

HM 4.1– Puritan Perspectives on Ministry

Samuel Rutherford – Life and “Spirituality”

Alexander Whyte – *Samuel Rutherford and Some of His Correspondents*, 1894 (online at Fire and Ice)
John Coffey – *Politics, Religion and the British Revolutions*, 1997

Major Works

- *Exercitationes Apologeticae pro Divina Gratia*, 1636
- *Lex Rex*, 1644
- *The Due Right of Presbyteries*, 1644
- *The Tryal and Triumph of Faith*, 1645
- *The Divine Right of Church Government and Excommunication*, 1646
- *Christ Dying and Drawing Sinners to Himself*, 1647
- *A Survey of Spiritual Antichrist*, 1648
- *Disputatio Scholastica de Divina Providentia*, 1649
- *A Free Disputation against Pretended Liberty of Conscience*, 1649
- *The Covenant of Life Opened*, 1655
- *Influences of the Life of Grace*, 1659
- *Letters*, 1664

Major Disputes

1. Against Arminianism - ‘free-will divides the spoil with Christ’
 - predestination
 - predetermination
 - voluntarism - ‘His will is before his justice, by order of nature and what is his will is his justice.’ (q. Coffey 129) (Owen argues vs. R in *Works X – Justice*, ch.XVII. “this learned man”, “this great man”)
 - particular redemption (*Christ Dying*)
 - non-necessity of the atonement
 - supralapsarianism
2. For Presbyterianism
 - against Erastians
 - argts v. Hooker *Divine Right*:
 - “Christ Jesus hath so far forth set down and stablished a perfect Platform of Church Government in all Morals, not only both for the inward but also for the outward and externall Government of his House, that he hath left no Liberty or Latitude to Magistrates, or Churches whatsoever to choose and settle such an orderly Form of Church Government, as is most suitable to their particular Civil Government, Laws, manners, and Customs, so this Form be not repugnant to the Word of God.” p.1
 - against ceremonies
 - against Independents
 - sympathy
 - as sufferers under episcopacy
 - in their opposition to ceremonies
 - on the right of the congregation to choose their minister
 - opposed
 - power of keys – ordain, suspend, excom – elders not cong
 - Indep effort for cong vis saints is Donatist
 - church as national institution
 - synod has authority over local congs
 - for divine right – *Due Right*, *Divine Right*
3. Against Antinomianism – *Spiritual Antichrist*
 - magistrate should not punish heretics
 - moral law abolished
 - Christian is perfect and divine
 - war is unlawful
 - should hold property in common
 - human learning is sinful
 - allegorising of Scripture
4. For armed resistance against a tyrannical King – *Lex, Rex*

