

# The Young People's Magazine

---

**Issued by the Free Presbyterian Church of Scotland  
Reformed in Doctrine, Worship and Practice**

---

*“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them” Ecclesiastes 12:1*



***November 2010***

***Vol 75 • No 11***

---

# Contents

---

Looking for an Impossible Wonder . . . . .	203
A Promise of Good Things to Come:	
1. Introduction . . . . .	206
Jeanie Wilson:	
1. Finding Rest in Christ . . . . .	207
David Brainerd's Questions:	
3. The Duty Which God Requires of Man . . . . .	209
Only One Way of Salvation:	
7. Final Lessons . . . . .	210
For Junior Readers:	
On Fire . . . . .	212
For Younger Readers:	
Johnny and the Bee . . . . .	213
The Sabbath Day . . . . .	214
The Scottish Reformation of 1560:	
6. The Effect of the Reformation on Scotland . . . . .	216
Looking Around Us . . . . .	219
Australia and New Zealand Youth Conference 2011 . . . . .	220

---

*Cover Picture: The Grandes Jorasses, in the Alps.*

## The Young People's Magazine

**Published by** the Free Presbyterian Church of Scotland. Scottish charity number SC003545.

**Editor:** Rev Kenneth D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271; e-mail: kdmacleod@gmail.com. All unsigned articles are by the Editor.

**Material for the magazine** should reach the editor by the beginning of the previous month.

**Subscriptions, Renewals, Changes of Address** should be sent to the General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; e-mail: wc.fpchurch@btconnect.com; tel: 0141 332 9283. The subscription year ends in December, and subscriptions should be sent in January each year for the following 12 months. Subscription rates, including postage, are: F P Magazine £19.50 (£1.50 per copy); Y P Magazine £11 (70p per copy); both magazines £28.50. All queries should be directed to the General Treasurer, not to the printer.

**Free Presbyterian Magazine:** The Church's main magazine is *The Free Presbyterian Magazine*. Send to the General Treasurer at the above address for a free sample copy. See above for subscription rates.

# The Young People's Magazine

Vol 75

November 2010

No 11

## Looking for an Impossible Wonder

It was the most significant day of all time. The Saviour, the Son of God in human nature, was suffering on the cross of Calvary. And, as Isaiah prophesied, even there “He is despised and rejected of men” (53:5). Those who passed by mocked Him. With unbelieving hearts some of them said, “If He be the King of Israel, let Him now come down from the cross, and we will believe Him” (Matthew 27:42). They knew that He claimed to be King, David’s descendant who would come as the Messiah. That is what some of the Jews had acknowledged; people like blind Bartimaeus had cried to Him as the Son of David, the One whom their prophets had spoken about, who would rule from the throne of David (see, for instance, Isaiah 9:6,7).

But how could so glorious a King be now in such a shameful condition as to hang – apparently in complete helplessness – on the cross? Surely, they told themselves in their unbelieving rejection of Jesus’ claims, it was totally beyond His power to come down from the cross. They claimed that they would believe if He came down, but they felt confident that they would never need to fulfill their promise; they assumed He would not come down.

We may feel that, if we were passing the cross on Calvary, we would not have joined those who mocked; we would have treated Him with due respect, recognising Him for what He was: the Messiah who had been promised in the Old Testament Scriptures – Jesus, whose very name indicated that He had come into this world as Saviour. But we should not be so confident that we would have reacted in a right way. It is natural for sinners – not only the Jews who mocked at Calvary, but for every sinner still in a natural condition – to refuse to believe in Him. These Jews had perhaps often heard Him speak and had hardened their hearts against His claims. We do not see Christ in the flesh, but He is presented to us in the preaching of the gospel – and as we read the Bible, particularly the New Testament. There we are called to believe. And all the authority of God lies behind the call: “Believe on the Lord Jesus Christ”. Yet sinners refuse; they continue unbelieving. Is that true of you?

Could Christ come down from the cross? Of course He was unlimited in His power. But think of His purpose in coming into the world. He had come

to save sinners, which meant that He must deal with their sin and guilt; He must suffer their punishment. Human beings, all of us included, have sinned. And sin has consequences, dreadful consequences. "The wages of sin is death", Paul tells us (Romans 6:23); and that death includes eternal death. So if sinners are to escape endless punishment in hell, Christ must take their place and bear the full punishment due to them for their sins. So He could not leave off enduring these sufferings and come down from the cross until He could say, "It is finished" (John 19:30), and die.

Christ had undertaken to do all that was necessary to save His people from their sins. Some, like Moses and Aaron and Miriam, were already in heaven; they were saved because of what Jesus had undertaken to do for them. He could not come down from the cross until He had finished what He had undertaken to do for them. There were others, like Paul and Timothy and Lydia, who were still unsaved, but Jesus had given an undertaking to His Father from all eternity that He would do all that was necessary for their salvation. And He would not turn back from this undertaking; He would go on and finish what He had come into the world to do.

