

The Wicket Gate Magazine

A Continuing Witness



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At the Web Site of the Wicket Gate magazine www.wicketgate.co.uk you will also find the following recordings:

- Through the Bible with the Children – Bible Stories told by Mr Seaton.
- Congregational Praise – the singing of our Church during Worship Services
- Sermons preached by Dr Needham and Mr Seaton
- Historical Lectures given in the Church by Dr Needham

Those Strong Old Doctrines

(The Pastor's Letter October 1976)

Dear Friends,

It seems that there is a certain desire in our day among professing “Calvinist” Christians to disregard, diminish, or dismiss what might rightly be called the “fundamentals” of the Calvinistic system of theology. From various quarters we are hearing the view expressed that “Calvinism is more than the 'Five Points'” - that it is more than the “TULIP” of Total depravity, Unconditional election, Limited atonement, Irresistible grace, and the Perseverance of the saints. With that sentiment, of course, we would heartily concur; but with this qualification: although Calvinism *is more* than the “Five Points”, it is certainly not less! And as with many other issues (even in other branches of theology) it is so easy to get caught away with the superstructure and ornamentation of the building that the foundations are left unattended so that the whole house finally collapses.

Surely history itself ought to teach us that lesson clearly. What is present day Modernism in theology, but the house of general evangelicalism lying in ruins. And where did the collapse begin? It began with the popularity of casting aspersions at the old fundamentalist truths of Ruination by the fall, Redemption by the blood, and Regeneration by the Spirit. These things, people were told, were only “part of the story.” that was true enough. But what so many failed to see was that they were that particular part of the story – the opening pages, if you like – without which the rest of the book made no sense and was totally irrelevant to the true needs of man.

As far as the history of “Reformed” theology goes, even the most casual glance will show that there is not another single branch of that science more apt to fall into many and varied forms of Moderatism than that which is called “Calvinist”. One of the main reasons for this, and one of the greatest pitfalls and dangers, is the opportunities that it presents for misguided souls to exercise a form of

intellectual pride on account of the wholeness and the completeness of the system and its logic. But – and here is the whole point – as long as the “Fundamentals” (the dear old Five Points, as it were) are dearly-held and never forgotten, those dangers and pitfalls are to a large extent taken away from out of our Christian path. To see this, we need only begin with the T for Total depravity: let a man or woman once truly settle that in their heart and mind – that as far as the issues of their soul's salvation are concerned they are totally unable to do themselves any good – let a person once settle that point alone, and the mind must bow, not rise, in the presence of such a truth.

We remember Mr Spurgeon spoke about how he loved to “proclaim those strong old doctrines that are called by nickname Calvinism.” And, said he, in that same context, “I know of no such thing as paring off the rough edges of a doctrine.” My friends, there are “more ways than one to skin a cat,” as the old proverb has it; and, indeed, there are more ways than one to “pare off the rough edges” of those “strong old doctrines that are called by nickname Calvinism.” And what we need to be careful of is that some of the “complimentary” issues that belong to that system of theology called Reformed or Calvinistic don't prove themselves to be the very things that become the fine blades to do that very “paring off”. By all means, let us see men and women raising up a good theological house, fully fitted out in all its rooms and branches. But let us make sure that they have fully grasped and accepted the only plot of ground on which they must “humbly” build in the first place. If a man, or a church, or a generation have a superstructure embellished with “the Reformed view of” - this, that, and the next thing, without those rough and rugged old rocks of fundamental, foundational, facts in the free-grace gospel of the Bible, then the superstructure will fall, and great will be its fall.

Is there no generation to follow ours? In the grace of God are we not to look for a continuous stream of men and women coming to embrace those truths of grace? Where then will they receive their ABC if we have thrown it out of the window of the school of Christ that the church is supposed to be? Will they be born as Deans of

Faculties at the moment of their conversion! And has the plague-sore of intellectual pride taken such a hold that we are now ready to dispense with those truths that we ourselves only came to know not many years since? And will we parade our knowledge of those “intricate points” the names of which we ourselves could scarcely pronounce, let alone understand, in the days of our infancy.

We hear today of our educational system being in danger of producing people, as it is said, “Educated beyond the level of their intelligence.” It is a concept worth considering. And let the “reformed” church of today be careful lest it produces a coming generation educated theologically beyond the level of its spirituality. Once let it become the fashionable thing – the “in” language – to disdain those simple, bold statements that come under the heading of the Five Points of Calvinism, and we will soon have a generation (is it with us already?) that has embraced the status, but has never come to terms with the stigma of being hell-deserving wretches saved only on account of the exercise of God's free mercy to their souls, so gloriously expressed in “those strong old doctrines that are called by nickname Calvinism.”

