

the incomprehensible Trinity, and where ye shall see the fair face of the man Christ, even the beautiful face that was once for you cause more marred than any of the visages of the sons of men, and was all covered with spitting and blood. Be content to wade through the waters betwixt you and glory with Him, holding His hand fast, for He knoweth all the forls. Howbeit ye may be ducked, but ye cannot drown, being in His company; and ye may all the way to glory see the way bedewed with His blood who is the Fore-runner. Be not afraid, therefore, when ye come even to the black and swelling river of death, to put in your foot and wade after Him. The current, how strong soever, cannot carry you down the water to hell: the Son of God, His death and resurrection, are stepping stones and a stay to you; set down your feet by faith upon these stones, and go through as on dry land. If ye knew what He is preparing for you, ye would be too glad. He will not let you give you a full draught till you come up to the well head and drink, yea, drink abundantly, of the pure river of the water of life, that proceedeth out from the throne of God, and of the Lamb. Ma-lam, the nut, weary not; I dare bid you the Son of God caution, when ye are got up thither, and have cast your eyes to view the golden city, and the fair and never withering Tree of Life, that beareth twelve manner of fruits every month, ye shall then say, 'Four-and-twenty hours' abode in this place is worth threescore and ten years' sorrow upon earth.' If ye can but say that ye long earnestly to be carried up thither as I hope you cannot for shame deny Him the honour of having wrought that desire in your soul, then hath your Lord given you an earnest. And, madam, do ye believe that our Lord will lose his earnest, and me of the bargain, and change His mind, as if He were a man that can lie, or the son of man that can repent?

See *Lives*, by Murray (1689) and Thomson (1689). Bonar's edition (1871), and by A. W. W. *James, Rutherford and his Correspondence* (1894).

George Gillespie 1613-81, who was born and died at Kirkcaldy, studied at St Andrews, and in 1638 was ordained minister of Wemyss, was, like Rutherford, one of the heroes of the Covenant. He shown characteristic fearlessness at the Glasgow Assembly that same year; was in 1642 translated to Greyfriars Church in Edinburgh; in 1643 was sent up to the Westminster Assembly, where he took a great part in the debates on discipline and dogma, and was accounted a foeman worthy to meet Selden in debate. He represented the highest type of Covenanting theology and church government. Almost all his publications, including most of his sermons, are controversial, impartially confuting Erastians, Arminians, Independents, Episcopalians, Papists, and right and left hand defectors amongst his own brethren of the household of faith: though there is at times a lofty tone of superiority and fervour that redeems even the barrenness of dead controversies. He had an important share in drafting the admirably clear and well-wooded definitions and statements of the Westminster Confession of Faith and Shorter Catechism. His *Aaron's Rod Blossoming* (1646) is a masterly statement of the high Presbyterian claim for

spiritual independence. In 1648 he was Moderator of the famous General Assembly. For his death, see the extract from Wodrow, page 830. The following is a fragment of his sermon in 1645 before the House of Lords in Westminster Abbey; which is diversified with scraps of Chaldee and Hebrew as well as Greek and Latin, and with quotations from authorities as well known as Cajetanus, Grotius, Socinus, Gualterus, and Hollinger, a difficult to identify as Aricularius and Rabera:

If it were not so, there should be no sure evidence of our closing in covenant with Christ; for then, and never till then, doth the soul give itself up to Christ to be his, and closeth with him in a covenant, when it renounceth all other lovers, that it may be his only. Shall a woman be married to a husband with the reservation of another lover, or upon condition that she shall ever stay in her father's house? So the soul cannot be married to Christ except it not only renounce its bosom sins, lusts, and idols, but be content also to part with the most lawful creature-comforts for his sake: 'Forget also thine own people, and thy father's house,' Psal. xlv. 10. The renouncing of creature comforts and a covenant with Christ go hand in hand together, Isa. lv. 2, 3. Nabash would not make a covenant with the men of Jabesh Gilead, unless they would pluck out their right eyes, intending (as Josephus gives the reason) to disable them from fighting or making war: for the buckler or shield did cover their left eye when they fought, so that they had been hard put to it, to fight without the right eye. This was a cruel mercy in him; but it is a merciful severity in Christ, that he will make no covenant with us, except the right eye of the old man of sin in us be put out.

From 'Aaron's Rod Blossoming.'

I have often and heartily wished that I might not be distracted by, nor engaged into, polemic writings, of which the world is too full already, and from which many more learned and idleness have abstained; and I did accordingly resolve that in this controversial age I should be slow to write, swift to read and learn. Yet there are certain preponderating reasons which have made me willing to be drawn forth into the light upon this subject: for beside the desires and solicitations of divers Christian friends, lovers of truth and peace, seriously calling upon me for an answer to Mr Fyane's *Undication of his Four Questions* concerning excommunication and suspension, the grand importance of the Erastian controversy and the strong influence which it hath into the present juncture of affairs doth powerfully invite me.

Among the many controversies which have disquieted and molested the Church of Christ, those concerning ecclesiastical government and discipline are not the least, but among the chief, and often managed with the greatest animosity and eagerness of spirit, whence there have grown most dangerous divisions and breaches, such as this day there are, and for the future are to be expected, unless there shall be (through God's mercy) some further composing and healing of these church-consuming distractions, which, if we shall be so happy as once to obtain, it will certainly contribute very much toward the accommodation of civil and state-shaking differences: and, contrariwise, if no healing for the church, no healing for the state. Let the Galbbs of this time (who care for no intrinsecal evil in the church)