No, He could not come down from the cross. But those who suggested that they would believe if He came down were not really sincere. They said that a new miracle – Jesus using supernatural power to pull Himself from the cross – would convince them that His claims were true. But He had worked countless miracles. If these people had not seen them, they most certainly had heard of them. He had healed huge numbers of people from all kinds of disabilities and diseases – blindness and deafness and leprosy, among many others. If none of them were present when Jesus fed 4000 and 5000 men, they had probably heard about what happened. They had heard but they had not believed. And they would not have believed now, even if Jesus had come down from the cross. Such is the hardness of the human heart.

You too might feel that you would definitely believe in Jesus if you saw a miracle. But you do not need to see a miracle; you can find all the miracles mentioned in the last paragraph, and many more, in the Bible. And you can be sure that everything the Bible says is perfectly true. Jesus proved Himself to be the Son of God by the miracles He performed. So you can trust Him as Saviour. You can trust Him to save you, because He has said, "Him that cometh to Me I will in no wise cast out" (John 6:37). He did not come down from the cross and leave His work half done. He finished His work, dying as the substitute for sinners. He rose from the dead on the third day, showing that God the Father had accepted His work. He is now exalted in heaven to give repentance and forgiveness of sins to human beings (see Acts 5:31). And you are committing a very serious sin, the sin of unbelief, when you

refuse to trust in Christ for salvation – or even when you neglect to take your need of salvation seriously.

The people mocking Jesus on the cross were wrong to suggest that Jesus might come down. They were looking for the wrong kind of wonder. What should they have been looking for? They should have been asking God to work in their hearts so that they would be willing to believe in Jesus. Yet perhaps some of them did believe on the Day of Pentecost, when the Holy Spirit came with such power that 3000 sinners were born again and believed. They all trusted Jesus as the One promised in the Old Testament Scriptures as the Messiah, who was to come to save lost sinners. And they believed in Him because of a supernatural, powerful work of the Holy Spirit in their hearts, for the sake of Jesus Christ.

One remarkable Sabbath in June 1630, many people felt much of God's power as His Word was preached and the Lord's Supper dispensed at the Kirk of Shotts, halfway between Glasgow and Edinburgh. It was decided to have an extra service on the Monday to offer thanksgiving and praise to God for the great blessing they had experienced. John Livingstone, a young minister who was just 27 years old, was asked to take the service. He spoke for about an hour and a half from Ezekiel 36:25,26: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

It was obvious, in spite of Livingstone's earlier fears, that God gave him much help in preaching. He was about to finish when a heavy shower began. People began to cover themselves from the rain with their cloaks. He asked them to consider, if they were so disturbed by the rain, how full of despair they would be if God dealt with them as they deserved and poured down on them fire and brimstone. "But, for ever blessed be His name!" the preacher went on; "The door of mercy still stands opened for such as you." He pointed to Christ, who obeyed "that law which we have wickedly and willfully broken" and suffered "that punishment we have so richly deserved". Thus He is a refuge from the storm of God's wrath "due to us for sin". "And none but those who come to Christ just as they are, empty of everything, and take the offered mercy from His hand, will have the benefit of this shelter."

That day 500 people were converted. By faith they submitted to Christ as the great King whom God has appointed. Such was God's power. But He uses the same power in changing the heart of one sinner, so that he believes in Jesus. We all need this power. Let us pray for it – seriously and earnestly – for Jesus' sake, but not looking for a wonder we have no right to expect.

# A Promise of Good Things to Come

## 1. Introduction

*Rev J R Tallach*

This is the first part of a paper given at this year's Youth Conference. It deals with the system of sacrifices in the Bible.

**W**hen we take the Bible as our guide, we find there are three main eras in the history of the world: (1) the patriarchal period, from the Creation to the giving of the law to Israel on Mount Sinai; (2) the Mosaic period, from the giving of the law to the death of Christ; (3) the Christian era, from the death of Christ to His coming again at the end of the world.

Sacrifices were established as a way of worship after the Fall. We are not told in Genesis 3 that the animal which was killed to provide coats for our first parents was offered as a sacrifice. It was a merciful and sufficient provision made by God for the nakedness and the shame of Adam and Eve; it did actually involve the death (for the first time) of an animal; yet the flesh of the animal would have been of no value to Adam for food as God did not give permission to eat flesh till after the Flood (Genesis 9:3). But as we are not specifically told that this was a sacrifice, we are left with Abel's acceptable sacrifice as the first clear revelation of this.

