as true and a new revelation from God? The Word of God gives the answer. “Because they received not the love of the truth . . . God sent them strong delusion, that they should believe a lie; that they all

might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2:11, 12). Nothing but a complete renunciation and a penitent return to God in His Word can save any Mormon from eternal damnation.

III. POLYGAMY

Do you know?

1. That Joseph Smith, on July 12, 1843, issued his famous revelation entitled “Revelation of the Eternity of the Marriage Covenant. Including the Plurality of Wives,” authorising polygamy as the commandment of God. This revelation consisted of sixty-six paragraphs, ending with the words, “Behold, I am Alpha and Omega.” Less than a year after these blasphemous words were written, Joseph Smith died at the hands of men infuriated by his wickedness and that of his followers. It was his “unspeakable lewdness” that procured his death. Smith’s collaborator, Parley P. Pratt, also came to an untimely end through being shot by an enraged husband whose wife Pratt had seduced and taken to Utah as one of his wives.
2. That when Brigham Young, one of the leading Mormon apostles, died in Salt Lake City In 1877, he left a fortune of £400,000, seventeen wives and fifty-six children. (Heresies Exposed, p. 131, by Irvine).
3. That although the United States Congress in 1890 put a stop to polygamy among the Mormons, they practise instead what they term “Celestial Marriage.”

IV. PROTECT YOUR DAUGHTERS

Do you know?

1. That Freda Stirling, in “Freed from the Mormon Clutch,” writes, “Investigation of this doctrine (celestial marriage) led me to discover that our family was to be part and parcel of Mormon extravagances. The Temple Rites by which we were to be sealed meant for myself and my daughters that we would be placed on the polygamous list and we could be named by any elder who claimed us as his common property. Common, because not only we, but others he could care to name for his harem. This is the stark reality of things! . . . To the right-thinking person this is a low grade in adultery.”
2. That Mr H. A. McGimsey, Evangelist to the Mormons, tells that he knows of mothers and fathers heartbroken because their daughters have been ensnared in Mormonism. One mother said she would spend the rest of her life warning others so that they would not be heartbroken as she was. (Tract, March, 1960).

V. VILE AND REVOLTING CEREMONIES

Do you know?

1. That the Rev. J. Utting, Cleveland, Ohio. U.S.A., in *Some Extracts from Secret Oaths and Ceremonies of the Mormon Church*, gives authentic accounts of the awful oaths and the vile and revolting ceremonies in connection with the “sealing to the Priesthood.” These oaths and ceremonies alone would prove Mormonism to be Satanic through and through.

VI. "MEAN DEVILS, ADROIT THIEVES, SMOOTHEST LIARS"

Do you know?

1. That Article 13 of the Mormon Articles of Faith states: "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men, etc." "But of what value is a theory," asks Brady in "The Mormon Hoax," "if it does not work? Why speak of chastity and virtue when the author of this article wallowed in lust? And what of Brigham Young's commentary on his followers: 'I have many a time in this stand dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.' And Young goes on to give the reason for this success in evil: 'We can beat them because we have the men here that live in the light of the Lord, that have the holy priesthood and hold the keys of the kingdom of God.'" (Des. News, Vol. 6, p. 291; Journal of Discourses, IV, p. 77).
2. That the Word of God declares: "Such men are false apostles, deceitful workers, fashioning themselves into the apostles of Christ." (2 Cor. 11:13).
3. That by paying Mormon Tithing you support this satanic system. Is it any wonder Mormon leaders live in luxury? Put your tithes to better use.

VII. BLASPHEMOUS AND FANTASTIC BELIEFS

Do you know?

1. That Brigham Young, the great Mormon prophet, wrote, “Adam is God, the supreme God, the Creator of the world, our God, and the only God with whom we have to do. He is our Father and our God. Who is the Father? The first of the human family.” (Journal of Discourses, Vol. 1, p. 50).

He also wrote, “When our father Adam came into the garden of Eden, he came into it with a ‘celestial body,’ and brought Eve, one of his wives with him.” (Heresies Exposed, p. 134).

2. That Mormonism does not hesitate to besmirch the life and character of the Lord Jesus Christ. “We say,” writes Apostle O’Hyde, “that it was Jesus Christ who was married at Cana to the Marys and Martha, whereby He could see His seed before He was crucified.” Could blasphemy go further?
3. That Mormonism teaches that every person who is not of their persuasion is outside the pale of God’s grace. Here is an extract from their Catechism: Q. Will all people be damned who are not Latter Day Saints? A. Yes, and a great many of them (Latter Day Saints) except they repent speedily. (Journal of Discourses. Vol. 1, p. 339).
4. That Article 8 of the Mormon Summary of Faith reads thus: “We believe the Bible to be the Word of God, so far as it is rightly translated. We also believe the Book of Mormon to be the Word of God.
5. That Apostle T. W. Taylor, Conference, Salt Lake, April 5, 1897, said, “Wilford Woodruff (the 4th President) is a prophet. . . . He

can make Scriptures as good as those in the Bible.” (Mormonism: A Great Delusion).

6. That Parley P. Pratt wrote in his Key to Theology, “Joseph Smith, the first Mormon prophet, stands next to Christ, and Christ stands next to Adam.”

Much more of this senseless, blasphemous stuff could be written but we forbear.

VIII. A FLOOD FROM HELL

Mormonism is based on a LIE. Its founder was a “notorious LIAR,” of a sordid adulterous life. Its doctrines are doctrines of devils. It is a flood from hell, a tissue of falsehood and blasphemy, engulfing thousands in eternal perdition.

Its god is not the God of Truth but a creature. “Adam was God.” What a blasphemous denial of what is written: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2:7).

The Mormon Christ is not the true Christ but a false Christ. “The fleshly body of Jesus required a mother as well as a father. Therefore the father and mother of Jesus according to the flesh must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been for the time being the lawful wife of God the Father.” (The Seer, p. 159). “He was not begotten of the Holy Ghost.” (Journal of Discourses, Vol. 1, p. 50). What a glaring falsehood! How completely contrary to the Word of God! “Then said Mary unto the angel. How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:34, 35).

The Mormon Bible is a LIE, a colossal hoax: the Mormon Church is a synagogue of Satan, the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. From the MORMON ABOMINATION may the Lord in His mercy deliver our land.

IX. THEIR DOOM FORETOLD

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers (spiritualists) and idolaters and all LIARS shall have their part in the lake which burneth with fire and brimstone which is the second death.” (Revelation 21:8).

X. FALSE CHRISTS AND FALSE PROPHETS

We live in a day when false sects abound. Most of them are of American origin, and appeared in the course of the last century. Other cults had their day, and now lie buried in the dust of oblivion. Those of the present day are: Mormons, Modernists, Jehovah’s Witnesses, Christian Scientists, Theosophists, Seventh Day Adventists, Pentecostals, Christadelphians, Swedenborgianites, Buchmanites (Moral Re-Armament), Cooneyites, etc.—all of them of Satanic origin, evil spirits appearing as angels of light.

That such should arise in the latter days the Word of God clearly teaches. “For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that, if it were possible they shall deceive the very elect.” (Matt. 24:24), “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.” (1 Timothy 4:1).

XI. OUR SCRIPTURAL DUTY

1. If you have been ensnared in the Mormon delusion, act now on the exhortation given 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." (2 Cor. 6:17, 18).
2. Not to receive Mormons or the teachers of any of the false sects mentioned into your houses. "If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds." (2 John 10, 11).
3. "Seek ye the Lord while He may be found, call ye upon Him while He is near. 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." (Isaiah 55:6, 7).

Rev. W. MacLean

JEHOVAH'S WITNESSES

Their Lies Exposed and Their Doom Foretold.

I. THE FOUNDER OF THIS SECT

Do you know?

1. That the founder of this sect which sprang up in America was a LIAR. He was Charles T. Russell to name, born in 1852, a haberdasher in Pittsburg, U.S.A., but known by his self-styled title, "Pastor" Russell. He was sued by his wife for divorce because of his immoral relations with one Rose Ball. He denied this improper conduct until cornered, then admitted his guilt. His wife was refused a divorce for adultery, but received one on the ground that his "conceit" and "domination" made her life unbearable. (Jehovah's Witnesses, p. 11, by Max Stilson). He was ordered to pay £8 per month alimony, but to avoid payments, transferred his property worth £60,000 to himself under the name of "The Watch Tower Bible and Tract Society." (Heresies Ancient and Modern, p. 74, by O. Sanders).
2. That "Pastor" Russell professed to be able to correct translators of the Authorised Version and Revised Version of the Bible, all of them distinguished scholars, but when under oath in the court at Hamilton, Ontario, in 1913, he was asked "Do you know Greek?"

He replied "Oh, yes." When handed a Greek New Testament, he proved unable to read the letters of the Greek alphabet. ..He then had to admit that he neither knew Greek, Latin nor Hebrew, nor had taken any course in Theology. And yet this is the man who pronounces these Bible translations unreliable, and claims special ability in interpreting the Bible.

3. "Pastor" Russell lied again in court when "The Brooklyn Eagle" made a charge that he was selling "miracle wheat" at sixty dollars a bushel, about four times the market price of the grain. He lost the case.

II. A FALSE PROPHET

Do you know?

1. That "Pastor" Russell said, "HE (Christ) came to earth in 1874 and the saints were raised in 1878." . . . As proofs that "The Lord has now taken up His kingdom, and has come to earth to rule," Judge Rutherford gives the following list: "Bicycles, cream separators, vacuum cleaners, submarines, sky-scrapers, telephones, railway signals, typewriters, shoeseving machines, cash registers, celluloid, match machines, barbed wire, aeroplanes, artificial dyes, etc., etc." (The Harp of God, p. 240).
2. That in his book "Do You Know?" Russell said, "In 1914 all the dead will be raised again."
3. That it is written: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, a thing of nought, and the deceit of their heart." (Jeremiah 14:14).

III. "BISHOP OF BUNK"

Do you know?

1. 1. That after "Pastor" Russell's death in 1916, he was succeeded by Judge Rutherford, rightly described by an Australian newspaper as "Bishop of Bunk." It was in 1931 that Rutherford got the Russellites to adopt the name Jehovah's Witnesses. This "Bishop of Bunk" predicted the appearance on this earth of Abraham, Isaac and Jacob in 1925. He built a mansion in San Diego, California, for them, and put a high-priced car in the garage. He himself lived in the house and used the car until these patriarchs would appear. Rutherford died in 1942. The mansion was sold, and thus ended another false prophecy.

IV. LIES AGAINST THE DEITY OF CHRIST

Do you know?

1. That the Jehovah's Witnesses hold that "Jesus Christ was not God the Son," and while on this earth, "He was a perfect man, nothing more and nothing less." (Reconciliation, p. 113, 111, by Judge Rutherford). In his book "Creation," Rutherford says that Jesus was merely a created being, the highest of all Jehovah's creation, that he was a god, a mighty one but not God."
2. That this LIE from the father of lies is based on an UTTERLY FALSE translation of John 1:1. According to the Emphatic Diaglott, John 1:1 is rendered, "In a beginning was the Word and the Word was with the God, and a god was the Word. This was in the beginning with the God." A schoolboy with an elementary knowledge of the Greek article would not make such a nonsensical translation. The source of this Emphatic Diaglott

is not given, but simple folk who are ignorant of Greek are taken in by this fraudulent translation. In *False Witnesses: An Indictment of Jehovah's Witnesses*, D. F. Ackland, the author, quotes the following from the Rev. Percy W. Evans, B.A., D.D., Principal of Spurgeon's College, London. "In English we have a Definite Article (the) and an Indefinite Article (a), but we have also Proper Names, which are definite in their own nature, and require no Article. Greek only has the Definite Article, but it is not always used when the following word is definite. To insist, therefore, in prefixing 'a' to a word which has no article is utterly wrong. The notable Greek Testament authority, Dr. A. T. Robertson, points out that 'many words are definite from the nature of the case;' such are the words for 'earth' and 'heaven.' Do the translators of the Emphatic Diaglott say "An earth," I wonder? They ought to do so in consistency, but if so they only produce a barbarism. 'Sun' and 'sea' are often used without any Definite Article, because everyone knows that there is only one sun, and it would be ridiculous to say 'a sun.' Equally every Jew knew there is only one God, and when he said 'a god' he would mean a false god, a 'no-god.' Theologically as well as linguistically, it is an impossible rendering which is given of John 1:1.

"If this business of the Article," continues Dr. Evans, "is insisted upon, these 'Jehovah's Witnesses' should be compelled to apply their supposed rule all through the New Testament. In John 3 we should first read of 'the Nicodemus,' then 'a Nicodemus,' when the same person is meant. In v. 14, 'a Moses lifted up the serpent.' Was there more than one Moses who did this? Surely not! There was only one Moses of whom the writer was thinking, and in John 1:1 there is only one God."

3. That in John 8.58 the Lord Jesus Christ declares His **ESSENTIAL AND ABSOLUTE DEITY** in the most positive and unmistakable

language. "Jesus said unto them, 'Verily, verily, I say unto you, before Abraham was I am'." In this passage the Lord Jesus Christ ascribes the Name, with all that Name implies—that Name which Jehovah made Himself known to Moses at the bush that burned "with fire and was not consumed"—to Himself! JEHOVAH GOD, I AM, of the Old Testament, is none other than the Lord Jesus Christ of the New Testament, the Word made flesh. Surely further Scriptural proof of the Deity of the Lord Jesus Christ is not needed, but should one desire more, let him turn to the marginal rendering of Colossians 1:19, which is a better rendering of this verse: "For in Him all the fullness of the Godhead was pleased to dwell." A similar word is found in the second chapter, which is coupled with a solemn warning, verses 8 and 9: "BEWARE lest any man spoil you (or 'lead you away as a prey') through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily (in bodily form)." (Extract from "A Letter to a Troubled Soul as to So-called Jehovah's Witnesses").

4. That in the following passage (to quote but a few) The Deity of Christ is clearly taught:
 - (a) "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." (Romans 9:5).
 - (b) "Prepare ye the way of the LORD ('LORD' in capital letters stands for 'Jehovah') make straight in the desert a highway for our God" (Isaiah 40:3) is fulfilled in Matthew 3:3.
 - (c) "Blessed be he that cometh in the name of the Lord" (Psalm 118:26) is fulfilled in Matthew 21:9, concerning Christ.

- (d) "Thus shalt thou say unto the children of Israel I AM hath sent me unto you." (Exodus 3:14). Jesus said unto them, "Verily, verily I say unto you, before Abraham was I AM" (John 8:58).
 - (e) "The great God and our Saviour Jesus Christ" (Titus 2:13).
 - (f) "But unto the Son, he saith, Thy throne O God, is for ever and ever" (Hebrews 1:8).
 - (g) "God was manifest in the flesh" (1 Timothy 3:16).
5. That in the Bible of the Jehovah's Witnesses, NEW WORLD TRANSLATION OF THE BIBLE, they aver that the Greek words "Kurios" (Lord) and "theos" (God) are rendered "Jehovah" uniformly. Upon coming to Phil. 2:9-11 they fail to translate Jehovah as they did the same word 237 times. WHY? It would then have read, "And every tongue should openly confess that Jesus is Jehovah to the glory of God the father." If Romans 10:13 is translated correctly by them as "Everyone that calls upon the name of Jehovah will be saved," then verse nine should be translated, "For if you publicly declare the word in your mouth that Jesus is Jehovah . . . you will be saved." You note that in both places they broke their own rules and left 'Lord' stand." (Who are Jehovah's Witnesses? By W. J. Schnell).

V. LIES AGAINST THE BODILY RESURRECTION OF CHRIST

Do you know?

1. That "Pastor" Russell wrote, "We know nothing of what became of it (Christ's body), except that it did not decay or corrupt . . . whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's

love . . . no man knows" (Studies in the Scriptures, Vol 2, p. 129). "He was put to death as a man, but was raised from the dead a spirit being of the highest order of the divine nature. The man Jesus is dead, dead for ever." (Vol. 5, pp. 153, 154).

2. That "Jesus Himself" said to His disciples after His resurrection, "Behold my hands, and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He shewed them His hands and His feet" (Luke 24:39, 40).

Which are we to believe, the words of "Jesus Himself" or Russell's lies?

3. That the following Scriptures testify to His resurrection: Matthew 28:9, John 20:27, Acts 1:3, Acts 10:40, Acts 13:30, 1 Cor. 15:4-7, 15.

VI. LIES AGAINST THE TEACHING OF CHRIST ABOUT THE SOUL

Do you know?

1. That the Jehovah's Witnesses deny that man has a soul which has need of being saved. "Thus we see," they hold, "that the claims of religionists that man has an immortal soul, and therefore differs from the beast is not scriptural." (Let God Be True, pp. 59, 60). "No man possesses a soul separate and distinct from his body," says Rutherford.
2. That the Word of God says, "God breathed into man the breath of life and man became a living soul" (Genesis 2:7). Nowhere in the account of Creation does God state that He gave a soul to the beast.

“And fear not them,” says Christ, “which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell” (Matthew 10:28). “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36).

3. Further proofs: Luke 23:46, John 12:27, Acts 7:59, 1 Cor. 5:5, Matthew 11:29, 1 Peter 2:11.
4. That the Jehovah's Witnesses make much of the verse: “The dead know not anything, neither have they any more a reward; for the memory of them is forgotten” Ecclesiastes 9:5. That means as far as their bodily senses and worldly concerns are concerned. See Job 14:21.

VII. LIES AGAINST THE TEACHING OF CHRIST ABOUT HELL

Do you know?

1. That the Jehovah's Witnesses hold that hell is the grave. “God is too good to sustain everlasting hell.” “The grave and physical death are the only hell.”
2. That Christ in the case of the rich man and Lazarus in Luke 16 says, “The rich man also died and was buried.” That is his body was buried in the grave. “And in hell he lift up his eyes being in torments.” His soul was in hell a place of torments, “This was no artificial illustration,” writes Wm. Brady in “Jehovah's False Witnesses,” p. 17. “Christ never used an illustration to convey a falsehood. Positive happenings occurred. They went to definite places and had definite experiences. The rich man was in torments in a place in which he could think, reason, feel and

remember. Experiences of any sort could not be possible with an extinct spirit.”

3. The Bible teaches that sinners as well as saints will continue to exist for ever. In Matthew 25:46 the words ‘everlasting’ and ‘eternal’ are the same in the Greek. “And these (the wicked) shall go away into everlasting punishment; but the righteous ‘into life Eternal.” The same word in 1 Timothy 1:17 is used to express the endless duration of God. “Thus the Scriptures do expressly declare,” writes Dr. A. A. Hodge, the eminent Theologian, “that the duration of the future misery of the lost is to be in precisely the same sense unending, as is either the life of God, or the blessedness of the saints. There is nothing in the Scriptures, which, even by the most remote implication, suggests that the sufferings of the lost shall ever end. The constant application to the subject of such figurative language as ‘fire that shall not be quenched,’ ‘fire unquenchable,’ ‘the worm that never dies,’ ‘the bottomless pit,’ the necessity of paying the uttermost farthing,’ ‘the smoke of their torment arising for ever and ever’ (Luke 3:17, Mark 9:45, 46, Revelation 14:10, 11) is consistent only with the conviction that God wills us to believe on His authority that future punishments are literally endless. It is said of those who commit the unpardonable sin that they shall never be forgiven, neither in this world nor in that which is to come” (Matthew 12:32).

VIII. LIES AGAINST THE ATONEMENT MADE BY CHRIST

Do you know?

1. That one of the greatest lies of the Russellites is in connection with the Atonement made by Christ. They hold that “Christ’s work on the cross simply guarantees a second chance.” “One

unforfeited life could redeem one forfeited life, but no more. The Man Christ Jesus redeems Adam” (Studies in the Scriptures, Vol 1, p. 153). Could there be anything more diabolically contrary to the Word of God which explicitly declares that Christ “gave His life a ransom for many?” (Mark 10:45). The following passages are proof:

- (a) “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).
- (b) “I am the Good Shepherd, the Good Shepherd giveth His life for the sheep” (John 10:11).
- (c) “But God commendeth His love toward us, in that while we were yet sinners, Christ died for us” (Romans 5:8).
- (d) “Christ loved the Church and gave Himself for it” (Ephesians 5:25).
- (e) “Who His own self bare our sins in His own body on the tree” (1 Peter 2:24).
- (f) “The blood of Jesus Christ cleanses from all sin” (1 John 1:7).
- (g) “But this man after He had offered one sacrifice for sins forever, sat down on the right hand of God” (Hebrews 10:12).

IX. LIES AGAINST THE PERSONALITY OF THE HOLY GHOST

Do you know?

1. That Rutherford says, “The Holy Ghost is not a person at all, but simply the influence or energy of Jehovah.” The denial of the personality of the Holy Ghost is common to all sects of Satanic origin.

2. That the Lord Jesus Christ discusses the person of the Holy Ghost in John, chapters 14-16. "In Ch. 16 the personal pronoun is used of the Holy Spirit twelve times in this chapter. The Greek word for spirit is pnenma, which is neuter and should require a neuter pronoun, but the personal pronoun is used, clearly indicating that the Holy Ghost is a person." (Jehovah's Witnesses, p. 41, by Max Stilson).
3. That the Holy Spirit is identified with the other two Persons of the Godhead in such a way as to indicate personality—(1) In the baptismal formula, Matthew 28:19. (2) in the apostolic benediction, 2 Cor. 13:14. (3) In identification with Christians, Acts 15:28.

That personal characteristics are ascribed to the Holy Spirit—(1) He speaks, Rev. 2:7; Matt. 17:5. (2) He makes intercession. Romans 8:26. (3) He calls, oversees, commands, Acts 12:2, 16:6, 7; 20:28.

4. He may be grieved, Ephesians 4:30. (5) He may be insulted, Hebrews 10:29. (6) He may be lied to. Acts 5:3. (7) He may be blasphemed and sinned against, Matt. 12:31, 33 (Jehovah's Witnesses, by Max Stilson).

X. LIES AGAINST THE DOCTRINE OF THE TRINITY

Do you know?

1. That Jehovah's Witnesses deny and scoff at this fundamental doctrine of the Christian faith. They define the Trinity as "Three gods in one, all equal in power, substance and eternity." This definition is a diabolic perversion of the truth. The Word of God does not teach that there are three gods, but that there are Three

Persons in the one Godhead, the Father and the Son and the Holy Ghost. For proofs of this sacred and sublime mystery precious to all who are believers in truth, see Matt. 3:16, 17; 28:19; 2 Cor. 13:14; 1 John 5:7.

“There is no contradiction,” writes Dr. Hodge, “in the twofold proposition that God is one, and yet Father, Son, and Holy Ghost are the one God. They are one in one sense, and threefold in an entirely different sense.” The eternal, self-existent divine essence constituting all those divine perfections called attributes of God is, in the same sense and degree, common to all the Persons. In this sense they are one. But this divine essence exists eternally as Father, and as Son, and as Holy Ghost, distinguished by personal properties. In this sense they are three.”

“The Father is all the fullness of the Godhead invisible, without form, whom no man hath seen nor can see. The Son is all the fullness of the Godhead manifested. The Spirit is all the fullness of the Godhead acting immediately upon the creature and thus making manifest the Father in the image of the Son, and through the power of the Spirit.” (Quoted by Dr. Hodge on The Holy Trinity).

XI. LIES AGAINST THE NUMBER OF THE SAVED

Do you know?

1. That the Jehovah's Witnesses hold that all that shall be saved are the 144,000 of Revelation 7. “The final number of the heavenly church will be only 144,000 according to God's decree” (The Truth Shall Make You Free, p. 172), and these, of course, are Jehovah's Witnesses, whom they call the “faithful remnant.” Those of the Jehovah's Witnesses not belonging to the “faithful

remnant," but who are admirers of the work accomplished by them, are called "men of good-will," or the "Jonadabs" as they call them. This latter class will not get a place in heaven, but they are to be given everlasting life on the earth." (*The Truth Shall Make You Free*, p. 205; *Riches*, p. 173).

2. That in Revelation 7 two separate groups of people are mentioned. Verses 1 to 8 set forth the 144,000 who are Jewish believers, "sealed of all the tribes of the children of Israel" (v. 4). "After this I beheld," the apostle John says (that is after he had seen the 144,000 of Jewish believers) "and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (v. 9, 10).
3. That we should listen to what the Lord says to us in His Word, and not to the balderdash of the Russellites, for what He declares shall stand. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark 16:16).

XII. THE DOOM OF THE JEHOVAH'S WITNESSES FORETOLD

Do you know?

1. That it is written, "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (1 John 5:10). The record testifies to the Deity of the Son. The record testifies to the bodily resurrection of the Son. The record testifies to the Atonement made by the Son. The record testifies to the doctrines taught by the Son about the soul and everlasting punishment. Jehovah's Witnesses do not believe

the record God gave of His Son. They make God a liar. They diabolically pervert the record God gave of His Son. They are guilty of falsifying all the fundamental doctrines of the everlasting gospel. Their gospel is "another gospel" (Galatians 1:6, 7). Those who teach it and accept it are ACCURSED. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8). Jehovah's Witnesses are "under strong delusion" (2 Thessalonians 2:11). They are going deluded to eternity with a lie in their right hand. Their DOOM is clearly foretold in Revelation 21:8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers (spiritualists) and idolaters and all LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

XIII. "SEDUCING SPIRITS AND DOCTRINES OF DEVILS"

We live in a day when false sects abound. Most of them are of American origin, and appeared in the course of the last century. Other cults had their day and are now buried in the dust of oblivion. Those of the present day are: Russellites alias Jehovah's Witnesses, alias Watch Tower Bible and Tract Society, Christian Scientists, Seventh Day Adventists, Theosophists, Christadelphians, Swendorgianists, Pentecostalistes, Buchmanites (Moral Re-armament), Cooneyites, Modernists, etc.—all of Satanic origin, evil spirits appearing as angels of light.

That these should arise in the latter days the Word of God clearly teaches. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect" (Matthew 24:24). "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” (1 Timothy 4).

XIV. OUR SCRIPTURAL DUTY

1. If you have been ensnared in the Russellite 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” (2 Cor. 6:17, 18).
2. Not to receive Jehovah’s Witnesses nor the teachers of any of the false sects mentioned into your houses. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds” (2 John 10, 11).

“O ye the sons of men! How long
Will ye love vanities?
How long my glory turn to shame,
And will ye follow lies.” (Psalm 4:2)

W. MacLean

EASTER, LENT, CHRISTMAS AND THE CROSS

I. EASTER

The observance of Easter is of pagan origin, as the word “Easter” clearly implies. It is the same as Astarte or Astaroth, one of the titles of Semiramis, the Babylonian queen of heaven, in whose honour an annual feast was held in the month of April. The keeping of Easter was unknown in the days of the apostles and the early Christian Church. Like many other pagan feasts and ceremonies adopted by the Church of Rome to conciliate the pagans to nominal Christianity, Easter was introduced into the Church about the middle of the fifth century. It is, therefore, of pagan and popish origin, without any divine warrant for its observance.

The word “Easter” in Acts 12:4 is a mistranslation of the original. The Greek word there is “pascha,” meaning “passover.” In all other places in the New Testament it is translated “passover.” Even in the Roman Catholic Douay Bible the word is “pasch.”

Hot-Cross Buns And Easter Eggs

“The popular observances that still attend the celebration of Easter amply confirm the testimony of history as to its Babylonian

character. The hot-cross buns and the dyed eggs of Easter Sunday figure in the Chaldean rites just as they do now. The buns' known by the identical name, were used in the worship of the queen of heaven, the goddess Easter. 'One species of sacred bread,' says Byrant, 'which used to be offered to the gods, was of great antiquity, and called Boun' (Mythology, Vol. 1, p. 373). Diogenes Laertius, speaking of this offering made by Empedocles, describes the chief ingredients of which it was composed, saying, 'He offered one of the sacred cakes, Boun, which was made of fine flour and honey.' The prophet Jeremiah takes notice of this kind of offering when he says, 'The children gather the wood, the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven' (Jer. 7:18). The hot-cross buns are not now offered but eaten on the festival of Astarte; but this leaves no doubt as to whence they have been derived. The origin of the Easter eggs is just as clear. In ancient times eggs were used in the religious rites of the Egyptians and the Greeks and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The egg was one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of Venus, or Astarte, the egg of wondrous size was represented on a grand scale," (The Two Babylons, by Rev. Alex. Hislop).