Chronology

- 1600 - born – middling family, 2 younger brothers; under ministry of radical David Calderwood
- 1617 - Edinburgh Univ 1617, M.A. 1621. Associated with radicals.
- 1623 – becomes tutor (Regent of Humanity)
- 1626 – dismissed for fornication. Married the mother, child born April 1626.
- 1627-36 – Minister at Anwoth at invitation of John Gordon (Bishop Lamb pretty lenient)
- intensity of activity – up at 3, always reading, writing, preaching, praying, visiting
 - June 1630 – wife died; next 5 yrs (or already?), his 2 children died; 1635 mother (lived with him) died
 - cultivating local nobility; anti-Arminianism (*Exercitationes*), anti-Episcopacy, pro-conventicles, anti-ceremonies
 - trouble for non-conf-t activities and teaching. “From his base in Anwoth, R orchestrated a presbyterian campaign against royal ecclesiastical policy.” (Coffey *ODNB*). New bish Sydserff (1634) moves vs. R.
 - Ussher visit
- 1636-38 – Deprived of charge (for book defending conventicles); sentence to be confined to Aberdeen – 75% of letters from this period: “religious indignation, spiritual ecstasy and national vision” (Coffey, *Mind*, 47)
- looks at this point like ‘marginalised and failed extremist’
 - lobbying through letter-writing
 - July 1637 – riot at reading of new Prayer Book
 - Feb 1638 – National Covenant
- 1638-43 – Covenanter Revolution
- early 1638 to Anwoth
 - Gen Ass, Nov 1638 – abolished episcopacy (incl. Sydserff), restored Pres-m; exonerated R.
 - 1639 Gen Ass insist that he go to be Professor of Divinity at St Andrews
 - 1640 – remarried – 4 children born and died 1640-1647
- 1643-47 – Westminster Assembly
- in Scotland was radical, nonconformist; in England was hardline conservative (“his rad-m was author-n”)
 - see various publications at this time
- 1647-61 – Final years at St Andrews
- Height of influence – 1649-50: Prof Divinity, fame, 13 treatises, abolition of patronage congregational right to choose minister; establishment of Pres-m; 1650, Chas II visits St Andrews – R gives him lengthy Latin speech on the duty of Kings
 - 1650-51 – split – Remonstrants v Resolutioners. R was former – wanting further purge of army and ministry. R not attend Gen Ass after 1651. Argt gets bitter after 1654. “For the last decade of his life he was almost a semi-separatist.£ (Coffey *ODNB*)
 - 1651 – Rector of St Andrews
 - 3 more children – two died. 8/9 (or 7/8) children died in infancy
 - Restoration May 1660; Sept 1660 – declaration against *Lex,Rex* – burned
 - deprived of position and stipend; confined to house; summoned on charge of treason; **8th March** – last will and testament; died end March 1661 before brought to trial – “I have a summons already from a superior Judge and adjudicator, and I behove to answer my first summons, and ere your day arrives, I shall be where few kings and great folk come”.

The Man

- “I am made of extremes” clxviii
- Schoolman, univ professor, internationally known reformed polemicist
- Passionate preacher, intense devotion, deep pastoral care
- *Letters* and *Lex Rex* – “nuptial mysticism and densely scholastic political theory” (Coffey, 28)
- “full-blooded defender of Reformed theocratic ambition” (Coffey, 29)
- Readings of R – Whig: constitutional liberal; Pluralist: vengeful theocrat
- “St Thomas and St Francis under one hood.” (Taylor Innes)
- “I came to Irvine and heard a well-favoured proper old man (David Dickson), with a long beard, and that man showed me all my heart. Then I went to St Andrews, where I heard a sweet, majestic looking man (Robert Blair) and he showed me the majesty of God. After him I heard a little, fair man (SR) and he showed me the loveliness of Christ.” English merchant 1650
- Spirituality – ‘the agony and the ecstasy’ – Coffey; Christ’s comings and goings
- “When the head is filled with topicks and none of the flamings of Christ’s love in the heart, how dry are all disputes. For too often, fervour of dispute in the head weakens love in the heart. And what can our Paper-industry adde to the spotless truth of our Lord Jesus?”

Rutherford's "Spirituality"

A. *Letters*

B. From *Christ Dying*

C. Alexander Whyte on *Samuel Rutherford and some of his Correspondents*

A. *The Letters of Samuel Rutherford*

"I must tell you what lovely Jesus, fair Jesus, King Jesus hath done to my soul" (clxxvii)

A collection of Rutherford's letters was published three years after his death. When published were headed *Joshua Redivivus* - because of cxviii - had gone ahead to find out what suffering like for people of God - it was good!

A later edition carried 365 letters, of which over 220 were written during his two years of exile in Aberdeen 1636-1638.

Imagery – "law, love, and lucre"; children, feasts, books, debt, games, dogs, marriage

Baxter: "But for that book of letters, hold off the Bible, such a book the world never saw the like ... it must be in the poorest or smallest library tolerable ..."

Spurgeon: "When we are dead and gone let the world know that Spurgeon held Rutherford's *Letters* to be the nearest thing to inspiration which can be found in all the writings of men."