How the Lord made known that this sacrifice was acceptable is not revealed but it must have been done in a very obvious way, as Cain knew the mind of God on both their sacrifices. It may well have been that fire came down from heaven and consumed Abel's sacrifice, as it consumed Solomon's at the dedication of the temple and Elijah's on Mount Carmel. In any event, from the beginning of the world, Christ was the hope of a dying world; He was the Lamb slain from the foundation of the world. William Tyndale describes the sacrificial system as "the starlight of Christ".

Worship among the patriarchs such as Abraham, Isaac and Jacob involved the sacrifice of the whole burnt offering; the head of the family acted as a priest and offered the family sacrifice to God. There was no specific place of worship, such as the tabernacle in the wilderness and the temple at Jerusalem in later days. But these good men built their altar to God beside their tent wherever they, as strangers and pilgrims, happened to be in God's providence.

The whole system of sacrifices was part of the ceremonial law, which God delivered to Moses over 40 days on Mount Zion. Moses was wonderfully upheld throughout this time, and every detail of the system was faithfully delivered to the Children of Israel and was implemented just as God had said. "See, saith He, that thou make all things according to the pattern showed

---

to thee in the mount” (Hebrews 8:5). Herman Witsius, a Dutch writer, says, “Creation took six days, but giving the law to Moses 40 days, as a work of grace is more glorious than a work of creation”.

The rest of this paper will be divided into three parts: (1) the burnt sacrifice, which demonstrated most of the elements of the sacrifices; (2) the sin offering, which demonstrated justification by faith; (3) the sacrifice of the red heifer, which demonstrated sanctification.

---

## Jeanie Wilson

### 1. Finding Rest in Christ

Jeanie Wilson lived in the Raploch, a district of Stirling. Today she might have been called one of the travelling people. During her lifetime she would have been known as a tinker, because her family made spoons and mended pots and kettles; generally they worked with metal articles. In summertime they moved about the country, using their animals to carry their children, their tents and other goods.

One summer Jeanie and her family were living in a camp in Fife. On a Sabbath morning she and others were wandering about, laughing and joking. Then they heard Psalm-singing. Not far away a congregation was worshipping in the open air; it may have been a communion service. Jeanie suggested that they “go along and see what was doing there”. The others made fun of the idea but Jeanie went along on her own.

The singing stopped before she reached the people; the next thing she heard was the minister reading his text: “Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Galatians 3:10). Clearly the Holy Spirit applied those words to Jeanie’s soul. Her thoughts ran along these lines (probably the words were put into better English than she used): “If they are cursed who continue not in all things, how can I escape everlasting punishment – I who have never in any one thing done the will of God?” For the rest of the service she continued to be deeply disturbed by what she had heard.

The service came to an end; the people went away; Jeanie did not. A man found her, as she put it later, “sunk down on the ground”. He thought she was either drunk or mad and he asked someone to help him carry her away. But she told the man that it was soul-distress that ailed her and asked to see the minister.

Jeanie had never been to public worship before; she knew nothing about the way of salvation. She had never learned to read, so she could not search

the Scriptures for herself and find out how she could be saved. A sense of her sin weighed on her soul – she knew that her sin was not forgiven and that she was therefore in a very serious position. Clearly she did not know how her sins could be forgiven and how she could be delivered from the danger she was in.

She went back to Stirling as soon as she could and began going to church. The name of the minister there was Campbell; the first sermon she heard from him had as its text Matthew 11:28: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest”. Campbell said that the “rest” Jesus spoke of had been prepared; indeed “all things were now ready”. He said that Jesus had died, “the just for the unjust”, and so it was a righteous thing for God to forgive the guilty. To believe this truth, he said, was the only way by which a soul can come to the Saviour and find rest in Him. He was showing her how her sins could be forgiven.

But Jeanie did not find it easy to come to Christ. She asked herself how she could come in a right way, but she was thinking of her actual coming as a good work by which she could *earn* salvation, she was looking for a price which she could pay to God. But she often spoke afterwards, with great thankfulness to God, about another of Campbell's sermons. It was on the text: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2).

As the Holy Spirit shone light into her soul, she saw how, as it were, “from above the cross, God was turning towards her with an eye filled with love”. He was sweetly calling her to come to Him although she so much deserved to suffer for ever in hell. She then realised that there was enough in the blood of Jesus – in other words, in the death of Christ – to give a good hope to any sinner who hears about it. Nothing else was needed, because His death points to God being satisfied; He is abundantly glorified in it. This quietened the agonies she suffered in her conscience and she experienced “the peace of God, which passeth all understanding”.

From that point on, Jeanie Wilson lived a very different life. She now wanted, more than anything else, to obey God's law. Her relations and the other people she knew in the Raploch were still as careless and ungodly as she had been before she was converted. It was said that she was now a light shining in a dark place, a “lily among thorns” (Song of Solomon 2:2).

