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THE STOWAWAY

The great steamship, Cyprian, left Liverpool on 13 October 1881, bound for the Mediterranean. A stormy wind was blowing from the start; and in just a few hours that wind had become a hurricane, and the decks began to be swept by huge seas. Serious problems followed: the fore-steering gear gave way; a tube in one of the boilers burst, the aft-wheel-house was smashed in, the steering apparatus was rendered useless, and the whole vessel laboured heavily. Powerless, rudderless, and unmanageable, the steamer was soon at the mercy of storm and waves.

The Captain and Crew did their best to save the ship, but hope was altogether gone; the black rocks of the Welsh coast were now visible, and the steamship was driven violently onto them. The Captain called people to the bridge and told them it was now a case of everyone for himself.

It happened that a runaway youth had hidden himself on board as a stowaway, unknown to anyone before the ship began its journey. He had been cleverly hidden until now, but the awful storm had brought him out of his hiding-place. But all were so anxious and troubled for their own safety, that no-one seemed to notice the young man. He stood on the deck terrified at the storm, watching with horror the awful scene before him. Then, suddenly, the ship struck the rocks. Another awful crash followed. It was surely going to be utter ruin. The Captain's voice again was heard: "Everyone for himself!" The crew, seizing life-belts, oars, and ropes, leapt from the deck and cast themselves into the angry seas, with a faint hope of reaching the shore.

At that point, there remained upon the wreck, the Captain and the stowaway. The Captain had just finished putting on his life-belt, and was about the jump into the sea, as the others had done, but then he caught sight of the pale, terror-stricken boy.

If anyone had right to the life-belt, it was the Captain; but, without pausing to consider what to do next, that noble man unbuckled his life-belt and strapped in on the young man, urging him to take it, adding, "I can swim; you take this belt, boy!"

The boy jumped into the sea and was rolled upon the rocks. Saved! Only just, but saved! But what of the Captain? He struck out boldly, but the raging surf

was too much for him; and, sadly, he sank into the dark depths – losing his life to save another.

Later, on the shore, people’s hearts were moved to hear the stowaway’s account of what had happened. “He gave Himself for me! He gave himself for me!”

The young man was a wretch and no friend of the Captain, yet the Captain died for him.

It is a striking illustration of the Gospel.

We are no better than that stowaway – guilty of sin, and unworthy of favour. Because we are sinners and have sinned, death physical, spiritual and eternal threatens us, and we therefore stand on the platform of hopeless ruin. But there is One who, seeing us there, was willing to take our place and our judgement. Christ died for us” (Rom. 5:8), “(He) suffered for sins, the just for the unjust” (1 Pet. 3:18). What a Saviour! Such was His love for sinners, that He was willing to die for them. He was under no necessity to die; and He owed us nothing. Why, then, was He willing to suffer and to die in our place? The answer can only be found in His amazing and wonderful love.

The stowaway said, “He gave Himself for me! He gave Himself for me!” As believers, each of us can say from the heart: “The Son of God loved me, and gave Himself for me.” (Galatians 2:20).

FELOWSHIP NEWS

Liz Storey

It is with sadness that we heard of the home-calling of Rev. Peter Beale, formerly the Minister of Bulford Chapel, on 24 September. A Thanksgiving Service was held at Bulkington Congregational Church on 3 October, and the Funeral Service was held at Bulford Congregational Chapel on 13 October. Peter Beale was a very dear friend and a faithful minister of God’s Word. Earlier this year, he kindly attended the Thanksgiving Meetings for Pastor Watts’ 50 years of Pastoral ministry here at Emmanuel Church when he spoke publicly of his long friendship with Pastor Watts. He spoke further on the phone with Pastor Watts just two weeks or so before he died. We thank God for every

remembrance of Peter Beale, and we prayerfully remember Lucy, his wife, and all the family, to the God of all grace.

Don Royle, a former member and Deacon of Emmanuel Church, also passed away in September, and his funeral service was held on 6 October. Our thoughts and prayers, therefore, are also with Doreen, and the family.

At our mid-week meeting on 12 October, we were very pleased indeed to welcome Steve St. John and his wife, former members of Emmanuel Church. Steve is the Chief Executive of *Daylight Christian Prison Trust*, an organization which seeks to share the Gospel with prisoners in various prisons throughout the country. The work includes leading Chapel Services, group Bible Studies, and visiting individual prisoners. We were very encouraged to hear more of this work by means of Steve's presentation, and there was much said for us to pray about. May the Lord continue to bless this good work to the salvation of men and women.

Some encouraging conversations have been had during the regular open-air preaching and tracting in Salisbury City Centre, and our recent Church Barbecue gave us a further opportunity to explain the Gospel to many people. We desire that the Lord would use these contacts to draw many to our Saviour, and that our friends, neighbours, and family members would come to exercise true saving faith in Him.

God willing, Graham Chewter from the TBS will be taking our midweek meeting on Wednesday, 14 December. As a Church we have taken a keen interest in the work of this Society over many years; and it is always encouraging to hear of how the Word of God is being sent out far and wide. We thank God that there is a desire in many people to read and hear the Holy Scriptures.

It was good to renew fellowship recently with James and Rachel Swanson from Cyprus, when James spoke at our midweek meeting. This work that the Swansons have been doing for the Lord has also been prayerfully followed by us over many years, starting when James' parents, Andrew & Daphne Swanson visited us, and shared their spiritual concern for Cyprus. We thank the Lord for all He has done and is doing in that needy land.

It is good that as a fellowship we can bring to the Lord many and various practical matters that are of concern to us here in the church at Salisbury; and

so we continue to remember Keith & Abi G and also Chloe S as they look for new homes.

We are so pleased to be able to thank the Lord for His provision for Dan and Jenni T in the provision of a new home for them. The Lord met this need at just the right time. We give Him all the praise!

At a recent church meeting, we had an update by Tom W on the work in the senior group of the Youthwork and our attention was drawn to the pressing need for additional leaders to help in this work. The group is somewhat larger this term as they have had a few move up from the Sunday School, so for teaching purposes on a Lord's Day, they have divided the group into two, in order to be able to adapt the lessons to the wider age range. May the Lord raise up someone to help Tom, Susan and Jo B in this important work. Of course, the gain in numbers for the Seniors is a loss to the Sunday School, and so we pray that the Lord would bring in new children to this group too.