II. LENT

In the fifth century also the Church of Rome decreed that Lent should be kept before Easter. "It ought to be known," said Cassianus, the monk of Marseilles, writing in the fifth century, and contrasting the primitive Church with the Church in his day, "that the observance of the forty days had no existence, so long as the perfection of the primitive Church remained inviolate." Whence, then, came this observance? The Church of Rome, pursuing her usual policy of

absorbing pagan rites and ceremonies in order to gain nominal adherents to the Church, added yet this evil of a “sacred fast” to her list of idolatries. The forty days’ abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days in the spring of the year is still observed by the Yezidis or Pagan Devil-worshippers of Koordistan. They inherited this heathen fast from their early Babylonian masters. A Lent of forty days was held in spring by the Pagan Mexicans. A Lent of forty days was held in Egypt in honour of Adonis or Osiris. (The Two Babylons, by Rev. Alex. Hislop, Ch. III). So we can see Rome is by no means original in observing her pagan Lent.

In connection with Lent, R. F. Becker writes, “Rome has so modernised and streamlined her Lent to fit the present. And the lukewarm so-called Protestants have followed her, as is their habit. In their observance of Lent they only prove how the virus of Jesuit paganism has numbed their sense of sin. Well could our Lord say of the professing Protestants who observe Lent: “Ye do dishonour Me” (John 8:49).

“Perhaps it is needless to remark about the ordinary individual’s observance of Lent,” continues Mr. Becker. “It does not even deserve comment. The world’s fast is no fast at all, to say nothing of a ‘sacred fast.’ One gives up chocolate bars. Another does not eat butter. Another smokes one cigarette per day instead of ten or twenty. Still another refrains from drinking only one glass of beer or wine or whisky per day! So sunk in sin is man that by these Romish pagan denials of the flesh, he supposes he is placing himself in God’s favour.”

“Flee From Idolatry”

How dishonouring to the Saviour to have His Resurrection darkened by pagan festivities! The divine memorial to the Resurrection of

Christ from the dead on the first day of the week is the Christian Sabbath. To add to the divine memorial the pagan and popish festival of Easter is a device of Satan to turn away sinners from true worship of God, as he did the people of Judah and Jerusalem when they were making “cakes to the queen of heaven.” It was in connection with this abomination that the Lord said to the prophet, “But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction (instruction in the margin): truth is perished, and is cut off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight saith the Lord; they have set their abominations in the house which is called by my name to pollute it.” (Jer. 7:28-30). Are not Lent and Easter, both of pagan origin, abominations in the house of the Lord? “Wherefore my dearly beloved flee from idolatry.” (1 Cor. 10:14).

III. CHRISTMAS

Christmas, too, was originally a heathen festival celebrated on the 25th December in honour of the birth of Tammuz (Ezekiel 8:14), also called Baal the Sun-god, the son of Semiramis, the Babylonian queen of heaven. The celebrations included hymn-singing in the streets, riotous merrymaking, feasting, drunkenness and the giving of gifts. Among the Romans these pagan ceremonies, known as the Saturnalia, were held in honour of the victory of Sol Invictus (the unconquerable Sun-god), over the darkness at the winter solstice. The Sun-god in the Saturnalia ceremonies was likened to a small child.

The Christmas Crib

This pagan festival was taken over by the Church of Rome in the fourth century to be kept in honour of the birth of Christ. Christmas is a combination of the “Mass” and the name of Christ. The festivities associated with Christmas are of pagan origin. They belong to the worship of Baal. Instead of the child Sol Invictus, we have the popular Christmas Crib with a doll as the Child Jesus. What a flagrant flouting of the Second Commandment! How awful the blasphemy to represent the eternal God in human nature as a doll! How idolatrous and worthless the religion that has a doll for its god! “We ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and man’s device.” (Acts 17:29).

The Christmas Tree

The decorating of an evergreen tree was part of the worship of Tammuz or Baal, the Sun-god of ancient Babylon. Through the Church of Rome—the Babylon of the Apocalypse—this act of Baal-worship has been handed down through the centuries, and deluded Protestants by setting up Christmas Trees in their homes, in their schools and churches are guilty before God of upholding and perpetuating a practice peculiar to the worship of Baal. How can anything connected with the worship of Baal be pleasing to the Lord? Was it not for countenancing such worship that the judgments of the Lord repeatedly fell upon the people of Israel of old? (See 1 Samuel 12:9, 10).

The Madonna And Child

The Madonna and Child on Christmas cards, and Christmas stamps is just Semiramis, the Babylonian queen of heaven with her son Tammuz, adopted by the Church of Rome to represent the Virgin

Mary and her Son Jesus. “The Babylonians in their popular religion,” wrote Rev. Alex. Hislop, “supremely worshipped a Goddess Mother and a Son, who was represented in pictures and images as an infant or child in his mother’s arms. From Babylon this worship of the Mother and Child spread to the ends of the earth. In Egypt the Mother and Child were worshipped under the names of Iris and Osiris. In India, even to this day, as Isi and Iswara; in Asia as Cybele and Devius; in Pagan Rome as the Great Mother, with the babe on her breast, or as Irene, the goddess of Peace with the boy Plutus in her arms; and even in Tibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a glory around her, exactly as if a Roman Catholic artist had been employed to set her up.” (The Two Babylons, by Rev. Alex. Hislop, p. 20).

“Fellowship With Devils”

How dishonouring to the Saviour to have the purpose of His birth into this world darkened by rites and ceremonies belonging to the idolatrous worship of Baal! “But I say unto you, that the things which the Gentiles worship, they sacrifice to devils and not to God, and I would not that ye should have fellowship with devils.” (1 Cor. 10:20). We have no warrant whatsoever from the Word of God for observing Christmas. The only warrant that can be advanced is the warrant of the Pope. At the Reformation our godly Reformers cast out Christmas, Lent and Easter along with the rest of the abominations of Rome. They acted on the Scriptural principle; “What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it.” (Deut. 12:32). “All worshipping or honouring or other service invented by the brain of men in the religion of

God,” wrote John Knox, “without His own express command is idolatry.” “In vain they do worship Me teaching for doctrines the commandments of men.” (Mark 15:9).

Christmas Cards, Etc.

How sad in this degenerate age of widespread apostasy to see professing Christians bowing at the pagan and popish shrine of Christmas! How guilty parents are who under solemn obligations to bring up their children in the nurture and admonition of the Lord, to be leading them into these heathenish customs! “For thus saith the Lord, Learn not the way of the heathen . . . for the customs of the people are vain.” (Jer. 10:1-3). Seek to honour Christ according to His Word as our godly forefathers did. Have nothing to do with Christmas parties, Christmas trees, Christmas gifts, the selling or sending of Christmas cards or Christmas stamps. Avoid as you would the plague the Christmas Eve Midnight Service and the Christmas Crib. They all point to Rome. The observance of Christmas is largely responsible for the subtle infiltration and advancement of Popery with its blasphemous worship and veneration of the Virgin Mary. Anew we are confronted with the question, “How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him?” (1 Kings 18:21). May it be ours to say in truth, “I have refrained my feet from every evil way that I might keep Thy Word.” (Psalm 119:101).

IV. THE CROSS

The cross as a sign of Christianity did not come into public use in the Church until towards the end of the fourth century, when there was a definite falling away from “The Faith,” and when Pagans with their symbols and rites were admitted into the Church on condition that they submitted to Christian baptism. Dr. Choul, the learned Romish

antiquarian, writes thus: “If we closely investigate the subject, we shall perceive that many institutions of our religion have been taken and translated from Egyptian and heathen ceremonies. Of this kind are tunics and surplices, the crowns made by our priests, their bowings around the altar, sacrificial processions and litanies. These, ‘et plusieurs autres choses,’ which the folly and superstitious ignorance of the heathen refer to their gods and deified men, our priests adopt in our mysteries, and refer to the one sole pomp, with music of the temples, adorations, prayers and supplications, God, Jesus Christ.”

Another Romish authority, Didron, admits that the Romish Church found it NECESSARY to appropriate the images of Paganism (Quoted by the Baron Porcelli in *The Cross, Its History and Use*).

A Pagan Symbol

The cross is one of the oldest and best authenticated emblems of pagan worship. It existed in Asia, America and Europe fully two thousand years before the Christian era. “The same sign of the cross, wrote Hislop, “that Rome now worships was used in the Babylonian mysteries, was applied by Paganism to the same magic purposes, was honoured with the same honours. That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldees and Egyptians—the true original form of the letter T—the initial letter of Tammuz . . . That mystic Tau was marked in baptism on the foreheads of those initiated in the Mysteries, and was used in every variety of way as a most sacred symbol . . . It was marked on the official garments of the priests, as on the official garments of the priests of Rome . . . The Vestal virgins of Pagan Rome wore it suspended from their necklaces, as the nuns do now . . . When, therefore, multitudes of the Pagans, on the conversion of Constantine, flocked into the Church like the semi-

Pagans of Egypt, they brought with them their predilection for the old symbol. Thus by the sign of the Cross, Christ has been crucified anew by those who profess to be His disciples.” (The Two Babylons, by Rev Alex. Hislop).

The sign of the cross was unheard of in the days of the Apostles and the primitive Church. Dean Burgon, in his “Letters from Rome,” says, writing on the Catacombs: “I question whether a cross occurs in any Christian monument of the first four centuries.” Witherow in his book “The Catacombs of Rome” states: “The first dated example of a single, undisguised cross in the Catacombs does not occur till A.D. 407. It was not till the eleventh century that art attempted to represent either the agony or the death of the Son of God.”

“The mystic Tau of ancient Babylon, the letter T—the initial letter of Tammuz—is now all-predominant in the idolatrous worship of the Church of Rome—‘Babylon the Great.’ No prayer can be said, no worship engaged in, no step almost can be taken, without frequent use of the sign of the cross. The cross is looked on as the grand charm, as the refuge in every season of danger, in every hour of temptation as the infallible preservative from the powers of darkness. The cross is adored with all the homage due to the Most High.” (The Two Babylons, by Rev. Alex. Hislop).

The Illuminated Cross

The illuminated Cross has its origin in the pagan cross of fire, the sign of Tammuz, the Sun-god and the Fire-god of ancient Babylon. “As there is reason to believe that the pagan festival of burning lamps was observed in commemoration of the ancient fire-worship, so there is a ceremony at Rome in the Easter week which is an unmistakable act of fire-worship, when a cross of fire is the grand object of worship. This ceremony is thus graphically described by the authoress of ‘Rome in the Nineteenth Century’: ‘The effect of the

blazing cross of fire suspended from the dome above the confession or tomb of St. Peter's was strikingly brilliant at night. It is covered with innumerable lamps, which have the effect of one blaze of light. . . . The whole church was thronged with a vast multitude of all classes and countries, from royalty to the meanest beggar, all gazing upon this one object. In a few minutes the Pope and all his Cardinals descended into St. Peter's, and room being kept for them by the Swiss guards, the aged Pontiff . . . prostrated himself in silent adoration before the CROSS OF FIRE. A long train of Cardinals knelt before him, whose splendid robes and attendant train-bearers formed a striking contrast to the humility of their attitude.' What could be a more clear and unequivocal act of fire-worship than this?" (The Two Babylons, by Rev. Alex. Hislop, p. 155).

The Preaching Of The Cross

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18).

"What is meant by 'the cross' here? It does not mean the material cross upon which Christ died, for it would be but a poor gospel to preach the instrument by which Christ was put to death. As well might one take Judas Iscariot, who betrayed Christ, as a subject for preaching; or it would be as reasonable to extol and praise the crown of thorns as a subject for preaching; but that would be a despising of Him who endured in order that we might be saved. It is clear that the Apostle does not here mean the material cross upon which Christ laid down His life. In the Church of Rome a great deal is made of the material cross. It has a great place in their public worship, and on their death-beds a cross is set before the eyes of their people that they may look on it in their last moments. They are directed to look

upon the cross as their Saviour, instead of to Him who suffered and died on that instrument of death. The Apostles never used material crosses in preaching the Gospel. You may examine the whole of the Acts of the Apostles, and you will find no mention of a material cross connected with their work as ambassadors of Christ. In searching for the origin of the material cross in the Church of Christ, we find it was brought in after the Apostles left the earth, by the enemies of Christ and not by His friends; and not only so, but it is kept in by His enemies to this day! It is a MOST SERIOUS MATTER for people to maintain in a Christian church anything brought in by the enemies of Christ. . . .

“Some say that the material cross is a symbol. A symbol of what? Oh, a symbol of Christ’s death. NO. To say such a thing is to confess ignorance. Even little children going to school can tell you from the Shorter Catechism that the symbol of Christ’s death is the Lord’s Supper, which He Himself instituted. ‘As often as ye do this, ye show forth the Lord’s death till He comes.’ What a pity it is that people who have had the Bible in their hands and in their homes so long should be under the delusion that the instrument upon which the Saviour laid down His life should be the symbol of His death. I tell such people that they are ignorant of the Word of God, and I tell them that, not from any ill-feeling, but from sincere pity and from a desire that they should learn.

“What, then, is meant by ‘the cross’ here? It means the doctrines of the Gospel of Christ. The apostle speaks of the preaching of the cross. ‘Christ sent me not to baptise but to preach the Gospel: not with wisdom of words lest the cross of Christ should be made of none effect,’ that is, lest the sufferings of Christ revealed in the Gospel should be made of none effect. The Gospel is Christ Himself, for the Gospel is not preached unless Christ is preached. . . . In the preaching of the Gospel, Christ is preached; not a picture of Him, not a representation of Him. No: but Christ Himself. His atonement

is preached in the Gospel as that which satisfied Divine justice and as the only ground of reconciling sinners to God. There is no other foundation upon which a sinner can be saved but the atoning sacrifice of the Son of God in human nature, and that ought to satisfy the guiltiest sinner, because it satisfied Him against Whom we sinned. It ought to satisfy the guiltiest sinner on earth, because it satisfied the Divine Law in all its demands; and so Paul, who wrote this epistle, says, ‘This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.’ (Extract from Sermon by the late Rev. D. MacFarlane, Dingwall).

ICHABOD

The material cross belongs to the worship of Tammuz or Baal the Sun-god of the Babylonians as surely as Easter, Lent and Christmas. It is not of divine but of Satanic origin. At the Reformation all crosses as aids to devotion or symbols of faith were abolished. When the cross is placed on or in a Protestant church in this age of widespread apostacy, one can safely conclude that the everlasting gospel of our Lord and Saviour Jesus Christ is not in that church, but “another gospel” (Gal. 1:6-9). Where one sees the cross, plain or illuminated, there Ichabod is—“The glory is departed.” The cross is not the sign of Christ but of anti-Christ. How much we need to give heed to the exhortation: “And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . 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.” (2 Cor. 6:15-18).

Rev. W. MacLean

THE SCRIPTURALNESS OF INFANT BAPTISM AND OF SPRINKLING IN BAPTISM

THE SCRIPTURALNESS OF INFANT BAPTISM

I. The Practice of the Apostolic Church.

“Nothing admits of being more clearly demonstrated,” writes Dr. McCrie, “than that baptism of children was practised from the earliest ages of the Church. Thus **Ira**naeus, who was born before the death of the Evangelist John, and who flourished in the generation immediately succeeding him, when it was not possible for the Church to be ignorant of what was done, as to the baptising of children in the times of the Apostles, writes, “That Jesus Christ can save all persons by Himself—all, I mean, who by Him are **regenerated unto God**—infants and little ones, and children, and youths and older persons.’ Now by ‘regenerated unto God,’ it can be shown that he means **baptised** unto God, for he calls the commission to baptise all nations, the commission to regenerate all nations; using the word regeneration for its sign and symbol.” (Lectures on Christian Baptism).

Justin Martyr, born A.D. 100, observes in his **Apology**, when speaking of those who were members of the Church, that “a part of these were sixty or seventy years old, who were made disciples of Christ from their infancy.” **But there was never any other mode of making disciples from infancy, except baptism.** He also writes of some who were known to himself and who were baptised as children within thirty-six years of the time Christ gave His commission to His disciples.

Origen, who was born about A.D. 185 of Christian parents, says it was the practice of the Church to baptise infants, and that this was in accordance with an order from the Apostles. (Comment, in Epist. ad Romanos. Lib. V.C. 9).

Cyprian gives an account of the Council of Carthage, A.D. 253, and says that it was proposed to this venerable assembly, whether infants were to be kept from baptism till they were **eight days old**, as in the case of circumcision, or might be baptised sooner? Without one dissenting voice a decretive answer was returned—that **no infant** is to be prohibited from the benefit of baptism though but **just born**. Not the least demur appears to have been made about the lawfulness, duty or propriety of baptising infants, but only about the precise time of it as a standing custom. (Williams on Baptism, Vol 2, p. 221).

Augustine, born in A.D. 354, declares that the baptism of infants was a doctrine held by the Church universal, and that not as instituted by Councils, but as delivered by the authority of the Apostles alone. He also says that he did not remember ever to have read of any person, whether catholic or heretic, who maintained that baptism ought to be denied to infants. (Dwight’s Theology, Vol. 5, p. 259).

II. The Practice of the Reformers.

“The primitive ‘Church of the Catacombs’ at Rome, and the Waldenses, have been proved to have practised the baptism of children. Nor shall we dwell on the fact, that at the period of the Reformation when the whole system of anti-Christian error and superstition was subverted, and when every dogma and practice of the Church was subjected to a thorough revision and inspiring reform, according to the Word of God, it was never proposed by **any of the Reformed Churches** or by **any of the Reformed Divines** to repudiate the baptism of children. The doctrine was, indeed, placed on its right and Scriptural basis and divested of all superstitious additions. But with the exception of a small sect which sprang up in Germany, called Anabaptists, not a voice was raised against the practice. Differing as our Reformers did on many points of ecclesiastical practice from each other, on the right of children to baptism, there was a **perfect harmony** among them; and what is more, between Luther, who perhaps went the shortest distance from Rome of all the Reformers, and John Knox, who went the farthest, cutting off right and left whatever savoured of superstition, there was an **entire agreement** not only as to the subjects and the mode, but on the nature, design and effects of Christian baptism.” (Dr. McCrie, Lectures on Christian Baptism).

The Testimony of Calvin. “It is incontrovertible, that baptism has been substituted for circumcision, and performs the same office.” (Institutes, Book 4, Ch. 16, Sec. 4).

“The command of God to circumcise infants was either legitimate and exempt from cavil, or deserved reprehension. If there was nothing incompetent or absurd in it, no absurdity can be shown in the observance of infant baptism.” (Institutes, Ch. 16, Sec. 20).

“Now, everyone must perceive, that the baptism of infants, which is so strongly supported by the authority of Scripture, is very

far from being an invention of men. Nor is there any plausibility in the objection, that it is nowhere stated that even a single infant was baptised by the hands of the apostles. For though no such circumstance is expressly mentioned by the evangelists, yet on the other hand, as they are never excluded when mention appears to be made of the baptism of any family, who can rationally conclude from that, that they were not baptised? If there were any force in these arguments, women might as well be interdicted from the Lord's Supper, because we have no account of their having been admitted to it in the days of the apostles.

But in this, we are content with the rule of faith. For when we consider the design of the institution of the Lord's Supper, the conclusion is easy respecting the persons who ought to be admitted to a participation of it. We observe the same rule also in the case of baptism. For when we consider the end of its institution, we evidently perceive that it belongs to infants as well as to adults. Therefore, they cannot be deprived of it without a manifest evasion of the will of the Divine Author. What they circulate among the uninformed multitude, that after the resurrection of Christ, a long series of years passed in which infant baptism was unknown, is shamefully contrary to truth, for there is no ancient writer who does not refer to its origin, as a matter of certainty to the age of the apostles." (Institutes, Book 4, Ch. 16, Sec, 8).

"The early Church, in unbroken continuity from the days of the Apostles, testify to their custom on the subject. The Greek and Roman and all branches of the Lutheran and the Reformed Churches, agree in this fundamental point. The Baptist denomination which opposes the whole Christian world in this matter, is a very modern party, dating from the Anabaptists of Germany A.D. 1537." (Dr. A. A. Hodge).

III. The Continuity of the Visible Church.

The early Church and all the Reformers without exception held that the **visible** Church under both the Old and the New Testament dispensations was one and the same. In the light of that continuity they believed in infant baptism, that as infants were formally admitted by the initiating rite of circumcision into the Old Testament Church, and as no warrant whatsoever could be adduced from the Scriptures to debar them from a privilege they enjoyed for **twenty centuries**, they admitted them by the sacrament of baptism into the New Testament Church.

Before the days of Abraham, God had a Church in the world, but from the days of Abraham to the coming of Christ, the visible Church was confined to one nation, the Jews, the posterity of Abraham. “The **visible Church**,” as the Westminster Confession of Faith states, consists of all those throughout the world that profess the true religion together with their children.” (Ch. 25, Sec. 2). The “**invisible Church**,” on the other hand, consists of the whole number of the elect that have been, are, or shall be gathered “into one, under Christ the head thereof.” (Sec. 1).

The covenant which constituted the Old Testament Church was the covenant the Lord made with Abraham, as recorded in Genesis 17:7-14: “I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee,” etc. It is called an “everlasting covenant,” because it is a revelation of the everlasting covenant of grace, for it is only in that covenant that God promises, as He does here, to be a God to any of our fallen race.

The Abrahamic Covenant was primarily a spiritual covenant, though it had a national aspect, and of this covenant circumcision was a sign and seal. Baptists hold that there were two covenants, one national and the other spiritual, and that circumcision had reference

to the national covenant and not to the spiritual. But this is a lame evasion in support of their contention that Baptism has not taken the place of Circumcision, for all the references in the Bible to the Abrahamic covenant without a single exception are in the singular.

“Dr. Carson speaks of the ‘letter of the covenant’ and ‘the spirit of the covenant.’ “But it is obvious,” observes the Rev. W. T. Lowe, “that the covenant includes both the letter and the spirit. These and similar devices have been resorted to by those who wish to eliminate all spiritual significance from the rite of circumcision. All such attempts have failed and must fail. Circumcision was not a mark of carnal descent, inasmuch as it was administered to proselytes and they were not descended from Abraham. Neither was it a sign of the national aspect of the covenant to the exclusion of the spiritual aspect, because it was administered for hundreds of years before the giving of the law on Mount Sinai, when the Israelitish people attained to the status of nationhood.” (Baptism, Its Mode and Subjects, by W. T. Lowe, p. 84).

IV. Proofs of the Continuity of the Visible Church.

1. “The Church under both dispensations has the same nature and design. The Old Testament Church embraced in the Abrahamic covenant, rested on the gospel offer of salvation by faith—Gal. 3:8; Heb. 11. Its design was to prepare a spiritual seed for the Lord. Hence—(1) Its **foundation** was the same—the sacrifice and mediation of Christ. (2) Conditions of **membership** were the same, (a) every true Israelite was a true believer—Gal. 3:7; (b) **All** Israelites were at least professors of the same religion; (3) Its **sacraments** symbolised and sealed the same grace as those of the New Testament Church. Thus the passover as the Lord’s Supper represented the sacrifice of Christ—1 Cor. 5:7. Circumcision, as

baptism, represented ‘the putting off the body of the sins of the flesh,’ and baptism is called by Paul ‘the circumcision of Christ’ (Col. 2:11, 12). Even the ritual of the Mosaic law was only a symbolical revelation of the gospel.

2. “They bear precisely the **same name**. ‘**The Church of the Lord**’ is an exact rendering in Greek of the Hebrew ‘**congregation of the Lord**.’ Compare Psalm 22:22 with Heb. 2:12. Thus Stephen called the congregation of Israel before Sinai ‘The Church in the wilderness’—compare Acts 7:38 with Ex. 32. Thus also **Christ** is the Greek form of the Hebrew **Messiah**, and the **elders** of the New Testament Church are identical in function and name with those of the synagogue. . . . Paul declares that the Jewish Church was not abrogated, but that the Unbelieving Jews were cut off from their own olive tree, and the Gentile branches grafted in their place; and he foretells the time when God will graft the Jews back again into their own stock and not into another. Rom. 11:18-26.
3. “The covenant which constituted the ancient Church also constituted ‘Abraham the father of many nations.’ The promise of the covenant was that God would ‘be a God unto him and to his seed after him.’ This covenant, therefore, embraced ‘**many nations**’ with their father Abraham. Hence it never could have been fulfilled until the advent of the Messiah, and the abolishment of the restrictive law. Hence the Abrahamic covenant, instead of having been superseded by the gospel, only now begins to have its just accomplishment. Hence on the day of Pentecost, Peter exhorts all to repent and be **baptised, because** the Abrahamic covenant still held in force for all Jews and for their children, and for all those afar off, i.e., **the Gentiles**, as many as God should call. Acts 2:38, 39. Hence also Paul argued earnestly that since the Abrahamic covenant is still in force, therefore, from its very

terms, the Gentiles who should believe in Christ had a right to a place in that ancient Church, which was founded upon it, on equal terms with the Jews. ‘In thee shall all nations be blessed,’ so ‘**then,**’ says Paul, ‘they which be of faith are blessed with faithful Abraham’ and all who believe in Christ Jesus, Jew or Gentile indiscriminately, ‘are,’ to the full intent of the covenant, ‘Abraham’s seed, and heirs according to the promise.’ Gal. 3:6-29, which promise was, ‘I will be a God unto thee and **to thy seed after thee** in their generations, for an everlasting covenant.’ Gen. 17:7-9.”

V. Identity of Circumcision and Baptism.

Baptism now occupies the same relation to the Covenant and the Church which circumcision did. (1) “Both rites represent the same spiritual grace, namely regeneration—Deut. 30:5; Col. 2:11; Rom. 6:3, 4. (2) Baptism is now what circumcision was, the seal, or confirming sign of the Abrahamic covenant. Peter says, ‘Be baptised **for the promise** is to you and to your children”—Acts 2:38, 39. Paul says **explicitly that baptism is the sign of the covenant**, ‘for as many as have been baptised into Christ are Abraham’s seed, and heirs according to the promise’—Gal. 3:27, 29, and that baptism is the circumcision of Christ—Col. 2:10, 11. (3) Both rites are the appointed forms in successive eras of initiation into the Church, which we have proved to be the same Church under both dispensations.

“Since the Church is the same, in the absence of all explicit command to the contrary, the members are the same. Children of believers were members then. They ought to be recognised as members now, and receive the initiatory rite. This the apostles took for granted as self-evident, and universally admitted; an explicit command to baptise would have implied doubt in the ancient Church rights of infants.” (Outlines of Theology by Dr. A. A. Hodge).

VI. The Sacrament of Baptism.

“Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal of the covenant of grace, and of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life: which sacrament is, by Christ’s own appointment, to be continued in His Church until the end of the world.” (Westminster Confession of Faith, Ch. 28, Sec. 1).

VII. Baptism as a Door of Admission into the Visible Church.

“Baptism is a solemn admission into the visible Church of Christ. ‘Go disciple all nations.’ Open the door to them all; and those who are willing admit by baptising them; let that be the sign and ceremony of admission. Baptism is a discipling ordinance. The professors of the Christian religion were first called disciples, till at Antioch, the name was changed, and they were called Christians—Acts 11:26. To disciple all nations then (to speak according to the change of title) is to Christianise all nations, not making a Christian, ‘in foro coeli’—in the judgment of heaven, but declaring him a Christian, ‘in foro ecclesiae’—in the judgment of the Church.” (Treatise on Baptism, by Matthew Henry).