Of course the Five Points are not the end of the road in things of our reformed faith; but they are most certainly the beginning of it. They are like the Wicket Gate in the Pilgrim's Progress; they are the “door” that puts us on the right theological path for traversing the whole of the Bible from one end to the other. There was a man on the Pilgrim path in Bunyan's great allegory; he was on the path – far ahead on the path – but he never reached the end of the road, for he had not “entered in at the strait gate, but had climbed up some other way.” And his name was “Ignorance”! Need we say more?

Yours sincerely
W. J. Seaton.

Gleanings in the Psalms

(Psalm 73 concluded)



Verses 12-14. “Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my heart in innocency. For all the day long have I been plagued, and chastened every morning.” Look! See! Consider! Here is the standing enigma! The crux of Providence! The stumbling-block of faith! Here are the unjust rewarded and indulged, and that not for a day or an hour, but perpetually. From their youth up these men who deserve perdition, revel in prosperity. They deserve to be hung in chains, and chains are hung about their necks; they are worthy to be chased from the world, and yet the world becomes all their own. Poor half-blinded sense cries, behold this! Wonder, and be amazed, and make this square with providential justice, if you can. “*Verily I have cleansed my heart in vain.*” Poor Psalmist! He questions the value of holiness when its wages are paid in the coin of affliction. To no effect has he been sincere; no advantage has come to him through his purity, for the filthy hearted are exalted and fed on the fat of the land. Thus foolishly will the wisest of men argue, when faith is napping. “*For all the day long have I been plagued, and chastened every morning.*” This was a vivid contrast to the lot of the ungodly. There were crowns for the reprobates and crosses for the elect. Strange that the saints should sigh and the sinners sing. But here is the case stated in the plainest manner, and many a Christian will herein recognise his own experience. Such knots have we also sought to untie, and have sorely worn our fingers and broken our teeth. But, henceforth, we cease to fret because of evil-doors, for the Lord has showed us what their end will be.

C. H. Spurgeon

Verse 15. “If I say, I will speak thus; behold, I should offend against the generation of thy children.” The Psalmist now reaches a

vital turning-point in his thoughts when he begins to realise that such thoughts are dishonouring to God Himself, and also, troublesome and offensive for his fellow-believers. As Christopher Wordsworth paraphrases the verse, “I would have been guilty of treason to Thee, and to Thy people, if I had said that it is vain to serve God, because the wicked often prosper, and the righteous often suffer in this world”

Verses 16-17. “When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end”. As the Book of the Law was laid up in the Sanctuary, and as this was the true way of acquiring profitable instruction, David very properly puts *entering into the sanctuary*, for coming to the school of God. He as much as says, “Until God becomes my Schoolmaster, and until I learn by His word what otherwise my mind cannot comprehend, I stop short all at once, and understand nothing about the subject.

John Calvin

Verse 24. “Thou shall guide me with thy counsel, and afterward receive me to glory.” *Afterward!* After all our toil in labour and duty; after all our crosses and afflictions; after all our doubts and fears that we should never receive it; after all the hidings of His face, and after all our battles and fightings for it, Oh, then, how seasonably will the reception of this reward come in. Oh, blessed *afterward!* When all your work is done.

John Spalding

Verse 25. “Whom have I in heaven but Thee? And there is none on earth that I desire beside Thee.” When the great Jonathan Edwards was dying, having taken leave of his family, he looked around him and said, “Now, where is Jesus of Nazareth, my true and never-failing friend?” And so he fell asleep, and went to the Lord he loved. How un failing is the instinct that leads the pious heart to cry out for Jesus in the last hour. The mighty Edwards, after all his acquisitions during a life of usefulness, must then lean upon the Saviour's arm with the same helpless dependence as a young child, just able to syllable that precious Name.

Anon.

Verse 28. “But it is good for me to draw near to God ...” The grand conclusion to the chastening course; not joyous at the time, but afterward yielding the peaceable fruits.

The True Foundation of Hope

Let the reader be careful to distinguish between *a state of safety* by faith in Christ, and *a state of assurance* arising from sensible comforts in the heart. The best of Christians experience great changes in the frame of their minds: sometimes they are lively and comfortable, then, they are low and depressed; now they have sensible tokens of Divine favour, then, again, these are withdrawn and they begin to question the safety of their state before God.