At that time a godly old weaver called Peter Ferguson lived in Stirling. Jeanie was obviously now learning to read but, before she was able to read easily, she used to run to Peter so that he would quote Bible verses to her. One day she ran along and found old Peter working at his loom. He welcomed her: “Come away, Jeanie, I'm just meditating here”.



“On what?” she asked.

“On that very beautiful text: ‘Who shall separate us from the love of Christ?’ And I would give all the world, Jeanie, to be sure that I had an interest in that love.”

Jeanie was surprised. “I had thought”, she explained later, “that so good a man as Peter would never have a doubt [about his salvation], but when I saw that *his* assurance sometimes failed, thinks I, it is nothing remarkable that *mine* should. So I came away wonderfully enlightened, and what was Peter’s sorrow was my relief.”

---

## David Brainerd's Questions

### 3. The Duty Which God Requires of Man

David Brainerd was a pioneering missionary among groups of American Indians in the 1720s. In teaching the people the doctrines of the Bible, he sometimes asked them questions based around one of the answers in the *Shorter Catechism*; they are slightly edited. Here he is using the Answer to Question 39: “What is the duty which God requireth of man. A. The duty which God requireth of man, is obedience to his revealed will” This seems to be the last set of these questions and answers which Brainerd wrote down.

- Q. Has God let us know anything of His will, or what He would have us do to please Him?
- A. Yes.
- Q. And does He require us to do His will and to please Him?
- A. Yes.
- Q. Is it right that God should require this of us; has He any business to command us as a father does his children?
- A. Yes.
- Q. Why is it right that God should command us to do what He pleases?
- A. Because He made us and gives us all our good things?
- Q. Does God require us to do anything that will hurt us and take away our comfort and happiness
- A. No.
- Q. But God requires sinners to repent and be sorry for their sins and to have their hearts broken. Now does it not hurt them and take away their comfort when they are made sorry and have their hearts broken?
- A. No, it does them good.
- Q. Did God teach man His will at first by writing it down in a book, or did He put it into his heart and teach him what was right, without a book?
- A. He put it into his heart and made him know what he should do.

Q. Has God written down His will in a book since that time?

A. Yes.

Q. Has God written His whole will in His book; has He there told us all that He would have us believe and do?

A. Yes.

Q. What need was there of this book, if God at first put His will into the heart of man and made him feel what he should do?

A. There was need of it because we have sinned and made our hearts blind.

Q. And has God written down the same things in His book that He at first put into the heart of man?

A. Yes.

---

## Only One Way of Salvation

### 7. Final Lessons

*J C Ryle*

This is the last article in a series taken from Ryle's book, *Knots Untied*. The series has been edited and is based on the verse: "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). Jesus Christ, Ryle emphasises, is the only Saviour.

**L**et me conclude with a few words of application. (1) If there is no salvation except in Christ, let us make sure that we have an interest in that salvation ourselves. Let us not be content with hearing and approving and assenting to the truth, and going no further. Let us seek to have a personal interest in this salvation. Let us not rest till we know and feel that we actually possess that peace with God which Jesus offers, that Christ is ours, and we are Christ's. If there were two or three or more ways of getting to heaven, there would be no necessity for pressing this matter. But if there is only one way, who can wonder that I say, Make sure that you are in it.

(2) If there is no salvation except in Christ, let us try to do good to the souls of all who do not know Him as a Saviour. There are millions in this miserable condition – millions in foreign lands, millions in our own country, who are not trusting in Christ. We ought to feel for them if we are true Christians; we ought to pray for them; we ought to work for them – while there is yet time. Do we really believe that Christ is the only way to heaven? Then let us live as if we believed it.

Let us look round the circle of our own relatives and friends, count them one by one and think how many of them are not yet in Christ. Let us try to do good to them in some way or other, and to act as someone should act who

believes that his friends are in danger. Let us not be content that they are kind and friendly, gentle and good-tempered, moral and courteous. Let us rather be miserable about them till they come to Christ and trust in Him. I know all this may sound like fanaticism. I wish there was more of it in the world. Anything, I am sure, is better than a quiet indifference about the souls of others, as if everybody was in the way to heaven. Nothing, to my mind, so proves that we have little faith as having little feeling about the spiritual condition of those around us.

(3) If there is no salvation except in Christ, let us love all who love the Lord Jesus in sincerity and exalt Him as their Saviour, whoever they may be. True charity is to believe all things and hope all things, so long as we see Bible doctrines maintained and Christ exalted. Christ must be the single standard by which all opinions are to be measured. Let us honour all who honour Him; but let us never forget that the Apostle Paul, who wrote about charity, says also: "If any man love not the Lord Jesus Christ, let him be anathema". If our charity and tolerance are wider than those of the Bible, they are worth nothing at all. Indiscriminate love is no love at all, and indiscriminate approval of all religious opinions is only a new name for unbelief. Let us hold out the right hand to all who love the Lord Jesus, but let us beware of going beyond this.