‘Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned’—Mark 16:15, 16. “This passage is regarded as the sheet-anchor of the Baptist position, and has, perhaps, been forced to do more for the cause of Baptist proselytism than any other misinterpreted passage found in the New Testament Scriptures. . . . The passage cannot, without violence, be perverted to the purpose which it is made to serve in Baptist hands. The

contention of our friends is that belief must, in every case, precede Baptism, and that infants are, therefore, excluded from the ordinance. Their argument might be stated in this form: He that believeth and is baptised shall be saved. But the infant cannot believe, therefore the infant is not to be baptised. But if this reasoning is correct it will carry us a little further. For, keeping to the very same premises, and taking them in the same sense, we can draw another conclusion, and a conclusion that is a great deal more relevant to the principal premise than that which Baptist logic contrives to extract. He that believeth and is baptised shall be saved. But the infant cannot believe, therefore the infant shall not be saved. That is the goal, the inevitable goal to which this argument leads, and short of that goal there is no legitimate stopping place, because it is salvation and not Baptism that is predicated in the principal premise, and therefore it should be salvation and not Baptism that is predicated in the conclusion. **You cannot build on this passage an argument that will exclude infants from Baptism without, at the same time, building on it a stronger argument that will exclude infants from salvation.**

“The truth is, that this passage has no reference whatever to infants. It must be taken in connection with the context in which it occurs. It is a statement following upon a Commission to the apostles to preach the gospel the wide-world over. In the terms of this commission the offer of salvation is to be made to all men everywhere. But all men will not treat that offer in the same way. Some will accept it. Others will reject it. By that acceptance or rejection they shall be judged. Those who receive the truth and submit to it shall be saved. Those who turn their back upon it and harden themselves against it shall be condemned.” (Baptism, Its Mode and Subjects, by W. T. Lowe).

VIII. Baptism as a Sign and Seal of the Covenant of Grace.

“As baptism is an ordinance of the visible Church, it is also a sign and seal of the **external** administration of the covenant of grace. There is the **internal** administration of the covenant. The internal administration has respect to true believers, who join themselves to the Lord, by a free and hearty consent which entitles them to the saving benefits of the covenant. In this **internal** administration **the Spirit is the seal.**—Eph. 1:13.

“In its **external** administration: and so considered, all who profess faith in Christ and obedience to Him, are in the covenant at large, and have a right to the seal. As with the Church of the Jews; and ‘with many of them God was not well pleased; yet to them pertained the adoption, and the glory, and the giving of the law, and the service of God, and the promises.’—Rom. 9:4.” (Treatise on Baptism, by Matthew Henry).

“Baptism as a sign and seal of the covenant belongs to all who are members of the visible Church—‘all who profess the true religion with their children,’ provided their profession is not contradicted by ignorance or wickedness. The Reformed, as well as the Lutheran theologians, according to Dr. Charles Hodge, speak of the members of the visible Church as believers—believers not in the restricted sense of the word as being truly regenerate, but designated so according to their profession. “The attempt to make the visible Church consist exclusively of true believers,” writes Dr. Charles Hodge, “must not only inevitably fail of success, but it must also be productive of evil. . . . Experience proves,” he continues, “that it is a great evil to make the Church consist only of communicants and to cast out into the world, without any of that watch and care which God intended for them, all those together with their children, who do not see their way clear to come to the Lord’s Table.” (Systematic Theology, Vol. 3, p. 572).

“Baptism is a sign and seal of the covenant of grace in the same sense in which circumcision (the initiatory sacrament of the Old Testament) was ‘a sign and a seal of the righteousness of faith.’—Rom. 4:11. ‘The rite of circumcision considered as a **divine institution** was appointed to all the subjects of it, indiscriminately, a **SEAL** of the **righteousness of faith**; viz., a declarative and certifying token that a man, whether Jew or Gentile, is justified by faith, as opposed to merit or worthiness of his own; or saved by grace. And I presume, it must further appear highly proper to term circumcision a **seal** from the very **nature** of the institution; as it most assuredly **exhibited** the grand blessings of the everlasting covenant, and was attended with suitable **obligations**. And moreover, since the ordinance of Christian baptism, **exhibits** the same spiritual and principal blessings with the same infallible certainty, and **obliges** to similar corresponding duties; it follows, that baptism is properly and strictly a seal of the Christian covenant, or the exceeding great and precious promises of the gospel to every person, indiscriminately, to whom it may be administered, and may be so denominated from **its very nature**.” (Williams, on Baptism, Vol. 1, pp. 181, 182).

“When I say that baptism is a seal of the covenant of grace, I mean,” writes Matthew Henry, “(1) That God doth, in and by that ordinance, assure us He is willing ‘to be to us a God,’ according to the tenor of the covenant. A sense of our meanness as creatures, especially of our vileness as sinners, might make us despair of the honour and happiness of such an interest and relation; this ordinance therefore is appointed, not only to convince us that He is reconcilable, but to convey to us all the benefits of reconciliation upon gospel terms. This is the covenant, ‘to be a God to thee, and to thy seed after thee’—Gen. 17:7, and in token thereof (verse 10) ‘you shall be circumcised.’ And forasmuch as our defilements by sin are the greatest discouragements, the instituted seal is a significant sign of our cleansing from these defilements.

“(2) That God doth, in and by that ordinance, engage us to be to Him a people: ‘I will be their God, and they shall be My people’.” (Treatise on Baptism).

“Baptism is not a seal on faith, as the Baptists hold, but on the covenant of grace, the blessings of which are set forth and freely offered to the person baptised and received by faith. “**What** does God seal?” asks Williams. “His own gracious proclamation, exhibited to the subject. The voice of God’s heralds is to this purpose: ‘Now then we are ambassadors for Christ, publishing to a lost world, the most merciful terms of reconciliation: and if any suspect the **truth** of our message, or the **faithfulness** of our divine Author, behold both ratified by His own **SEAL**’.”

“Baptism, we have found, is an ordinance of Christ’s mediatorial kingdom; therefore all who pertain to that kingdom are to be baptised. It is the **Magna Carta**, which every subject may claim the benefit of, and plead an interest in, unless by any forfeiture, he deprive himself of the privilege of it. It belongs not to the internal, but external administration of the kingdom; it is an ordinance of the visible Church and pertains therefore to those who are **visible members** of the Church.” (Matthew Henry).

IX. A False Analogy.

“The Baptists try to score a point on the ground of analogy. They point out that as natural birth preceded Circumcision; so spiritual birth should precede Baptism; that as the Jews were born into the privileges they enjoyed under the Old Dispensation, so Christians are born again into the privileges they enjoy under the New Dispensation; that as in the olden days men were born into the Commonwealth of Israel, so in these days men were born again into the Church of God. But the analogy is fallacious and false. It puts spiritual birth and baptism on the same plane, which is obviously

inadmissible. It confounds two things that differ, viz., the Church visible and the Church invisible. It is true that the Jew was born in the visible Church, and his church status was recognized in the rite of circumcision. But it is not true that he was born into the invisible Church. To that end a higher birth and a higher circumcision was necessary. And it is true that men are born again into the invisible Church, but it is not always true that men are born again before they enter the visible Church, even when that Church bears the Baptist name. You cannot secure that regeneration shall precede water baptism. The analogy to be correct should be put in this form: As natural birth preceded circumcision, so natural birth should precede spiritual baptism or the baptism of the Spirit. Of course it does not, in that form, avail anything against our position, as it leaves water baptism out of account altogether. Our view is that the children of God's professing people are born in the visible Church now, and so are entitled to the recognition rite of Baptism, just as the children of God's professing people were born in the visible Church under the Old Economy, and so were entitled to the recognition rite of circumcision, and that the true people of God enter the invisible Church now, through the birth and baptism of the Spirit, just as the true people of God entered the invisible Church in the olden times through the birth and circumcision of the Spirit. In the face of that position the Baptist analogy, so-called, is absolutely destitute of point and pertinence." (Baptism, Its Mode and Subjects, by W. T. Lowe).

X. A Question that Demands an Answer.

"Our opponents," says Matthew Henry, "call upon us to prove by express Scripture, that infants are in covenant: but certainly, having proved even to demonstration, that they were in covenant, it lies upon them to show **WHERE** and **WHEN** they were thrown out of the covenant; which they were never yet able to prove, no not by

the least footstep of a consequence. It is as clear as the sun at noon-day that the seed of believers **had** a right to the initiating seal of the covenant; and how came they to lose that right?

“If the seed of believers who were taken into covenant, and had a right to the initiating seal under the Old Testament, are now turned out of covenant, and deprived of that right, then the times of the law were more full of grace than the times of the gospel; which is absurd. Can it be imagined that the Gentiles are, in respect of their children, in a worse state than they were under the law? Then, if a Gentile was proselytised and taken into covenant, his seed was taken in with him; and is that privilege denied now? Is the seed of Abraham’s faith in a worse condition than the seed of Abraham’s flesh?” (Treatise on Baptism).

“The apostles baptised sundry whole families without any exception, Acts 16:15, 33; 1 Cor. 1:16. Nor indeed can we, without horrid guilt, imagine the blessed Jesus came to straiten the privileges of the New Testament, and put Christians in a worse state than the Jews under the Old. John 10:10.” (Rev. John Brown, of Haddington).

XI. Infants of Members of the Visible Church being Federally Holy, Have a Right to Baptism.

“To deny the church membership of the seed of believers, is to deny privileges to those who once had them and who have never forfeited them. It is, in effect, to deliver their children to Satan, as members of His visible kingdom: for I know no mean between the kingdom of darkness and the kingdom of light.

“If the infants of believing parents are in some sense **holy**, they have right to the ordinance of baptism; but it is certain that they are in some sense holy, and therefore have a right to be baptised. There is a twofold holiness: (1) Inherent holiness, or sanctification of the spirit; and who dares say, that infants are not capable even of

this? He that says infants cannot be sanctified, does, in effect, say that they cannot be saved. (2) There is also a **federal holiness**; and this is that which we plead for. It is very true, that inherent holiness is not propagated (we are all by nature children of wrath), but that doth not hinder the propagation of federal holiness. The children of believers, it is true, are born polluted, but it doth not therefore follow that they are not born privileged.

“To prove this federal holiness, two Scriptures are chiefly insisted upon; viz., Rom 11:16, 17. ‘If the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches and if some of the branches were broken off, and thou being a wild olive, were grafted in, etc.’ That children are branches of their parents none will deny; that inherent holiness is not communicated to the branches is certain; it must therefore be federal holiness; which is explained by being grafted into the good olive tree, i.e., the visible Church; the fatness of this olive-tree is the external privileges of church membership; a fatness which some did partake of, who were then broken off.” (Matthew Henry).

“The other passage is 1 Cor. 7:14: ‘For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by her husband else were your children unclean; but now they are holy.’ The word “unclean” in almost all instances in the Scriptures denotes that which may not be offered to God, or may come into His temple. Of this character were the heathen universally; and they were, therefore, customarily and proverbially denominated unclean by the Jews. The unbelievers here spoken of were heathen, and were therefore unclean. In this sense, the children born of two heathen parents are here pronounced to be unclean also; as being in the proper sense heathen. To be holy, as here used, is the converse of being unclean; and denotes that which may be offered to God. To be sanctified, as referring to the objects here mentioned, is to be separated for religious purposes; ‘consecrated to God,’ as were the

first-born, and vessels of the temple; or to be in a proper condition to appear before God. In this text it denotes that the unbelieving parent is so purified by means of his relation to the believing parent, that their mutual offspring are not unclean, but may be offered to God. There is no other sense in which a Jew could have written this text without some qualification of these words. The only appointed way in which children may be offered to God is baptism. The children therefore of believing parents are therefore to be offered to God in baptism.” (Dr. T. Dwight).

XII. Matthew 21:43—A Proof for Infant Baptism.

“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Here the Church, spoken of figuratively by the apostle as an ‘olive-tree,’ is designated the ‘kingdom of God’—a designation strictly appropriate. This ‘kingdom of God’ our Lord predicts should be ‘taken from’ the Jew and given to a nation ‘bringing forth the fruits thereof.’ It was not to be destroyed, to cease, or to be essentially changed; it was only to be transferred from one nation to another—still continuing the same kingdom. While the prophecy implies that it was to remain unchanged as to all that was essential to it, it particularly indicates that it was to remain such that it could ‘be given to a nation.’ God had given it to the Jews, as a nation—to their infants as well as to their adults; and now He was to give it to another ‘nation,’ that is to the Gentiles; and, in being thus given to another ‘nation’ it must as before be given to infants as well as to adults, for, if not given to infants, it would not be given to ‘a nation’—infants forming a very considerable part of every nation. Besides, into the Church which was taken from the Jews, infants were admitted as members, and, as it was the same church that was taken from the Jews that was to be given to the Gentiles, therefore into the Church that was to be given to the Gentiles, infants were to

be admitted as members.” (The Token of the Covenant, p. 18, by the Rev. William MacIntyre, M.A., Sydney).

XIII. If Infants are Admitted to Baptism, Why Not to the Lord's Supper?

“The same reason and the same precedents do not hold to both sacraments. First, Baptism recognises and seals church membership, while the Lord's Supper is a commemorative act. Second, in the action of baptism the subject is passive, and in that of the Lord's Supper active. Third, infants were never admitted to the Pass-over until they were capable of comprehending the nature of the service. Fourth, the apostles baptised households, but never admitted households as such to the Supper.” (Outlines of Theology, by Dr. A. A. Hodge).

XIV. Differences in the Two Sacraments as Sealing-Ordinances.

“Infants of such as are members of the visible Church,” according to the Catechism, “are to be baptised.” Q. 95. It was at one time the almost universal practice of Presbyterians on the Continent, in Scotland, England, Ireland and America to act upon the principle that every baptised person, not ex-communicated, being himself a member of the visible Church, has a right to have his child regarded and treated as such also. This is the view held and defended by Dr. Kennedy, of Dingwall, in chapter IV of **The Days of the Fathers in Ross-shire**, as against the view which was rapidly gaining ground in the South of Scotland where latitudinarianism in doctrine and practice had thrown open the Table of the Lord to almost all and sundry. Such too was the view held by Mastricht, the 17th-century Dutch theologian, as representative of the views held by the Protestants of the Continent, from whose writings Dr. Kennedy

approvingly quotes. Mosheim in his Ecclesiastical History speaks of Mastricht as being held in the highest reputation for erudition and soundness in the faith, while Principal Cunningham describes his system of theology as eminently distinguished for its ability, clearness and accuracy. (Hist. Theol., Vol. 2, p. 306).

“The Ross-shire fathers held,” writes Dr. Kennedy, “that the two sacraments were, **in general**, seals of the covenant of grace, and that as such, they were equally valid. But they also held, with Mastricht, that they did not specially **seal** the same measure of privilege.” They held that the qualifications for baptism and for full communion are not identical, that many may properly be admitted to the former, who are not prepared for the latter. A parent seeking baptism for his child is already a member of the **visible** Church, and as ‘the infants of such as are members of the visible Church are to be baptised,’ “on no ground,” writes Dr. Kennedy, “can the baptism of his child be refused that will not justify the Church in ex-communicating or suspending him. The fact of his not being a communicant is held in the South to be a sufficient reason for refusing the baptism of his child. If it be so, it must be a good reason for at least suspending him from the enjoyment of all the privileges of his status, as a member of the Church. To refuse baptism is but to take that suspension for granted, when there is no such act of the Church to which to refer. And the strange thing is, that the very man who would be punished, to the extent of disallowing his membership altogether, would be, at the very same time, rewarded with both the Sacraments, if he would take them! The one, which demands the larger exercise of charity in its administration, is refused, but both would be given him at once! He, who is on the eve of being excluded from the pale of the Church, will be welcomed into the full communion of the Church if he will only offer himself to her embrace!

... “The Ross-shire fathers had no difficulty in regarding the Sacrament of the Supper, as intended by the Lord, specially to seal

something other and higher than that which is specially sealed by baptism. They called it, with Mastricht, '**sacramentum nutritionis**,' as being intended to be an occasional feast to believers during all their wilderness journey. They beheld in the symbols of Christ's body and blood the clearest and closest manifestation of the glory of the Lord, and in the exercise of those who partake of them the nearest approach to the Lord that can be on the earth. They regarded the guests at the table as having the most conspicuous connection with the cause and glory of Christ. They saw the Church pointing the eye of the world to a communion table, to inform them whom she accredited as the true people of God. On all these accounts they felt that they were specially called to guard the passage to the table of the Lord, and to subject to the closest scrutiny all who would approach it. And surely they were right. . . .

"Four most desirable results were secured by the mode of dispensing sealing ordinances, practised in the North, which go far to prove that it was according to the mind, and was crowned with the blessing, of the Lord.

- (1) The Church was preserved from the extreme of exclusiveness, on the one hand, and from that of laxity, on the other. The door of admission was open to all whom 'piety, charity and prudence' would admit, and the inner circle was guarded from the profane rush of the crowd.
- (2) It marked and preserved a distinction, so far as this can be legitimately done, between the approved followers of Christ and all others. This distinction, as an ecclesiastical one, is quite blotted out, when both sacraments are administered on the same footing.
- (3) It kept up, in the consciences of non-communicants, a sense of shortcoming, that would have been quite extinguished under a different system.

- (4) It always reminded the ministers of the danger of indiscriminate preaching, and secured some consistency between what was faithfully said in the pulpit, and what was done in the session-house. When a minister has always a congregation of communicants before him, he is easily led to address from the pulpit, as it ought to be fitting he should, when standing at the head of the table of the Lord. It is difficult to change one's form of addressing the same congregation, though standing, on one occasion, in the pulpit, and on another, before it."

XV. The Necessity of Baptism.

"Circumcision, under the Old Testament, was not absolutely necessary to salvation; therefore baptism is not under the New; for then, the condition of Christians would in this respect, be harder than that of the Jews. God appointed circumcision to be administered on the eighth day, and not before; and certainly it would have been very hard upon children to have deferred it so long if it had been necessary to salvation. David's child died on the seventh day, consequently uncircumcised, and yet he comforts himself with the hope of its salvation, 'I shall go to him, but he shall not return to me'—2 Samuel 12:23. The threatening in Gen. 17:14 is against the wilful neglect and not the involuntary privation.

"Our saviour doth plainly put a difference between the necessity of faith and the necessity of baptism, to salvation. 'He that believeth and is baptised, shall be saved'—Mark 16:16. But He doth not say 'he that believeth not, and is not baptised, shall be damned,' but only 'he that believeth not shall be damned'; for faith is the internal, baptism but the external, mean." (Matthew Henry).

"As to the necessity of baptism, two things," writes the eminent divine Thomas Boston, "are to be observed. (1) It is not of absolute

necessity to salvation, as if the simple want thereof could hinder salvation; for God hath not made baptism and faith equally necessary—Mark 16:16. (2) It is necessary by divine precept, as an instituted means of salvation. So that the contempt of it is a sin, and a great one, that will damn men, unless it be pardoned through the blood of Christ. ‘But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him’—Luke 7:30. But this contempt cannot be ascribed to the child, before he comes to the years of discretion, and so cannot involve him in guilt; but unto the parents. So that Gen. 17:14 is to be understood of the child come to years.”

XVI. The Efficacy of Baptism.

“The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God’s own will, in His appointed time.” (Confession of Faith, Ch. 29, Sec. 6).

XVII. Concluding Remarks.

“The practice of infant baptism is an institution which exists as a fact, and prevails throughout the universal Church, with the exception of the modern Baptists, whose origin can be definitely traced to the Anabaptists of Germany, about A.D. 1537. Such an institution must either have been handed down from the apostles, or have had a definite commencement as a novelty, which must have been signalised by opposition and controversy. As a fact, however, we find it noticed in the very **earliest** records as a **universal custom**, and an **apostolic** tradition.” (Outlines of Theology, by Dr. A. A. Hodge).

The writings of Irenaeus, Justin Martyr, Origen, Cyprian and Augustine as already quoted prove this. “Our argument is,” writes Dr. A. A. Hodge, “that infant baptism has prevailed (a) from the apostolic age, (b) in all sections of the ancient Church, (c) uninterruptedly to the present time, (d) in every one of the great historical Churches of the Reformation, while its impugnors date since the Reformation.

THE SCRIPTURALNESS OF SPRINKLING IN BAPTISM

I. The Significance of Baptism.

It is often, but erroneously, supposed that the controversy between our Baptist brethren and the rest of the Christian Church with respect to Baptism, is a question of mode; they affirming that the only right mode is to immerse—we affirming that the best mode is to sprinkle. This is a great mistake. The real Baptist position—as stated by Dr. Alexander Carson—is, that the command to baptise is a simple and single command to immerse, in order to symbolise the death, burial and resurrection of the believer with Christ. The true position maintained by other Christians is, that baptism is a simple and single command to wash with water, in order to symbolise the purification wrought by the Holy Ghost. Hence the mode of washing has nothing to do with it.” (Dr. A. A. Hodge).

“It is grossly absurd,” writes Joseph Irons, “to suppose that baptism represents the death, burial and resurrection of our Lord Jesus Christ, for then we should have two ordinances to represent the leading scheme of redemption and none to instruct us in the other, but while this important truth is set forth in the Lord’s Supper, baptism is the significant emblem of the purifying influence

of the Holy Ghost, and designed exclusively to point out His holy operations upon the heart, applying the precious blood of Christ to remove our defilement and constitute us spiritual worshippers, which is the same thing as the circumcision of the heart.”

II. Baptism Not a Burial.

“Buried with Him by baptism” **refers exclusively to the baptism of the Holy Ghost.** Baptism with water symbolises baptism by the Holy Ghost. But baptism by the Holy Ghost unites us to Christ and makes us one with Him, in His death, in His resurrection, in His new life unto God, His righteousness, His inheritance, etc., etc. Spiritual baptism carries all these consequences, and water baptism represents spiritual baptism; **therefore** we are said to be baptised into Christ, into His death, into one body—to be buried with Him, to rise with Him, so as to walk in newness of life—to put on Christ (as a garment), to be planted together with Him (as a tree), etc. None of these have anything to do with the mode of baptism, because it is simply absurd to suppose that the same action can at the same time symbolise things so different as burial, putting on clothes and planting trees. The real order is—washing with water represents washing of the Spirit; washing of the Spirit unites to Christ; union with Christ involves all the consequences above mentioned.” (Dr. Hodge).

“**There is not one word nor one expression,**” writes the great theologian, Dr. John Owen, **“that mentions any resemblance between dipping under water and the death and burial of Christ, nor one word that mentions a resemblance between our rising out of the water and the resurrection of Christ.** Our being ‘buried with Him by baptism unto death’ (Romans 6:4) is our being ‘planted together in the likeness of His death’ (verse 5). Our being ‘planted together in the likeness of His death’ is not our being dipped under

water, but ‘the crucifying of the old man’ (verse 6). Our being ‘raised up with Christ from the dead’ is not our rising from under the water, but our ‘walking in newness of life’ (verse 4), by virtue of the resurrection of Christ (1 Peter 3:21)—That baptism is not a sign of the death, burial and resurrection of Christ is clear from hence, because an instituted sign is a sign of **gospel grace participated or to be participated**. If dipping be a sign of the burial of Christ, it is not a sign of a gospel grace participated; for it may be where there is none nor any exhibited.

“For the major: If all gospel ordinances are signs and expressions of the communications of the grace of Christ, then baptism is so; but this is the end of all gospel ordinances, or else they have some other end, or are vain and empty shows. The same individual sign cannot be instituted to signify things of several natures; **but** the outward burial of Christ, and a participation of the **virtue of Christ’s death and burial, are things of a diverse nature, and therefore are not signified by one sign**. That interpretation which would enervate the Apostle’s argument and design, our comfort and duty, is not to be admitted; but this interpretation, that baptism is mentioned here, as the sign of Christ’s burial, would enervate the Apostle’s argument and design, our comfort and duty. Therefore it is not to be admitted.

“The minor is thus proved: The argument and design of the Apostle, as was before declared, is to exhort and encourage unto mortification of sin and new obedience, by virtue of power received from the death and life of Christ, whereof a pledge is given us in our baptism. But this is taken away by this interpretation; for we may be so buried with Christ and planted into the death of Christ by dipping, and yet have no power derived from Christ for the crucifying of sin, and for the quickening of us to obedience.” (Vol. 16, p. 268).

III. Baptism of the Holy Ghost.

“Baptism of the Holy Ghost, of which water baptism is the emblem, is **NEVER** set forth in Scripture as an ‘immersion,’ but always as a ‘pouring’ or ‘sprinkling’ (Acts 2:1-4, 32, 33; 10:44-48; 11:15, 16). Of the gift of the Holy Ghost it is said, He ‘came from heaven,’ was ‘poured out,’ ‘shed forth,’ ‘fell on them.’ ‘I will pour my Spirit upon thy seed’ (Isaiah 44:3). ‘So shall He sprinkle many nations’ (Isaiah 52:15). ‘Then will I sprinkle clean water upon you, and ye shall be clean’ (Ezekiel 36:25-27). ‘I will pour out my spirit upon all flesh’.” (Joel 2:28, 29) (Dr. A. A. Hodge).

IV. The Meaning of the Greek Word “Baptizo.”

The Baptists’ View. “In their practice all Baptists agree with Dr. Carson that ‘baptizo’ (baptise) is a word of specific mode, always meaning ‘dip and nothing but dip through all Greek literature.’ The ‘command to baptise’ we are told is the ‘command to dip.’ Baptising is dipping, and dipping is baptising. Nevertheless Dr. Carson confesses: ‘I have **ALL** the lexicographers (dictionaries) and commentators against me’.” (Outlines of Theology, p. 610, by Dr. A. A. Hodge).

The Rev. W. A. MacKay, D.D., of Woodstock, Ontario, in his book *Baptism: Its Mode and Meaning at the Time of Our Lord*, quotes and examines every known and undoubted use of the word ‘baptizo’ in the Greek language up to the time of Christ (twenty-seven in all). Dr. MacKay says: “We have made our reference directly to the original passages in which the word occurs, in both sacred and profane literature. The **usus loquendi** (usage of speaking) of a word is the supreme court of appeal by which any proposed meaning must ultimately stand or fall. A lexicon definition, or a learned man’s opinion is absolutely worthless unless it is sustained by the occurrence of the term. The instances we have examined

show a great variety of meanings, but all expressing a changed state or condition never once mode of action, such as 'dip,' 'plunge' or 'immerse' . . .

"There is no dipping in the Greek, secular or sacred, prior to the Christian era. Classic Greek says, it is not in me; Hellenistic Greek says, it is not in me; and later Greek says, it is not in me. If any Baptist denies this, we demand in support of his denial not scraps of 'opinions' or ignorant concessions, or mutilated quotations, but the actual instance of the word. We remind him also that his position demands not one instance merely, but every instance, without one exception, to be an instance of dipping. It is impossible, however, to find one. Baptists make 'baptizo' express a definite act; the Greeks made it express a definite condition; Baptists put the subject into the water, the Greeks uniformly brought the water upon the subject.

"Our argument is inductive, and our conclusion is co-extensive with our premises. We examine carefully each instance of the occurrence of the word, and we predicate of the whole that we have proved true of each case; and our conclusion is that there is no sentence in Greek literature prior to the time of Christ where any kind of baptism is affected by the person or thing baptised being applied to the baptising element. The baptising element is uniformly represented as being applied to the person or thing baptised. There is, therefore, no 'dipping' for baptism up to this time. Baptism, in the Classics, is always a word of power, indicating a changed state or condition; and never do we find that changed state or condition brought about after the manner of modern Baptists.

"When we come to the New Testament we find 'baptizo' occurring about eighty times, 'baptisma' some twenty times, and 'baptismos' four times. But in the words of Dr. Charles Hodge, America's greatest theologian, 'so far as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion' (Systematic Theology, Vol. 3, p. 536). Not one instance or command

or metaphor, or even an allusion do we find that can be logically construed into a sanction of ‘dipping’.” (Dr. W. A. MacKay).

“Ast, a famous German scholar, who expended the labour of a lifetime on his *Lexicon Platonicum*, and who was not in any way interested in the controversy regarding baptism, renders the verb ‘baptizo’ to ‘overwhelm,’ to ‘oppress’” (*Obruo, opprimo*) and nothing else. So that according to this distinguished lexicographer, Plato knew nothing whatever of Baptism by immersion” (*Baptism: Its Mode and Subjects*, by Rev. W. J. Lowe, M.A.).