Some Extracts

1. The Crown Rights of King Jesus: 20, 21, 28, 36, 58, 69, 77, 93, 99
 2. Optimism about the future: 11, 15, 29, 103, 104, 107, 109, 120, 124
 3. Suffering: 1, 4, 5, 6, 7, 8, 10, 12, 13, 17, 18, 23, 54, 76, 85, 95, 101, 111, 112, 118, 119, 125, 126
 4. The Lord Jesus Christ – completeness in Him and communion with Him: 41, 43, 44, 56, 59, 70, 72, 74, 75, 87, 92, 94, 96, 113, 115, 121, 122, 128, 129, 133
 5. Glory: 49, 55, 88, 105, 106, 133
 6. Aspects of the Christian Life: 2, 26, 30, 31, 34, 35, 38, 45, 48, 51, 52, 53, 57, 62, 64, 65, 66, 68, 71, 73, 79, 81, 82, 84, 89, 91, 98, 108, 110, 114, 116, 117, 127, 130, 131, 132
 7. One-liners: 3, 9, 14, 16, 19, 22, 24, 25, 27, 32, 33, 37, 39, 40, 42, 46, 47, 50, 60, 61, 63, 67, 78, 80, 83, 86, 90, 97, 100, 102, 123
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1. The weightiest end of the cross of Christ that is laid upon you lieth upon your strong Saviour ... Remember of what age your daughter was, and that just so long was your lease of her ... her term was come, and your lease run out ... he is an ill debtor that payeth what he hath borrowed with a grudge ... But what? Do you think her lost, when she is but sleeping in the bosom of the Almighty? Think her not absent who is in such a friend's house. ii
 2. There is a golden mid-line betwixt confident resting in the arms of Christ, and presumptuous and drowsy sleeping the bed of fleshly security. iii
 3. She is not lost to you who is found to Christ. iv
 4. I look not to win away to my home without wounds and blood. Welcome, welcome cross of Christ, if Christ be with it. viii
 5. We may indeed think, Cannot God bring us to heaven with ease and prosperity? Who doubteth but he can? But his infinite wisdom thinketh and decreeth the contrary. xi
 6. You are in the beaten and common way to heaven when you are under our Lord's crosses. xiii
 7. Be content to wade through the waters betwixt you and glory with him, holding his hand fast, for he knoweth all the fords. 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 Forerunner. 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. xix
 8. Ye do well, Madam, not to make them witnesses of your grief, who cannot be curers of it. xx