(4) If there is no salvation except by Christ, we must not be surprised if ministers of the gospel preach much about Him. They cannot tell us too much about the name which is above every name. We cannot hear of Him too often. We *may* hear too much about controversy in sermons; we *may* hear too much of works and duties, of forms, of ceremonies, of sacraments and ordinances. But there is one subject which we can never hear too much of: we can never hear too much of Christ.

When ministers are wearied of preaching Him, they are false ministers; when people are wearied of hearing Him, their souls are in an unhealthy state. When ministers have preached Him all their lives, one half of His excellence will remain untold. When hearers will see Him face to face in the day of His appearing, they will find that there was more in Him than their hearts ever conceived.

Let me conclude with the words of Robert Trail, an old writer, with which I humbly agree: "I know no true religion but Christianity, no true Christianity but the doctrine of Christ: the doctrine of His divine Person, of His divine office, of His divine righteousness and of His divine Spirit – which all that are His receive. I know no true ministers of Christ but such as make it their business . . . to commend Jesus Christ to the faith and love of men, in His saving fulness of grace and glory; I know no true Christian but

one united to Christ by faith and love, unto the glorifying of the name of Jesus Christ in the beauty of gospel holiness. Ministers and Christians of this spirit have been for many years my brethren and companions, and I hope they shall ever be so, wherever God shall lead me.”

---

*For Junior Readers*

## On Fire

**H**ave you ever watched a house on fire or seen a house which has been burnt to the ground? I am sure you can imagine how distressing it must be. How terrible you would feel if it was your home, especially if you were not able to save any of your things!

Perhaps you have heard of a well-known minister of the past called John Newton. He had been a hardened sailor and slave trader when he was younger. But he was converted and later became a minister in England. One day he went to visit a godly woman whose home and all her belongings had just been destroyed by fire. You would probably expect that he would sympathise with her in her trial, would you not?

But what Newton said was: “I come to congratulate you!”

In surprise she replied, “What, upon the destruction of my property?”

“No” he answered, “but to hail you on your possessing property which nothing can destroy!”

This surprised her and made her smile through her tears. She was made able to thank the Lord, like the Hebrew believers whom Paul wrote to – he said that they “took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance” (see Hebrews 10:34).

Was this not one of the lessons which the Saviour was teaching in the Sermon on the Mount? (See Matthew 6.) He was pointing out that none of the things will last which people desire and treasure in this life. Moths will destroy them (clothes, for example), or rust will corrupt them (cars, for example), or thieves will break into them and steal from them (houses, for example). So Christ was warning the people not to set their hearts on treasures like these. “But”, he told them, “lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.” On the other hand, spiritual riches will last through eternity; they can never be taken away from you.

Where then is your treasure? Where is your heart? “Seek ye first the

---

kingdom of God, and His righteousness; and all these things [everything you really need] shall be added unto you” (Matthew 6:33). *J van Kralingen*

---

*For Younger Readers*

## Johnny and the Bee

Johnny was just a little boy. He was only three years old. It was a warm, bright afternoon, and he was playing in the garden.

All around him was green grass. In the green grass a nice yellow dandelion was growing. Johnny decided that he wanted the dandelion. He stretched out his hand to pluck the nice flower.

But there was something on the flower that Johnny did not notice. It was a bee, gathering nectar from the dandelion so that it could make honey.

The dandelion looked nice, and the bee looked nice – but Johnny did not notice there was a bee. And very soon Johnny’s hand was really sore. The bee was trapped in his hand with the dandelion, and it stung him. And Johnny cried loudly. Johnny now knew that things which look nice can sting.

Do you know what sin is? It is doing wrong against God. Sin may look nice, but there is a sting in it – though sometimes we do not notice the sting.

One day another little boy asked his mother for a peach. She asked him: “Did you not have one already?”

But the little boy very much wanted another peach. So he said, “No”. But that was a lie. He had a peach already, and he knew it. To tell a lie is a sin.

After the boy went to bed, it was as if the lie stung him. He was unhappy. He knew he did wrong. He was afraid to sleep.

So he called his mother. He told her that he did wrong. Then he asked her to forgive him.

Yes, the thought of another peach looked nice. But things that look nice can have a sharp sting. So this boy found out.

You too should remember this. So ask God to keep you from telling lies. Ask Him to keep you from wanting to sin.

# The Sabbath Day

*Rev Donald MacLean*

Taken from a past issue of *The Young People's Magazine* and edited. Mr MacLean had every reason, just over 60 years ago, to be concerned about how young people would keep the Sabbath Day. The situation is far worse now. All the more reason for today's young people, and others, to take to heart the authority of the God-given Fourth Commandment.