V. The Biblical Mode of Baptism.

“Let us open our Bibles,” continued Dr. W. A. MacKay, “and hear what the Lord saith as to the mode of Baptism. The Apostles were baptised with the Holy Ghost (Acts 1:5), and the Spirit was ‘poured out’ on them. (Acts 2:17, 18, 38-39); they were baptised with fire (Matthew 3:7), and a tongue of fire came down and sat upon each of them. Three thousand receive water baptism during the few closing hours of a single day, and in a city where there was no place that opposing and dominant Jews would permit to be used for immersion. Paul was baptised in his own room (Acts 9:17, 18), when he could not have been immersed. The inspired record says ‘anastas ebaptisthe’ **having stood up he was baptised**. The jailer of Philippi was converted in the jail, at the midnight hour, and we are told that there ‘he was baptised,’ he and all his straightway’ (Acts 16:33. No immersion here. Cornelius and his household having had the Spirit **poured out** upon them as an emblem of spiritual baptism, water was brought and poured out upon them as an emblem of this spiritual baptism (Acts 10:47, 48) . . . Noah and his family were baptised with the flood, and they rode safe and dry over its waves (1 Peter 3:20, 21). Paul tells us (1 Corinthians 10:2) that the children of Israel were baptised when passing on ‘dry

ground' (Exodus 14:16-22) through the sea. They could not have been dipped or immersed on 'dry ground.' The Saviour was baptised with His sufferings (Luke 12:50) when His sufferings were 'laid on Him' (Isaiah 53:6). The Great Baptiser is Christ Himself, and He baptises His people with the Holy Ghost when He 'sheds' or 'pours out' the Spirit upon them (Titus 3:5, 6)."

VI. A Definite Distinction of Terms.

"Immerse, sink, dip, often occur," continues Dr. MacKay, "in the Old and New Testament and the Apocrypha, and are always rendered by the Greek words **enduo**, **pontizo**, **baptizo**, **dupto**, **katapontizo**, **kataduo**, or **bapto** (Psalms 69:2, 124:4; Exodus 15:4, 5, 10; 1 Timothy 6:9; Luke 5:7; Matthew 18:6; 14:13, 12:4, 26:23; Mark 14:20; John 13:26). When the sacred writers would express the idea of dip, etc., they always use one or other of the above words, and never use **baptizo**; and when they refer to the religious rite they always use **baptizo**, but never any of the above terms. There is **no exception** to this rule. Could anything more clearly prove that there is something in Baptism that cannot be expressed by any of these words? If 'dipping' is baptising and baptising is 'dipping,' it is inconceivable that **baptizo** should never once be used interchangeably with words expressing dip, etc." . . . "If anything out of mathematics," says Dr. Dale, Christian Baptism, p. 22, "was ever proved, it has been proved that this word **baptizo** does not mean to dip; that it never did, that it can never so mean without there being first an utter metamorphosis (transformation) as to its essential character." The mode of the Spirit's baptism is always 'pouring,' 'shedding forth,' 'sprinkling,' 'coming down like rain,' or 'like showers falling down'."

VII. 1 Corinthians 10:1, 2 and 1 Peter 3:20, 21 Proofs Against Immersion.

1 Corinthians 10:1, 2.

The Israelites are said to have been “baptised unto Moses in the cloud and in the sea.”—Compare Exodus 14:19-31. The Israelites were baptised, yet went over dry-shod. The Egyptians were immersed yet not baptised. Dr. Carson, p. 413, says, “Moses got a dry dip.”

1 Peter 3:20, 21.

Peter declares that baptism is the anti-type of the salvation of the eight souls in the ark. Yet their salvation consisted in their **not** being immersed. (Outlines of Theology, p. 613, by Dr. A. A. Hodge).

VIII. The Baptism of John—Was it by Immersion or by Sprinkling?

First, John’s baptism was not the Christian sacrament, but a rite of purification administered by a Jew upon Jews, under Jewish law. From this we infer (1) that it was not performed by immersion, since the Levitical purification of persons was not performed in that way; yet (2) that he needed for his purpose either a running stream as Jordan, or much water as Aenon (or the springs), because under that law whatsoever an unclean person touched previous to his purification became unclean (Num. 19:21, 22) with the exception of a “fountain or pit in which is plenty of water” (Leviticus 11:36), which he could not find in the desert in which he preached. After the gospel dispensation was introduced we hear nothing of the apostles baptising in rivers, or needing “much water” for that purpose.

Second: In no single instance is it stated in the record that John baptised by immersion. All the language employed applies just as

naturally and as accurately to a baptism performed by affusion (the subject standing in the water, the baptiser pouring water upon the person with his hand). The phrases “baptised in Jordan,” “coming out of the water,” would have been as accurately applied in the one case as in the other. That John’s baptism was more probably performed by affusion appears (1) from the fact that it was a purification performed by a Jewish prophet upon Jews, and that Jewish washings were performed by affusion. The custom was general then, and has continued to this day. (2) The mode better accords with the vast multitudes baptised by one man (Matthew 3:5, 6; Mark 1:5; Luke 3:3-21). (3) The very earliest works of Christian art extant represent the baptism of Christ by John as having been performed by affusion.” (Dr. A. A. Hodge).

IX. The Baptism of Christ in Jordan.

When Jesus came to John the Baptist to be baptised by him in the river Jordan, John demurred at the idea of baptising the Saviour. Jesus, we read, answered and said to John, “Suffer it to be so now; for thus it becometh us to fulfil all righteousness.” “Our Lord Jesus Christ,” says Matthew Henry “looked upon it as a thing well becoming Him, ‘to fulfil all righteousness,’ “that is (as Dr. Whitby explains it), to own every divine institution, and to show His readiness to comply with all God’s righteous precepts. . . . Thus Christ filled up the righteousness of the ceremonial law, which consisted in divers washings.” According to the ceremonial law, the Levites at the age of thirty years entered on their service in the Tabernacle. To this service they were inaugurated by having pure water **sprinkled** upon them. (Numbers 8:7). The Levites were types of Christ in His ministry. He, too, at the age of thirty entered on His public ministry by being baptised. Is it not reasonable to conclude that in fulfilling the type, He, too, was baptised by pure water being sprinkled upon

Him? And then as the baptism of the Holy Ghost is **NEVER** set forth in Scripture as an immersion, but always as ‘pouring’ or ‘sprinkling,’ we are told that the Spirit of God descended like a dove and lighted on Him.

“He went up straightway out of the water” (Matthew 3:16). “So we read it,” says Matthew Henry, “but not right: for it is ‘**apo tou hudatos**’—**from the water**; from the brink of the river, to which He went down to be washed with water, that is to have His head or face washed (John 13:9); for here is no mention of the putting off or putting on, of His clothes, which circumstance would not have been omitted, if He had been baptised naked.”

X. The Confession of a Convert from Baptism in Water to Baptism with Water.

“Having satisfied myself that the population of Judea, at the period which immediately preceeded our Lord’s ministry, was not less than a million and a half, and that at least one-third of this number, or half a million, was baptised by John, I proceeded to compute the period which must have been consumed in their immersion. From having frequently witnessed the practice, I knew that baptism by this mode could not be administered to an individual, with suitable deliberation and gravity, in less than two minutes, and with the utmost despatch consistent with decorum, that more than thirty could not be immersed in an hour. Assuming this to be the average rate at which John performed the service, and supposing that he thus spent ten hours every day, I was conducted to the conclusion that he might baptise two thousand weekly, or about one hundred thousand in a year: from which it was evident that had he spent no part of this time in travelling, preaching or other employments, but continued almost without intermission in the water, he must have devoted five years of labour to this single work. I was confounded

at the results of this calculation, for I knew, from previous thought and reading, that his public ministry could not have exceeded a year, and was probably restricted to a still less period. This enquiry shook my previous faith in the Divine authority of immersion; and it also recalled to my recollection a conversation which I had heard, a few months before, between my uncle and my father on the subject of John's baptism, in which the question was proposed, whether, supposing that John's disciples were immersed, they submitted to this process in their usual dress or naked; or, if not, whether they had brought changes of raiment with them for the purpose, and had constructed sheds or pitched tents on the banks of the river, in which they could privately prepare for the service? My excellent parent perceived the difficulty in which he would be involved by adopting either of these hypotheses; and, therefore, like the Pharisees, when pressed with another perplexing question respecting the same baptism, he prudently replied that he could not tell. My uncle, however, would not be satisfied with this evasion, and proceeded to show that each of the suppositions was equally improbable. He added, more over, what struck me at the time, that as there must have been women as well as men who crowded to John's ministry, nothing could be more unlikely, more contrary to the usage of the country and the people, or more revolting to the feelings and habits of Eastern females, than to have consented to be publicly plunged by a man in the presence of a gazing multitude." (Quoted by the late Rev. Wm. MacIntyre, Sydney, in *The Token of the Covenant*).

XI. "Half-Truths."

"I do not know," writes the Rev. W. J. Lowe, "that there is anyone who holds that immersion is unlawful. . . . But the admission of a man who holds that immersion is a lawful mode cannot, in fairness,

be represented as the contention of a man who holds that immersion is the **only** lawful mode.

“In this connection we give a pertinent quotation from Dr. Witherow’s little handbook (*Scriptural Baptism: Its Mode and Subjects*, pp. 28, 29): “One of the most common devices of Baptist writers (such men as Carson were above it), is to extract sentences from the works of Paedobaptist writers (persons holding and practising infant baptism) in which they speak favourably of immersion, taking good care to conceal, at the same time, that these writers believed that baptism by pouring was no less Scriptural and valid. They seek to convey the impression to the unwary and ignorant by quoting half-truths from great authors, that the whole Christian world is on their side, only that from some unworthy motives they did not act up to their convictions.

“To put forward as in favour of the Baptist position of immersion and nothing but immersion, the names of men who were in favour of pouring or sprinkling as well as immersion, and who, as a matter of fact, preferred pouring or sprinkling to immersion, is to betray gross ignorance or to descend to downright dishonesty, and the cause that needs to defend itself with such weapons is a cause that, to say the least of it, is in rather a bad way.” (*Baptism: Its Mode and Subjects*, pp. 62, 63).

XII. The Westminster Assembly.

Some Baptists hold that the Westminster Assembly was divided on the question of mode in Baptism. In his book “Immersion,” Dr. J. T. Christian writes: “In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted: 25 voted for sprinkling and 24 for immersion.” (p. 164). This statement is not true to fact. What happened was this: The members of the Assembly were agreed that sprinkling or pouring was

lawful. On that point there was no division, but there was a division as to whether dipping should be mentioned in the Directory as also a lawful mode. Twenty-five were opposed to dipping in any shape or form. Twenty-four were in favour of dipping being mentioned, not as an exclusive mode, but as an allowable mode. That, however, was not held to be a determining vote. The matter was recommitted and brought up again next day, when, after some deliberation, the wording that appears in the Directory for Baptism, as we have it, was adopted apparently without a vote. (See Works of Rev John Lightfoot, D.D. (Bond. 1824), Vol. 13, pp. 299-301)—The Mode of Baptism by Lowe, p. 60.

Conclusion

We trust that these extracts from different authors in Parts I and II of this booklet will help to make clear our position in connection with the Sacrament of Baptism—that we seek to maintain, and defend and perpetuate the historic testimony of the Church in all ages, both as to the Scripturalness of Infant Baptism, and the Scripturalness of Sprinkling in Baptism.

“His testimony and His law
In Isr’el He did place,
And charg’d our fathers it to show
To their succeeding race;
That so the race which was to come
Might well them learn and know;
And sons unborn, who should arise,
Might to their sons them show.”

Psalm 78:5, 6 (Metrical Version).

Rev. W. MacLean

PENTECOSTALISM— OF GOD OR OF SATAN?

The so-called Pentecostalist and Apostolic movement, divided into different groups, Commonwealth Covenant, etc., all claim that the miraculous gifts—speaking with Tongues, Prophecy, Healing, etc., which characterised the apostolic age, ought still to be found in the Church, that the want of them is an evidence of spiritual death and declension, and the possession of them, evidence and proof of the power and baptism of the Holy Spirit.

1. “LYING WONDERS”

Do you know?

1. That such movements claiming to wait for and to receive these apostolic and pentecostal gifts have repeatedly appeared in the history of the Church. In the 2nd Century one Montanus claimed to be a divinely inspired prophet. He and his followers spoke with Tongues, and professed that the prophecy of Joel, quoted by the apostle Peter on the day of Pentecost was being fulfilled. When speaking under the power of a spirit, Montanus would blasphemously assert, “I am the Lord God Omnipotent who has descended into a man.” This Pentecostal movement known as

Montanism, which spread into Asia Minor, North Africa, Italy and France, was condemned by the Council of Constantinople in 381. In due course it died out.

2. That during the Reformation period between 1517 and 1648 there sprang up a sect in Germany in which speaking with tongues and miraculous healing were claimed. The outbreak was marked by the wildest excesses of immorality. Fanatics roamed through the woods in complete nudity. Polygamy was freely practised.
3. That about 1650 there arose the “French Prophets” in the Forest of Cevennes. They claimed apostolic gifts and spoke with Tongues. Scenes of the wildest confusion were witnessed. They would roll on the floor, foam at the mouth, go into fits of “holy” laughter of long continuance. They professed that babes of fifteen months were filled with the Holy Spirit and prophesied. This movement was marked by gross immorality, and their places of assembly were designated as “public places of prostitution.” (Modern Pentecostalism, by A. J. Pollock).
4. That in the first half of the 19th century, the Rev. Edward Irving, minister of Regent Square, Church of Scotland, London, became interested in the so-called “tongues movement” in the west of Scotland. He and many of his congregation began to hold prolonged prayer meetings, in which the burden of their cry was for a renewal of pentecostal gifts. Before long they were endued with supernatural power. They spoke in tongues and prophesied. Even godly persons were taken aside for a time fully believing that what they were witnessing was a pentecostal outpouring of the Holy Spirit. One of Mr. Irving’s best known associates was Mr. Robert Baxter. The late Sir Robert Anderson tells in his excellent exposure, “Spirit Manifestations and the

Gift of Tongues,” that he was personally acquainted with Mr. Baxter, and describes him as a “typical English Parliamentary lawyer, reserved, slow of speech, and noted for his soundness of judgement.” Mr. Baxter was completely taken in by this movement, but in the mercy of God he was delivered. In his “Narrative of Facts” published in 1832, Mr. Baxter “vividly describes how he and others, men and women of culture, were drawn into the movement, how it seemed as if they were, indeed, under the mighty power of God when they spoke in Tongues. He testifies that the spirit of praise to the Lord was strong within them, of their ecstasy of soul, of the mighty uplifting of spirit that occurred. It seemed as if there could be no mistake. This must be the ‘latter rain,’ this must be ‘that which was spoken of by the prophet Joel.’ Mr. Baxter tells that when the power would come upon him he was made to speak for two hours or upwards, giving forth what all present regarded as prophecies concerning the Church and the nation.

Then he gives the painful account of how little by little he began to see the true character of the movement. Prophecies uttered under the influence of the Spirit of God as they supposed, when the time came for them to be fulfilled, nothing happened. Other things also aroused his suspicion. ‘Indeed,’ wrote Mr. Baxter after his deliverance, ‘the whole work is a mimicry of the gifts of the Spirit—the utterance of tongues, a mimicry of the gifts of tongues, and so of the prophesyings, and all the other works of power. It is Satan as an angel of light imitating, as far as permitted, the Holy Spirit of God.’ (Narrative of Facts, p. 45).

Irving, the leader of the movement, began to promulgate blasphemous views of the Person of Christ. “Such heretical views,” writes Pollock, “clearly shows the cloven foot, and reveals in a very distinct way whence the movement emanated.”

In 1830 Irving was solemnly excommunicated by the Presbytery of London.

2. HEATHEN HEALING AND SPEAKING WITH TONGUES

Do you know?

1. That miraculous healing and speaking with tongues are practised at the present time in absolutely heathen circles. The late Dr. J. L. Nevius, for forty years a missionary in China, went out to that country a firm disbeliever in present-day demon-possession. Little by little as he was brought into touch with heathendom, he was reluctantly compelled to the belief that demon possession of human bodies was a reality. Dr. Nevius gave years to the patient study of this subject, and produced a monumental book, "Demon-Possession and Allied Themes." Dr. Nevius describes case after case where demon-possessed persons made large incomes in the practice of miraculous healing, and how on conversion their power to cure ceased, and consequently their ability to make money, clearly indicating the Satanic source of their power. It reminds us of the celebrated case in Acts 16, where the damsel possessed of "a spirit of divination" was healed, and how at once "her masters saw that the hope of their gains was gone" (v. 19).

Dr. Nevius is not alone in this testimony, for many missionaries have given similar witness (Modern Pentecostalism, pp. 7, 8).

2. "That the old pagan Greek shrines of Aesculapius had their discarded crutches, and pagan gods were thanked for the miracles. Mohammedan and other non-Christian religions have their healers and healings and their explanations determined by their Theology. Primitive medicine men and witch doctors are

not without successes and their explanations.” (The Theology of the Major Sects by Gerstner, p. 111).

3. SPIRITUALIST HEALING MIRACLES

Do you know?

1. That miraculous healing is practised in spiritualist circles. Spiritualists are spoken of in the Scriptures as ‘sorcerers’ and their end, as shall be the end of all who follow the delusions of Satan, is solemnly mentioned. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (Revelation 21:8).
2. That the Healings in the Albert Hall, London, made headlines in the Press about September 26th-28th, 1954, “A man named Harry Edwards professed to have the power to continue the miracle works of healing wrought by Jesus.” A number of hopeless arthritis cases were wheeled out to the stage, and the large audience and a group of Church of England leaders saw him ‘heal’ them. The results appeared to be amazing.

On the 28th September the following letter was printed in the Press and the Satanic source of the power by which Edwards wrought his miracles was revealed:

“Spiritual Healing.—Sir: The Albert Hall healing demonstration of Mr. Harry Edwards was under the auspices of the Spiritualist Movement . . . Spiritualist healers are mediums knowingly cooperating with persons who have passed from this life into the next—persons who have learned more about the laws of life and

how to apply them. Healing treatment has become a prominent and permanent feature in Spiritualist churches over the years, given to believers and non-believers with equal readiness and help. Yours, etc., J. S. Mander, President S.C.N.Z. (Spiritualist Church of New Zealand), Sept. 28th, 1954.” (“The Pentecostalist Spirit—Baptism,” by E. Coppin, p. 35).

4. “LYING SPIRITS”

Do you know?

That in a booklet, “Is the Gift of Tongues for Today?” recently issued in New Zealand, the following incident is given by one of the authors. “Some years ago a man came to my office to ask me to help him publish the whole of the New Testament which he had written in verse, and very creditable verse it was. I asked him, ‘How did you do this?’ He replied, ‘Under the power of the spirit, in nine days and nights, without eating or sleeping and drinking only water.’ I said, ‘You have notes at the side here that seem to be in Greek. Do you know Greek?’ ‘No,’ he answered, ‘but the spirit can speak through me in many languages.’ I immediately asked him to say John 3:16 in French and German, which he did. Later I asked him to do it in the presence of Mr. Harold St. John, who spoke both French and German fluently, and he repeated it in French and German, Czechoslovakian, Polish and English, and Mr. St. John said the French and German were perfect. I asked him, ‘Was Jesus Christ the Son of God?’ ‘No,’ he said, ‘but he was a very, very good man.’ I said, ‘Mr. A, that spirit which was speaking through you just now is an evil spirit.’ He replied, ‘How could an evil spirit be able to quote the Scriptures in so many languages (tongues)?’ But we know that every spirit that denies the Deity of Christ is an evil spirit no matter though it masquerades as an angel of light.” (pp. 14, 15).

5. "UNCLEAN SPIRITS"

Do you know?

That there are cases of persons speaking "with tongues" who rolled out floods of obscenity, which they would never have dreamed of uttering in their sober senses. In that case the tongue is clearly Satanic, for the Scriptures repeatedly speak of unclean spirits. (Modern Pentecostalism, p. 60).

6. A SOUND CONCLUSION

Do you know?

That the Rev. P. Wiseman, of Canada, who made a very exact examination of the Pentecostal movements in America, wrote, "If people without grace or power can speak in tongues, if a Mahommedan in his religious frenzy can speak in tongues, as is reputed he does; if people can change their doctrines at will, and believe as they like and still speak in tongues; then speaking in tongues is no evidence that one has the sacred experience received by the apostles and disciples on the Day of Pentecost."

7. A MOCKERY OF THE HOLY SPIRIT

Do you know?

That modern Pentecostalism in one form or another has spread throughout the world. Whatever the differences which divide the groups, basically Pentecostalism claims as its driving force the power of the Holy Spirit manifested in the apostolic gifts of healing, prophesying, speaking with tongues, etc. But Pentecostalism as it was in the past, so it is now, not of divine origin and growth. The "power" experienced in hysteria, swoonings, ecstasies, tongues, prophetic messages, contortions of the body, crawling on the floor etc., is emphatically not the power of the Holy Ghost but as the

Scriptures declare: “the working of Satan with all power and signs and lying wonders” (2 Thessalonians 2:9). Its miracles, its lying wonders, its tongues are a cunning imitation and a mockery of the Holy Spirit. They are from Satan as an angel of light. “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” (2 Corinthians 11:13-15). “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Matthew 24:24).

8. WERE APOSTOLIC GIFTS TO CONTINUE IN THE CHURCH?

Do you know?

1. That the apostolic office did not continue in the Church. The apostles had no successors as such. The apostle Paul in some of his epistles mentions the names of others with his own, but does not include them in the title apostle. He gives no intimation that Timothy or Titus or any other would succeed him as an apostle. The apostolic office was an extraordinary office confirmed by extraordinary gifts bestowed by the Lord Jesus Christ through the Holy Spirit upon His chosen Apostles for the establishing of the New Testament Church. With the passing of the office, and the completion of the canon of the New Testament, these extraordinary gifts ‘ceased.’
2. That the following Scriptures are proofs that these extraordinary gifts were not to continue:
 - (a) In 1 Corinthians, Chapter 13, we are explicitly told that Prophecies, Tongues and Knowledge are to ‘cease’ and

vanish away. “Whether there be prophecies they shall fail,” i.e., be done away with. The gift shall cease to be necessary and therefore shall not be continued. “Be it tongues, etc.,” i.e., the gift of tongues shall cease. “Be it knowledge, it shall vanish away,” i.e., cease to exist. It is the same word as that used above in reference to prophecies. It is not knowledge in the comprehensive sense of the term that is to cease, but knowledge as a gift: as one of the extraordinary endowments mentioned in Ch. 12:8-11. (Commentary on 1 Corinthians by Dr. Charles Hodge, p. 271).

- (b) W. E. Vine in his Commentary on 1 Corinthians, Chapter 12 and 13, says, “It is necessary to distinguish between gifts that were temporary and those that were permanent. Some were designed for the special purposes of the first period of Apostolic testimony. Certain supernatural gifts, such as healing, prophesyings and tongues, were granted as a testimony especially while yet the God-breathed Scriptures, which provide ‘the faith once for all delivered to the saints’ (Jude 3) were not completed. The temporary character of the gifts of healing as sign gifts (see on ‘tongues’ v. 10) is shown by the fact that later on Timothy, Trophimus, Gaius and others were not healed of physical infirmities. Yet these were spirit-filled men. In the early period, too, power was imparted to raise the dead. (Acts 9:40; 20:9, 10). Undeniably God does heal the sick in answer to prayer . . . but the distinction between that and the supernatural gifts here referred to, is clear from Scripture. See, too, the principles in Chapter 13:10, a principle which holds good wherever it applies. After the Scriptures were completed, those supernatural signs ceased. Attempts to renew them have been deceptive. The professed possession of them is attractive, and imparts

a glamour to the so-called 'Movement' which claims these powers. Those who are led by the Holy Spirit will ever test things by the teaching of Scripture; they will prove the spirits whether they are of God, 'because many false prophets are gone out into the world,' and Satan even 'fashioneth himself into an angel of light'."

- (c) Further proof of the passing away of these sign-gifts is in Hebrews 2:3-4 "And how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." "Now the words 'at the first,'" observes E. Coppin, "gives the time element which governs all of these signs and miracles and gifts of the Holy Ghost. These are interestingly touched upon in Acts 11:15 where Peter described the pouring out of the gifts of the Holy Ghost upon the Gentiles in the house of Cornelius. Instead of referring to it as another such happening as might have been seen time after time since Pentecost, he says, 'And as I began to speak, the Holy Ghost fell on them as on us at the beginning.' So, this also corroborates the perhaps otherwise plain enough fact that the signs that were to 'follow' (not accompany) them who believed, (Mark 16:17, 18) related to a brief period, not longer than that covered by the Acts of the Apostles and described in such a way in verses 19 and 20, 'So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God. And they went forth, and preached everywhere the Lord working with them and confirming the word with signs following. Amen.' There is a note of finality about this

two-verse description of that period.” (The Pentecostalist Spirit-Baptism, p. 20).

- (d) “They shall lay hands on the sick and they shall recover” (Mark 16:18). “Many of the elders of the Church,” comments Matthew Henry, “had this power, as appears from James 5:14, where as an instituted sign of this miraculous healing, they are said to “anoint the sick with oil in the name of the Lord.” This anointing the sick with oil and the miraculous healing which always followed belongs to the apostolic period. “Expositors generally confine this anointing with oil to such as had the power of working miracles; and when miracles ceased, this institution ceased also.” (Matthew Henry on James 5:14). “They shall take up serpents” (Mark 16:18). Was this sign to continue in the Church? It is mentioned along with “healing” and “speaking with new tongues.” Some sects in America believe that it is to continue. Poisonous snakes are taken out of boxes and handled by ‘believers.’ Participants are sometimes bitten and die. No doubt the leaders would say that these unfortunate people did not have enough faith.

9. PENTECOSTAL HEALINGS UNDER TEST

Do you know?

“That after Dr. Price’s four-square campaign in Vancouver there were 350 cases of healing claimed. Christian forces amalgamated to investigate the reality of the work. The findings were: 39 cases died within six months of the diseases they were supposed to be cured of; five of the cases went insane; 301 cases were found at the end of six months to have received no benefit; many frankly admitted it was so; five were reported to be actually cured but they suffered from functional ailments that responded to mental treatment.”

“At least in some cases, Pentecostalist ‘healers’ ask for testimonials from those supposedly healed, before any doubts arise as to the permanence of the work. These are used for publicity and they state the name and Church as well as the complaint. Though the supposed cure fails, the case is still quoted as if genuine. Surely this is warning enough to any godly souls to shun like poison the modern Tongues and Healing Movement” (The Pentecostalist Spirit-Baptism,” p. 39).

10. BIBLICAL MIRACLES AND MODERN WONDERS

Do you know?

That in ‘The Theology of the Major Sects,’ the author, John H. Gerstner, points out the startling differences between bona fide Biblical miracles and current ‘miracles.’ He lists in tabular form some of these differences between Biblical miracles and modern wonders.

Biblical Miracles	Modern Wonders
Always successful.	Usually unsuccessful.
No known relapses.	Admitted relapses.
Always immediate or almost immediate.	Usually not immediate; often very gradual.
Raisings of dead.	No raisings of the dead.
All varieties of diseases.	Usually functional diseases.
No noticeable dependence on psychological build-up.	Conspicuous dependence on psychological build-up.

11. “THIS GIGANTIC DECEPTION”

A. S. Hill concludes his excellent book, “Modern New Tongues—Mental and Spiritual Slavery,” as follows: “If you have any doubts about the arguments advanced in this booklet, then you would be well advised to study Pentecostalism and Revivalism, and compare

them with self-hypnosis, hypnotism, psychology and brainwashing and withcraft techniques . . . Let Christians everywhere be prepared to defend their precious faith—also against this movement of mass mind manipulation and mockery. So many have already been deceived. There have been too many heartaches suffered as a result of innocent people becoming involved with these sects, too many minds have been affected, some of them permanently, too many homes have been wrecked as a result of this gigantic deception. Above all, and it is this which concerns one most, so many have made shipwreck of their precious Christian faith as a result of their being caught up in this movement which is most certainly not of God and cannot lead to God” (p. 68).

12. “SEDUCING SPIRITS AND DOCTRINES OF DEVILS”

Do you know?

1. We live in a day when false sects abound. Most of them are of American origin, and appeared in the course of the last century. Other cults had their day and are now buried in the dust of oblivion. Those of the present day are: Pentecostals, Jehovah’s Witnesses, Christian Scientists, Seventh Day Adventists, Theosophists, Christadelphians, Swedenborgians, Buchmanites (Moral Re-Armament), Cooneyites, Modernists, etc.—all of them of Satanic origin, evil spirits appearing as angels of light.
2. That such should arise in the latter days the Word of God clearly teaches. “For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:24). “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” (1 Timothy 4:1).