We are thankful to Nathaniel B for his recent help with the fabric work of the Church. We are grateful to the Lord for the various gifts He gives to His people for service in the church. Nathaniel has just recently been co-opted onto the Diaconate.

We acknowledge too the Lord's great goodness in providing the finances for the proposed work needed in the Church and at Grove House.

The Salisbury Reformed Seminary year seems always to move on at a great pace; and we are so thankful that three new men have now applied for a place at the Seminary and they are hoping to commence their studies in January, 2023. We pray the Lord to raise up others for the ministry and may He continue to use the SRS for the training of such men.

WORDS OF THANKS

As friends at Emmanuel will know, Margaret and I have moved into our new home in Wilton, near Salisbury. We thank God for this gracious provision and blessing. Although surrounded by boxes and items yet to be unpacked or put away, it is good to be in a permanent home after the six months or so in the

flat at Grove House. The provision of Flat 1 was a tremendous help, and we are thankful to the church for the use of that comfortable home until now.

Also, we would like to express our warmest thanks to all who have helped us in preparing our dormer bungalow for our moving in. An army of very kind friends came forward and worked away in the garden, the outside paths and patios, and its complete redecoration inside. We cannot thank dear friends enough for their love shown in this way. It has made our move in so much quicker and easier and we shall always be reminded of the kindness shown to us. In addition, we have received so many cards, flowers and gifts which have touched us deeply. May the Lord grant His own reward to all who have prayed for us and helped us in these ways.

“So he bringeth them unto their desired haven. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”
(Psalm 107:30,31)

Pastor and Margaret Thackway

MORE OF CHRIST! MORE OF CHRIST!

James Smith (1802-1861) of Cheltenham

**Taken from his book:
“Rills from the Rock of Ages”**

What is it my soul, that causes this uneasiness, this dissatisfaction, this deep inward yearning after something which thou hast not, or dost not at present enjoy? I am not at rest. I am not rejoicing in God. I am not singing from the heights of Zion. Yet, I have no slavish fears, I have no gloomy doubts of my interest in Christ, I have no actual dread of death or the judgement. But I feel a desire to climb higher, to know more, and to enjoy the power of religion within, as I have not of late. It seems to me that all my wants lead me to Christ, and all my desires go out toward Christ. I want – well what do I want?

I want to feel more of my need of Christ. I have fancied at times, that I could not have a deeper sense of my need of Christ, and of all that Christ is, and has, than I have already experienced. But I am persuaded now that I may, and that only in proportion as I daily feel my need of Christ, shall I desire to know

him, trust in him, and enjoy him. I know theoretically, that I need Christ in every office that he sustains, in every relationship he fills, and in every character he has assumed. I need him not only to rescue me from death, but to feed me, clothe me, teach me, keep me, guide me, and comfort me. I need him to do all for me, and all within me, which either God, or my circumstances require. O to feel more of my need of Jesus, that I may not be happy one moment, but as I look to him, lean on him, and receive from him!

I want to know more of Christ. O how little do I really know of Christ! I have thought of him, spoken of him, and wrote about him, but how little I really know of him. I want to know more of the person of Christ, more of the grace of Christ, and more of the work of Christ. I want to know more of Christ for me, and more of Christ within me. More of the words of Christ, and more of the heart of Christ. I want to know Jesus as God's Christ, and as my Christ. I want so to know Christ, as never to doubt his love, question his veracity, or to fear his coming. Yea, so to know him, as to devote myself wholly to him, and be ready at any time to depart and be with him.

I want more affection for Christ. Yes, I want to love Jesus, and to feel that I love him. I want to love him, and to prove by my conversation, conduct, and spirit, that I do so love him. There ought to be no doubt in my own mind on this point, but I should be ready to say, "I love him, because he first loved me." There ought to be no cause or occasion for any who know me, to question whether I love him. O no, his love should so influence my conduct, and his love should so season my conversation, that all about me may feel sure, that if I love anyone, I love Jesus. O that the Holy Spirit would shed abroad the love of Christ in my heart more and more, that my love to him may be as strong as death!

I want to realise more sensibly my union with Christ. Christ is the head of the church, and all the true members of that church, and all the true members of that church are in union with him. I cannot but believe that I am one with Christ. I often feel as if I could not live without Christ. But I want daily and hourly to live under the impression, that Christ and my soul are one. That I am a member of his body, of his flesh and of his bones. What privilege can exceed this, to be united to Christ! Then, because he lives, we shall live also. Then he will use his influence for us, spend his wealth upon us, and desire to have us with him

to behold his glory. O Jesus, dwell thou more sensibly in my heart, and let me dwell more sensibly in thee!

I want more communion with Christ. Communion flows from union, and proves its vitality. No union to Christ, no communion with Christ; and if there be no communion with Christ, there is no evidence of union to Christ. The branch being one with the vine, receives its life, sap, and nourishment from the vine; so we being one with Christ, receive our spiritual life, holiness, and happiness from Christ. The member lives, grows, and is strong, because it is in union with the head; just so, the believer lives, grows, and is strong because he is in union with Christ. In proportion as we realise our union with Christ, will be the sweetness and constancy of our communion with Christ, will be the assurance of our union to Christ. O for more sweeter, sanctifying, and soul-ennobling communion with Jesus!

I want more assimilation to Christ. What I see in Christ I admire, and I admire all that I see in Christ; but admiration is not enough. I want to be like Jesus, just like him – altogether like him. The more I am with him, and the more I see of him, the more I sigh, cry, and long to be like him. I think one may live at such a distance from Christ, and have so little to do with Christ, that we may not be very anxious or desirous to be like him; but I am sure that we cannot be much in his company or be led by the Holy Spirit to see much of his moral and spiritual beauty, but we shall desire to be like him. At times, this seems to be the one thing needful with me, the one thing I desire of the Lord, that I may be like Jesus. But it is not always so, it is not sufficiently so, therefore I cannot but wish for more assimilation to Christ.