Sabbath observance is widely neglected, and ungodly people are increasing their efforts to abolish this blessed day completely. This should make our readers concerned not to absorb the spirit of the age. The force of example is very great; it resulted in the Lord making this charge against Israel: "Ye have not walked in My statutes, neither executed My judgements, but have done after the manners of the heathen that are round about you" (Ezekiel 11:12). The evil example set by the Sabbath-breaker tends to weaken the faithful witness of those who love the Lord's Day and desire to train up young people in the ways in which they should go.

The tendency of the natural heart is to rebel against God; young people often feel restricted and are ready to call the observance of the Sabbath a weariness and long for it to come to an end. How much we need God to teach us, so that we will not cast away what God has blessed! To cast away the Sabbath is to set out on a course which will end in our ruin. Many who have ruined their lives have confessed that they began their downward course by profaning the Sabbath.

The Sabbath was instituted by God when mankind was still in a state of innocence. When his desires were pure, his conscience free from guilt and his will submitting to God's, Adam kept the Sabbath Day holy. The Creator who had completed the mighty work of creation in six days rested on the seventh day; "God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made" (Genesis 2:4). Thus, at the very beginning of the history of mankind, the Sabbath rest was begun; it was shown to consist in ceasing from work – even from what is lawful on the other six days – and spending this day in considering God's works. God in His wisdom saw fit that Adam should have such a day when he was sinless. How much more do we – in a fallen, sinful state – need a day in which we may seek to draw near to God without being hindered by our worldly activities.

The Lord has not left us in doubt as to the claims of the Sabbath on us in our fallen state. Among the Ten Commandments given at Mount Sinai, we find the Fourth Commandment stating, "Remember the Sabbath Day, to keep

it holy” (Exodus 20:8). The position of the Fourth Commandment should be carefully noted. The first three Commandments speak of our duty to God and the last six Commandments refer to our duty to our neighbour. The Fourth Commandment seems to bind together our duty to God and our duty to our neighbour, for keeping the Sabbath holy involves not only setting apart the day for God and His worship, but also the responsibility of ensuring that our family, our cattle and the stranger within our gates will not be deprived of their Sabbath rest.

It will be clear from the time when God first announced the Sabbath, and from its place in the Ten Commandments, that the Sabbath still claims our obedience. It has the same authority from God as the other Commandments. Wherever the light of the Bible has penetrated, the murderer, the thief and the liar are condemned. But the Sabbath-breaker also must take his stand beside these transgressors and plead guilty to breaking God’s law. The same law which says, “Thou shalt not kill”, also says, “Remember the Sabbath Day to keep it holy”. Those who break these Commandments are involved in the same curse, for “cursed is everyone that continueth not in all things which are written in the book of the law to do them” (Galatians 3:10). Sabbath-breaking is a sin. “The wages of sin is death” (Romans 6:23). The great majority of professing Christians in our generation have lost sight of this solemn fact, but “the Word of the Lord is right; and all His works are done in truth” (Psalm 33:4).

The seventh day of the week was observed as the weekly Sabbath from the beginning of the world until the resurrection of Christ; but from that time, until the end of the world, the first day of the week is to be observed as the Christian Sabbath. It was on the first day of the week that Christ rose from the dead; He had completed the work of redemption and had entered into rest. The Christian Sabbath thus commemorates Christ’s resting from the work of redemption, which was a more glorious work than that of creation. So, since that time, the first day of the week has been observed as the Sabbath by Christians everywhere. We see the beginnings of this in John 20, when Christ twice revealed Himself to His disciples, as an assembled company, on the first day of the week.

After His ascension, the Holy Spirit was poured out in an extraordinary way on the day of Pentecost; again this was the first day of the week. And since that day, down to the present time, the Lord has been bestowing many great blessings on His people when they were engaged in the duties of this holy day. But, although the day has been changed, the spirit of the Fourth Commandment has never been changed: we still work on six days of the week and rest on the seventh. The Lord still claims this day as His own; so

we read that John was in the Spirit on the Lord's Day (Revelation 1:10). To break the Fourth Commandment now is sin, as surely as it was sin to break that command in the days of Moses and of the Prophets.

May all our readers realise that the commandment to "remember the Sabbath Day to keep it holy" has behind it the authority of "the King, eternal, immortal, invisible, the only wise God"! And may they be enabled to flee to the blood of Christ, which cleanseth from all sin and brings the soul into fellowship with the Lord of the Sabbath!

---

## The Scottish Reformation of 1560

### 6. The Effect of the Reformation on Scotland

*Rev D W B Somerset*

Last month's article described some of the events leading up to the Reformation. This is the final article in the series.