13. OUR SCRIPTURAL DUTY

1. If you have been ensnared in this Pentecostalist delusion, act now on the exhortation given 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” (2 Corinthians 6:17, 18).
2. Not to receive Pentecostalists or the teachers of the false sects mentioned into your houses. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds” (2 John 10, 11).
3. “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:19, 20). “If therefore the light that is in thee be darkness, how great is that darkness!” (Matthew 6:23).

Rev. W. MacLean

THE EXALTATION OF CHRIST

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2:9-11.

In this chapter the Apostle gives several exhortations to those to whom he writes. He exhorts them to have “the same love;” and to be of one accord and one mind; that they should do nothing “through strife or vainglory,” but that, in lowliness of mind, they should esteem others better than themselves. Then he exhorts them not to be selfish, but “to look not every man on his own things, but also on the things of others;” and he sets Christ before them as their example. “Let this mind be in you which was also in Christ Jesus” (Phil. 2:5). He looked not to the things that belonged to Himself exclusively, but He looked on things belonging to others. And the Apostle shows how He did this. At the sixth verse 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: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” In verses seven and eight we have a view of Christ’s humiliation, and in our text we have a view of Him in His exaltation. God promised to open the windows of heaven, and to send down His blessing through these windows on those that waited upon Him. The windows of heaven are the Scriptures of truth. Were it not that God opened these windows, no blessing would come down to our sinful race. It is through the windows of His own Word that He at any time sends down His Spirit and His blessing upon sinful creatures, and not apart from His Word. In the verses preceding our text we look downwards through these windows to see the deep humiliation of His Son in our nature, and in the words of our text we are called upon to look upwards to behold the exaltation of Christ, who humbled Himself. In endeavouring to address you for a little from these words as the Lord may enable me, I shall direct your attention to three things:

- I. The exaltation of Christ;
- II. The purpose for which He is exalted: “that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord;” and
- III. The exaltation of Christ shall be “to the glory of God the Father.”

I. *The exaltation of Christ.* The question arises, “Who exalted Christ?” Students of Scripture often discuss the question as to by what power Christ was raised from the dead. Some say it was by His own power; others, by the power of the Father; and others, by the power of the Spirit. It is true that Christ rose by His own power. He had “power

to lay down” His life, and He had “power to take it again” (cf. John 10:18). This commandment He had received of His Father. It is also true that He was quickened by the Spirit, and it is also true that He was raised by His Father. But here it is not a question of *power* at all, as we shall try to show, but a question of *right*. If it were a question of power, there is no doubt but Christ raised Himself and that the Spirit quickened Him; but at present we have to deal with a question of *right*, not a question of power. We are to inquire whose right it was to raise Him from the dead and to exalt Him, and we are told here that God exalted him, that is, God the Father, the First Person of the Trinity. “There are three Persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.” The three Persons are concerned in the work of salvation. The First Person in that scheme of salvation stands up representing the Godhead, to demand satisfaction to His justice before any sinner could be saved; the Second Person in that scheme stands up as the surety for His people, undertaking to satisfy justice in order that they might be saved; and the place assigned to the Holy Spirit is to apply the redemption of Christ to those for whom He died. Now, seeing that it was God the Father that undertook to demand satisfaction to His justice before any sinner could be saved, and seeing that He accepted of Christ as the surety, who satisfied the requirements of His law by humbling Himself and becoming obedient unto death, even the death of the cross, it was the right of the Father to exalt Him after He had finished the work given Him to do. So we read that God hath highly exalted Him. It was Christ Himself that humbled Himself. He undertook to do so, and He did so, but it was God the Father that exalted Him, and that in His capacity as a Judge. By observing the part that each Person of the Godhead took in the salvation of sinful men, you will see how suitable, I may say, the arrangement is. God the Father appears as a Judge to demand satisfaction to His justice—to demand

the punishment of the transgressor or of His surety in his place. Now, you will see that a sinner, when awakened to a sense of his sin, is more afraid of God, the First Person, than he is of the Second Person; and it ought to be so; because it is God, the First Person representing the Godhead, that demands the punishment of sin; but when the awakened sinner reads or hears of the Son, the Second Person, he takes courage, for Christ's place was not to demand the punishment of sin but to act as the surety of the sinner—to endure the penalty of the law; and therefore the sinner ought to be encouraged at the mention of the name of Christ. We may truly say that the sinner flees for refuge from an angry God to a God reconciled in Christ.

It was God the Father, then, who exalted Christ, and it was just that He should be exalted after He had humbled Himself. "He was taken from prison and from judgment," we read (Isa. 53:8); He was brought to the dust of death because He took upon Him the sins of His people; He was laid in the grave as in a prison, and after He had paid the debt, God the Father, as the righteous Judge, comes forward and raises His Son from the grave. And this is the first step in Christ's exaltation, of which the Apostle speaks here, "God hath highly exalted him" (Phil. 2:9). Now, when Christ was raised from the grave, He was raised not only as the Surety of His people, but also as their Head. He is the Head of the body, the Church, and when He was raised from the dead as the Head, His mystical body was also raised with Him; and so we read of their being "risen with Christ" (Col. 3:1). Although that passage also refers to a spiritual resurrection, still there is a sense in which it may be said that they died with Him, that His death was their death, and His resurrection was virtually their resurrection. So that when God the Father raised Christ from the dead, He had His eye also on those for whom He suffered—for whom He paid the debt, and He left none of them down in the grave. His mystical body was also raised. The Church was raised from the grave at Christ's resurrection.

The second step in His exaltation was His ascension to heaven. Who exalted Him to heaven? Well, if you read of His ascension you will find that “He was *taken* up in a cloud” (cf. Acts 1:9), and that implies the work of another, even of Him of Whom it is said, “*God* exalted him.” He is now exalted to heaven, and is no longer to be seen in this world in human nature. He promised to be with His Church to the end of the world, and He fulfils that promise in a spiritual sense, but until then “the heavens must contain him.” There are those who expect that in the millennium He shall come in human nature to reign on earth for a thousand years, but there is no scriptural warrant for such belief. There are others who maintain that Christ, in human nature, is present in the Sacrament; but for this idea there is no scriptural foundation either, for “the heavens must contain him until the restitution of all things” (cf. Acts 3:21), till He shall come in flaming fire at the last day.

The third step in His exaltation is His sitting at the right hand of the Father. It was the Father Who exalted Him to His right hand. It was the Father Who said, “Sit thou at my right hand till I make thine enemies thy footstool.” This was the work of God the Father as Judge.

The last step in His exaltation is His coming again at the last day to judge the world. That will be the completion of Christ’s exaltation. Christ *shall* come again.

Christ’s exaltation was the reward of His humiliation: that is He humbled Himself, and *therefore* God exalted Him. There are some who hold that Christ was not exalted as a reward of His obedience, but only for the benefit of His people. It is true He was exalted as the Surety of His people for their benefit, but I think it is true also that His exaltation was in reward of His humiliation. We have already mentioned that Christ was exalted as the Head of His mystical body, and herein lies their safety in going through the wilderness of this world, in every time of difficulty, of trial, of tribulation: for they are

told, "In this world ye shall have tribulation," or affliction; but in view of His exaltation, He adds, "Be of good cheer; I have overcome the world" (John 16:33). How is it the Church of God survives so many fiery trials and waters of affliction? How is it that she lives at all, that she perseveres to the end? It is because the Head is exalted. Perhaps you may have seen a man fall into the sea, and you were afraid he would be drowned, but observing that he was able to keep his head above the water, you were relieved of that fear. It is true of a man able to swim—that he shall never be drowned so long as he can keep his head above the waters. And making use of this as an illustration of the point in hand, herein, as I said, lies the safety of the Church in all times of trouble and affliction, that though they sink into deep waters, yet the Head is exalted above the waters. So long as you see the Head exalted—and especially so highly exalted—above the waters, you need not be afraid that the church—His mystical body—shall perish. In the deepest waters in which they may be, they can hear the voice of the Head above, saying, "Because I live, ye shall live also" (John 14:19). Just as in the case of a man who might fall into the water, if his body could speak, it would cry, "I fear I shall perish," but the head would answer, "There is no ground for such fear: because I am above the water you shall never be drowned." This is the comfort of God's people: for he says, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

Christ, then, is highly exalted; and if you ask: How high is He exalted? we cannot tell. Even an apostle could only say, He is *highly* exalted. To take a little thing in illustration. There are many high mountains in this world, and if you saw one of them and did not know the height of it, you would enquire of your fellow creature, but he would answer, "I do not know how high it is, but it is *exceedingly*

high.” And thus Paul, who spoke by inspiration of the Holy Spirit, spoke of the exaltation of Christ. He was a mere man—a creature—and was too short to reach to the high exaltation of Christ, so he could only say, “God hath highly exalted him” (Phil. 2:9). He is exalted above holy angels: holy angels are high, but they are creatures. He is exalted above “the spirits of just men made perfect” (Heb. 12:23). There is no creature in heaven on the same platform with Christ. There are some that think that creatures are as high as Christ himself; they ascribe the attributes of God to creatures, to angels and men, but that is a great mistake. There are some that pray to the saints in heaven. Are the saints omniscient? Can they see all things? Can they hear all things? Ah, no. It is for want of seeing the distinction between the Creator and the creature that this error arises. Although we should speak to the angels in heaven, they cannot hear us; should we speak to “the spirits of just men made perfect,” they cannot hear us; should we speak to the Apostles and the Virgin Mary in heaven, they cannot hear us; for if you think they can hear you, you are guilty of ascribing the attributes of Him who is Omniscient to mere creatures, however exalted and however blessed they may be. There is an infinite distance between the creature and the Creator. Even when God created man, he created him in His own image, but still he remained a creature. At the same time you are to remember there was a nearness between the creature and God, for our first parents, before they sinned, were full of God, full of His image, full of the enjoyment of God, so that the distinction between Him as Creator and them as creatures did not interfere with their happiness.

Now, supposing that man had kept his first estate of innocence, this distance between God and man would remain; and now that God has found out a way of saving sinners and bringing them to himself, let us remember that the distance between them as creatures and Him as Creator is infinite. Then, does anyone say, “How then are we to understand the Scripture that speaks of the nearness of His people

to Christ?" Well, this is explained in the way to which I have already referred, viz., the enjoyment of God. And then let us remember also that Christ took upon Him our nature, and that there is a nearness in this respect. But the distance between them and Christ, as God, Who dwells in the light to which no creature can approach, does not interfere with the nearness which His people have with Him in some measure on earth and in perfection in heaven. It does not interfere with their happiness at all, because they are a people that are near Him, that enjoy him, for we hear some of them say, "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). At the same time, it is for want of attending to these distinctions that so many errors have crept into the professing Church. Many are inclined to put the Virgin Mary, Christ's mother, on the same level with Himself. She is among the redeemed, one of His people, but she is only a creature, and is far from being on the same platform with Him whom God hath highly exalted. As we have it in the Epistle to the Ephesians, towards the end of the first chapter, "God hath given him a name which is above every name that is named; not only in this world, but in that which is to come" (Phil. 2:9). And what is meant by this name? It means His dominion, His sovereignty. He hath given Him all power in heaven and in earth. He hath given Him power over all flesh, that He might give life eternal to those that He has given Him. For example, the personal name of the King of Great Britain is Edward, but he is always spoken of as "King Edward," and this additional name marks out his office—his dominion. And so the name given to Christ by the Father we understand to be the symbol of the universal dominion that He gave Him, as He is highly exalted at His own right hand, having all power in heaven and on earth given Him, and power to judge because He is the Son of Man. Thus we read that every tongue shall confess that He is Lord. "He is Lord of all" (Acts 10:36). It is in view of this that the Apostle calls Him Lord. He is called Jesus because He is the Saviour, but it is in

the sense of His office in heaven and of His universal dominion and authority that He is called Lord.

Now, I am not going to speak upon the other heads until the evening, as it would keep you too long, but this is a subject in which we ought to be interested if we love the Lord Jesus Christ. We ought to rejoice that He is exalted, and that He is so highly exalted. The more exalted your friend is in the place of authority and influence, the better it is for you; and the Church ought to think not only of the humiliation of Christ, but also of His exaltation, as the Apostle says, “He was delivered for our offences, but was raised again for our justification” (Rom. 4:25). Christ, then, being exalted as the Head and the Representative of His mystical body, the Church, they shall be exalted also; and as surely as God hath highly exalted Him, He shall also exalt them. Not only does the Gospel seek their exaltation, but the very justice of God—the law of God which Christ, their Surety, magnified and made honourable—demands it. Remember this, then, for your encouragement if you look to Jesus, that as sure as the law of God demanded the exaltation of Christ, so surely does that very law (which you have broken) demand that you be exalted with Him. May God bless His word!

(Subject resumed at Evening Service.)

We have already spoken something on the first head, viz., the exaltation of Christ, and we now proceed to consider,

II. *The purpose or end for which God hath highly exalted Him.* The purpose is mentioned here: “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:10). This purpose shall be fully realised in due time, for God is not like man. Man may

purpose and may not be able to accomplish; but when God purposes there is nothing to hinder His bringing to pass that purpose, and His purpose here is that every knee—all creatures, men and angels—should bow the knee to Christ, or render obedience to Him.

By “things” here we are to understand reasonable creatures, for so God speaks of us under the name of a thing or things; as when Christ said, “The Son of man is come to seek and to save that which was lost” (Luke 19:10), that *thing* which was lost. We know that He came to seek and to save sinners of the human race, so “that which was lost” means sinners of the human race—men who have sinned against God. It is in this sense we are to understand “things” here. There are three classes of reasonable creatures spoken of, and the first class is the holy angels. These are spoken of as “things in heaven.” There were, no doubt, men in heaven at the time. There were two there with their bodies as well as with their souls, and there were many of the spirits of just men made perfect there, but these are not meant by “things in heaven,” because they were born in this world and died in this world; they belonged to the earth—they belonged to time.

By “things in heaven,” then, we are to understand the holy angels, whose place is heaven: angels who kept their first estate in which God created them. Now, it may be said that the holy angels obeyed the Lord Jesus before. Yes, they rendered perfect obedience to Him as their *Creator*; but in connection with the scheme of redemption there was a new relationship formed between holy angels and the Church of redeemed men and their Head, Christ; so that the angels were now to render to Jesus Christ a *new* obedience. When Adam and all his posterity fell, angels did not know that any of the human race would be saved. Angels are creatures; they are not omniscient, though some people are so foolish as to ascribe to them attributes which belong to God only. The purpose of saving sinners of the human race was from all eternity hid in the bosom of God Himself

till it pleased Him to reveal it in time. When He revealed to the holy angels that He purposed to save sinners of the human race, while He passed by the fallen angels, He also made known to them that they were brought into a new relationship to the Church on earth, and that they, in common with the Church on earth, were to have Christ as their Head. He is the Head of the Church, as we read in the Epistle to the Colossians (1:18). He is the Head of the angels—Head of elect men and Head of “elect angels.” There are elect angels—those that kept their first estate—and they were under the Headship of Christ in the purpose of God from eternity; but this was hid from creatures. Afterwards, we believe, it was made known to the holy angels that they were indebted to Christ for standing and not falling away, like the others. That is a very solemn thing!

“Who made thee to differ?” the apostle asks (cf. 1 Cor. 4:7). What hast thou that thou hast not received? and if thou receivedst it, why dost thou boast? Who made thee to differ? Who hath made thee, who art taken out of a state of nature, to differ from thy neighbour, who is still in a state of sin and misery? If God’s people thought of this, there would be no room for boasting. Boasting would be cast out, not by the law of works, but by the law of faith. “He that glorieth, let him glory in the Lord” (1 Cor. 1:31). If angels stood, let them glory in God; if some sinners are saved, while others perish, let them glory in the Lord. Ah! if we thought of this, my friends, we would be far from being high-minded; we would lie low in the dust at the footstool of God’s sovereignty. We would be thankful to be allowed to cry, like another, “God be merciful to me a sinner.” Ah! if poor sinners thought of this, they would not think so much of their own goodness and good works. They would seek, like Paul, “to be found in Christ, not having their own righteousness, which is of the law” [cf. Phil. 3:9] (though Paul did more good works than any in our day). We believe that all who are savingly taught of God are of this mind; that they will flee from their own righteousness, from their own good

works, to Christ and to His good work which He finished upon the Cross. That is the only good work that will stand us.

Because of the new relationship formed between the holy angels and the church of redeemed men, God appointed the holy angels to be ministering spirits to the Church on earth, and when the purpose to save sinners of the human race was made known to them, they began with eager eyes and earnest minds to look into the mystery of this great thing, and they desired with vehement desire to look into the scheme of redemption. And although they do not need it themselves, they put us to shame, who are in such need of salvation. Many of us never desired to look into this mystery. Ah! it may not be too late, poor sinner, for you to begin now while mercy can be had; you are where God opens the eyes of the blind. Begin even now—this Sabbath evening—to look into the mystery of redemption. Join the holy angels in this becoming work.

The angels were sent into this world by God the Son. He had work for them in connection with His Church. He made them ministering spirits to them that are heirs of salvation, and they were willing to undertake that work. If you will read the Old Testament, you will find very early in its history Christ sending angels to the patriarchs. He sent an angel again and again to Abraham, and to others, to reveal unto them the mind of God. And in New Testament times also we believe that Christ still continues to use the holy angels as ministering spirits to His Church on earth, although they cannot be seen with the bodily eye. There is not a Sabbath passing, or a time when the Gospel is preached, but the holy angels are present to carry back the news to heaven whatever it may be, and so we read that there is joy in heaven among the angels when one sinner is brought to repentance. Now, if this be so—as we believe it is—holy angels are present in our Church from time to time. What news have they to carry back this evening? Have they to take the sad news back to creatures in heaven: “We have seen this person and that person for

years hearing the Gospel, and they have not yet given their hearts to Christ?" Sometimes they carry different news: "There is a sinner there brought to repentance—brought to Jesus. Let us begin to sing praises to God for it!"

The second class mentioned is "things in earth." What are the creatures on earth that are to bow the knee at the name of Jesus and to confess with the tongue that He is Lord? They are creatures of the human race. Christ was exalted that the human race, all of them, without exception, should bow the knee to Him, or obey Him, willingly or unwillingly, and to confess, whether they would or not, that He is Lord. Now, there are two kinds of men in this class: there are the good men and the bad. All are by nature evil—"there is none righteous, no, not one" (Rom. 3:10). When sin entered into this world, none escaped its ruin, but grace made a difference. By nature there is none good. There is in man, no doubt, as a reasonable creature, what we call moral goodness, which God bestows upon us as a check on our evil nature: were it not for this restraining grace we would be like the very devils. Any civility, any kindness, that is to be found in the natural man is a gift from God, which shall be taken from him at death, unless he is born again and made a new creation in Christ. At the time of the crucifixion of Christ, God withdrew this preventive grace and gave full liberty to men to do their utmost to show forth their enmity to Christ, and the consequence was that they behaved like wild beasts, as they are called in Scripture, "bulls" and "dogs." "Many bulls have compassed me:" "For dogs have compassed me: the assembly of the wicked have inclosed me; they pierced my hands and my feet"—Ps. 22:12, 16. They were as if they were mad, and let loose from hell. Those nearest the Lord Jesus smote Him on the face with their hands, and others spat upon the Lord of Glory, while those again on the outskirts, who could not get near enough to smite or spit upon Him, cried aloud, "Away with Him: away with Him: crucify Him: crucify Him." That was what happened when God

withdrew His restraining grace. But there is a difference between *restraining* grace and *saving* grace. Of the two classes of people who must bow the knee to Christ, His own people do it willingly, and those who are not of His people must do it whether they will or not. The first time when His own people begin to bow the knee to Him is when He comes to call them effectually by the Holy Spirit, and to make them willing in the day of His power, as we have been reading and singing, “Thy people shall be willing in the day of thy power.” (Psalm 110:3)

Have you begun to bow the knee at the name of Jesus? His people in every age have begun to bow the knee at His name: they received Him not only as their Saviour, but also as their Lord; yea, they received Him as the Lord Jesus Christ, just as He is revealed in His Word, as the jailor at Philippi was directed by the Apostle when he asked, “What must I do to be saved?” “Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16:30-31). If you are saved you will (I need not say, you must) willingly receive Christ as your Saviour, and also as your Lord to rule over you. You remember in the days of His flesh, there were those who at first seemed to receive Him as their Lord, and then they repented (and their repentance was a very bad repentance), for they sent a messenger after Him, “We will not have this man to reign over us” (Luke 19:14). But His own people receive Him, not only as their Saviour, but also as their King, to rule over them.

The other class on earth who are to bow the knee at His name are those who, in every generation of the human race, persist in impenitence and in unbelief, and who continue to reject Christ as He is freely offered in the Gospel. Are those not to answer the end for which God exalted Christ? Ah! yes, they are. However disobedient they may now be, there is a time coming when they shall be seen to submit to the authority of Jesus Christ. There are many now who say, like Pharaoh of old, “Who is the Lord that I should obey his

voice?” (Exodus 5:2). There are many infidels and atheists in this age. This is an evil age. There are many giving open defiance to God and to His Son, Jesus Christ: they mock at His great name. Wait you till the day of judgment comes, when He sends forth the summons to cite all the human race to appear before His throne. Will there be any disobedient then? Ah! no. You cannot then distinguish the atheist from any other person in an unconverted state. They all respond, however much against their will, to the call of Christ, for there is a “*must*” here. “We *must* all appear before the judgment seat of Christ” (2 Cor. 5:10). There is no escape. No one can be disobedient that day, and, seeing that such will be the case, we may here say that the end for which Christ has been exalted by the Father shall be realized, not only by those who willingly submit to Him in time, but also by His very enemies on earth, who must bow the knee at His name, and confess with the tongue that He is Lord.

The third class that shall bow the knee to Christ are “things under the earth.” Interpreters of Scripture differ on some points, and on this point some are of the opinion that what is meant by things under the earth, are the bodies of men that are buried in the grave, and that they shall bow the knee to Christ when they obey His voice on the day of the resurrection: but I do not think that that is the meaning, because the bodies in the graves belong to the second class, and though now *under* the earth, they were once on the earth; and while it is quite true that the dead shall hear His voice, and obey it, still I think that by “things under the earth” we are to understand the evil spirits—Satan with his innumerable hosts of fallen angels. These are spoken of as being “under the earth.”

Think, then, for a moment, of the three classes spoken of. The holy angels in heaven, men on earth, and the evil spirits in hell—the human race being, as it were, in a middle state, the only middle state in existence; you are not yet in heaven, and not yet in hell. While you are on earth there is hope for you; you are in the middle state from

which Christ saves sinners. In heaven are the redeemed, in hell are the lost, where there is no hope. You are yet on earth, in the land of the living, but if you die refusing Christ, remember you must go to the third place—to the place below—“under the earth,” that is, hell.

The things under the earth, then, Satan, the prince of darkness, and all his innumerable hosts of fallen angels that apostatized with him from God, are the great enemies of Christ; they oppose Him in every possible way, but it is said here that Christ was exalted that those under the earth might bow the knee at His name, and confess with the tongue that He is Lord. When will that be? They will continue in their enmity and rebellion against Jesus Christ as long as they can. They have no doubt but that they must obey His voice, as you can see in the case of the poor man possessed of a legion of devils. When Christ commanded them to come forth, they obeyed at once, and had to ask His permission to enter the swine, although some people in this age cast doubts upon and deny this portion of Scripture. But it is at the day of judgment that the devils shall be seen to answer the end for which Christ was exalted. For fallen angels have a kind of liberty (if liberty it may be called) till the Church of Christ is gathered out of every nation and every tongue under heaven, until the end of time. There are some condemned prisoners to whom a kind of liberty is granted till a certain time, and so we find that Satan and the other fallen angels are not yet shut up in the prison of hell, as they shall yet be—first, during the millennium; second, at the last day. Satan himself is said to be going about like a roaring lion, seeking whom he may devour: and you remember when, in the days of Job, God asked Satan, “Whence comest thou?” he answered, “From going to and fro in the earth, and from walking up and down in it”—Job 1:7. As holy angels are ministering spirits to the Church of God, so these evil spirits are busy every day and night in this world helping men to ruin themselves eternally: and we may say that although there is enough evil in the heart of man to make

him sin, it is true that Satan tempts the sinner to commit sin. As in the first sin, he still tempts sinners to do evil. He works in the children of disobedience. You ask the help of the devil before you commit sin, and whether you ask it or not, he will incite you to it, he will tempt you, he will urge you on: so that every sin committed in this world is committed not by evil men alone, but by evil men and the devil combined. But there is a day coming when the evil spirits must bow the knee to Christ, when he calls them to judgment and assigns to them their eternal state in the place of torment. And as such of the human race who die without Christ shall be punished, not only on account of their sinfulness by nature, but also because they were by actual transgression heaping up wrath against the day of wrath; so also the fallen angels, although they were condemned after their first apostasy, must be brought to account again for every evil they have done since then. The first evil they committed after their apostasy was their tempting the human race to forsake God, and besides many other evils, you see what wickedness the prince of darkness did in connection with the sufferings of Christ—how he tempted Him in the wilderness, and again at the time of His crucifixion, how the hosts of hell were set in array to terrify the human nature of Christ, and to make Him tremble before the awful cup of wrath which the Father set before Him. Christ took upon Him our infirmities, and it is very likely that the fallen angels surrounded Him to frighten Him, as they try to frighten you and me when we have difficulties before us: so that Christ in His human nature trembled and said “Father, if it be possible, let this cup pass from me”; but He was not to shrink from the undertaking; His human nature was strengthened; His Godhead supported Him, and he said “Nevertheless, not my will, but thine be done.” On this account, and for all their persecution of the Church of Christ, the evil spirits shall be brought before the judgment seat, when they, with the prince of darkness at their head, shall bow the knee before him.

Who shall be before the judgment seat of Christ? All the human race shall be there; the good on the right, the bad on the left; and then all the holy angels will, we believe, be at the right hand with God's people, while on the left will be all the unconverted who died without Christ, together with all the evil spirits. There shall be but two classes at the day of judgment. All reasonable creatures will be present there, and it will be—it *must* be—a very solemn gathering. We shall be there too, and we ought to seek preparation for it.

Now, when Jesus says to those on His left hand—unconverted men and evil spirits—“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41), is there any that does not bow the knee to Him? None. They must all obey, they must all depart at His command. It is then that Satan and his innumerable hosts of fallen angels, and all men that they have deceived, shall be cast into the bottomless pit; and it is then that Christ shall take the key and lock the door, and it shall never be opened. They shall never come out of that place of woe. Now is the time to consider these things. The day of judgment will be too late. Even the day of death may be too late. “Prepare to meet thy God” (Amos 4:12).

III. The third thing we are to consider is that *the exaltation of Christ shall be to the glory of God the Father*. The first Adam by sin (and his sin is our sin) robbed God of the glory due to Him from the human race. Common robbery is a sin, but robbing God is an awful sin; and robbing Him of His precious crown—His glory—is such a fearful sin that it is a wonder there should be forgiveness for it. But all sins shall be forgiven to those that believe in Christ. “We all have sinned and come short of the glory of God” (cf. Rom. 3:23). We all have robbed God of the glory He had in view when He created man. “What is the chief end of man? The chief end of man is to glorify God and to enjoy Him for ever.” It is remarkable that in the New Catechism which has recently been published this question is

entirely omitted. Its compilers go wrong at the very outset of their endeavour to make a new Catechism. Little children may now be taught that man was created in order to please himself, or for any purpose but God's glory, and it would appear that the framers of the New Catechism intentionally ignored this important question. "Man's chief end is to glorify God and to enjoy Him for ever."