I want to be fully possessed of Christ. Not only to be like him, but to be there with him, - not only with him in grace, but with him in glory. I am sure I shall never be perfectly satisfied, until I have Christ always with me – until I am always with him in his Father's kingdom. This is promised me, I must believe the promise, and wait for its fulfilment. Soon it will be true in my experience, "Absent from the body, present with the Lord." I shall "depart and be with Christ, which is far better" than being here, distant from him, and so often sighing for the enjoyment of him. Then I shall possess Christ. Then I shall be fully satisfied with the presence of Christ. O Lord, let me have a deeper sense

of my interest in Christ now, let me enjoy more of him while on earth, and then I know that I shall be satisfied when I awake up in his glorious likeness!

Now it seems to me that these things go together, or naturally follow each other. In proportion as I feel my need of Christ, shall I desire to know Christ – to know him fully, to know him experimentally – in proportion as I know Christ, shall I desire to set my affections on Christ, and to love him with an unquenchable love – just in proportion to my love to him, will be my desire to realise my close and vital union to him – in proportion as I realise my union to Christ, shall I want to have and enjoy communion with Christ – in proportion as I enjoy communion with Christ, shall I long for assimilation to Christ, shall I desire fully to possess him, and to be for ever with him.

Reader, do you know anything about these? I have written these lines out of my own heart, and they express the feelings and desires of my soul. If I know anything, I do know in a degree my need of Christ – if I desire anything, I do desire to know Christ – if I wish to love at all, I wish to love Christ – if I prize anything, I prize union to Christ – if I desire anything, I desire communion with Christ – if I aspire to anything, I aspire to be like Christ – and if I am persuaded that I shall be satisfied with anything, I am persuaded that I shall be satisfied with the presence and possession of Christ. All my religion finds its centre in Christ. My whole creed begins, goes on, and ends with Christ. I value doctrines, but I think more of Christ. I prize ordinances, but I set more value on Christ. With me it is Christ first, Christ middle, Christ last, *is it so with you?*

Happy, if with my latest breath
I may but gasp his Name!
Preach him to all, and cry in death,
Behold! Behold the Lamb!

OLIVER CROMWELL

Malcolm H. Watts

Part 4

5. Lord Protector

After the King's execution, the Commons declared that monarchy, or government by a single person, was 'unnecessary, burdensome, dangerous, and ought to be abolished.' England was declared to be a 'Commonwealth', or 'Republic', with 'a form of government in which the power rests with the people.' The Commonwealth lasted for eleven years, from 1649 to 1660.

A Council of State was appointed, consisting of 41 members, chosen by Parliament (i.e. the remaining part of the Long Parliament, excluding the MPs who had supported the King), to be elected annually, with John Bradshaw as President, John Milton as Foreign Secretary, Sir Henry Vane as head of the Navy, and Oliver Cromwell and Sir Thomas Fairfax as responsible for the Army. This Council of State was 'charged with the executive government.'

Cromwell perceived that a first priority was to unite the nation, for although there had been impressive support for Parliament in the First and Second Civil Wars, a significant and considerable number had been opposed to the execution of the King; and, furthermore, some were entertaining and promoting extreme and dangerous views, as, for example, the 'Levellers', led by John Lilburne, who held that all distinctions of rank should be abolished, and the 'Fifth-Monarchy Men', supported by Thomas Harrison, an officer in the Army, people who thought the time had come for seizure of power, to bring in "the reign of the saints" or 'the Millennium'.

Matters were particularly difficult for Cromwell in Ireland and in Scotland.

Ireland:

There had been a rebellion in Ireland in 1641, when the native Roman Catholic Irish had turned on Protestant English and Scots in Ulster, and thousands of Protestants - estimates vary between 10,000 and 30,000 – were put to death most cruelly. Although James Butler, the Marquis of Ormond, had succeeded in averting revenge and further atrocities, it was feared that the Irish could

make an alliance with English Royalists and pose a serious threat to the English Commonwealth. So, in March 1649, the Council of State made Cromwell 'Commander-in-Chief' of an expeditionary army of 10,000 well-selected soldiers. Convinced of his duty, Cromwell said, 'Let us go, if God go'; and he went, 'determined to make a final end of the disturbance in that island', landing at Dublin on 15th August 1649.

Cromwell's campaign in Ireland lasted in all for ten months, during which time he overthrew places like Drogheda, called Tredagh, (where 3,000 men were put to the sword) and Wexford (where a further 1,500 were slain). 'Oliver descends on Ireland like a hammer of Thor; smites it, as at one fell stroke, into dust and ruin, never to reunite against him more.'¹

In the Spring of 1650 Cromwell was able to leave, with Ireland largely subdued. He had broken the power of the Royalist party. Henry Ireton and Edmund Ludlow then proceeded to secure complete conquest. Thus, by 1652, the war there was brought to an end.

Cromwell's military activities in Ireland have been roundly condemned by some as extremely severe. However, in justice, and in fairness to him, the following points should be made:

- On 11th July, before departing for Ireland, Cromwell and others spent time in prayer, and Cromwell himself expounded and applied some scriptures. Thereafter, he regularly consulted the Word of God throughout his mission, and often made direct reference to it.
- In view of the atrocities against the Lord's people in Ireland, - 'the most unheard of and most barbarous massacre (without respect to sex or age) that ever the Sun beheld'² - Cromwell felt justified in speaking of the 'righteous judgment of God upon these barbarous wretches, who have imbrued their hands in so much innocent blood.' He felt his actions would 'tend to prevent the effusion of blood for the future.'³
- In his 'Declaration' as Lord Lieutenant of Ireland (24th August, 1649), Cromwell declared that he would not allow his soldiers to 'abuse, rob and pillage'. They were 'to forbear such evil practices' and 'not to do any wrong

¹ *Letters*, vol. 1 p.405

² *Letters*, vol. 2, p. 34

³ *Letters*, vol. 1, p.414

or violence toward Country People, or persons whatsoever, unless they be actually in arms or office with the enemy.’⁴

- According to the laws of war, his practice was to call upon cities and castles to surrender before making any attack upon them. An example was in the case of Dundalk. Cromwell sent word to the Chief Officer on 12th September, 1649, saying, ‘If you, being warned..., surrender your Garrison to the use of the Parliament in England, which by this I summon you to do, you may therefore prevent effusion of blood. If, upon refusing this Offer, that which you like not befalls you, you will know whom to blame.’⁵
- He never once gave direct orders for the killing of civilian inhabitants, and those who perished did so not by design but by accident, it being difficult in battle to distinguish between combatant and non-combatant.
- Although awful, the assaults upon Drogheda, for example, meant that ‘the Enemy upon this were filled with much terror’ and once again Cromwell expresses his belief that ‘this bitterness will save much effusion of blood, through the goodness of God.’⁶ This, he believed, made others more readily submit and thus the dreadful threat to innocent Protestants was mercifully removed.
- By the close of 1649, all the coast of Ireland, from Londonderry to Cape Clear (Waterford only excepted) was subject to Cromwell’s rule and just a year later, Ormond, seeing his cause lost, left Ireland in abject despair. In two years, the whole kingdom was transformed, with fine buildings and fruitful plantations. Cromwell’s action – though undoubtedly severe – had brought a measure of peace to Ireland.