9. It is not for us to set an hour-glass to the Creator of time. xxi
10. The silly stranger, in an uncouth country, must take with a smoky inn and coarse cheer, a hard bed and barking, ill-tongued host. It is not long to the day, and he will to his journey upon the morrow, and leave them all. xxvii
11. I cannot but think seeing the ends of the earth are given to Christ (Psalm 2.8), and Scotland is the end of the earth, and so we are in Christ's charter-tailzie, but our Lord will keep his possession. We fall by promise and law to Christ. He won us with the sweat of his brow, if I may say so; his Father promised him his life-rent of Scotland. Glory, glory to our King! Long may he wear his crown. O Lord, let us never see another King. xxxii
12. I have seen the Lord weaning you from the breasts of this world. xxxv
13. I must, out of some experience say, the mourning for the husband of your youth be, by God's own mouth, the heaviest worldly sorrow, xxxvii
14. Believe, pray, and use means. xlvi
15. Doubt not, fear not; they shall not, who now ride highest, put Christ out of his kingly possession in Scotland. lv
16. Great men bid Christ sit lower and contract himself in less bounds, as if he took too much room. lvi
17. What is his purpose herein he knoweth best, who hath taken your soul in tutoring. Your faith may be boldly charitable of Christ, that however matters go, the worst shall be a tired traveller and a joyful and sweet welcome home. lvi
18. Thank God that Christ came to your house in your absence and took with him some of your children. He presumed that much on your love, that ye would not offend. lix
19. If you were not Christ's wheat, appointed to be bread in his house, he would not grind you. lix
20. I suffer for my royal and princely King Jesus, and for his kingly crown, and the freedom of his kingdom that his Father hath given him. lxi
21. my guiltiness, the follies of my youth, the neglects in my calling, and especially in not speaking more for the kingdom, crown and sceptre of my royal and princely King Jesus. lxii
22. In a word, I am a fool, and he is God. I will hold my peace hereafter. lxix
23. God grant that in my temptations I come not on his wrong side again, and never again fall a raving against my Physician in my fever. lxxii
24. Grace groweth best in winter. lxxiv
25. As many suns as God maketh to rise upon you, ye have as many new lives. lxxv
26. Either I know not what Christianity is, or we have stinted a measure of so many ounce weights, and no more, upon holiness; and there we are at a stand, drawing our breath all our life. A moderation in God's way is now much in request ... Time, custom, and a good opinion of ourselves, our good meaning, and our lazy desires, our fair shows and the world's glistening lustres, and these broad passments and buskings of religion, that bear bulk in the kirk, is that wherewith most satisfy themselves. lxxv
27. Oh, what I owe to the file, to the hammer, to the furnace of my Lord Jesus! lxxvi
28. Oh, blessed hands for evermore, that shall help put the crown upon the head of Christ again in Scotland. lxxviii
29. The Lamb and his armies are with you and the kingdoms of the earth are the Lord's. lxxviii
30. We love to carry a heaven to heaven with us, and would have two summers in one year, and no less than two heavens ... the man, Christ, got one only, and shall we have two? lxxxi
31. Many would follow Christ, but with a reservation that, by open proclamation, Christ would cry down crosses, and cry up fair weather, and a summer sky and sun, till we were all fairly landed at heaven. lxxxiii
32. Duties are ours, but events are the Lord's lxxxiii
33. Sanctification will settle you most in the truth. xci
34. Many think it holiness enough to complain and set themselves at nothing: as if to say, 'I am sick' could cure them. They think complaints a good charm for guiltiness. civ
35. The world's negative holiness - 'no adulterer, no murderer, no thief, no cozener' - maketh men believe they are already glorified saints. cvi
36. I could wish many pound weights added to my cross, to know that by my sufferings Christ were set forward in his kingly office in this land. cxv