**T**he Scottish Reformation was, first of all, a legal Reformation; it was recognised by the law of Scotland. This was very important. On the one hand, it meant that the Pope could no longer legally interfere in the affairs of the nation; nor was it legal for priests to deceive people by saying masses any more. On the other hand, it meant that the Reformed Church had a legal right to meet and to preach the gospel without persecution or hindrance. There are many countries in the world where the Church still does not have this freedom. The Reformed Church also now received a degree of financial support from the state; and she was able to organise herself nationally, aiming to have a congregation and a minister in every parish. This was an open door to the gospel in Scotland, which Satan has been trying to close ever since.

Secondly, the Reformation was a spiritual Reformation. It was, above everything else, a mighty work of the Holy Spirit and a revival of true religion. We do not have records of the number of people converted, for obvious reasons, but it is evident that multitudes were converted in the years before 1560; otherwise the Reformation would not have had any impetus. Equally many must have been converted after 1560 to keep the work going, although this is less apparent in a dominant Church than one which is persecuted. Without this revival there would have been no Reformation. There might have been a temporary legal Reformation, as there was in 1543 under the Earl of Arran, but it would soon have come to nothing. It is true Christians who are "the salt of the earth", and it is they who make the change in a nation and who preserve it from corruption.



This brings us to the third thing: when a revival is sufficiently widespread, it leads to a social Reformation – a reformation in society. This is what happened in Scotland in the years after 1560. There was a legal reformation, which we have described, but there was also a moral reformation. After 1560 Scotland was a very different country in which to live from what it had been before then.

The fundamental issue in society is people's attitude towards their fellow men: "Thou shalt love thy neighbour as thyself" (Leviticus 19:18). One obvious way in which this shows is the degree of honesty that is found in society. Where there is widespread dishonesty – lying, cheating, stealing, bribery – enormous resources have to be consumed in policing, and in protecting rights and property (as we are learning in our day). Many things are impossible in a corrupt society – for example, voting and ordinary democracy – because people simply do not and cannot trust each other. The Reformation brought honesty because it brought a sense of duty, first of all towards God, and then towards one's fellow man.

As an illustration of the sense of duty after 1560, consider that fact that when Mary Queen of Scots returned from France in 1561 it was with a tiny band of followers. As one Huguenot (French Protestant) writer observed, if any Protestant king or queen had gone to a Roman Catholic country then, or at any time in the following hundred years, with a similar retinue they would undoubtedly have been imprisoned, compelled to recant, and put to death if they refused. But Mary was accepted and obeyed in lawful things, and this was because of the sense of duty that Protestants had. Very much the same spirit was seen later with the Spanish Armada. When Spanish ships were wrecked on the Scottish coast, the Spanish soldiers and sailors were astonished at the kindness they received. They knew that Scottish sailors would have received no such kindness if they had been wrecked on the coast of Spain.

Another aspect of society that was reformed at that time was education. There had been attempts to improve the education system before but they were feeble and occasional while the Reformers were systematic and persistent, and successful, in this work. The thing that was needed was money to support teachers, and the Reformers did not give up in their efforts to extract this from the nobles who had got Church money into their hands. For centuries thereafter, Scotland had a reputation as a highly-educated country. This was a fruit of the Reformation but sadly it has been very much lost in Scotland in the last half century.

Another consequence of the Reformation was hard work. One of the errors of Rome was the idea that a truly godly person must live in a monastery or

nunnery. A person who was not a monk or nun was considered spiritually inferior, and was not therefore expected to live a particularly upright life. If people are not expected to be upright, then they are not likely to be upright. But the Reformation introduced the biblical idea that people can and must be godly in ordinary life, and that they glorify God by working hard: "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). It makes a big difference to a nation when people are honest and hard-working.

Another aspect of life that needed to be reformed was marriage. Divorce, or rather annulment of marriage (declaring that it was never a real marriage), was extremely common before the Reformation, for utterly trivial and unbiblical reasons. The Church of Rome had extended the Levitical laws of affinity and consanguinity (they state the relatives that one is not allowed to marry) to the fourth degree; so that people with a great grandparent in common were not allowed to get married. Rome also included the case where there had been an unmarried union, or simply an engagement which had been broken off; and they also treated "godparents" in the same way as parents.

The result was that, in a day when the population was much smaller, when families were large, and when husbands often had several wives one after another because of death, there were not many people who could legally get married. Furthermore, because public records were poor, it was often impossible to know whether one was legally married or not. Permission could be obtained from the Pope for an "unlawful" marriage, but this was at a price, of course. Anyone who wanted to bring a marriage to an end could probably, by hunting around, find some legal reason for getting an annulment, and this was happening all the time. These unbiblical laws were all swept away at the Reformation.