Scotland:

When the Scots gave up the King to Parliament (1647), they understood that no harm would come to him, and therefore many of them were deeply disturbed by his execution in 1649. Six days after the execution, still strongly royalist in their convictions, they proclaimed Charles I’s son as King at the Cross of Edinburgh - providing, of course, that he would agree to those terms which they considered most necessary, and these terms included his signing the National Covenant.

⁴ *Letters*, vol.1, p.402

⁵ *Letters*, vol. 1, p.409

⁶ *Letters*, vol. 1, p.410

The late King's son had fled for safety to Holland and was unwilling to sign their Covenant, so he sent the Marquis of Montrose to Scotland to raise support there with a view to the young Charles being placed on the throne. In the Spring of 1650, Montrose landed in the Orkneys, crossing to Caithness, but the plan completely failed: the Marquis was defeated and he was later executed in Edinburgh.

In his desperation, the young Charles agreed to sign the Covenant and was prepared to travel to Scotland to be crowned. He arrived there, near the mouth of the river Spey, on June 16th, 1650. Serious negotiations with Charles began at Breda in March, 1650, and by May of that year, at Heligoland, he had agreed to the terms (*The Treaty of Breda*). On 23rd June, 1650, at Speymouth, as the Treaty required, Charles agreed to subscribe to the National Covenant (1638) and the Solemn League and Covenant (1643).

The Council of State decided to take strong preventative action. On 22nd July, 1650, Cromwell, with 16,000 men, crossed the Tweed and the following month he attempted to take Edinburgh, but there he was confronted by an army of some 26,000 under the command of General David Leslie. The Scots had the advantage of occupying the Castle and the fortified City of Edinburgh and, standing on the defensive, could not be overcome.

After a month of trying to draw them out to battle, Cromwell had little option but to retreat, particularly as provisions were becoming scarce, and so he fell back to Dunbar which he hoped to use as a base for further operations. However, the Scots followed in pursuit, eventually, occupying Doon Hill which overlooked Dunbar and they also seized the passes between Dunbar and Berwick, effectively blocking the way of any reinforcements. Cromwell confessed in a note to Sir Arthur Haselrig, Governor of Newcastle, 'We are upon an Engagement very difficult'; but he added 'our spirits are comfortable, praised be the Lord' and 'we have much hope in the Lord; of whose mercy we have had large experience.'⁷

There being no food or water on Doon Hill, the Scots began to descend from the hill on the evening of 2nd September. As the sun rose next day, Cromwell, perceiving an advantage, cried, 'Let God arise; let his enemies be scattered!' and his soldiers then fell upon the Scots, killing 3,000 and capturing another

⁷ Letters, vol. 2, pp.106,107

10,000. Indeed, so routed were the Scots that day that the battle became known as 'Dunbar Drove.'

While Leslie tried to gather the remnant of his army at Stirling, Cromwell took Edinburgh, afterwards Leith, and then the whole eastern part of the Lowlands. It was a major victory, even though it proved impossible for him to take the whole of Scotland.

On 1st January, 1651, Charles was crowned by the Marquis of Argyle at Scone, near Perth, the seat of a Royal Palace where Scottish kings used to be crowned. Robert Douglas, one of the ministers from Edinburgh, preached most appropriately from 2 Kings 11:12,17: 'And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king and anointed him; and they clapped their hands, and said, God save the king...And Jehoiada made a covenant between the LORD and the king and the people, that they should be the Lord's people; between the king also and the people.' In his sermon, Douglas addressed the King and with these words: 'Many doubt of your reality in the covenant. Let your sincerity be evidenced by your stedfastness and constancy; for many, like your ancestor, have begun well, but have not been constant.' This said, the King solemnly (though hypocritically) swore the covenants and took an oath to defend and support the Church of Scotland. 'By the Eternal and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this oath.'⁸ He was then crowned King.

The following August, with the newly crowned King at their head, the Scottish army, numbering about 16,000, was on the march and, managing to by-pass Cromwell and his army, the Scots came into England and reached as far as Worcester. There Cromwell caught up with them, and, on 3rd September, 1651, with 30,000 well-trained men, he attacked and utterly destroyed the King's army. Cromwell wrote in a letter to the Speaker of Parliament, 'The dimensions of this mercy are above my thoughts. It is, for aught I know, a crowning mercy.'⁹

The young King wandered about for a month, at length reaching the coast of Sussex, from whence he escaped in a boat to France.

⁸ Thomas McCrie, *The Story of the Scottish Church*, (Glasgow: Bell and Bain Ltd., 1874) p.236

⁹ *Letters*, vol. 2, p.216

The following comments should be made with reference to Cromwell's conduct in Scotland:

- Cromwell viewed the Scots differently because they were fellow believers. He wrote to one of them: '(if we know our hearts at all), our bowels do, in Christ Jesus, yearn after the Godly in Scotland.'¹⁰
- His chaplains were therefore set to work composing various 'appeals' to the 'saints.' Cromwell himself, in his 'Reply' to the General Assembly of the Kirk of Scotland, appealed to the Scots in these terms, 'I beseech you in the bowels of Christ, think it possible you may be mistaken.'¹¹ Later, he wrote to Colonel Strahan, "That nothing would be more acceptable to us to see than the Lord removing offences, and inclining the hearts of His people in Scotland to meet us with the same affection.'¹²
- In December, 1650, Cromwell wrote to the Honourable William Lenthall, Speaker of the Parliament, 'Since we came in Scotland, it hath been our desire and longing to have avoided blood in this business; by reason that God hath a people here fearing His name, though deceived.'¹³
- The problem was that the National Covenant appeared to commit the Scots to a Stuart King. Cromwell declared to Lesley, the root problem was 'that under the pretence of the Covenant, mistaken, and wrested from the most native intent and equity thereof, a King should be taken in by you, to be imposed upon us; and this be called "the Cause of God and the Kingdom"'.¹⁴ To allow such a thing, would have brought the loss of all England had fought for.
- There appears to have been a great deal of misunderstanding and misrepresentation. In those times, people sometimes spoke ill-advisedly and often unhelpfully. It was the complaint of the English that some Scottish Ministers regarded them as 'monsters of the world' and an 'Army of Sectaries and Blasphemers.'¹⁵ But it must be conceded that there were radical 'Sectaries' in the English army which who did create a problem for the Scots who desired the imposition of a national orthodox Presbyterianism.