37. Sorrow, loss, sadness, death, are the worst of things that are, except sin. cxxii
38. We would all keep both Christ and our right eye, our right hand and foot; but it will not do with us. cxxiv
39. I love Christ's glooms better than the world's worm-eaten joys. cxxv
40. It is neither shame nor pride for a drowning man to swim to a rock. cxxvii
41. I sought Him; and now, a fig for all the worm-eaten pleasures and moth-eaten glory out of heaven, since I have found Him and in Him all I can want or wish! He hath made me a king over the world. cxxvii
42. I am feasted with the consolations of Christ cxxviii
43. Christ possessed by faith here is young heaven and glory in the bud. cxxx
44. If ye saw the beauty of Jesus and smelled the fragrance of His love, you would run through fire and water to be at Him. cxxxii
45. The greatest part of the world think heaven at the next door cxxxiv (see cxli)
46. I was swimming in the depths, but Christ had His hand under my chin all the time cxli
47. Our apprehensions are not canonical cxliv
48. Misspend not your short sand-glass, which runneth very fast cxlvii
49. His 'well-done' is worth a shipful of 'good-days' and earthly honours cxlix
50. The devil is but God's master-fencer, to teach us to handle our weapons clvii
51. Not to grudge howbeit ye come from prayer without sense of joy. Down-casting, sense of guiltiness and hunger are often best for us. clix
52. Challenged - 9. That I have not more boldly contradicted the enemies speaking against the truth
53. Benefitted - 3. By praying for others; for by making an errand to God for them, I have gotten something for myself. clix
54. Losses, disappointments, ill-tongues, loss of friends, houses, or country, are God's workmen, set on work to work out good to you. clxi
55. Love heaven; let your heart be on it. Up, up, and visit the new Land and view the fair City and the white Throne and the Lamb clxvi
56. I never knew, by my nine years' preaching, so much of Christ's love as He has taught me in Aberdeen, by six months' imprisonment. clxvi
57. Many take my ten to be a hundred, but I am a deeper hypocrite, and shallower professor, than every one believeth. clxvii
58. It is our part to back our royal King, howbeit there was not six in all the land to follow Him. clxxi
59. Every day we may see some new thing in Christ; His love hath neither brim nor bottom. clxxi
60. All Christ's good bairns go to heaven with a broken brow and with a crooked leg. clxxii
61. Losses and disgraces are the wheels of Christ's triumphant chariot clxxii
62. The children of this world have much robbed joy which is not well-come. It is no good sport they laugh at: they steal joy, as it were, from God; for He commandeth them to mourn and howl. Then let us claim our leal-come and lawfully conquered joy. clxxii
63. To live on Christ's love is a King's life. clxxiii
64. I suffered my sun to be high in the heaven, and near afternoon, before ever I took the gate by the end. clxxvi
65. Be covetous and greedy of the grace of God. clxxvi
66. Labour for a sound and lively sight of sin. clxxvi
67. The sanctified cross is a fruitful tree; it bringeth forth many apples. clxxvi
68. Oh that I were free of that idol which they call *myself* clxxviii (that idol, that whorish creature, *myself*, is the master-idol we all bow to. cxeviii)
69. I would seek no more than that Christ were absolute King over my own will ... make Him King over my thoughts ... clxxix
70. One look of Christ's sweet and lovely eye, one kiss of His fairest face, is worth ten thousand worlds of such rotten stuff as the foolish sons of men set their hearts upon. cxc
71. As a child cannot hold two apples in his little hand, but the one putteth the other out of its room, so neither can we be masters and lords of two loves. cxcv

72. We may play and dance and leap upon our worthy and immoveable Rock. cxcvi
73. Our soft nature would have heaven coming to our bedside when we are sleeping and lying down with us so that we might go to heaven in warm clothes. cxcviii
74. Your actions will smell of Him if He be in you. cxcix
75. I would seek no more to make me happy for evermore, but a thorough and clear sight of the beauty of Jesus my Lord. ccii
76. He who dwelt in the Bush be with you. ccvi (ccxxix)
77. The state of the question is, If Christ should reign over His kirk or not? ccxiv
78. It is neither shame nor pride for a drowning man to swim to a rock. ccxvii
79. We may sit down and fold legs and arms and stretch ourselves upon Christ and laugh at the feathers that children are chasing here. ccxxiii
80. The vengeance of the Gospel is heavier than the vengeance of the Law. ccxxv
81. They never had a sick night for sin. ccxxv
82. How many of us would have Christ divided into two halves, that we might take the half of Him only! We take His office, Jesus and Salvation: but 'Lord' is a cumbersome word, and to obey and work out our own salvation, and to perfect holiness, is the cumbersome and stormy northside of Christ, and that which we eschew and shift. ccxxxiv
83. Even His unkindness is kind. ccxxxviii
84. Take no heavier lift of your children than your Lord alloweth. Give them room beside your heart, but not in the yolk of your heart, where Christ should be; for then they are your idols, not your bairns. ccxxxviii
85. Christ and His cross are not separable in the life. ccxlii
86. It is a great business to make quit of superfluities. ccxlvii
87. I am drowned over head and ears in His love. Sell, sell, sell all things for Christ. cclxii
88. Heaven is no dream. cclxii
89. It is but our bleared eyes that look through a false glass to this idol-god of clay and think something of it. cclxviii
90. Be courageous for Him. ... The worms shall eat kings. cclxviii
91. Verily they have but an handful of water, and are but like a child clasping his two hands about a night-shadow, who idolize any created hope, but God. cclxxii
92. Set a low price upon all things but Christ. cclxxx
93. Plead for her [the Church's] Husband, His Kingly sceptre, and for the liberties that her Lord and King hath given to her, as to a free kingdom that oweth spiritual tribute to none on earth, as being the freeborn princess and daughter to the King of kings. cclxxxi
94. I see there is a sort of impatient patience required in the want of Christ as to His manifestations. cclxxxii
95. Lord cut, Lord carve, Lord wound, Lord do anything that may perfect Thy Father's image in us and make us meet for glory. cclxxxii
96. Ten lives of black sorrow, ten deaths, ten hells of pain, ten furnaces of brimstone, and all exquisite torments, were all too little for Christ, if our suffering could be a hire to buy Him. cclxxxiv
97. We love well summer-religion. cclxxxiv
98. Except men martyr and slay the body of sin in sanctified self-denial, they shall never be Christ's martyrs and faithful witnesses. Oh, if I could be master of that house-idol, myself, my own mind, my own will, wit, credit, and ease, how blessed were I! cclxxxiv
99. Let never dew lie upon my branches and let my poor flower wither at the root, so that Christ were enthroned and His glory advanced in all the world and especially in these kingdoms. cclxxxvii
100. None who sleep sound can seriously complain of sleepiness. cclxxxvi
101. This loss ... wisdom devised it and love laid it on ... cclxxxvii
102. It is a Christian art to comfort yourself in the Lord. cclxxxvii
103. The issue and outgate of your sufferings shall be the advantage, the golden reign and dominion of the Gospel, and the high glory of the never-enough-praised Prince of the kings of the earth. cclxxxviii
104. The kings of Tarshish and of the isles must bring presents to our Lord Jesus (Ps 72). And Britain is one of the chiefest isles; why then but we may believe that our kings of this island shall come in and bring their glory