The enemy often takes advantage of their uncomfortable frames and would have them question the reality of grace in their heart: and the consequence is generally great anxiety and distress. In order to remove this it is necessary to consider what is the *true foundation of hope*, and to distinguish between what is *durable* and what is *changeable*.

The work of the Redeemer is a *perfect work*; nothing can be added to it, and nothing must be taken from it. It is everlasting in its duration and efficacy: upon this the eye of faith should be invariably fixed, and hence comfort and support in every state is to be drawn. Christ's blood is a constant propitiation, His righteousness is a perfect covering. To these, reader, have daily recourse for cleansing and recommendation before God; by these you may silence all the accusations of Satan, all the clamours of conscience, all the threatenings of the Law; for in Christ the believer is complete, and here he may safely rest in his dullest and heaviest moments.

Happy frames, on the contrary, are bestowed or withheld as it pleases God. You may safely pray for them, because great peace is promised to the children of God – and generally speaking, the diligent and watchful are most frequently favoured with them – and when you are blessed with them be thankful. But beware of depending upon them, for this is the readiest way to have them withdrawn. Spiritual pride may arise from this quarter, while a feeling sense of weakness and unworthiness keeps the soul humble, and continually dependent upon the Lord Jesus Christ alone for pardon, strength, and salvation.

In spiritual conflicts, it will often happen, when God is about to work some great deliverance from some particular sin or pressing temptation, that before deliverance comes, the believer will think that he had never been so wicked or oppressed before. His corruptions are permitted to stir up in him, and he is apt to say with Moses respecting the Israelites that “God has not delivered them at all.” Reader, beware of such a conclusion: the greatest darkness is generally a little before sunrise; “The Israelites groaned by reason of their taskmasters and heavy burdens,” just when God was about to deliver them. Man's extremity is God's opportunity; out of darkness He brings forth light; out of unbelief, faith; and out of pride, humility. His design is to bring down thy self-righteousness and vain confidence; to cut the very sinews of an arm of flesh; to convince thee that deliverance is of Him alone; to bring thee to a steady dependence upon His power that His strength may be perfected in thy weakness and that he may have all the glory. Then will He appear for thee, and work wonderfully, and in all thy after-conflicts of a spiritual kind, follow this advice: build not thy comfort of pardon upon thy victory, but thy victory upon thy pardon and acceptance with God through Christ. Strive not thinking that thou shalt only have forgiveness of sin when it is conquered: but seek the pardon of sin first, through faith in Christ, and then that *it* may be manifested to thy heart.

Karl H. Bogatsky
(1690 to 1774)

The Baptists in Scotland (Part 2)

The Brothers Haldane Etcetera

During the years that lay between those first questionings of Robert Carmichael and Archibald McLean concerning the matter of baptism, and the actual founding of the first Scotch Baptist churches, two brothers whose names must stand forever linked with the baptist witness in Scotland, were born into an old and noble Perthshire family. They were, of course, the brothers Haldane: Robert, born in 1764, and James his brother, four years later in the year 1768. And as the “Scotch” baptists had their antecedents in that which wasn't really baptist – that is, the Glas-ite movement – so the “English” baptists as they came to be called, and many who followed, likewise had their origins in a source outwith a determined baptist intention.

The Haldane brothers were members of the Church of Scotland which, at that particular point in the 18th century, was almost completely dominated by Moderatism. They were converted, and in 1797 James preached his first sermon and the die was cast for the work of a lifetime that lay ahead. Two aspects of the Haldanes' work have especial bearing on the direction that baptists were soon to travel. The building of the preaching Tabernacles in Edinburgh and Glasgow etc., accommodated some of the largest numbers ever gathered under one roof in Scotland to hear the gospel preached; while the founding of the Society for the Propagation of the Gospel at Home, carried God's Word to as far-flung places as it had ever been carried in the life of the Church of Christ in the land. Out of both of these branches of the Haldane' work baptist churches were to spring and grow up until the Haldanes themselves eventually came to the acceptance of believers' baptism in the year 1808.