¹⁰ *Letters*, vol. 2, p.137

¹¹ *Letters*, vol. 2, p.96

¹² *Letters*, vol.2, p.150

¹³ *Letters*, vol. 2, pp. 119,120

¹⁴ *Letters*, vol. 2, p.99

¹⁵ *Letters*, vol. 2, p. 89

- The Scots were much for the disowning of ‘malignants’, but Cromwell’s complaint was that they receive Charles Stuart, “‘the Head of them all’ and act for the Kingdom of Christ in his name.”¹⁶ He wanted them to cease support for a ‘malignant King’s interest’, for ‘Sion’, he said, ‘will not be built with such untempered mortar.’¹⁷ It is the tragedy of Scottish history, that when later the Scots had their way and Charles was crowned King, twenty eight years of bloody persecution followed (1660-1688).
- Cromwell was perceived to be an enemy of the Covenant; but as he wrote to Lesley, ‘it (is) no part of our business to hinder any of them (the people of Scotland) from worshipping God in that way they are satisfied in their consciences by the Word of God they ought, though different from us.’¹⁸

To be concluded

A LITTLE CHILD SHALL LEAD THEM

Thomas Boston, the great theologian and preacher of the 18th century, was called to endure a number of trials in his ministry. One evening he was walking up and down in his room, in great heaviness of mind. His little daughter whom he had earlier laid in bed, suddenly raised herself up, and said to him that she wanted to say something to him from God’s Word.

She then said, “Mary Magdalene went to the sepulchre. She went back again with them to the sepulchre; but they would not believe that Christ was risen till Mary Magdalene met Him; and He said to her, ‘Tell *my brethren* - they are *my brethren yet*.’”

When later recalling this, Mr. Boston said, “This she pronounced with a certain air of sweetness. It took me by the heart. ‘His brethren yet!’ thought I; and may I think that Christ will own me as one of His brethren yet? It was to me as life from the dead.”

¹⁶ *Queries*, in *Letters*, vol. 2, p.140

¹⁷ *Letters*, vol.2, p.131

¹⁸ *Letters*, vol.2, p.99

"BEHOLD, THE BRIDEGROOM COMETH!"

This beautiful poem, expressing, in appropriate language, the spiritual desires of the Lord's people as they approach their heavenly home, is quoted in 'Earnest Hours' by William S. Plumer, and appears in an appendix to "The Adoption of Sons" – "Treatise on Adoption" – by Thomas Houston. It is thought to have been written by Anna Shinn Shipley (1826-1888).

1. Behold, a royal Bridegroom
Hath called me for His bride!
I joyfully make ready
And hasten to His side.
He is a royal Bridegroom,
But I am very poor!
Of low estate He chose me
To show His love the more;
For He hath purchased for me
Such goodly, rich array —
Oh, surely never Bridegroom
Gave gifts like these away.

2. When first upon the mountains,
I, in the vale below,
Beheld Him waiting for me,
Heard His command to go,
I, poorest in the valley,
Oh, how could I prepare
To meet His royal presence?
How could I make me fair?
Ah! In His love He sent me
A garment clean and white:
And promised brodered raiment
All glorious in His sight:
And then He gave me glimpses
Of the jewels for my hair,
And the ornaments most precious
For His chosen bride to wear.

3. First in my tears I washed me, —
They could not make me clean:
A Fountain then He showed me,
Strange until then unseen!
So close I'd lived beside it
For many weary years,
Yet passing by the fountain
Had bathed me in my tears.
Oh, love, oh, grace, that showed it!
Revealed its cleansing power!
How could I choose but hasten
To meet Him from that hour?

4. I said, delay no longer;
He surely will provide
All for the toilsome journey
Up the steep mountain's side.
He sought me in the valley—
He knows my utmost need;
He is a Royal Bridegroom,
I shall be rich indeed.
Rich in His pardoning mercies,
Bounties that never cease: —
Rich in His loving kindness,
Rich in His joy and peace,
So then I took the raiment,
And the jewels that He sent;
And, gazing on His beauty,
I up the hillside went.

*And still with feeble footsteps,
And turning oft astray,
I go to meet the Bridegroom,
Though stumbling by the way.*

*5. I soil my royal garments
With earth where'er I fall,
I break and mar my ornaments,
But He will know them all.
For it was He who gave them;
Will He forget His own?
Ah! For the love He bore me,
He called! Will He disown?*

*6. He sent His Guide to guide me;
He knew how blind, how frail
The children of the valley: —
He knew my love would fail.
He knew the mists above me
Would hide Him from my sight;
And I, in darkness groping
Would wander from the right.*

*7. I know that I must follow slow
Even when I fain would soar;
That step by step thus upward,
My Guide must go before.
Keep close dear Guide and lead me,
I cannot go aright;
Through all that doth beset me
Keep, keep me close in sight!*

*8. 'Tis but a little longer;
Methinks the end I see;
Oh! matchless love and mercy,
The Bridegroom waits for me —
Waits, to present me faultless
Before His Father's throne —
His comeliness my beauty,
His righteousness my own.*

CHRISTIAN MINISTERS

The Young Minister:

A young and rather conceited minister once preached in the hearing of an older and more experienced minister. Afterwards, the young man, quite full of himself, was anxious to hear what the older man thought of his sermon. The old man remained silent for a while, hoping that his silence would be noticed and rightly interpreted; but this only caused the question to be repeated with greater earnestness. At last, the venerable old man said, "There was one very fine passage, sir." The young man, welcoming the remark, said: "I rejoice to hear you say so. Pray, sir, which passage was that?" "Why, sir," said the older minister, "it was the passage from the pulpit into the vestibule."