- into the new Jerusalem, wherein Christ shall dwell in the latter days? It is our part to pray, "That the kingdoms of the earth may become Christ's". cclxxxviii
105. Till I shall be on the hall-floor of the highest palace and get a draught of glory out of Christ's hand, above and beyond time and beyond death, I shall never (it is like) see fairer days than I saw under that blessed tree of my Lord's cross. cclxxxviii
 106. A part of His throne, one draught of His wine (His wine of glory and life that cometh under the throne of God and of the Lamb), and one apple of the tree of life, will do more than make up all the expenses and charges of clay, lent out for heaven. Oh! oh! but we have short and narrow and creeping thoughts of Jesus. ccxci
 107. Laugh ye at the giddy-headed clay pots, and stout, brain-sick worms, that dare say in good earnest, "This man shall not reign over us!" as though they were casting the dice for Christ's crown, which of them should have it. ccxci
 108. Remember that faith is one thing and the feeling and notice of faith another. God forbid that *feeling* were *proprium quarto modo* [a term of logic referring to the fourth kind of categorical proposition] to all the saints; and that this were good reasoning, "No feeling, no grace." I am sure ye were not always, these twenty years by-past, actually knowing that ye live! Yet all this time, ye are living. So it is with the life of faith. ccxciii
 109. I could stay out of heaven many years to see that victorious triumphing Lord act that prophesied part of His soul-conquering love, in taking into His kingdom the greater sister, that kirk of the Jews. ccxcvi
 110. It is impossible to be submissive and religiously patient, if ye stay your thoughts down among the confused rollings and wheels of second causes; as 'Oh the place!', 'Oh the time!', 'Oh if this had been, this had not followed!' ... Look up to the master-motion and the first wheel. ccxix
 111. If our Lord hath taken away your child, your lease of him is expired ... he is not lost to you who is found to Christ. ccc
 112. This school of suffering is a preparation for the King's higher house. ccc
 113. I know that all the Three blessed Persons would be well pleased that my piece of faint and created love should first coast upon the Man Christ. I should see them all through Him. cccii
 114. Anent read prayers. Madam, I could never see precept, promise or practice for them in God's Word. ccciii
 115. Make serious thoughts of a Godhead and a Godhead in Christ the work and the only work all the day. Oh we are little with God! and do all without God! cccv
 116. My real advice is that you acquaint yourself with prayer. cccvii
 117. The disputing of your thoughts ... will not ease your spirits; except ye rise higher than second causes and be silent because the Lord hath done it. cccxii
 118. What creatures or under-causes do, in sinful mistakes, is ordered in wisdom by your Father. cccxv
 119. As we do not take it ill if our children outrun us in the life of grace, why then are we sad if they outstrip us in the attainment of the life of glory? cccxvi
 120. The Bush hath been burning above five thousand years and we never yet saw the ashes of this fire. cccxvii
 121. It were a well-spent journey to creep hands and feet through seven deaths and seven hells to enjoy Him. cccxviii
 122. I am at a low ebb, as to any sensible communion with Christ. cccxix
 123. Verily, it is a king's life to follow the Lamb. cccxx
 124. Let me die in the comforts of the faith of this, that a throne shall be set up for Christ in this island of Britain ... and there can be neither Papist, Prelate, Malignant, nor Sectary, who dare draw a sword against Him that sitteth upon the throne. cccxxviii
 125. His good-will who dwelt in the Bush and burned it not, be yours and with you. cccxxix
 126. Here only ... we have occasion to endure shame and contradiction for His worthy sake. cccxxxvi
 127. School-heads talks of fundamentals and non-fundamentals; and, say they, 'The present controversy is not about fundamentals; ministers may keep their places, peace, and stipends and make less din.' But are non-fundamentals nothing? I would choose rather not to be brought up at school, than to grow subtle and wily by school distinctions, [as] to decline the cross. Sir, you divide not from others for nothing; you contend not for nothing; you suffer not for nothing. They that will be unfaithful in little will be unfaithful in much. cccxxxvii
 128. I know not anything comparable to a nearness and spiritual communion with the Father and the Son Christ. cccxli
 129. How little we study God ! ... Oh! what is nearness to Him? What is that, to be, 'in God', to 'dwell in God'? cccxlii