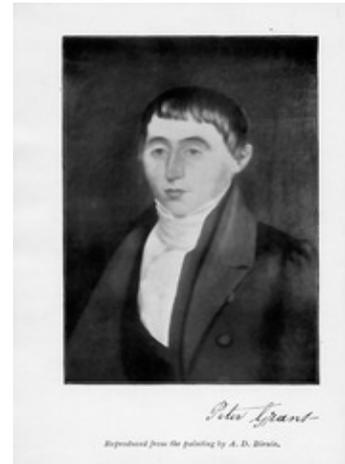
We may look at one particular case regarding the emergence of a baptist witness from a church originally founded simply on independent lines through the work of the Society for the Propagation

of the Gospel at Home. We quote from the History of the Baptists in Scotland: - “About the beginning of the 19th century Mr James Haldane, of Edinburgh, preached in the Grantown district. (Grantown-on-Spey, in the Spey valley, about 130 miles north of Edinburgh). Through the generosity of the Haldanes and others, several missionaries itinerated at intervals in the country, and their efforts resulted in the formation of an Independent church at Rothiemurchus. From Strathspey and Badenoch the Christians met in this church, with Lachlan Macintosh as their leader. He was a man of outstanding gifts and character, so that for years he continued to preach and administer the ordinances as an Independent largely supported the the Haldanes. Through study, he began to see the truth of believers' baptism, and being an honest man, he felt he must see Mr Haldane on this matter. He therefore walked all the way to Edinburgh (about 130 miles, remember) trusting that he would find his views overthrown by the greater experience of Mr Haldane. But the result of a long conference was exactly the opposite. Mr Haldane was absolutely shaken in his views and Mr Macintosh was confirmed in his, so that he was baptised in Bristo Place church before returning north.” Has that kind of thing not so often happened? And then, we are told, “Shortly after this interview (the next month actually) Mr Haldane was also baptised.”

We may stay with Grantown for a moment, for it is a good story of a baptist witness coming to life and existence in those early days of the 19th century. Lachlan Macintosh returned north, of course, as the account tells us, and when he came back to his church he told them what had taken place and offered to resign from the place of Pastor. However, as it turned out, the majority of the church had also come to a baptist position, and it was simply a matter of baptising the members and re-forming the church as baptist, which was accordingly done.

Some time later, Lachlan Macintosh came into the actual town of Grantown-on-Spey itself. He was offered a room in a house to conduct some meetings, but it wasn't long before he was being cried down as an heretic by the local clergy, and the Laird – the Laird of Grant – issued a statement forbidding Lachlan Macintosh and his

baptists to preach or meet in any house on his estate. The church, therefore, gathered together within the limited shelter of an old gravel pit on the outskirts of the town, and it was to this gathering that a young man by the name of Peter Grant was one day drawn to hear the words of everlasting life for the first time. Peter Grant was to become one of the shining lights of the baptist witness in Scotland, and in 1826 he was appointed pastor of the church of his conversion, a charge which he faithfully held for the next forty-one years. Before his conversion at the baptist meeting at the gravel pit he was the Precentor and leader of the praise in the Parish church, where he used to conduct the worship with his fiddle, and was accustomed, as he later said, to hearing many sermons from the daily newspaper, which the minister used to refer to as “old boney”! During Peter Grant's ministry, the congregation grew to around three-hundred and by that time were able to hold their services in various premises. However, a permanent meeting-place was desirable and a site was applied for to the Earl of Seafield who then seems to have been in possession of the Grantown estates. In the tender providences of God he granted them a site, and it turned out to be no other spot than the old gravel pit on the outskirts of the town where they had so often weathered the storms, both of nature and persecution.



What was taking place, of course, in the “country” districts, as we might call them was also being evidenced in the cities themselves through the Tabernacles. As various members, elders, and ministers within the Tabernacles, as well as within the Society for the Propagation of the Gospel, began to search the scriptures, and they began to see more and more clearly that, “If thou believest thou mayest be baptised.” And so, with the expulsion of such people from the Tabernacles, prior to the Haldanes themselves becoming baptists, there were laid the first foundations of those churches that would come to be known as “English”, on account of their practice of calling a single minister to be appointed full time over the charge of God's

flock in any particular place. Among the names most associated with this particular branch of baptist work in Scotland are men such as Christopher Anderson, George Barclay, Dr. Innes, and so forth.

One of the features common to all the Scottish baptist churches at this time, from whichever quarter they came, was their great interest in the new-found missionary movement that had come to the fore under Carey and Fuller. Archibald McLean had gone thoroughly into the question of why the gospel should be spread among the heathen abroad, and in 1795 delivered one of the most stirring papers on the subject. In the same manner, the “English” churches leaned very heavily to the obligation of missionary enterprise, and it was in this direction that Christopher Anderson first felt inclined immediately after his break with Haldane Tabernacle in Edinburgh. He had a strong desire to join up with Carey in India, but health reasons forbade this, and so, he set about endeavouring to establish a baptist witness other than the existing “Scotch” baptist system. Andrew Fuller freely confessed his great admiration for Christopher Anderson, and announced that he would gladly “divide” his income with him if he would come south and work alongside him in his pastoral and missionary labours.