A Serious Mistake:

On one occasion, Dr Thomas Manton the minister of Covent Garden, was appointed to preach before the Lord Mayor, and certain important persons of the city. He studied long and hard to produce an elaborate discourse, and many of his hearers were deeply impressed, hearing him with great admiration. But after the sermon, as the learned Doctor was preparing to return home, a poor man pulled the sleeve of his gown, and said: "Sir, I came with the hope of getting some good for my soul, but I have been disappointed; for I could not understand a great deal of what you said; you were quite above me." The Doctor sighed and then tears began to flow, and he said, "Friend, if I did not give you a sermon, you have given me one; and, by the grace of God, I will never again play the fool, in preaching before my Lord Mayor in such a manner."

Preaching with Eternity in View:

Edward Payson was one day taken seriously ill, and everyone thought he was about to die. He recalled: "What gave me the most concern was that notice had been given of my being about to preach! While the Doctor was preparing my medicine, feeling my pain abated, I on a sudden cried out, 'Doctor, my pains are suspended; by the help of God, I will go and preach, and then come home and die.'" He remembered his feeling at that time: "In my own apprehension, and in appearance to others, I was a dying man; and the people heard me as such." Later, he observed, "In preaching that day, the invisible realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my Master before morning, I spoke with peculiar energy. Such effects followed the word, that I thought it was worth dying for a thousand times." His biographer wrote: "He had something so peculiar in his manner, expressive of sincerity in all he delivered, that it constrained the most abandoned to regard what he said as not only true but of the last importance to souls."

FINISHED REDEMPTION

Christmas Evans (1776-1838), one of the Great Preachers of Wales

“It is finished” - John 19:30

This exclamation derives all its importance from the magnitude of the work alluded to, and the glorious character of the Agent. The work is the redemption of the world; the Agent is God, manifested in the flesh. He who finished the creation of the heavens and the earth in six days, is laying the foundation of a new creation on Calvary. Four thousand years He has been giving notice of His intention to mankind; more than thirty years He has been personally upon earth, preparing the material; and now he lays the chief corner-stone in Zion, exclaiming - “It is finished.”

Doctrine

‘It is finished!’ This saying of the Son of God is a very striking one; and uttered, as it was, while he hung in dying agonies on the cross, cannot fail to make a strong impression upon the mind. It is natural for us to inquire - “What does it mean? To what does the glorious Victim refer?” A complete answer to the question would develop the whole scheme of redemption. We can only glance at a few leading ideas.

The sufferings of Christ are ended. Never again shall he be persecuted from city to city, as an imposter, and servant of Satan. Never again shall he say, “My soul is exceeding sorrowful, even unto death.” Never again shall he agonize in Gethsemane, and sweat great drops of blood. Never again shall he be derided by the rabble, and insulted by men in power. Never again shall he be crowned with thorns, lacerated by the scourge, and nailed to the accursed tree. Never again shall he cry out, in the anguish of his soul, and the baptism of blood - “My God! My God! Why hast Thou forsaken me?”

The predictions of His death are fulfilled. The prophets had spoken of his crucifixion many hundred years before His birth. They foresaw the Governor

who was to come forth from Bethlehem. They knew the Babe in the manger, as he whose goings forth are of old, even from everlasting. They drew an accurate chart of his travels, from the manger to the cross, and from the cross to the throne. All these things must be fulfilled. Jesus knew the necessity, and seemed anxious that every jot and tittle should receive an exact accomplishment. His whole life was a fulfilment of prophecy. On every path he walked, on every house He entered, on every city He visited, and especially on the mysterious phenomena which accompanied his crucifixion, it was written - "that the Scriptures might be fulfilled."

The great sacrifice for sin is accomplished. For this purpose, Christ came into the world. He is our appointed High Priest, the elect of the Father, and the desire of the nations. He alone was in the bosom of the Father, and could offer a sacrifice of sufficient merit to atone for human transgression. But it was necessary also that he should have somewhat to offer. Therefore a body was prepared for him. He assumed the seed of Abraham, and suffered in the flesh. This was a sacrifice of infinite value, being sanctified by the altar of Divinity on which it was offered. All the ceremonial sacrifices could not obtain the bond from the hand of the creditor. They were only acknowledgment of the debt. But Jesus, by the one offering, paid the whole, took up the bond, the hand-writing that was against us, and nailed it to the cross; and when driving the last nail, he cried - "It is finished!"

The satisfaction of Divine justice is completed. The violated law must be vindicated; the deserved penalty must be endured; if not by the sinner himself, yet by the sinner's Substitute. This was the great undertaking of the Son of God. He "bore our sins" - that is, the punishment of our sins - "in his own body on the tree." He was "made a curse for us, that we might be made the righteousness of God in him." There was no other way by which the honour of God and the dignity of his law could be sustained, and therefore "the Lord laid upon him the iniquities of us all." He "died unto sin once;" not merely for sin, enduring its punishment in our stead; but also "unto sin," abolishing its power, and putting it away. Therefore it is said, he "made an end of sin" - destroyed its condemning and tormenting power on behalf of all them that believe his sufferings were equal to the claims of justice; and his dying cry was the voice of Justice himself proclaiming the satisfaction. Here, then, may the dying thief,

and the persecutor of the holy, lay down their load of guilt and woe at the foot of the cross.

The new and living way to God is consecrated. A veil has hitherto concealed the holy of holies. None but the High Priest has seen the ark of the covenant, and the glory of God resting upon the Mercy-seat between the cherubim. He alone might enter, and he but once a year, and then with fear, and trembling, and the sprinkling of the atoning blood, after the most careful purification, and sacrifice for himself. He has filled His hands with his own blood, and entered into heaven itself, there to appear in the presence of God for us. The sweet incense which he offers fills the temple, and the merit of his sacrifice remains the same through all time, superseding all other offerings for ever. Therefore we are exhorted to come boldly to the throne of grace. The tunnel under the Thames could not be completed on account of an accident which greatly damaged the work, without a new subscription for raising money; but Jesus found infinite riches in himself, sufficient for the completion of a new way to the Father – a living way through the valley of the shadow of death to “the city of the Great King.”