You may learn from the history of creation that man was the crown of creation. Man alone of all creatures was created with a reasonable soul, whose end was to glorify God, and all other parts of God's creation were to glorify God through man. Consider then, that when man fell, he dragged down with him all other parts of creation, and they also ceased to answer the end for which they were created. We could give you many instances of this. Take the heavenly bodies—the sun, moon, and stars—all created for the glory of God, but man—fallen man—makes them cease to answer the end of their creation by commencing to worship them instead of the Creator. Take the brute creation—the horse and the cow; how frequently do men use them to dishonour God. Take, again, food and drink; how man, instead of giving glory to God by eating and drinking, simply uses these to rob God of His glory. But by the humiliation and exaltation of Jesus Christ, the Second Adam, the glory taken from God was to be restored. God is not to lose the least of the glory due to Him from reasonable creatures, for the exaltation of Christ, the apostle tells us, is to be "to the glory of God the Father."

How, then, is the exaltation of Christ to bring about the glory of God the Father? Well, He will have the glory of His grace in connection with the redeemed, and in connection with each individual of them, and that because of the way in which Christ magnified the law and made it honourable by finishing the work He gave Him to do. He said, "I have glorified thee upon earth: I have finished the work which thou gavest me to do" (John 17:4). There

is encouragement here for you, poor sinner, if you are grieved for the dishonour done to God by your sins. You may say, "If I have robbed God of His glory, Christ, my surety, has rendered glory to God with full interest. Ah! that is what meets my case as a sinner that dishonoured God. Christ has not only paid the debt in full, but He has paid it with great interest, and this is the only balm I find for my own conscience and for that of my fellow-sinners." There is your remedy. It is but a delusion to seek comfort in anything else. You may say, "I will try to do better." Ah! my friend, you cannot do it perfectly. You cannot rest on that. Flee, then, to Him that glorified God. He is spoken of as "an hiding-place from the wind and a covert from the tempest," and He is the Lord Jesus Christ, the Saviour. Not only will He have the glory of His grace from the redeemed, through Christ who glorified Him, but He shall also have the glory without break throughout eternity from themselves personally, when they are made perfect in holiness and shall immediately pass into glory. There is now nothing against them. Christ made up the breach, and they will continue, like the holy angels, to render glory to God not only as their Creator but also as their Redeemer. We believe that although the joy of the holy angels is perfect, and that their vessels cannot contain any more, yet the vessel of redeemed men shall be larger; and so it would require to be, in order to express their thankfulness—their unspeakable thankfulness—to Him who redeemed them with His own blood.

We now come to the glory of His justice. He shall have this from "things on earth," that is, from men who die in an unconverted state. You may lose your soul, but God will not lose the glory that is His in connection with you as a reasonable creature whom He created. Your punishment shall be to the glory of God's justice. There are some who deny the doctrine of eternal punishment. From whom did they learn this? Who was the first to advance the heresy of no future punishment? It was Satan. Satan came to the woman and said,

“Ye shall not surely die” (Gen. 3:4). Read for yourself in the third chapter of Genesis how the father of lies first brought forward this lie, and it is in the school of Satan that this doctrine is learned. Ask any who hold this belief who their professor was, and, if they answer truthfully, they must say it was the devil. He has many students in every age, and in our generation many so-called ministers of the gospel and professors in colleges have had their education in the school of Satan. And if the devil began first to teach, when man was in a state of innocency, and prevailed in making man believe this lie, how much more easily can he teach it to man in a state of sin and misery, and beguile his posterity to believe it?

Christ’s exaltation succeeded his humiliation, and in like manner, His church in the world shall have her humiliation also, but not for the same end. Christ’s humiliation was to make atonement for sin, to lay the foundation of salvation for His church, but their humiliation is to prepare them for “the inheritance of the saints in light” (Col. 1:12). The apostle says “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. 4:17-18). God’s people are living stones, but the stones must be dressed and polished before they are put into the building above. You know that hewers of stones use sharp instruments, and sometimes I am inclined to think that Satan is one of the hewers, and his instruments are very sharp, but he brings about not what he himself intends but what God purposes, viz., the dressing and polishing and preparing of the spiritual stones for the building above.

Think then of Christ, for His people remember that the Head is highly exalted. Let sinners remember that He is exalted to the end that they shall, whether they will or not, bow the knee to Him, and

confess that He is Lord, to the glory of God the Father. Now, carry with you God's Word, and pray over it. I also will endeavour to carry it with me, and to pray over it, and to ask of God that it may be blessed to my own soul and to your souls, for the glory of His grace, through Jesus Christ. Amen.

Rev. D. MacFarlane

There is a solidity, gravity, and dignity about the preacher's method of handling his great subject which reminds one of the style of the old Puritans, and as being quite out of touch with that of our modern, popular, and superficial orators.

From a review in
The Gospel Magazine
Sept. 1908

ON THE SABBATH, OR LORD'S DAY

Remember the Sabbath Day, to keep it holy. Exodus 20:8

This is the commandment of the Great God. It is one of the “*ten words*,” spoken with divine majesty on Mount Sinai, and also written by the finger of God in tables of stone. There is no commandment of the ten, of greater importance; yet scarcely any one is so much disregarded. Well, therefore, may it begin with the word *Remember*; seeing that thoughtless mortals are so prone to forget it.

We are by no means to suppose that this law was given to the *Jews* only. It is not of a *ceremonial* nature, but *moral*; as all the ten are. The Sabbath was not first instituted when the law was given to Moses; it was only renewed. We read of the Sabbath in the second chapter of Genesis. It began as soon as the world began; for, “on the seventh day God ended his work which he had made; and God blessed the seventh day, and sanctified it.” There can be no doubt that Adam, Abel, Enoch, Noah, Abraham, and all the good men of old, observed the Sabbath; but when the descendants of Abraham became slaves in Egypt, it is probable that they could not observe it as they ought: but now being delivered from bondage, the law was revived, and they are commanded to *remember* the Sabbath day, to keep it holy.

This law, then, is of perpetual obligation. And if God saw it needful for Adam to keep it, even in Paradise, and before he sinned, how much more necessary is it for us to keep it. He had no hard work to do, from which he required rest; his heart was full of the love of God and every day was like a Sabbath: but as for us, the labours of our bodies, and the cares of our minds are such, as to make a weekly rest absolutely necessary. Besides, we are so full of sin, so surrounded by temptation, and so apt to forget God and our souls, that we greatly need a weekly Sabbath to call away our affections from the world, and direct them to things above.

It is true that we do not keep the self-same day as the Jews did. They kept the *seventh* day of the week, but we, the *first*. But the morality of the Sabbath does not consist in its being the *seventh day* of the week, but in its being the *seventh part* of our time. Besides, we have the same authority for keeping the *first* day, as they had for keeping the *seventh*; for Jesus Christ is "Lord of the Sabbath"; and his apostles, who acted by his direction, and under the influence of his Spirit, constantly met for divine worship on the first day of the week, which was called "The Lord's day," Acts 20:7, Rev. 1:10. This was kept because it was the day of his resurrection; and as the Sabbath was first of all kept because the work of creation was finished; and renewed when God had finished the great work of redeeming his people from bondage; so the Christian Sabbath is kept on the day when the Lord arose from the dead, having finished the great work of redeeming souls from sin, and death, and hell. There is also great reason to think that the creation Sabbath was changed when the Jews came out of Egypt, so that they kept their first Sabbath in the wilderness on the sixth day of the week, accounting it the seventh from their coming out of Egypt; and that this continued to be the Jewish Sabbath, typical, as all their ordinances were, and that upon the resurrection of Christ the Sabbath reverted to its original seventh day. Many learned men have been of this opinion, and, if they have

not fully proved it, they have made it very probable. And this opinion seems to be countenanced by what St. Paul says in his epistle to the Hebrews, chap. 4. where, speaking of the Jews, he says, "they entered not into the promised rest on account of their unbelief"; and that David, long after, speaks of "another rest," and of "another day," or season, in which it might be sought; he concludes that "there remained a rest, or sabbatism, for the people of God"; that is a "New Testament Sabbath, a Christian Sabbath, in which believers rest in the finished work of Christ, and enjoy a foretaste of the heavenly rest."

The word *Remember* seems to intimate the necessity of preparing for it. We should remember on the Saturday, that the Lord's day is at hand. People in trade prepare for the *market day*; and why should not Christians get ready for the Sabbath, which is the market day for their souls. It is a great sin that wages are paid, provisions bought, houses cleaned, perhaps linen washed, on the Sunday morning. By these, and other worldly employments, the best part of the day is lost, and perhaps only some of the last hours of it, if any at all, are devoted to God. We must *remember* the Sabbath day, and so prepare for it, as to be ready for the service of God, and devote the whole of the day to it.

In the further consideration of this text we shall,

- I. Show how the Sabbath is to be kept holy; and,
- II. Give some reasons why it should be kept holy.

In keeping the Sabbath holy we are to consider, what *ought not* to be done, and what *ought*, to be done.

What *ought not* to be done is expressed in these words, "Thou shalt not do any work thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." Six days are allowed for labour, but the seventh is a day of rest. Our worldly business, whatever it be, must be laid aside.

The *whole* family, as well as the master of it, must cease from worldly employments; and this commandment is directed particularly to masters of families; who are to take care that all persons under their roof keep the Sabbath.

We cannot suppose that only *work*, or manual labour, or trade, is here forbidden. Every thing is forbidden that is inconsistent with the design of the day, which is, to serve God, and edify our souls. Travelling, walking, or riding, for mere pleasure, trifling visits, paying or receiving wages, frequenting public houses, writing letters, settling accounts, reading books on ordinary subjects, yea, conversation of a worldly kind, are here forbidden. Many who will not *work* on the Lord's day, will *play*, and take their pleasure: but this is worse than working. St. Austin, long ago, observed, that "it is better to *plough* on the Sabbath than to *dance*."

The Sabbath is as much profaned by *idleness* as by business. Mere rest of body is the Sabbath of a beast, not of a man. We have immortal souls, and this is the day in which their eternal welfare is to be sought. We have the authority of God for these assertions, Is. 58:13. "If thou turn away thy foot from the Sabbath" from trampling upon it, or from travelling on it, or from walking at large, as if under no restraint "from doing thy pleasure on my holy day," that is, from carnal pleasure doing that which is agreeable to thy corrupt inclinations; "and call the Sabbath a delight, the holy of the Lord, and honourable," esteeming it above all other days, taking holy pleasure in the ways of God; "and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words"; not gratifying the flesh nor indulging in trifling and impertinent conversation; *then* saith the Lord, "thou shalt delight thyself in the Lord," etc.—thou shalt have the honour, profit, and pleasure of it; for God hath blessed this day.

But some will say What, is nothing at all to be done on the Sabbath? I answer, *Works of NECESSITY and MERCY are allowed;*

they were so by the Jewish law. Our Saviour healed the sick on that day and reproved the Pharisees for their severity and rigour in their observance of it; shewing, that if it was lawful to feed or water a beast, it was certainly lawful to do good to men on that day; observing also, that *the Sabbath was made for man, and not man for the Sabbath*; it was made for the good of man, both in body and soul; and therefore he is not to be prevented from that which is necessary to his comfortable support. Doubtless, the getting of food, clothing ourselves decently, visiting the sick, bestowing alms, taking care of children, and many other things, are lawful on the Sabbath. But great care must be taken that this indulgence is not carried too far. That cannot be accounted a work of necessity or mercy which may be done on *Saturday* or deferred till *Monday*. Many abuse the Sabbath by *journeys* to see their relations and friends, which might be done on other days. Others *begin* or *finish* journeys on that day, to save their own time on the week days. *Marriages* and *Funerals* are often celebrated on the Lord's Day, which might as well be on another day; for hereby many persons are hindered from the proper duties of the Sabbath. Far the greater part of *visits* made on this day are unlawful, as they occupy the time that ought to be spent either in public or private worship, and divert the mind from religious thoughts. Many vainly attempt to sanctify their journeys and visits by going to a place of worship, though they spend most of the day in travelling, feasting, or idle conversation; but this is, in many cases, only a refined hypocrisy. Nor is it much better for persons to wander miles from home to hear different preachers, if they can hear the true gospel at home. Even the beasts are not to be employed *unnecessarily*, though they may doubtless be used, if they are conscientiously employed to contribute to our serving God the better, *Feasting* our friends on the Lord's Day is a grievous sin, as it employs too much time and care, and tends to make persons less fit for devotion. It is also very blameable to take up much time in *dress*,

and, still more so, to employ others in it. How sad a reflection is it that 10,000 hair dressers are perhaps employed every Sunday! Not to mention the vast number of coachmen, chaise drivers, hostlers, publicans, and servants of all descriptions; thousands of whom are constantly debarred from the means of grace, and live and die like heathens.

There are also very many who deceive themselves by attempting to compound matters with the blessed God; they will give him, *formally*, an hour or two of the day, and employ all the rest in a worldly manner. Where do we read in Scripture of *Canonical hours*, or find a distinction between *church hours* and others? Does not the text say, "Remember the Sabbath Day, to keep it holy?" And by what arguments can it be proved that a Sabbath Day is shorter than another? Do other days consist of 12 or 24 hours, and this of 4, or three, or 2? If you employ a labourer, and pay him for a day, will you be satisfied if he goes to work at 11 in the morning and leaves off at 1, and does no more all the day? Is not this the true cause of a man's being satisfied with serving God so short a time, that he dislikes the service? And is not that an evidence of his being in a carnal state, and under the wrath of God? Let conscience answer it.

But this commandment not only forbids worldly employments on the Sabbath, it requires that the whole day be spent in a religious manner, especially in *the public or private exercises of God's worship*.

We should begin the day with *private prayer*. This is necessary to prepare our minds for public worship. We ought to *rise early*, in order that ourselves and families may be in time at the house of God. *Early*, said the Psalmist, *will I seek thee*. Those who are alive to God would be ashamed of rising later on a Sabbath than on another day. Surely the care of our souls demands as early attention as the affairs of the body. The *whole* family, if possible, should attend the *morning* service. In some cases perhaps, this cannot be: but the mere

preparation of a hot dinner, is a poor excuse for detaining even one servant at home. Those who fear God need not be told, that *family* as well as *private prayer*, should be offered up before we go to the public worship.

Public Worship is most evidently an ordinance of God, of the greatest possible importance. From the beginning of the world, the true worshippers of God have assembled together on his day, for prayer, praise, and instruction. They were always "glad, when invited to go up to the house of the Lord." They accounted "a day in his courts better than a thousand." Our Saviour countenanced public worship by his own presence and example. "The zeal of his Father's house ate him up." He has commanded his gospel to be "preached to all the world," and has promised, "that when two or three gather together in his name, he will be with them."

To assemble ourselves with our fellow Christians on the Lord's Day, is therefore, the bounden duty of all; unless they mean to relinquish Christianity. And yet, it is deplorable to consider, that, perhaps, *three-fourths* of the people of England totally desert the house of God. We justly lament the avowed infidelity of a neighbouring country; but what shall we say of Britons, who call themselves Christians, and yet never profess their faith by public acts of homage to their God and Saviour? We know what excuses are made both by rich and poor; but we know also that these excuses will not be admitted by the great Judge of quick and dead. Some will say, "We need not go to church, for we know as much as the minister can teach us." If so, you are either very wise, or he is very ignorant. If you are so wise, much may be expected from you; but it is no part of your wisdom, to neglect one of the main branches of your duty, in which you ought to seek the glory of God, the welfare of your soul, and the good of your neighbour. Jesus Christ has appointed that his ministers should preach his gospel; and if it is their duty to *preach* it is certainly the people's duty to *hear*: and if *you* may choose to

absent yourself, why may not another? Why may not all? What then becomes of Christ's ordinance; or, where is your obedience to him as king in Zion! O remember what he has said concerning this very thing, Luke 10:16. "He that heareth you, heareth me; and he that despiseth you, despiseth me." Yes, whatever pretences may be made, the person who neglects the worship of God in public, will be held guilty of despising Christ.

But it is not enough merely to attend. We should go with a serious mind, desirous of humbling ourselves before God for our sins in the confession of the Church; earnestly seeking pardon and grace in the petitions offered up; and cheerfully joining the praises and thanksgivings. Our attendance at a place of worship should not be to see and be seen; to be observed by others, and to make our observations on them; as appears often to be the case by the conversation of persons when the service is over. Neither should we sit as critics and judges of the minister, merely to praise or blame; for it is plain, that many either know nothing at all of the sermon when they come away, or only pronounce it a good or bad one. Our business is to seek the teaching of Christ by his Spirit, through the minister. "Speak, Lord, for thy servant heareth!" should be the language of every soul.

There are some who excuse themselves from public worship on account of their *mean clothing*. But is a man so poor that he cannot get better? still let him wait upon God. "Godliness hath the promise of this life, as well as of that to come." Had the poor man served God better, perhaps he had not been so poor; certainly this is true, if idleness and extravagance occasioned his poverty. But it may be, it is the hand of God which has brought him so low; his poverty is not his fault but his affliction. Still let him seek and serve the Lord; wait upon God, who knows what things thou hast need of, and knows how to supply all thy wants. Yea, it is probable, that some of thy fellow worshippers will pity thy case, and assist thee in getting

employment or raiment. And as to the contempt of the proud, fear it not. Good men will pity thee. They must be bad indeed who will despise thee; regard them not.

There are others who excuse themselves from public worship by saying "We do not see that people who attend are better than others. We are as good as they." What have you to do with others? To their own master they stand or fall. Perhaps they would do worse if they did not so; perhaps you would do better if you did. If they *abuse* the means of grace, will that excuse your *neglecting* them? But your business is with yourselves. Worship God.

But the worship of God in *public* is not the whole duty of the Sabbath; *reading the Scriptures* at home is equally a necessary part of it. Indeed they ought to be read daily; but as most persons have more time on the Lord's day, they should then be particularly studied. *Meditation*, or fixed, affectionate thinking upon the things of God, with *examination* of our heart and ways, is another branch of duty. Those who have families, should take care that they all improve the day, both in public and private. The neglect of this is the sad cause of so much Sabbath-breaking. But heads of families may tremble to think, that they partake of the sins of children and servants, if they do not endeavour to restrain them. Parents should *catechize* their children; and enquire what they remember and understand of the *sermons* they hear. Above all, earnest *prayer* should be offered up, and with the whole family; and that, not only on the Sabbath evening, but on the morning also; and, indeed, on the morning and evening of every day in the week.

II. Let us briefly consider the reasons *why* we should sanctify the Sabbath.

The authority of God is of itself a sufficient reason. God commands; let man obey. It is at his peril if he refuses. Surely we owe this obedience to him who made us, and in whom "we live, and

move, and have our being." We are indebted to him for every breath we draw; and is it too much for us, in return for all his kindness, to separate one day in seven to his blessed service, that we may know him, love him, please him, and glorify him? Surely this is "our *reasonable* service."

The goodness of God, calls us to it. If God had not appointed a Sabbath, some cruel masters would have allowed their servants no rest from their toil; yea covetous men would perhaps have destroyed themselves by their labour. But, by the goodness of God in this merciful appointment, the wearied body of the labourer is refreshed, and in the cheerful service of his God his mind is enlivened; and thus is he fitted for the duties of another week; while his immortal soul is prepared by divine grace for a happier world hereafter.

The example of God is another argument. "In six days the Lord made heaven and earth, and rested the seventh day." The whole work of creation was finished in six days; after which nothing new was made. God then rested, "not as one weary, but as one well pleased with the instances of his own goodness, and the manifestations of his own glory"; and this he did as an example to man. The patriarchs rested in the contemplation of God's works of creation. The Jews rested in the thankful remembrance of their redemption from Egypt. And Christian believers now rest in the finished work of Christ's redeeming love.

God's blessing this day is another reason why we should keep it holy. The Sabbath is a blessed day, for God hath blessed it. He expects us to bless him on it, and we may expect him to bless us. He does bless it. From the beginning of the world until now, his people have found it good for them to wait upon God. His service is perfect freedom. His ways are full of pleasure. "This is the day which the Lord hath made, we will be glad and rejoice therein."

APPLICATION

How awfully is the day of God profaned! It is a great sin. It is a national sin; for though the laws of England require us to obey this law of God, yet it is despised by all sorts of people. The great and rich set the example. They generally travel on the Lord's Day. Others of them have feasts, and some, music and card parties; while others ride abroad to show their fine horses, and carriages. Tradesmen, casting off all regard to religion, form parties of pleasure, and resort to the country for carnal amusement. Inferior persons spend the day in idleness, drinking, and sin. Thus, all sorts of people conspire to cast contempt on the authority of God, to ruin their own souls and bring down judgments on a wicked land. In some parts of this kingdom, the Sabbath seems almost forgotten; and though the church bell rings, and the shops are shut, yet people buy and sell, drink and swear, proclaiming to all men, that the fear of God is not before their eyes. Magistrates and churchwardens take little or no care to prevent these evils, and so become partakers of other men's sins.

But stop and consider, What will be the end of these things? Will not God require it? He certainly will. Yea, he often shews his anger now against Sabbath breaking. It is dreadful to consider, how many persons are drowned, or otherwise destroyed, while committing this sin. There are ten times more accidents of this kind on the Lord's day than on other days. Sabbath-breaking is the inlet of all other evils, and the certain road to ruin. Habits of vice, contracted by evil company on this day, are often their own punishment in this world. The drunkard beggars his family, destroys his constitution, and hurts his soul; and the thief commonly ends his days at the gallows. How many dying malefactors have warned others to avoid this sin, confessing that it was by breaking the Sabbath they were brought to such a dreadful end. O, if you have the reason of men, if you have any fear of God, if you have any regard for your family or country,

if you have any love to your precious souls "Remember the Sabbath day, to keep it holy."

And O, he thankful for this privilege, you who enjoy it. Blessed be God, the Sabbath is not abolished in England, as it is in France. May God ever preserve to us the blessing of a Christian Sabbath, and enable us to employ it diligently. Let it be remembered, that "bodily service profiteth little"; God says, "My son, give me thine heart." Let him be worshipped in spirit and in truth. Attendance on the means of grace will answer little purpose, unless we are brought by the influence of his Holy Spirit, to know and feel our lost and ruined state as sinners, and are led to know Christ as revealed in the gospel, and to believe on him to the saving of our souls. "Faith cometh by hearing, and hearing by the word of God." Let us therefore "take heed what we hear," that it is the Gospel of the free grace of God, and not a system of mere morality; which never converted a soul yet, nor ever will: and "let us take heed how we hear," that it be seriously, and with a desire "to be taught of God." Let us "mix faith with the word, that it may profit our souls." Let us lay it up in our hearts, and practise it in our lives. Thus shall our Sabbaths on earth prepare our souls for the perfect knowledge, love, likeness, and enjoyment of God our Saviour, in the realms of everlasting happiness above. To which, may God, of his infinite mercy in Christ, bring us all! Amen and Amen.

George Burder

ARMINIANISM— ANOTHER GOSPEL

FOREWORD

The glory of true religion is that it has its origin in the Triune Jehovah. “All things are of God” says the Apostle, “who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” (2 Cor. 5:18). Any presentation of Christianity which does not attribute all the glory of salvation to God seeks to rob God of that which is dearest to Himself and cannot but grieve those who have been made new creatures in Christ Jesus and for whom “old things are passed away: behold, all things are become new.”

This is the great fault with Arminianism which is dealt with and exposed in this booklet. By his misrepresentation of the doctrine of Divine Sovereignty the Arminian strikes at the electing love of God, the Father: by the universalism of his doctrine of the Atonement, he strikes at the redeeming love of the Son: and by his views on man’s ability to believe in or to decide for Christ, he strikes at the love of the Spirit manifested in the work of regeneration and sanctification. The serious nature of Arminianism can be thus immediately seen and the need for a booklet such as this is obvious.

By those who dislike controversy, it is often alleged that Arminianism and Calvinism only differ in respect of the fact that while the former chiefly stresses man's responsibility, the latter lays all the weight upon Divine Sovereignty. This is not a correct presentation of the facts. The Arminian does indeed stress man's responsibility to the exclusion of the sovereignty of God, and this is a fruitful cause of more than one error. The man, on the other hand, who stresses the sovereignty of God to the exclusion of man's responsibility is a hyper-calvinist and is in error on this aspect of truth just as surely as the Arminian. The true Calvinist lays stress on both doctrines as they are unfolded in the inspired and infallible Word of God.

It is hoped that, by the blessing of God, this booklet will be instrumental in opening the eyes of many to the dangers of Arminianism and to the necessity of contending earnestly for the faith once delivered to the saints. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9).

Rev. Donald MacLean,
Free Presbyterian Church of Scotland, Glasgow
Deputy to Rhodesia, Australia, and New Zealand
April, 1965

ARMINIANISM

Arminianism is the name given to the doctrines held and propagated by Arminius, a theological professor at the University of Leyden in Holland, who died in the year 1609. These doctrines are a perversion of the Truth of God and the way of salvation. They have no scriptural foundation. They were never taught by the prophets of the Old Testament Church, nor by the apostles of the Lamb in the New. Basically they are a revival of the ancient semi-Pelagian heresy condemned by the Church of God. They are not the doctrines of the Reformers—Luther, Calvin, Knox, &c. All the Confessions of the Reformed Churches in Britain and on the continent of Europe are diametrically opposed to them. The illustrious Synod of Dort, consisting of delegates from all the Reformed Churches, which met in the year 1618, exposed and condemned them. It was not for Arminianism the noble army of martyrs suffered and died. Their blood cries out against it.

Arminianism appears as the gospel of Christ, but in reality is ‘another gospel.’ It is a heresy, deadly and soul-ruining, and all the more so because subtle, plausible, and popular. “It is a scheme,” in the words of Dr. Cunningham, the renowned theologian, “for dividing or partitioning the salvation of sinners between God and sinners themselves, instead of ascribing it as the Bible does, to the sovereign grace of God, the perfect and all-sufficient

work of Christ, and the efficacious and omnipotent operation of the Holy Spirit.”

Arminianism is the very essence of Popery. Christopher Ness of St. John’s College, Cambridge, a Puritan divine, in his treatise “An Antidote Against Arminianism,” recommended by the great Dr. John Owen, writes, “As blessed Athanasius sighed out in his day, ‘The world is overrun with Arianism; so it is the sad sigh of our present times, the Christian world is overrun, yea, overwhelmed with the flood of Arminianism; which cometh as it were, out of the mouth of the serpent, ‘that he might cause the woman (the Church) to be carried away of the flood.’ [Rev. 12:15.] He quotes Mr. Rous, Master of Eton College, as saying, ‘Arminianism is the spawn of Popery, which the warmth of favour may easily turn into frogs of the bottomless pit,’ and Dr. Alexander Leighton who calls Arminianism ‘the Pope’s Benjamin, the last and greatest monster of the man of sin: the elixir of Anti-Christianism; the mystery of the mystery of iniquity; the Pope’s cabinet; the very quintessence of equivocation.’”

During the Arminian regime of Archbishop Laud, the persecutor of the Puritans and the Covenanters, zealous Arminians were promoted to the best bishoprics. A famous letter written by a Jesuit to the Rector of Brussels and endorsed by Laud himself was found in his study at Lambeth. A copy of this letter was found among the papers of a society of priests and Jesuits at Clerkenwell in 1627.

The following is an extract: ‘Now we have planted the Sovereign Drug Arminianism which we hope will purge the Protestants from their heresy; and it flourisheth and beareth fruit in due season . . . I am at this time transported with joy to see how happily all instruments and means, as well as great or smaller, cooperate with our purposes. But to return to the main fabric: OUR FOUNDATION IS ARMINIANISM.’ (S.G.U. Publication No. 173, p. 142).

A Persecuting System

In reference to the Calvinistic doctrines—the doctrines of free and sovereign grace held by the Reformers in England, Toplady observes, “Queen Mary and her Spanish husband well knew that Calvinism is the very life and soul of the Reformation; and that Popery would never flourish till the Calvinistic doctrines were eradicated.” Her efforts to destroy by sword and fire those who upheld the Truth earned for her the unenviable appellation of ‘Bloody Mary.’ The charge on which many of them were burnt at the stake was that they held to the doctrine of predestination and rejected the Arminian and Popish doctrine of free-will.