130. The book of holy providence is good marginal notes on His revealed will, in His word, and speaks much to us, could we read and understand what He writes, both in the one and the other. ccclxliii
131. We live little by faith but much by sense, according to the times and by human policy. ccclliii
132. Dear lady, I am afraid of prevailing security, We watch little, we wrestle little. ccclliii
133. Oh, how sweet to be wholly Christ's, and wholly in Christ! to be out of the creature's owning and made complete in Christ! to live by faith in Christ and to be, once for all, clothed with the uncreated majesty and glory of the Son of God, wherein He maketh all His friends and followers sharers! to dwell in Immanuel's high and blessed land, and live in that sweetest air where no wind bloweth but the breathings of the Holy Ghost, no seas nor floods flow but the pure water of life, that proceedeth from under the throne and from the Lamb! no planting but the Tree of Life that yieldeth twelve manner of fruits every month! What do we here but sin and suffer? Oh, when shall the night be gone, the shadows flee away and the morning of that long, long day without cloud or night, dawn? cccxxxiii

B. Rutherford's hope - from *Christ Dying*

Samuel Rutherford, thinking about the state of the righteous after judgment day. From his *Christ Dying and Drawing Sinners to Himself*, (1647), slightly edited:

The old man's face:

'The figure of the passing world' (I Cor 7.31) is like an old man's face, full of wrinkles and marred by weeping. We are waiting for the moment when Jesus shall be revealed from heaven and shall come and wipe the old man's face.

Present griefs:

When Christ shall circle his glorious arm about your head and you rest in an infinite compass of surpassing glory, when glory (or ripened grace) shall be within you, and without you, above, and below, when feet of clay shall walk upon pure surpassing glory, *then* the thoughts of all your present soul-troubles shall be as shadows that passed away ten thousand years ago.