Much the same kind of thing can be said of George Barclay, another of the new emerging baptists who had outpaced the Haldanes in the understanding of the scriptural nature of baptism. The Haldanes had started schools for the training of their pastors and evangelists. This immediately set them apart from the older Scotch baptists, and when the “Haldane men”, such as Anderson and Barclay withdrew from the Tabernacles etc., they weren't attracted to the “Scotch” system and so, set about founding their own churches along the “English” line of settled, full time ministers. George Barclay's church was begun in Kilwinning in Ayrshire in December 1803, moving in a few years time to Irvine, not far away. They at first met in an upper room in the town, and for the next thirty-six years George Barclay continued as pastor of the flock, adding over two hundred members to the church during his pastorate. His love for the work of mission abroad is, perhaps, typified in the name of his youngest son whom he named

William Carey Barclay, and we may assume a great deal of spiritual pleasure in the Ayrshire pastor when that same son eventually went out to join Carey in Serampore as a printer and translator in the work.

But so the work of the baptist testimony went on. The initial years were painfully slow and very much uphill. After thirty years of labouring in the work – from 1765 to 1795 – Archibald McLean reckoned there to be about four-hundred baptists throughout Scotland. By the middle of the 19th century, however, there were an estimated 90 churches containing about five-and-a-half thousand members. The old “Preaching Knight” of Caithness, although far from being complacent would, no doubt, have rejoiced in the changed circumstances from that New Year's Day in the middle of the previous century when he had opened the vaulted room of his castle at Keiss to conduct the worship of God after the manner known as baptist.

There is just one more thing we might mention to conclude this part of our review – one more person, really. How much could be said of the Haldanes and their influence, not only on the baptist witness which came out of their work, but on the whole religious scene in the country. To that spiritual climate that had begun to settle in many parts must be attributed the impetus that brought about the Disruption of 1843 which saw the Free Church of Scotland coming into existence. Of the two brothers, James was, perhaps, the more able preacher and he never tired of declaring that great reformation doctrine of Justification by faith alone. The influence of Robert is particularly marked in such things as his work among that band of young men in Geneva – The Monod brothers and Merle D'Aubigne etc., his great Commentary of the Romans, and his massive defence of the Text and Canon of the Scriptures, which John Macleod in his Scottish Theology calls, “The crowning work of Robert Haldane's life.” So much could rightly be said.

But mention must be made of Sinclair Thompson; a man much less known than either of the Haldanes, and, indeed, less known than a good many other baptists of his day, and yet, a true baptist pioneer for all that.



Sinclair Thompson lived in the Shetland islands, and through his reading of God's Word he became absolutely convinced that baptism entailed “Much water, and believers only.” He had never so much as heard that there were such people as baptists, but when he learned of the existence of some in Edinburgh he set out by boat on a few occasions (but was always hindered by weather etc.) to sail down from Shetland to be baptised, at their hands. God obviously had another intention, for eventually a baptist pastor came on holiday to Shetland, Sinclair Thompson was baptised, and there was soon formed the first baptist church under his care on the Islands. We say the first, for during Thompson's forty-eight years of ceaseless toil around the Shetland group he formed seven churches in all, and it is estimated that he preached over six thousand sermons in his travels. He surely earned the title, “The Shetland Apostle”. He died in 1864 in his 80th year, an unapologetic Calvinist to the end. “Do you doubt whose is the work in the work of salvation?” he challenged, “ A careful perusal of the first chapter to the Ephesians will show the origins of all the real conversions that have taken place, or ever shall take place, upon this earth.”

Such were the baptists in Scotland by the year 1850 – a hundred years on from Keiss, two-hundred years on from Leith, and still standing in the same Free Grace tradition set forth in the old Confession of Faith published in that town. In those early eighteen hundreds there was only one non-Calvinistic baptist church in the whole of Scotland. By nineteen-fifty, however, the situation had completely and entirely reversed, and a Calvinistic baptist church, as such, was virtually an unknown structure in Scotland. Individuals there were, no doubt, who still rejoiced in the faith of their founding fathers, but as far as baptist church life was concerned there was much similarity between the “old” and the “new” as there is between the proverbial “chalk and cheese.”

(Next edition – 1850, And After)

Who Were They?

(Some Strange Names in the Bible)

(1) The Sons of Belial.