In the following century the Caroline period (the reign of the Stuart kings including Charles I and Charles II) Arminianism grew to be the prevalent faith of the Church of England, according to Dr. G. P. Fisher in his ‘History of the Christian Church’ (p. 430). In Scotland, too, Arminianism was making serious inroads. The saintly Samuel Rutherford who occupied a professor’s chair at St. Andrew’s University, made use of his scholarship to defend the faith by publishing a notable book against Arminianism. “It was this malicious ‘spirit of Arminianism,’” writes the editor of ‘The Contender’ (Nova Scotia) “that drove the episcopal leaders (in conjunction with the civil power of the king) to persecute the Covenanters to prison and to death. As a direct result of his book against Arminianism, Rutherford was put through the form of a ‘Trial’ by a group of Arminian bishops who were led by Sydserff of Galloway, deprived of his pastoral charge at Anwoth and banished to the town of Aberdeen. In a letter Rutherford wrote to a minister in Ireland, Robert Cunningham, he says: “. . . The cause that ripened their hatred was my book against the Arminians, whereof they accused me, on those three days I appeared before them,” and in a letter from Aberdeen in 1637 to Mr. John Ferguson of Ochiltree, Rutherford refers to his trial, saying, “I was judicially accused for

my book against the Arminians, and commanded by the Chancellor to acknowledge I had done a fault in writing against Dr. Jackson, a wicked Arminian.” In a footnote to this letter, the editor Dr. Bonar, says: “Dr. Thomas Jackson, Dean of Peterborough, first held Calvinistic sentiments but afterwards became an Arminian, a change which recommended him to the favour and patronage of Archbishop Laud.”

The character of Laud may be seen in relation to his part in the trial, sentencing, imprisonment, and torturing of Dr. Alexander Leighton at London. (Dr. Leighton’s views on Arminianism are quoted above). A sketch of Leighton’s history is given in the preface to a letter which Rutherford wrote him while in prison. The sketch says that Leighton, because of his “zeal for Presbyterian principles and against the innovations of Laud,” was arrested in 1629 and kept in an abominable cell sixteen weeks before his trial by the Star Chamber. Because of this “severe distress that had brought skin and hair almost wholly off his body,” he could not attend his trial. The Star Chamber “condemned the afflicted and aged divine to be degraded as a minister, to have one of his ears cut off, and one side of his nose slit, to be branded on the face with a red-hot iron, to stand in the pillory, to be whipped at a post, to pay a fine of £1,000 and to suffer imprisonment until the fine was paid. When this inhuman sentence was pronounced, Laud took off his hat, and holding up his hands, gave thanks to God who had given the Church victory over her enemies! The sentence was executed without mercy, and Leighton lay in prison till upwards of ten years. When liberated he could hardly walk, see, or hear. He died in 1649.

“In 1631, five years before he was condemned and banished to Aberdeen, Rutherford wrote to Marion McNaught from his parish at Anwoth concerning Dr. Henry Burton, whose footsteps he was later to follow. Says Rutherford in this letter, ‘Know that I am in

great heaviness for the pitiful case of our Lord's Kirk. I hear the cause why Dr. Burton is committed to prison is his writing and preaching against Arminians. I therefore entreat the aid of your prayers for myself, and the Lord's captives of hope, and for Zion. The Lord hath let and daily lets me see how deep furrows Arminianism and the followers of it draw upon the back of God's Israel—but our Lord cut the cords of the wicked!

Arminianism was not more rampant than it is now in England, Scotland, and our own North American continent. Let us not think that the malignant spirit of persecution that moved the Arminians—led by Bishop Sydserff, Archbishop Laud, and others—died at the end of the Covenanting struggles of long ago. The Arminians of today hold precisely the same false doctrines, and are just as relentlessly opposed to the absolute sovereignty of God and unconditional election as were the Arminians of old.” (The Contender—Nova Scotia, April, 1955.)

JOHN WESLEY

John Wesley, the great apostle of Arminianism in the following century, manifested the same malicious spirit of persecution against Augustus Toplady, an earnest defender in his day of the doctrines of free and sovereign grace, and author of ‘Rock of Ages Cleft for Me.’ When Toplady was thought to be on his death-bed, Wesley industriously circulated a report that Toplady had recanted the principles which it had been the business of his life to advocate.

Wesley supposed Toplady to be too near the grave to contradict this foul calumny and write in his own defence. “But to the confusion of his enemies” to quote from Volume 1 of Toplady’s Works “strength was given him to do both. Nor did he ever appear more triumphant than when, almost with his dying breath, he made

so honourable and so successful an effort to repel the attacks of calumny and maintain the cause of truth.

“On [Lord’s-day], June 14th, less than two months before his death, he came from Knightsbridge, and after a sermon by his assistant, the Rev. Dr. Illingworth, he ascended the pulpit, to the utter astonishment of his people, and delivered a very short but a very effective discourse from 2 Peter 1:13,14, ‘Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this, my tabernacle, even as our Lord Jesus Christ hath shewed me.’

“When speaking of the abundant peace he experienced, and the joy and consolation of the Holy Ghost, of which for months past he had been a partaker, together with the persuasion that in a few days he must resign his mortal part to corruption, as a prelude to seeing the King in His beauty, the effect produced was such as may, perhaps, be conceived, but certainly cannot at all be described. His closing address was in substance the same with the following paper which was published the week after, and entitled, ‘The Rev. Mr. Toplady’s Dying Avowal of His Religious Sentiments.’”

Concerning Toplady’s end we are told, “All his conversations, as he approached nearer and nearer to his decease, seemed more heavenly and happy. He frequently called himself the happiest man in the world. ‘O!’ (says he) ‘how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then would I flee away to the realms of bliss and be at rest for ever!’ . . . Being asked by a friend if he always enjoyed such manifestations, he answered, ‘I cannot say there are no intermissions; for, if there were not, my consolations would be more or greater than I could possibly bear; but when they abate they leave such an abiding sense of God’s goodness and of the certainty of my being fixed upon the eternal Rock Christ Jesus, that my soul is still filled with peace and joy.’

“Within the hour of his death he called his friends and his servant... and said, ‘It will not be long before God takes me; for no mortal man can live (bursting while he said it into tears of joy) after the glories which God has manifested to my soul.’ Soon after this he closed his eyes and found (as Milton finely expresses it)—‘A death like sleep, A gentle wafting to immortal life’ on Tuesday, August the 11th, 1778, in the 38th year of his age.” (pp. 119, 120).

Toplady was not long in his grave when John Wesley publicly asserted that “the account published concerning Mr. Toplady’s death was a gross imposition on the public; that he had died in black despair, uttering the most horrible blasphemies, and that none of his friends were permitted to see him.”

Sir Richard Hill, a friend of Mr. Toplady’s, and also the Rev. J. Gawkrödger publicly wrote John Wesley and accused him of vilifying the ashes and traducing the memory of the late Mr. Augustus Toplady,” and affirming that “many respectable witnesses could testify that Mr. Toplady departed this life in the full triumph of faith.” (Vol. 1, pp. 121-128).

The report continues that a pious dissenting minister expostulated in a pamphlet with Mr. Wesley on his unjust assertions in the following words: “Mr. Wesley and his confederates, to whom this letter is addressed, did not only persecute the late Mr. Toplady during his life, but even sprinkled his death-bed with abominable falsehood. It was given out, in most of Mr. Wesley’s societies, both far and near, that the worthy man had recanted and disowned the doctrines of sovereign grace, which obliged him, though struggling with death, to appear in the pulpit emaciated as he was, and openly avow the doctrines he had preached, as the sole support of his departing spirit. Wretched must that cause be, which has need to be supported by such unmanly shifts, and seek for shelter under such disingenuous subterfuges. O! Mr. Wesley, answer for this conduct at the bar of the Supreme. Judge yourself and you shall

not be judged. Dare you also to persuade your followers that Mr. Toplady actually died in despair! Fie upon sanctified slander! Fie! Fie!

“Those who have read the preceding letters (by Sir Richard Hill and Rev. J. Gawkrödger) astonished as they must have been at their contents, will yet be more astonished to hear, that to the loud repeated calls thus given to him to speak for himself, Mr. Wesley answered not a word. Nor is it too much to say, that by maintaining a pertinacious silence in such circumstances, the very vitals of his character were stabbed by himself. He thus consented to a blot remaining on his name, among the foulest that ever stained the reputation of a professed servant of Christ.”

Why should Toplady who kept the faith and finished his course in this world with joy be the target of the shafts of Wesley’s venom? It is because he refuted on Scriptural grounds the Arminianism of Wesley, and fearlessly stood in defence of the eternal truths of free and sovereign grace. “By what spirit,” writes Toplady: “this gentleman and his deputies are guided in their discussion of controversial subjects, shall appear from a specimen of the horrible aspersions which, in ‘The Church Vindicated from Predestination,’ they venture to heap on the Almighty Himself. The recital makes one tremble; the perusal must shock every reader who is not steeled to all reverence for the Supreme Being. Wesley and Sallou are not afraid to declare that on the hypothesis of divine decrees, the justice of God is no better than the tyranny of Tiberius. That God Himself is ‘little better than Moloch.’ ‘A cruel, unwise, unjust, arbitrary, a self-willed tyrant.’ A being devoid of wisdom, justice, mercy, holiness, and truth.’ ‘A devil, yea, worse than the devil.’ Did the exorbitancies of the ancient ranters, or the impieties of any modern blasphemers, ever come up to this? . . . Observe, reader, that these also are the very men who are so abandoned to all sense of shame, as to charge me with blasphemy for asserting with Scripture, that God worketh all

things according to the counsel of His own will, and that whatever God wills is right.”

“It is amazing that any true evangelical Calvinist would ever quote John Wesley with approval, either in speech or in writing,” wrote the late Rev. J.P. MacQueen, London. “He bitterly hated and rejected Calvinism, while he taught a theory of justification practically identical with sanctification. His apologists have tried to persuade their readers that Wesley’s Sacramentalism was ‘merely an Oxford phase, and that it disappeared when he entered upon active evangelistic effort.’ His treatise on Baptism, which he published in 1756, proves the contrary: ‘By water, then, as a means—the water of baptism—we are regenerated or born again, whence it is also called by the Apostle the washing of regeneration. Herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by long-continued wickedness.’ If the foregoing quotation does not embody the false doctrine of baptismal regeneration, one does not know what does. Wesley commended the same so-called ‘devotional literature’ as the Oxford Tractarians, such as the works of Romanists like Thomas a Kempis, Francois de Sales, and Cardinal Bona. He even published the ‘Introduction to a Devout Life’ by Francois de Sales, the sworn foe of Calvinism, in 1750. He advocated prayers for the dead, justifying himself thus: ‘Prayer for the dead, the faithful departed, in the advocacy of which I conceive myself clearly justified.’” (Works, ed. 1872, IX. 55). The blessed departed are beyond the need of the poor sin- stained prayers of the Church militant, for they are perfect in holiness.

“It is, of the very essence of historical falsehood,” writes Mr. MacQueen, “to declare that the Romanist Oxford Tractarian Movement was the heir of the Evangelical Revival, whereas it was the logical development from the false teaching of the Arminian Methodist John Wesley.” “Dr. J.H. Rigg says concerning John Wesley: ‘The resemblance of his practices to those of modern High Anglicans

is, in most points, exceedingly striking. . . . He inculcated fasting and confession and weekly communion; he refused the Lord's Supper to all who had not been baptized by a minister episcopally ordained; he re-baptized the children of Dissenters; and he refused to bury all who had not received Episcopal baptism' ('Churchmanship of John Wesley' pp. 28-29). The present writer is amazed at Evangelical Calvinists who say that while John Wesley was undoubtedly Arminian in his views, his brother Charles was Calvinistic. After a careful perusal of their lives and the views of both of them, I am thoroughly persuaded that they were both Arminian to the core, Charles' hymns notwithstanding. Their false undermining Arminian teaching and influence weakened the Protestant witness against Popery in England and throughout the British Dominions, while Scotland itself was by no means exempt, and this evil free-willism, as a result, continues rife and rampant in professedly evangelical circles in England and Scotland, and the whole English-speaking world, to this day. While thus, the eighteenth Century Revival saved England from the 'withering blight of Atheism, masquerading under the euphemistic name of Deism,' it is a great mistake to confound Evangelicalism with Wesleyanism, or to imagine that Wesley and Whitefield both belonged to one Movement and preached the same Gospel. On the contrary, their teaching was diametrically opposed, free grace being Scriptural, while free-will is the illegitimate product of the carnal mind. Whitefield was . . . Calvinistic . . . while Wesley, and his associates, were Arminian, semi-Pelagian and Sacramentalist.

"One of the strangest, and most persistent inaccuracies in British secular and religious history is that which describes John Wesley as the true author of the Eighteenth Century Evangelical Revival," continues Mr. MacQueen, "whereas anything of permanent value in the Evangelical Movement must be attributed, as God's honoured instrument, to the Rev. George Whitefield, outstandingly. The contrary view could never find favour with any honest, impartial,

serious student of history. It is, however, conventional today among English and British Dominion Evangelicals generally to give the whole credit for that revival to Rev. John Wesley, and his brother Charles, while Mr. Whitefield is only occasionally—and these occasions very rare—mentioned incidentally. It is a popular error, that needs to be corrected, that the evangelicals were more or less indebted to the teaching and influence of the Wesley brothers. They were certainly not the leaders of the Evangelical Revival.

“The Rev. Dr. Ryle, of Liverpool, in his book entitled ‘Christian Leaders in the Eighteenth Century,’ declares regarding George Whitefield: ‘I place him first in order of merit, without any hesitation, of all the spiritual heroes of that dark period’ (p. 31) and describes him as ‘the chief and first among the English Reformers of the Eighteenth Century’ (p. 44).” (Extracts from ‘The Eighteenth Century Evangelical Revival’ by the Rev. J.P. MacQueen. Free Presbyterian Magazine, Vol. 55. pp. 99-102).

DWIGHT L. MOODY

Mr. D. L. Moody, the American Evangelist, was the great apostle of Arminianism in the nineteenth century. In 1873-74 he and Ira D. Sankey conducted a great evangelistic campaign in Scotland, in the course of which thousands professed to have believed in Christ. The Rev. John Kennedy, D.D. of Dingwall, one of the foremost evangelical leaders in Scotland in his day, wrote a review of Moody’s religious movement which he entitled ‘Hyper- Evangelism—Another Gospel, Though a Mighty Power.’ When so many who had a high position and commanding influence in the Church were declaring that it was a gracious work of God, Dr. Kennedy says that he has to confess that he is one of those to whom the movement has yielded more grief than gladness and that he feels constrained to tell why he is a mourner apart.

In forming an estimate of the doctrine that was mainly effective in advancing the movement Dr. Kennedy says that he had sufficient material at hand, that he had heard Mr. Moody repeatedly, and that he had perused with care published specimens of his addresses. His objection to Moody's teaching was that it ignored the supreme end of the gospel which is the manifestation of the divine glory, and misrepresented it as merely unfolding a scheme of salvation adapted to men's convenience. This confirmed objection he based on the following considerations. (1) That no pains were taken to present the character and claims of God as Lawgiver and Judge, and no indication given of a desire to bring souls in self-condemnation to 'accept the punishment of their iniquity.' (2) That it ignored the sovereignty and power of God in the dispensation of His grace. (3) That it afforded no help to discover, in the light of the doctrine of the cross, how God is glorified in the salvation of the sinner that believes in Jesus. (4) That it offers no precaution against tendencies to Antinomianism on the part of those who professed to believe.

"Go to the street," said the great American evangelist, to a group of young ladies, who were seated before him, "and lay your hand on the shoulder of every drunkard you meet, and tell him that God loves him and that Christ died for him; and if you do so, I see no reason why in forty-eight hours there should be an unconverted drunkard in Edinburgh." "This selfish earnestness," remarks Dr. Kennedy, "this proud resolve to make a manageable business of conversion-work, is intolerant of any recognition of the sovereignty of God."

"There is, of course," he continues, "frequent references to the Spirit, and an acknowledgment of the necessity of His work, but there is, after all, very little allowed for Him to do; and bustling men feel and act as if somehow His power was under their control...."

"True, much use is made of Christ's substitutionary death. But it is usually referred to as a disposing of sin, so that it no longer endangers him, who believes that Christ died for him—who accepts

Christ as his substitute. This use of the doctrine of substitution has been very frequent and very effective. Christ, as the substitute of sinners is declared to be the object of faith. But it is *His substitution rather than Himself*. To believe in substitution is what produces the peace. This serves to remove the sense of danger. There is no direct dealing with the Person who was the substitute. There is no appreciation of the merit of His sacrifice, because of the Divine glory of Him by whom it was offered. Faith, in the convenient arrangement for deliverance from danger, is substituted for trust in the Person who glorified God on the earth, and ‘in whom’ alone we can ‘have redemption through His blood.’ The blood of Jesus was referred to, and there was an oft-repeated ‘Bible- reading’ on the subject of ‘the blood’; but what approximation to any right idea regarding it could there be in the mind, and what but misleading in the teaching, of one who could say, ‘Jesus left His blood on earth to cleanse you, but He brought His flesh and bones to heaven.’

“Souls who have a vague sense of danger, excited by the sensational, instead of an intelligent conviction of sin, produced by the light and power of applied truth, are quite ready to be satisfied with such teaching as this. To these, such doctrine will bring all the peace they are anxious to obtain. But what is the value of that peace? It is no more than the quiet of a dead soul, from whom has been removed an unintelligent sense of danger.

“The new style of teaching made it seem such an easy thing to be a Christian. To find oneself easily persuaded to believe what was presented in the gospel, and to think that by this faith salvation was secured, and that all cause of anxiety was for ever gone, gave a new and pleasing sensation, which thousands were willing to share.”

In connection with unscriptural devices resorted to in order to advance the movement, Dr. Kennedy mentions first excessive hymn-singing as one of these. “The singing of uninspired hymns even in moderation, as part of public worship, no one can prove to

be scriptural; but the excess and the misdirection of the singing in this movement were irrational as well. Singing ought to be to the Lord; for singing is worship. But singing the gospel to men has taken the place of singing praise to God. . . . Many professed to have been converted by the hymns.

“The use of instrumental music was an additional novelty, pleasing to the kind of feeling that finds pleasure in a concert. To introduce what is so gratifying there, into the service of the house of God, is to make the latter palatable to those to whom spiritual worship is an offence. The organ-sounds effectively touch chords which nothing else would thrill. . . .

“And yet it is not difficult to prove that the use of instrumental music, in the worship of God, is unscriptural, and that therefore all, who have subscribed to the [Westminster] Confession of Faith, are under solemn vow against it. There was a thorough change, in the mode of worship, effected by the revolution, which introduced the New Testament dispensation. So thorough is this change, that no part of the old ritual can be a precedent to us. For all parts of the service of the house of God there must be New Testament precept or example. No one will pretend that for instrumental music, in the worship of God, there is any authority in New Testament Scripture. ‘The fruit of the lips’ issuing from hearts that make ‘melody to the Lord,’ is the only form of praise it sanctions. . . .

“But we use the organ only as an aid, it is said. ‘It is right that we should do our best in serving the Lord; and if the vocal music is improved by the instrumental accompaniment, then surely the organ may be used.’ On the same ground you might argue for the use of crucifixes and pictures, and for all the paraphernalia of the Popish ritual. ‘These,’ you might say, ‘make an impression on minds that would not otherwise be at all affected. They vividly present before worshippers the scenes described in Scripture, and if, as aids, they serve to do so, they surely cannot be wrong.’ To this, there are

three replies, equally good against the argument for instrumental music. (1) they are not prescribed in New Testament Scripture, and therefore they must not be introduced into New Testament worship. (2) They are incongruous with the spirituality of the New Testament dispensation. (3) These additions but help to excite a state of feeling which militates against, instead of aiding, that which is produced by the Word. An organ may make an impression, but what is it but such as may be made more thoroughly at the opera? It may help to regulate the singing, but does God require this improvement? And whence arises the taste for it? It cannot be from the desire to make the praise more fervent and spiritual, for it only tends to take attention away from the heart, whose melody the Lord requires. It is the craving for pleasurable aesthetics, for the gratification of mere carnal feeling, that desires the thrill of organ sounds, to touch pleasingly the heart, that yields no response to what is spiritual. If the argument, against the use of the organ, in the service of praise, is good, it is, at least equally so against its use in the service of preaching. If anything did ‘vanish away,’ it is surely the use of all such accessories in connection with the exhibition of Christ to men. [Hebrews 8.]

“The novelty of the ‘inquiry room’ was another effective aid in advancing the movement. It is declared to be desirable to come into close personal contact with the hearers of the gospel immediately after a sermon, in order to ascertain their state of feeling, to deepen impressions, that may have been made, and to give a helping hand to the anxious. Such is the plea for ‘the inquiry room.’ In order that it may be supplied, hearers are strongly urged, after a sensational address, to take the position of converts or inquirers. They are pressed and hurried to a public confession. . . .

“Why are men so anxious to keep the awakened in their own hands? They, at any rate, seem to act as if conversion was all their own work. They began it, and they seem determined to finish it. If

it is at all out of their hand, they seem to think that it will come to nothing. They must at once, and on the spot, get these inquirers persuaded to believe, and get them also to say that they do. They may fall to pieces if they are not braced round by a band of profession. Their names or numbers must, ere the night passes, be added to the roll of converts. They are gathered into the inquiry room, to act in a scene, that looks more like a part of a stage-play than anything more serious and solemn. Oh, what trifling with souls goes on in these inquiry rooms, as class after class is dealt with in rude haste, very often by teachers who never 'knew the grace of God in truth.' The inquiry room may be effective in securing a hasty profession of faith, but it is not an institution which the Church of Christ should adopt or countenance.

"It will be a sad day," concludes Dr. Kennedy, "for our country, if the men, who luxuriate in the excitement of man-made revivals, shall with their one-sided views of truth, which have ever been the germs of serious errors, their lack of spiritual discernment, and their superficial experience, become the leaders of religious thought, and the conductors of religious movements. Already they have advanced as many as inclined to follow them, far in the way to Arminianism in doctrine, and to Plymouthism in service. They may be successful in galvanising, by a succession of sensational shocks a multitude of dead, till they seem to be alive, and they raise them from their crypts to take a place amidst the living in the house of the Lord; but far better would it be to leave the dead in the place of the dead, and to prophesy to them there, till the living God Himself shall quicken them. For death will soon resume its sway. Stillness will follow the temporary bustle, and the quiet will be more painful than the stir. But to whatever extent this may be realized in the future of the Church in Scotland, our country will yet share, in common with all lands, in the great spiritual resurrection that will be the morning work of that day of glory, during which 'the knowledge of the Lord

shall cover the earth,’ and ‘all nations shall be blessed in Messiah, and shall call Him blessed.’ Meantime, were it not for the hope of this, it would be impossible to endure to think of the present, and of the immediate future, of the cause of true religion in our land. The dead, oh, how dead! The living, oh, how undiscerning! And if there continue to be progress in the direction, in which present religious activity is moving, a negative theology will soon supplant our Westminster Confession of Faith, the good old ways of worship will be forsaken for unscriptural inventions, and the tinsel of a superficial religiousness will take the place of genuine godliness.”

ARMINIAN ERRORS

The cardinal doctrines of the everlasting gospel which Arminians wrest to their own destruction are:

- (i) THE SOVEREIGNTY OF GOD IN HIS GRACE;
- (ii) TOTAL DEPRAVITY;
- (iii) EFFECTUAL CALLING;
- (iv) THE ATONEMENT;
- (v) THE PERSEVERANCE OF THE SAINTS.

(i) THE SOVEREIGNTY OF GOD IN HIS GRACE

God could have justly left all mankind to perish in their sin and misery, as He left the angels which kept not their first estate, but according to the good pleasure of His will, He chose in Christ, before the foundation of the world, all whom He purposed to save. “According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him

in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will” (Ephesians 1:4,5). “And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He justified them He also glorified” (Romans 8:28-30). These verses from among many which could be quoted, and the whole scheme of redemption from Genesis to Revelation, afford infallible and unqualified proof that salvation is of free and sovereign grace.

The ninth chapter of Romans is the Holy Spirit’s commentary on the eternal decrees of God. In connection with these sublime mysteries it becomes us, as sinful finite creatures, to be still and to know that He is God, just in all His ways, holy in His works all, that His judgments are unsearchable and His ways past finding out. As the election of all whom He purposed to save flows from His sovereign good pleasure, so the passing by the rest of mankind has also its source in the unsearchable counsel of His sovereign will, in all the actings of which He is holy, just, and true. “Election is the expression of the divine mercy; reprobation of the divine justice. Whoever hold the doctrine of election must hold the doctrine of reprobation. Reprobation implies that God simply passes by the sinner leaving him as he is.

In election He makes choice of the sinner in His sovereign grace. Both are acts of the sovereignty of God.” (Rev. D. Beaton, *Free Presbyterian Magazine*, Vol. 35: p. 244). The non-elect are ordained of God, according to the unsearchable counsel of His will “to dishonour and wrath for their sin, to the praise of His glorious justice” (Confession of Faith, Chapter 3, section 7). It

is not for their being passed by that they are punished, but for their sins. Their being passed by is a sovereign act: their condemnation is a judicial act of God in His capacity as a Judge. “*Salvation is all of grace; damnation all of sin.* Salvation of God from first to last—the Alpha and the Omega; but damnation of men not of God: and if you perish, at your own hands must your blood be required” (C.H. Spurgeon).

“The Sovereignty of God is the stumbling block on which thousands fall and perish; and if we go contending with God about His sovereignty it will be our eternal ruin. It is absolutely necessary that we should submit to God as an absolute sovereign, and the sovereign of our souls; as one who may have mercy on whom He will have mercy and harden whom He will” (Jonathan Edwards).

“All God’s people, sooner or later, are brought to this point to see that God has a ‘people,’ ‘a peculiar people,’ a people separate from the world, a people whom He has ‘formed for Himself, that they should show forth His praise. Election sooner or later, is riveted in the hearts of God’s people. And a man, that lives and dies against this blessed doctrine, lives and dies in his sins; and if he dies in that enmity, he will be damned in that enmity (J.C. Philpot).

“The Arminians, on the other hand, hold and teach conditional election on a ground of foreseen faith. This is contrary to the Truth. As long as men are unregenerate, they are in a state of unbelief, without hope in God and without faith in Christ. When saved by grace, they have faith, but that not of themselves. It is not of their own power or free-will, but the gift of God through the efficacious teaching of the Holy Spirit. Faith, therefore, cannot be the cause of election. It is the effect of it and is insured by it. ‘As many as were ordained to eternal life believed’ (Acts 13:48). ‘For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which

God hath before ordained that we should walk in them' (Ephesians 2:8-10).

The text quoted by Arminians in support of their doctrine of conditional election on the ground of foreseen faith, is 'Whom He did foreknow, He also did predestinate, etc.' (Romans 8:29). Such a view is superficial and untenable. "The word 'foreknow' in the New Testament usage, as pointed out by Dr. W.G.T. Shedd, is employed in the sense of the Hebrew *yada* (know) which denotes love and favour. 'Not foreknowledge as bare prescience,' says Calvin, 'but the adoption by which God had always from eternity distinguished His children from the reprobate.' The Scriptures represent election as occurring in the past, irrespective of personal merit. 'The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated' (Romans 9:11-13). The sovereignty of God's choice comes out clearly in the Pauline statement that Christ died for His people while they were yet sinners (Romans 5:8). It has been well said that Arminians take the choice out of the hands of God and place it in the hands of men" ('The Reformed Faith' by the Rev. D. Beaton, p. 24). 'But of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen' (Romans 11:36).