The conquest of the powers of darkness is achieved. When their hour was come, the prince and his host were on the alert to accomplish the destruction of the Son of God. They assailed Him with peculiar temptations, and levelled against him their heaviest artillery. They instigated one disciple to betray him, so that the same tongues that lately sang, “Hosanna to the Son of David!” now shouted, “Crucify him! Crucify him!” They filled the priests, and scribes with envy, that they might accuse him without a cause; and inspired Pilate with an accursed ambition, that he might condemn him without a fault. They seared the conscience of the false witnesses, that they might charge the Just One with the most flagrant crimes; and cauterized the hearts of the Roman soldiers, that they might mock him in His sufferings, and nail him to the cross. Having succeeded so far with their hellish plot they doubtless deemed their victory certain. I see them crowding around the cross, waiting impatiently to witness his last breath, ready to shout with infernal triumph to the depths of hell, till the brazen walls should send back their echoes to the gates of the heavenly city. But hark! The dying Saviour exclaims - “It is finished!” and the great dragon and his host retreat, howling, from the cross. The Prince of our Salvation turned

back all their artillery upon themselves, and their own stratagems became their ruin. The old serpent seized Messiah's heel, but Messiah stamped upon the serpent's head. The dying cry of Jesus shook the dominions of death, so that the bodies of many that slept arose; and rang through all the depths of hell the knell of its departed power. Thus, the Prince of this world was foiled in his schemes, and disappointed in his hopes like the men of Gaza, when they locked up Samson at night, thinking to kill him in the morning; but awoke to find that he was gone, with the gates of the city upon his shoulders. When the Philistines caught Samson, and brought him to their Temple, to make sport for them, they never dreamed of the disaster in which it would result – never dreamed that their triumph over the poor blind captive would be the occasion of their destruction. "Suffer me," said he, "to lean on the two pillars." Then he bowed himself, and died with his enemies. So Christ on Calvary, while the powers of darkness exulted over their victim, seized the main pillars of sin, and death, and brought down the temple of Satan upon its occupants; but on the morning of the third day, he left them all in the ruins, where they shall remain for ever, and commenced his journey to his Father's house.

Application

The sufferings of Christ were vicarious. He died, not for his own sins, but for ours. He humbled himself, that we might be exalted. He became poor, that we might be made rich. He was wounded, that we might be healed. He drained the cup of wrath, that we might drink the waters of salvation. He died the shameful and excruciating death of the cross, that we might live and reign with him for ever.

"Ought not Christ to have suffered these things, and to have entered into His glory?" This "ought" is the ought of mercy, and of covenant engagement. He must discharge the obligation which he had voluntarily assumed. He must finish the work which he graciously begun. There was no other Saviour – no other being in the universe willing to undertake the work; or, if any willing to undertake, none able to accomplish it. The salvation of one human soul would have been too mighty an achievement for Gabriel – for all the angels in heaven. Had not "the only begotten of the Father" become our Surety, we must have lain for ever under the wrath of God, amid "weeping, and wailing, and gnashing

of teeth.” None but the Lion of the tribe of Judah could break the seals of that mysterious book. None but “God manifest in the flesh” could deliver us from the second death.

The dying cry of Jesus indicates the dignity of His nature, and the power of life that was in him to the last. All men die of weakness – of inability to resist death – die because they can live no longer. But this was not the case with the Son of God. He speaks of laying down his life as His own voluntary act; - “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” “He poured out His soul unto death” - did not wait for it to be torn from him – did not hang languishing upon the cross, till life “ebbed out by slow degrees;” but poured it out freely, suddenly, and unexpectedly. As soon as the work was done for which he came into the world, he cried - “It is finished!” “bowed His head, and gave up the ghost.” Then the sun was darkened, the earth quaked, the rocks rent, the graves opened, and the centurion said - “Truly, this Man was the Son of God!” He cried with a loud voice, to show that he was still unconquered by pain, mighty even upon the cross. He bowed his head that death might seize him. He was naturally far above the reach of death, his Divine nature being self-existent and eternal, and his human nature entitled to immortality by its immaculate holiness; yet “he humbled Himself, and became obedient unto death, even the death of the cross” - “He bowed his head, and gave up the ghost.”

We may regard his last exclamation, also, as an expression of his joy, at having accomplished the great “travail of his soul”, in the work of our redemption. It was the work which the Father had given him, and which he had covenanted to do. It lay heavy upon his heart; and O, how was he straitened till it was accomplished! His soul was “exceeding sorrowful unto death;” “and his sweat was as it were great drops of blood, falling down to the ground.” But upon the cross, he saw of the travail of his soul, and was satisfied. He saw that his sacrifice was accepted and the object of his agony secured – that death would not be able to retain him in the grave, nor hell to defeat the purposes of his grace – that the gates of the eternal city would soon open to receive his as a conqueror, and myriads of exultant angels shout him to his throne; whither he would be followed by his redeemed, with songs of everlasting joy. He saw and he was satisfied; and not waiting for the morning of the third day, but already confident of victory, he uttered this note of triumph, and died.

And if we may suppose them to have understood its import, what a source of consolation must it have been to the sorrowing disciples! The sword had pierced through Mary's heart, according to the prediction of old Simeon over the infant Jesus. Her affections had bled at the agony of her supernatural Son, and her wounded faith had well-nigh perished at his cross. And how must all his followers have felt, standing afar off, and beholding their supposed Redeemer suffering as a malefactor! How must all their hopes have died within them, as they gazed on the accursed tree! The tragedy was mysterious, and they deemed their enemies victorious. Jesus is treading the winepress in Bozra, and the earth is shaking, and the rocks are rending, and the luminaries of heaven are expiring, and all the powers of nature are fainting, in sympathy with his mighty agony. Now he is lost in the fire and smoke of battle, and the dread artillery of justice is heard thundering through the thick darkness, and shouts of victory rise from the troops of hell, and who shall foretell the issue of the combat, or the fate of the Champion? But lo! He cometh forth from the cloud of battle, with blood upon his garments! He is wounded but he hath the tread and the aspect of a conqueror. He waves his crimsoned sword, and cries – "It is finished!" Courage, ye weepers at the cross! Courage, ye tremblers standing afar off! The Prince of your salvation is victor, and this bulletin of the war shall cheer myriads of believers in the house of their pilgrimage, and the achievement which it announces shall constitute an everlasting theme of praise!