At the same time, Kirk Sessions made great efforts to ensure the good behaviour of their congregations. People are often surprised that the old Kirk Session records spend so much time on cases of immorality. But the fact is that this is likely to be a common problem in any society. And if people are trying to reform society, then it is a problem that has to be addressed. And address it the Reformers did, with considerable success.

To conclude, the Reformation brought an immense change and an immense blessing to Scotland, and we are enjoying the fruit of it to this day. When we see or hear about the state of many other countries, we realise how much we owe to the Reformation. This is why it is appropriate that we should thank God for the Reformation in this four-hundred-and-fiftieth anniversary year. But we show our real thankfulness to God by the state of our hearts towards the gospel and towards Christ. Is your soul reformed? Have you put your trust in Christ?

# Looking Around Us

## Seeking God's Blessing

The new *Queen Elizabeth* is a huge ship; she has 1046 rooms; she weighs 92 000 tonnes, is 964 feet (294 metres) long and cost £365 million to build. The cruise liner sailed into Southampton in early October, and a few days later the Queen came to Southampton harbour for the official naming ceremony. "I name this ship Queen Elizabeth", Her Majesty said, and added the traditional words: "May God bless her and all who sail in her".

It is altogether suitable to wish God's blessing on the voyages of a new ship and on all her passengers and crew. Indeed we should always be careful to seek God's blessing, but especially in any new venture. As you start out on any new stage in life – if you move to a new home, for instance, or begin a new job – you should ask God to bless you and protect you. As you set out on a long journey, or even a short one, you should ask God to take care of you and to bring you safely to your destination.

But, most importantly, you should seek God's blessing on the voyage of life. And especially those of you who are still young, who are just setting out on that voyage, should be seeking God's blessing. You may have to pass through many storms; you may experience many difficulties and meet with many temptations. But if you have God's blessing, He will take you safely through them all; He can quieten the storms and help you to resist the temptations. Even the huge new *Queen Elizabeth* will sometimes have to sail through difficult waters. How good if there will always be someone aboard who will pray to God for His blessing, particularly when a storm is raging.

But what about the final destination in your voyage through life? Will it be heaven? Ask God to bless you with grace in your soul, so that you may look by faith to Christ Jesus as your own Saviour. Then all will be well at last, and you will have God's care and protection on every stage of your voyage to eternal glory.

## Comfortable in Church?

A survey has suggested that most men in Britain would rather go to a hospital than to a church. Most of the men surveyed had been in church during the previous two years – mainly for weddings and funerals – but they did not feel comfortable there.

Perhaps we should not be surprised that they felt uncomfortable sitting in church. In church they should feel that they are, in some sense, in the presence of God, a God whom they do not love. However hardened their hearts may be, their consciences must be at least whispering against them because they

know they have done wrong. And even a whispering conscience will make them uncomfortable. These men must to some extent realise that God has some authority over them. Yet they do not want to listen to Him; they do not want to obey Him. They do not seek to be reconciled to Him; they want to keep as far away from Him as possible.

Sadly, too many ministers conducting weddings and funerals do not take their stand on the side of God and challenge the conscience of anyone in front of them. And so the people who attend on these occasions are not encouraged to take their consciences seriously when they speak on the side of God and make them feel uncomfortable. No wonder so many people in Britain today feel that there is no real point in attending church.

Ministers should not be afraid to say what will make people's consciences uncomfortable. How did Peter speak to the people on the Day of Pentecost? He spoke to them about their sins – particularly the sin of crucifying Jesus Christ, the Lord of glory. And “when they heard this, they were pricked in their heart” (Acts 2:37); their consciences were seriously disturbed; they were convinced of their sins. Then they “said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” Peter had a suitable answer for them, and so will every God-sent minister. He pointed them to Jesus Christ as the One through whom they could be forgiven. They were to look to Him by faith and turn from their sins in true repentance. This is the only message that will bring true healing and peace to a wounded conscience.

---

## **Australia and New Zealand Youth Conference**

This Youth Conference will be held, God willing, from Tuesday, January 11, to Thursday, January 13, at the Winmalee Christian Conference Centre in the Blue Mountains. The normal lower age limit is 16. The cost is A\$100. Payment can be made when you arrive at the conference but please e-mail [jnvp@bigpond.com](mailto:jnvp@bigpond.com) *as soon as possible* to say that you intend to attend.

**The Christian in Contemporary Society**

*Rev E A Rayner*

**Progress of Christianity in the Colony from 1830**

*Mr C MacKenzie*

**Contemporary Christian Music – Rock Music in Church**

*Rev G B Macdonald*

**Evolution – a False God**

*Rev G B Macdonald*

**Conversion – What Is It?**

*Rev J A T van Dorp*

**Sydney Historical Tour**

*Mr H Optland*

**Price 70p**