Another subterfuge resorted to by the Arminians in order to explain away the particular election of individuals, is to say that the text 'Jacob have I loved, but Esau have I hated' (Romans 9:13) means a national election, not particular persons, but Jacob's children and Esau's children—the children of Israel and the children of Edom. "Now, we ask them by everything reasonable," comments C.H. Spurgeon, "is it not equally unjust of God to choose one nation and leave another? The argument which they imagine overthrows us overthrows them also. There never was a more foolish subterfuge

than that of trying to bring out national election. What is the election of a nation, but the election of so many units, of so many people?—and it is tantamount to the same thing as the particular election of individuals. In thinking, men cannot see clearly that if— which we do not for a moment believe—there be any injustice in God choosing one man and not another, how much more must there be injustice in choosing one nation and not another. No! The difficulty cannot be got rid of thus, but is greatly increased by this foolish wresting of God's Word. Besides here is the proof that it is not correct: read the verse preceding it. It does not say anything at all about nations; it says, 'For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth: It was said unto her, the elder shall serve the younger . . . referring to the children, not to the nation. Of course the threatening was afterwards fulfilled in the position of the two nations; Edom was made to serve Israel. But the text means just what it says; it does not mean nations, but it means the persons mentioned. 'Jacob'—that is the man whose name was Jacob—'Jacob have I loved, but Esau have I hated.' Take care, my dear friends, how any of you meddle with God's Word. I have heard of folk altering passages they did not like. It will not do, you know, you cannot alter them; they are really just the same. Our only power with the Word of God is simply to let it stand as it is, and to endeavour by God's grace to accommodate ourselves to that. We must never try to make the Bible bow to us, in fact we cannot, for the truths of divine revelation are as sure and fast as the throne of God. If a man wants to enjoy a delightful prospect, and a mighty mountain lies in his path, does he commence cutting away at its base, in the vain hope that ultimately it will become a level plain before him? No, on the contrary, he diligently uses it for the accomplishment of his purpose by ascending it, well knowing this to be the only means of obtaining the end in view. So must

we do; we cannot bring down the truths of God to our poor finite understanding; the mountain will never fall before us, but we can seek strength to rise higher and higher in our perception of divine things and in this way only may we hope to obtain the blessing.” (From sermon on ‘Jacob and Esau’ by C.H. Spurgeon).

Cautions Against a Wrong Use of the Doctrine of Election

The Westminster divines in Chapter 3, Section 8 of the ‘Confession of Faith’ state that “the doctrine of this high mystery of predestination is to be handled with special prudence and care.” It is as far removed from the dead and blind doctrine of fatalism as light is from darkness. The book of God’s eternal decrees is in the hands of the Saviour (Rev. 5). In the days of His flesh He gave thanks to the Father for the sovereignty of His grace. ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight’ (Matthew 11:25,26). In the full light of that sovereignty which He as the eternal Son could fathom, and which to Him was the cause of praise and thanksgiving, He goes on in His mercy and love to give the gospel call, full, free and unfettered to sinners labouring and heavy laden to come unto Him as the One in whom alone they would find rest for their souls. If the sovereignty of God in His grace was a cause of praise and thanksgiving to the Great Prophet of the Church, who alone revealed to us the will of God for our salvation, how impious the caviling of those who reject the doctrine of election, or explain it away by attributing it to the fickle will of man, and not as the Scriptures do, to the good pleasure of God’s eternal will. When Christ gives thanks to the Father, the Lord of heaven and earth, let us seek to have the mind that was in Him, and to offer praise and adoration before the Sovereign will of the great I AM, on the one hand, and on the other to give the call

and free offer of the gospel, which He by His Spirit is able to make effectual to salvation.

The Rev. R. M. McCheyne in his sermon on the words, ‘Unto you, O men, I call: and my voice is to the sons of man’ (Proverbs 8:4) says: “Very often awakened persons sit and listen to a lively description of Christ, and of His work of substitution in the stead of sinners; but their question still is ‘Is Christ a Saviour to me?’ Now to this question I answer: Christ is offered freely to all the human race. ‘Unto you, O men, I call.’ There is no subject more misunderstood by unconverted souls than the unconditional freeness of Christ. So little idea have we naturally of free grace that we cannot believe that God can offer a Saviour to us, while we are in a wicked, hell-deserving condition. Oh, it is sad to think how men argue against their own happiness, and will not believe the very word of God!

“‘If I knew I were one of the elect, I would come; but I fear I am not!’ To you I answer: Nobody ever came to Christ because they knew themselves to be elect. It is quite true that God has of His mere good pleasure elected some to everlasting life, but they never knew it till they came to Christ. Christ nowhere invites the elect to Him. The question for you is not, Am I one of the elect? but, Am I of the human race?

“‘If I could repent and believe, then Christ would be free to me; but I cannot repent and believe.’ To you I say, Are you not a man, before you repent and believe? Then Christ is offered to you before you repent and believe. Christ is not offered to you because you repent, but because you are a vile, lost sinner. If Christ be freely offered to all men, then it is plain that all who live and die without accepting Christ shall meet with the doom of those who refuse the Son of God.”

“The secret things belong unto the Lord our God: but those things

which are revealed belong unto us, etc.’ (Deut. 29:29). It belongs not to us as sinners to pry presumptuously into the secret things which belong to the Lord our God. Let us rather concern ourselves with what the Lord says belongs to us. The free offers and invitations and warnings of the gospel belong to us, that we repent and turn to the Lord. ‘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’ (Isaiah 55:7).

“No man,” writes Christopher Ness, “may judge himself a reprobate in this life, and so grow desperate; for final disobedience (the only infallible evidence of reprobation) cannot be discovered till death.” (‘An Antidote Against Arminianism,’ p. 51).

“No person who is seeking God and salvation through His Son,” said the great divine [theologian], Dr. John Love, “ought to apply the doctrine of the divine sovereignty thus: God is sovereign and therefore though I am seeking salvation yet He may deny it to me. This is false. But thus, God is sovereign and therefore He might have left me as He left others not to seek Him, but to reject and despise Him, but this He has not done. That is the proper sphere of sovereignty. It is manifested in the wonderful working whereby in the course of His providence one sinner is made to seek after Him while another is left not to do so. But it is not manifested in this that any ever sought His face in vain. ‘They shall praise the Lord that seek Him.’ Yea, in every degree of seeking Him, this reflection should encourage and lead to say, ‘Blessed be God who has brought me thus far, further than others.’ The doctrine as to practice should be applied to things past, and not to anything that is to come. So it is always in Scripture. We know the divine determination concerning events by the events themselves.”

(ii) TOTAL DEPRAVITY

The Truth of God teaches that man through the Fall is in a state of spiritual death and alienation from God. He is depraved and defiled in his nature. His understanding, will, and affections are under the power and love of sin. ‘Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness’ (Mark 7:21-22). ‘The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one’ (Psalm 14:2,3). “The whole human race,” in the words of Dr. Charles Hodge, “by their apostacy from God are totally depraved. By total depravity is not meant that all men are equally wicked, nor that any man is as thoroughly corrupt as it is possible for a man to be—but there is common to all men a total alienation of the soul from God so that no unrenewed man either understands or seeks after God: no such man ever makes God his portion, or God’s glory the chief end of his being. The apostacy from God is total or complete. All men worship and serve the creature rather than, and more than, the Creator. They are all therefore, declared in Scripture to be spiritually dead. They are destitute of any principle of spiritual life.” That is man’s condition as he is before God. ‘The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God’ (Romans 8:7,8). ‘That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee: Ye must be born again’ (John 3:6,7). “The heart is deceitful above all things; and desperately wicked: who can know it?” (Jeremiah 17:9).

Arminians deny the total depravity of man, in that they hold that the will of man is free and has the ability to choose Christ and the

salvation that is in Him. Such teaching is false and delusive. The will of man is free only to choose according to his moral nature, and as his nature is under the dominion of sin, man chooses accordingly. “Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength, to convert himself, or to prepare himself thereunto.” ([Westminster] Confession of Faith, Chapter 9, Section 3). “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). “No man can come unto Me, except the Father which hath sent Me draw him: and I will raise him up at the last day” (John 6:44). “Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father. From that time many of His disciples went back and walked no more with Him” (John 6:65,66). All who are born again are said to be ‘born not of blood nor of the will of the flesh, nor of the will of man, but of God’ (John 1:13). The “evangelism” of decisionism, coming forward to the front, or standing up to make a decision for Christ, or signing decision cards, is purely Arminian. It is not of God, but of the will of man and can only end in delusion and eternal despair.

This “evangelism” of decisionism is based on another false and erroneous doctrine held and propagated by Arminians, that of a Universal Atonement. “There is in every mind, containing any acquaintance with gospel truth,” said the eminent Dr. John Kennedy of Dingwall, “the idea that an interest in Christ’s death is essential to safety. There is in every unrenewed heart a desire to avoid the necessity of dealing with a personal Saviour, and to attain to hope, through the gospel, without being ‘born again.’ The figment of a universal atonement, has been produced to meet this craving. It is just the gospel perverted to suit the taste of proud carnal man.

‘Christ died for all, and therefore for me; I believe this, and therefore I shall be saved,’ are the short stages of an easy journey to the hope of peace. To believe that Christ died for me, because He died for all, is to ‘believe a lie’; but even if it were true, of what advantage could this faith be to me? His dying for me, because for all, secures nothing for me. And to believe this, is something else than to believe in Christ Himself. It is, in effect, making His death a substitute for Himself. But instead of looking on the death of Christ as it refers to you, look, in the first instance, on its bearing on His own fitness to save, and on the prospects of all who are one with Him.

To view it thus, is to see Christ commended instead of superseded by His death. The first thing, I require to be assured of, is Christ’s fitness to save me, a sinner. It is in Him I am called to trust. Ere I can do so, I must be persuaded that He is worthy of my confidence. This I cannot be assured of, unless I know Him as a sacrifice for sin. The merit of His sacrifice I cannot appreciate, but in the light of His personal glory. And I cannot appropriate the benefits secured by it, till I have first taken hold of Himself by faith. What I discover in the light of the cross is, that He can save me in a way that shall be to the glory of God. This is His great recommendation as a Saviour to me. If this were not true regarding Him, I could never confide in Him. And in the light in which I realize the infinite merit of His sacrifice, I know His love to be such as ‘passeth knowledge.’ To connect that love and the death by which it was commended, with those whom the Father gave to Him, does not deprive me of hope. It only assures me of how certain, and therefore how desirable the redemption is, which was purchased by His blood. The Person, in all His power and love, is presented to me; and the authority of God shuts me up to the acceptance of Him, in order to my salvation. It is light, revealing the glorious person, the infinite merit, and the ineffable love of Christ, and a call requiring me to come to Him; and not any supposed

reference of His death to me, that encourages me to receive Him that I may be saved.”

(iii) EFFECTUAL CALLING

“All those whom God hath predestinated unto life, and those only, He is pleased in His appointed and accepted time, effectually to call by His word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone and giving unto them an heart of flesh; renewing their wills, and by His almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by His grace.” (The Westminster Confession of Faith. Ch. 10, Sec. 1).

“Whom He did predestinate, them He also called” (Rom. 8: 30). “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began.” (2 Tim. 1:9).

“Now here is the touchstone by which we may try our calling not according to our works, but according to His own purpose and grace. This calling forbids all trust in our own doings, and conducts us to Christ alone for salvation, but it afterwards purges us from dead works to serve the living and true God. As He that hath called you is holy, so must ye be holy. If you are living in sin, you are not called, but if you are truly Christ’s, you can say, ‘Nothing pains me more than sin. I desire to be rid of it; Lord help me to be holy.’ Is this the panting of thy heart? Is this the tenor of thy life towards God, and His divine will? Again, in Philippians 3:13,14 we are told of the high calling of God in Christ Jesus. Is then your calling a high calling? Has it ennobled your heart, and set it upon heavenly things?

Has it elevated your hopes, your tastes, your desires? Has it upraised the constant tenor of your life, so that you spend it with God and for God? Another test we find in Hebrews 3:1—“Partakers of the heavenly calling.” Heavenly means a call from heaven. If a man alone call thee, thou art uncalled. Is thy calling of God? Is it a call to heaven as well as from heaven? Unless thou art a stranger here, and heaven thy home, thou hast not been called with a heavenly calling; for those who have been so called declare that they look for a city which hath foundations, whose builder and maker is God, and they themselves are strangers and pilgrims upon the earth. Is thy calling thus holy, high, heavenly? Then beloved, thou hast been called of God, for such is the calling wherewith God doth call His people.”—C.H. Spurgeon.

Arminians on the other hand believe that man has the natural power of will to exercise faith on Christ. Sinners are therefore urged to make decisions for Christ. On this foundation of sand multitudes build their hope for eternity. The decisionist conversion is but the exercise of the unrenewed will. The faith in Christ professed is not the gift of God. The joy experienced is the joy of the stony-ground hearers. The hope cherished is not the good hope through grace, but the hope of the hypocrite that shall perish. All the religious activity which follows, is not of the Spirit but of the flesh. “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” (Matt. 7:22, 23).

Saving Faith

The faith which is saving, which is the fruit of effectual calling or of the new birth is the gift of God. “By grace are ye saved through faith;

and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” (Eph. 2:8,9).

Faith looks to Christ as holding the office of a Saviour. The command is given, and observe it is given to all as blind and guilty and helpless to look to Christ that they might be saved; and the first decisive and satisfactory evidence of a change of heart is to get a sight of Christ as the Saviour. We may even before this, have good hope concerning you, that the Spirit of grace has begun to deal with you: but we dare not, as we value the souls of men, and tender the glory of God, we dare not say, that any man is born of God, in other words truly converted, till he sees Christ.

Many of you say you have faith in Christ. Can you tell us anything about Him in whom you say you believe? Were your souls ever ready to sink into hell? Did they ever stick fast in the miry clay of corruption? Locked up in the prison of unbelief? Icebound by impenitence? Laid lower than the beasts with lusts? Tormented as beset by devils? Did any one come to rescue you in that state? Who is He? Is He a Saviour? Mary saw the Lord; she could tell something about it. And so the two disciples going to Emmaus. Can you this day condescend upon a single incident, even to the extent of the twinkling of an eye? Any condition of body or soul in which you saw the Lord by faith? Can you tell what passed between Him and you. (Rev. Jonathan R. Anderson, Glasgow).

While Arminian converts usually manifest a strict and praiseworthy abstention in the life they lead from drink, smoking, gambling, cinemas, etc., and a self-denying zeal for propagating their gospel and winning converts, their attitude to the Lord's day is not one of tenderness and love. “Ye are not under the law, but under grace,” is the Scripture which they wrest in order to justify themselves. True believers in Christ are not under the condemnation of the law—“for there is therefore no condemnation to them which are in Christ Jesus,” but they are ‘under the law to Christ’ as their rule of life.

This the apostle states in 1 Cor. 9:21. Love to Christ is manifested and proved by love to His commandments. “If you love Me keep My commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” (1 John 2:4). All who have no love for God’s holy day, who are not grieved over how far short they come in keeping the Sabbath holy to the Lord and who are not wounded and grieved in soul when they see the Lord’s day desecrated, whatever their profession, and whatever name they may have, they have but a name to live: they are still in the gall of bitterness, and in the bond of iniquity. “This is the love of God that we keep His commandments, and His commandments are not grievous.” (1 John 5:3). When the Lord writes His law in the heart in regeneration there is love for the Fourth Commandment, as surely as for the other commandments. Love to the Lord, to His Word, to His Cause, to His people and to His commandments, the holy Sabbath included, cannot be separated.

Arminian church bodies of our day have removed the ancient landmarks set by the godly fathers in the past as safeguards and bulwarks of the sanctity of the sabbath. The result is obvious. The curse of the Popish or “continental Sunday” has overspread the land like a flood. Is it any wonder that Dr. Kennedy of Dingwall said that Voluntaryism and Arminianism must be pioneers of Rationalism, for they are both the off-spring of unbelief?

Man’s Inability and Responsibility

Arminians hold that responsibility infers ability, and therefore maintain that when sinners are called upon to believe and to repent, that they have the power to do so. Such teaching is false to the core. The call given in the gospel, and given by all who preach the gospel in its fullness, to believe and repent is the outward call. It is the prerogative of the Holy Spirit alone in His internal and regenerating

work to make the outward call effectual. ‘Many are called, but few are chosen.’

Although man through the fall lost his ability, he is still responsible and accountable to God, and because responsible he is duty bound to make use of the outward means and ordinances appointed by God, and the efficiency of which is dependent alone on His power. God has established a connection between the means and the end desired. He commands us to use them, and He has promised to bless them. To separate the means from the end, which the Lord has ordained for the salvation of sinners is to be guilty of separating what the Lord has joined. A despising and a neglecting of the means is a despising of the salvation the means bring before us. ‘And how shall we escape if we neglect so great salvation?’

(iv) THE ATONEMENT

The Atonement is the satisfaction which the Lord Jesus Christ by His obedience unto death gave to all the claims of God’s law and justice in the room and stead of all given Him by the Father. It is on the ground and basis of Christ’s atonement—the work which He finished and the sacrifice which He offered—that sinners are reconciled to God. It is the sacrifice which God Himself in His infinite love, mercy, and wisdom provided whereby in a way consistent with the righteousness of His nature, sinners, lost, guilty and hell-deserving would be saved with an everlasting salvation. ‘Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins’ (1 John 4:10). The love of the Son in coming to suffer and die is equal to the love of the Father Who sent Him.

Christ’s sacrifice is the one and only sacrifice for sin. It is of infinite value and merit, because the sacrifice of God in our nature.

‘The blood of Jesus Christ God’s Son cleanseth us from all sin’ (1 John 1:7). And to Christ alone as the propitiation through faith in His blood are we as sinners directed to look for salvation, ‘for there is none other name under heaven given among men, whereby we must be saved’ (Acts 4:12).

Arminians believe in a Universal Atonement, that Christ died for all and every man alike, for Judas as well as for Peter, and in support of their view they appeal to certain passages in Scripture, which on the surface appear to teach that Christ died for the whole world of mankind. It is evident from Scripture that the term ‘world’ has a variety of meanings, and that it must always be interpreted according to the context in which it is found. This also applies to the word ‘all.’ The texts used by the Arminians to support their theory of a Universal Atonement can all be explained in the light of the context as setting forth an atonement for all the elect and the elect only. They do not in the slightest way contradict the Scriptural and Calvinistic doctrine of a Definite or Limited Atonement—limited in its design, limitless in its efficacy. According to the Word of God, Christ by His death infallibly secured the salvation of the elect, those chosen in Him and given Him by the Father before the foundation of the world. Those for whom Christ suffered and died are called ‘His sheep’ (John 10:11, 15); ‘His Church’ (Acts 20:28; Ephesians 5:25-27); ‘His people’ (Matthew 1:21); ‘His elect’ (Romans 8:32-35). If Christ died for all, then all would be saved, for it is impossible that they for whom Christ died and whose guilt He expiated, should be condemned and lost on account of that guilt. In His intercessory prayer Christ prays for all for whom He offered Himself as a sacrifice. ‘I pray for them: I pray not for the world, but for them which Thou hast given Me: for they are Thine’ (John 17:9). And on these alone He bestows eternal life. ‘As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him’ (John 17:2).

The Universal Call of the Gospel and a Definite Atonement

If Christ's death was only for the elect, how can pardon and salvation be offered to all?

"The preachers of the gospel" says Dr. John Owen, "in their particular congregations, being utterly unacquainted with the purpose and secret counsel of God, being also forbidden to pry or search into it, (Deut. 29:29) may justifiably call upon every man to believe, with assurance of salvation to every one in particular upon his so doing; knowing and being fully persuaded of this, that there is enough in the death of Christ to save every one that shall do so; leaving the purpose and counsel of God on whom He will bestow faith and for whom in particular Christ died, to Himself. When God calls upon men to believe, He does not in the first place call upon them to believe that Christ died for them: but that there is none other name under heaven among men, whereby we must be saved, but only of Jesus Christ, through whom salvation is preached. (*Death of Death*. Bk. 4, Ch. 1).

In Vol. 3, p. 295 of his Works, Dr. Owen also says, "Preachers of the gospel and others have sufficient warrant to press upon all men the duties of faith, repentance, and obedience, although they know in themselves they have not a sufficiency of ability for their due performance; for (1) It is the will and command of God that they should do so, and that is the rule of their duties. They are not to consider what men can do or will do, but what God requires. To make a judgment of men's ability and to accommodate the commands of God unto them accordingly, is not consistent unto any of the sons of men . . . such are God's commands, and such are the duties required in them. In and by them God doth use to communicate of His grace unto the souls of men: not with respect unto them as their duties, but as they are ways appointed and sanctified by Him unto such ends."

John Calvin says, "As ministers of the Gospel are messengers

between God and men, the first duty devolving upon them is to make free offer of the grace of God, and the second is to strive with all their might that it may not be offered in vain.”

The Sinner’s Warrant to Believe in Christ

“Let no sinner exclude himself from the benefit of the gospel, by saying either I know not if I be elect, or I know not if I be a believer and so I know not if Christ died for me and gave Himself for me in particular. This is to mistake the ground and object of faith: for as salvation in God’s purpose to the elect is not the ground of faith, and salvation in possession of the believer is not the ground of faith, but salvation in the Word of grace and in the gospel offer: this is the glad news that comes to the sinner’s ears, upon which he may build his faith and hope of salvation.

“The question then is not, are you an elect person or not? nor is it are you a believer or not? But the question is, are you a sinner that needs a Saviour? It is not Christ in the decree of election that you are to look to, while you know not that you are elected, that is to go too far back; nor is it Christ in the heart or in possession you are to look to, while you are not a believer, this is to go too far forward; but it is Christ in the Word. You know that you are a sinner, and Christ a Saviour held forth to you there, saying, “Look unto Me and be ye saved all ends of the earth, for I am God and beside Me there is none else.” (Ralph Erskine).

An Erroneous Presentation of the Gospel Call

“In giving the gospel call, take heed to the warrant wherewith you accompany it,” said the Prof. R. Watts, D.D., LL.D., an eminent Calvinistic theologian of his day in an address—“The Gospel Call”—which he gave to divinity students of the Assembly College, Belfast,

in 1867. "In calling upon men to believe, beware that you give no other warrant than what God's Word authorizes you to give The warrant of faith which consists in assuring all men that Christ died for them, is, in view of the awful fact that all men are not saved, utterly derogatory to the work of the Redeemer, as well as to the honour, the justice, and the truth of the everlasting Father. You will be led to conclude that the professedly unlimited atonement is really so limited as to be no atonement at all. The giving of such a warrant, in view of the unquestionable fact that millions of those for whom it is alleged the satisfaction was made, have perished, involves an impeachment of the love, and truth, and justice of the Father, or of the all-perfect righteousness of Christ. Whatever difficulties you may feel in giving the gospel call, you must not attempt to obviate them by the adoption of a theory of the atonement which strips it of all its glory and abstracts from it all that renders it efficaciously redemptive, or that really constitutes it a ground of the faith of God's people and a guarantee for their full and final salvation. A desire for success has led many an ambassador to fall into the error. Commissioned to 'preach the gospel'—to preach Christ and Him crucified—to proclaim the unsearchable riches which are treasured up in His person and work—the ambassador has reduced the gospel, the inexhaustible theme to one sentence, and shriveling up his message, has discharged it in the one utterance—'Christ has died for you!' Out of this prime error has arisen all his embarrassment. Such a warrant of faith requires, as its background, either a special revelation in regard to the parties addressed or a universal atonement.

Not being possessed of the former, the herald has endeavoured to find relief by adopting the latter.

"The preaching of the gospel does not consist in the utterance of one or two concise invitations to come to Christ. The object of preaching is to 'produce both faith and repentance, and such

invitations are fitted to produce neither. You are to expound and proclaim to all men the way of life, by exhibiting Christ in the infinite dignity of His person and grace of His official relations and work; you are to urge upon men the duty of accepting the salvation offered by God in Him, and of submitting to be saved in the way which, in the infinite mercy of God, has been provided. In doing this, you are to ply those you address with all the arguments furnished by the worth of the soul, the bliss of heaven, the unutterable woes of the lost, the justice and wrath of God, revealed in His law and in the history of its administration, and by His love and mercy exhibited in Christ and His work. This done, you can assure them that all who obey this call shall be saved. This done, your work as an ambassador is done. You have said all you have authority to say. In the execution of such a commission, the question will come to you again and again—Can these bones live? But in your felt incompetency to quicken the dead which strew the valley of vision into which the Head of the Church may carry you, call to mind the truth to which attention has been already directed; remember that you are a co-worker with God; that whilst you have charge of the external call, there is another—an internal call—given by the Omnipotent, life-giving Spirit, whose it is to shine into the hearts of men, and give them to behold that glory of God in the face of Christ which it is yours to display before the minds of men in their natural estate.” (Free Presbyterian Magazine, Vol. 37:1).

(v) THE PERSEVERANCE OF THE SAINTS

The fifth and last point of Arminianism implies that saving grace is not an abiding principle, and that those who are loved of God, ransomed by Christ, and born again of the Spirit, may be cast away and perish eternally. Against this false and God-dishonouring doctrine of the Arminians, Christopher Ness advances twelve arguments proving

that special grace cannot be totally and finally lost. Saving grace, he points out, “is called a ‘seed,’ remaining in those that are born of God (1 John 3:9), an ‘incorruptible seed’ (1 Peter 1:23). Grace never differs from itself, though a gracious man does from himself. Saving grace cannot be lost, though as respecting its acts and operations it may not always be in exercise; but degrees and measures of grace (formerly attained to) may be lost. ‘Thou hast left thy first love’ (Rev. 2:4).

“The last and twelfth argument for the final perseverance of the saints is taken from the whole concurrent voice of Scripture testimony. ‘The Word of the Lord shall stand for ever.’ Dr. Moulin and others have computed the texts of Scripture, which declare the doctrine of the saints’ final perseverance, at six hundred: the twelve following may, however, suffice (merely as a sample) to establish it as a gospel truth: Romans 11:29; John 10:28, 29; Luke 22:32; Romans 8:30, 38, 39; 1 John 2:19, 27; 2 Cor. 1:21, 22; Phil. 1:6; 2 Timothy 2:19; Malachi 3:6; John 14:19; Jeremiah 32:40; 1 Peter 1:3-5.

‘This is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing . . . that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day’ (John 6:39, 40).

The Need for an Uncompromising and Vigilant Witness Against Arminianism

“Warnings from the pulpit and denunciation of the errors of Arminianism are not now heard as once they were. Even in pulpits where the truth is preached, it is to be feared that, in some cases, a faithful witness is not raised against Arminianism. The cause of this may be due in a measure to the fact that in defending the cause of truth new forms of error have to be exposed and assailed, with the result that the old enemy is left so far unmolested as if it were dead.

Unfortunately this is not so; Arminianism is very much alive in the pulpit, in the theological and religious press, and in the modern evangelistic meeting. . . . When we bear in mind the horror with which our forefathers regarded Arminianism, the modern attitude to it indicates how far the professing Church has drifted from the position of the theologians of those days.” (“The Reformed Faith’ by the Rev. D. Beaton, p. 18).

Arminianism was the false gospel of John Wesley and his followers in the eighteenth century, and of D.L. Moody in the nineteenth. It is the stock-in-trade of well nigh all the popular evangelists of this century from Billy Graham downwards. The gospel halls of the Brethren, Open and Closed, are nurseries of Arminianism. The active agents of the Faith Mission and the Salvation Army, notwithstanding the moral and social results to the credit of the latter, spread the plague on every side. All the sects which have sprung up in these latter times, however divergent in their doctrines and practices—Jehovah’s Witnesses, Seventh Day Adventists, Pentecostals, Mormons, Christadelphians, Cooneyites, etc., etc., have all in common, the fatal lie of free-willism. It is Satan’s sovereign drug, which causes the soul to sleep in delusion, and the end of such delusion is death. “Free will,” says Spurgeon, “has carried many souls to hell but never a soul to heaven.”

Arminianism is armed to the teeth in enmity to true and vital godliness. Where it flourishes its fruits are a superficial goody-goody form of godliness—the lamp and the light of the foolish virgins which went out in death and in despair. The Declaratory Acts of 1879, 1892, and 1921 in Scotland, and in 1901 in the Presbyterian Church of New Zealand threw open the flood-gates to the deluge of Arminianism. Spiritual death and desolation followed. The fat land was turned into barrenness, and the Churches adopting these Declaratory Acts are now well on the road to Rome. The ‘sovereign drug’ of Arminianism has flourished beyond the wildest dreams

of priests and Jesuits. It is not by open and unabashed passing of nefarious Declaratory Acts that Satan as an angel of light now works. Subtle infiltration is his present policy and technique. What need there is for the ‘denunciation’ and the ‘horror’ the Rev. D. Beaton refers to, as the cloven-hoof of Arminianism is unmistakably seen far within the tents of the popular evangelical conventions, fellowships, and unions of our day! The Scripture Union, the Inter-Varsity Fellowship, the International Council of Christian Churches, the conventions of the Keswick fraternity etc., are all riddled with the cancer of Arminianism.

William MacLean

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