"It is finished!" The words smote of the walls of the celestial city and thrilled the host of heaven with ecstasy unspeakable. How must "the spirits of just men made perfect" have leaped with joy, to hear that the Captain of their salvation was victorious over all his enemies, and that at the work he engaged to do for them and their brethren was completed! And with what wonder and delight must the holy angels have witnessed the triumph of him, whom they were commanded to worship, over the powers of darkness! It was the commencement of a new era in heaven, and never before had its happy denizens seen so much of God.

"It is finished!" Go, ye heralds of salvation, go into all the world, and proclaim the joyful tidings! Cry aloud, and spare not; lift up your voice like a trumpet, and publish to all men, that the work of the cross is finished – that the great Mediator, "made perfect through sufferings," has become the "author of salvation to all them that obey him" – Go, teach the degraded Mohammedan, and the superstitious Papist, that the finished work of Jesus is the only way of

acceptance with God! Go, tell the polished scholar, the profound philosopher, and the vaunting moralist, that the doctrine of Christ crucified is the only knowledge that can save the soul! Go, say to the proud sceptic, the bold blasphemer, and the polluted libertine, "Behold, the Lamb of God that taketh away the sin of the world!" Preach it to the gasping sinner upon his death-bed, and the sullen murderer in his cell! Let it ring in every human ear, and thrill in every human heart, till the gladness of earth shall be the counterpart of heaven!

JERUSALEM SINNERS

by John Bunyan (1628-1688)

*"He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, **beginning at Jerusalem**"*
(Luke 24:46,47)

- (1) This cannot be so commanded, because they had now any more right of themselves thereto (that is, to the Gospel) than had any of the nations of the world; for their sins had divested them of all self-deservings.
- (2) Nor yet because they stood on the advance-ground with the worst of sinners of the nations; nay, rather, the sinners of the nations had the advance-ground of them: for Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations God had cast out before the children of Israel (2 Chron. 33).
- (3) It must therefore follow, that this clause, 'beginning at Jerusalem', was put into this commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.

Nay, none can be capable of committing such unpardonable sins as they committed against their God, when they slew His Son, and persecuted His name and word.

From these words, we gain these observations, that:

- i. Jesus Christ would have mercy offered in the first place to the biggest sinners: the reasons of the point are: because the biggest sinners have most need thereof (Mk. 2:15-17). Mercy ariseth from the bowels and

compassion, from pity, and from a feeling of the condition of those in misery (Isa. 63:9; James 5:11).

- ii. Christ Jesus would have mercy offered in the first place to the biggest of sinners, because when they, any of them, receive it, it redounds most to the fame of his name (Jer.33:8,9; Mk 5:19,20).
- iii. Christ Jesus would have mercy offered to the biggest sinners, because by their forgiveness and salvation, others hearing of it, will be encouraged the more to come to Him for life (Ps. 51:7-13; Matt. 4:24,25; Jn. 4:40-42; Eph. 2:4-7; 1 Tim. 1:16).
- iv. Jesus Christ would have mercy offered in the first place to the biggest sinners, because that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world (Lk. 10:17-19).
- v. Jesus Christ would have mercy offered, in the first place, to the biggest sinners; because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there (Lk. 22:31,32; Gal. 1:20-24).
- vi. Jesus Christ would have mercy offered in the first place to the biggest sinners, because they, when converted, and apt to love Him most (Ps. 116:1-6; Lk. 7:36-50).
- vii. Christ Jesus would have mercy offered, in the first place, to the biggest sinners; because grace where it is received by such, finds matter to kindle upon more freely than it finds in other sinners. Great sinners are like the dry wood, or like great candles, which burn best and shine with the biggest light (Zech. 9:16; Lk. 8:16; Jn. 9:2,3; 1 Thess. 1:6-10).
- viii. Lastly, Christ Jesus will have mercy to be offered in the first place to the biggest sinners; for that by that means the impenitent that are left behind will be, at the Judgement, the more left without excuse (Jn. 15:22; 2 Cor. 2:15,16; Heb. 2:3).

Take therefore encouragement, mercy is, by the text, held forth to the biggest sinners.... It is as if thou art called by thy name, to come in for mercy...Therefore, say, 'Stand away, devil, Christ calls me; stand away unbelief, Christ calls me; stand away all ye my discouraging apprehensions, for my Saviour calls me to Him to receive of His mercy.'

EPILOGUE

There is a well-known saying, perhaps especially heard among older people: "You get what you pay for". And a similar saying is also heard at times: "Buy cheap, buy twice."

Even if we ourselves have not spoken these words, many of us have experienced the out-working of them in our lives. As a tradesman, I can certainly vouch that these words have proved very true when tools are bought. Cheap drill-bits, for example, soon prove disappointing, and they end up getting extremely hot, fit only to be thrown into the bin; and cheap chisels soon lose their cutting edge, and fail to fulfil their purpose. It is the same with furniture. Very few items of cheap furniture are to be found in good quality antique shops. The reason for this? They simply do not last the course.

Yes, it is true to say, "You get what you pay for" and "Buy cheap, buy twice."

Generally speaking, things expensive and costly will satisfy and last well; and, like heirlooms, they may even be passed down through several generations. But the things commonly found in this world are temporary and are soon gone.

There is a striking text in Isaiah, chapter 51, verse 6. That verse speaks of heaven 'vanishing away', earth 'waxing old like a garment', and dwellers therein 'dying in like manner'; but then it adds, '*but my salvation shall be for ever.*'

God's salvation in Jesus Christ proved to be very costly indeed: it cost our Saviour His life-blood. So costly was it that there is no way men and women can buy this salvation. The salvation of God in Jesus Christ was expensive – and it lasts for all eternity.

Praise God, when, through grace, we place our trust in Christ for our salvation, we receive a 'great salvation', which, thank God, is entirely free to us, because another, even Jesus Christ, paid for it; and this salvation will prove real, effective, and glorious, providing peace and joy to us throughout future ages. We thank God for it!

Steve Storey