This phrase occurs often in the Old Testament; and we also read of the "children of Belial", the "men of Belial", and the "daughter of Belial." There is no such personage in the Bible, however, as Belial, and the term is a general one that is used to brand someone as "worthless", or "wicked", or "base". In 2 Corinthians 6:15 the Apostle Paul uses the phrase as a synonym for Satan; "And what concord hath Christ with Belial?", he asks. Thus, in the Old Testament the term is used to denote a low person in one degree or another; while in the New it has developed into a title for Satan or Antichrist.

(2) The Money Changers.

One of the first things that our Lord did when He "went up to Jerusalem" in John 2:13-16 was to drive the "changers of money" out of the Temple. Under Jewish law (Exodus 30:13), a "half shekel" was payable as a "temple tax" once a year. As the normal Roman coinage had heathen embellishments, the tax could only be paid in Jewish silver money. Those worshippers who had to come from a distance, therefore, to pay their tax, or to purchase an animal for sacrifice were forced to resort to these "money changers" in order to have their "foreign" currency exchanged for Jewish coins. This state of affairs had led to many malpractices, and the rate of exchange had become exorbitant. The "money changers" had set up their stalls in the "outer court" of the Temple, and it was this whole scene of vicious competition and exploitation that enraged the Saviour and caused him to drive them out, because they had made His Father's House " a den of robbers".

(3) Augustus' Band.

In Acts 27:1 we read of the apostle Paul being given into the hands of one "Julius, a centurion of Augustus' band". The army of Imperial Rome was divided into "bands" or "cohorts" which consisted of one

thousand men; and these cohorts were, in turn, divided into ten "centuries" of one hundred men. The commanders of these centuries were known as "Centurions", so that Julius mentioned was the Commander of one tenth of the Augustan Cohort - "a centurion of Augustus' band". It seems to have been customary to give epithets to these cohorts, e.g. the "Italian band" of which Cornelius was Centurion. This "Augustus' band" seems to have been a "crack" division named after the Emperor, Augustus.

(4) [The Barbarous People of Melita.](#)

In Acts chapter 28, we read of Paul and his companions being shipwrecked on the island of "Melita", where, Luke informs us, "the barbarous people showed us no little kindness". Melita is our modern Malta, and the term "barbarous people" is a technical term of Luke's day. The people of Melita were "barbarous" only in so far as they did not speak the Greek language; so, we are not to imagine Paul and his companions marooned among cannibals, or any such thing. The people of Melita were, of course, pagan in that they did not worship the one True God, and verse 4 of the chapter may be a reference to one of the gods that they did worship - a god of the sea, perhaps. When the "venomous beast" fastened itself upon Paul's arm, "they said among themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet *vengeance* suffereth not to live". The Greek word for "vengeance" is "dike" and may refer to their god.

BOYS AND GIRLS PAGE

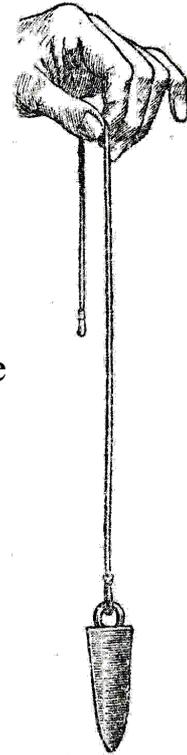
Dear Boys and Girls,

I wonder do any of you know what a plumb-line is? I expect the boys do! Let's explain for the girl's benefit what it is.

If you watch a workman building a wall, laying bricks or stones one upon another, you perhaps will see that he lays each stone or brick true and straight to a line that hangs down that side of the wall that he

is building. This is called a plumb-line, or a “plummet”. The word plumb means “lead”, and so, a plumb-line is a cord attached to a ball of lead. You can test the straightness of any wall or building by using this simple little gadget which any boy or girl can easily make, and which has been used by masons and carpenters and builders for years and years.

Long ago, the preachers of the Old Testament used the idea of a plumb-line to teach the people that God would test them with the plumb-line of His Truth, and Righteousness. Amos, one of the great preachers of the Old Testament said: “... behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.”



There you are, boys and girls, God will test us by His plumb-line – by His perfect standard which we see in Jesus Christ His Son.

Are we like Him, do you think? In our thoughts, and in our words, and in our actions. How much, then, we need to pray: “Please God , make me more like Jesus every day.”

Love
Mrs Seaton.

P.S. There is another preacher in the Old Testament who also spoke about a plumb-line, or a plummet. Have a search and see if you can discover who he was.