Theology at its best:

Living on Christ and living in Christ in acts of loving, feeling, enjoying, embracing, and resting on him - that is the noon-day divinity, the theology of beatific vision. There is a general assembly of immediately illuminated divines round about the throne who study, lecture, preach, and praise Christ night and day. O what rays, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and what fervour of loving him come from that face, that God-visage of the Lord God Almighty and the Lamb that is in the midst of them. This overcovers and weights and loads the Beholders within and without. And then there must be reflections and reachings of intellectual vision, embracing, loving, wondering, returning back to him again in a circle of glory. And then who but the Bridegroom and the Spouse, the Lamb's wife, in an act of eternal espousing, marrying, and banqueting together? Who but Christ and his followers? Who but the all in all, the I AM, the Prince of Ages?

Christ makes heaven heaven (he means "glory"):

We want HIM! I should refuse heaven if Christ were not there. Take Christ away from heaven and it is but a poor, unheartsome, dark, waste dwelling. Heaven without Christ would look like the direful Land of Death. Ah, saith Christ, your joy must be full, John 14.3, then *I will come again and receive you to myself, that where I am, there you may be also*. I confess, mansions are but as places of briars and thorns without Christ. I want heaven in order to have Christ, not Christ in order to have heaven.

C. Incidentally ... Alexander Whyte on Rutherford

Some favourite moments from Whyte's *Samuel Rutherford and some of his Correspondents* (1894):

- No stair is so steep as the stair of sanctification, no bread so salt as that which is baked for a man of God out of the wild oats of his past sin and his present sinfulness. 7
- There is no other subject of thought that gives such scope for the greatest gifts of the human mind as does the life of God in the soul. 21
- '*Beata culpa*,' cried Augustine; and '*Felix culpa*,' cried Gregory. 'My sins have in a manner done me more good than my graces,' said holy Mr Fox. 'I find advantages of my sins,' said that most spiritually-minded of men, James Fraser of Brea. 55
- We have no cross to be compared with our corruptions. 56
- What selfishness we see in family life, and that, too, after the vow and the intention of what self-suppression and self-denial. 71
- We are still ruffians and churls at home long after we are counted saints abroad. 81
- Alexander Gordon was an athlete of the heart. 90
- Livingstone tells that Mr John Smith, a minister in Teviotshire, had all the Psalms of David by heart, and that instead of a curtailed, monotonous and mechanical grace before meat he always repeated a whole Psalm. 94
- The ungodliness of sin, its fiendishness, its malignity, its loathsomeness, its hell-deservingness, its hell-alreadyness. 102
- See how he lifts up Kennedy's accident out of the hands of winds and waves, and traces it all up to the immediate hand of God. 125
- 'Give me a direct answer, sir,' demanded Dr Johnson of his physician when on his deathbed. ... 'Then I will take no more opiates, for I have prayed that I may be able to render up my soul to God unclouded.' 138
- Gillespie - great speech wiping the floor with Selden at Westminster Assembly. Selden acknowledges that he's just had ten years' labour and learning swept away in half an hour. Gillespie's friends are astonished and look at his piece of paper to see his notes for such a brilliant speech. Three words on the paper: *Da lucem, Domine - give light, O Lord.* 154
- The Holy Scriptures are the rule of our faith AND the rule of God's faithfulness 156
- The only thing that commendeth sinners to Christ is their extreme necessity and want. 167
- Say 'Amen' to the promises and Christ is yours. 168
- Sanctification - the first and oldest of all the experimental sciences. 185
- Give the truly gracious heart a little godliness and it cries out day and night for more. Give it more, and it straightway demands all. Give it all and still it accuses you that it has got none at all. 203
- The life of grace among a people is not tied up to the lips of their minister. 213
- The consolation that always comes to the heart of a Christian man after every deed of true self-mortification. 220

[Incidentally, incidentally ...

An Appreciation of Alexander Whyte:

G F Barbour – *Life of Alexander Whyte*

Reformed Catholic (Newman, Dante, Milton, Santa Teresa, Andrews, mystics); deep knowledge of Puritans; spirituality; breadth of interest; gift of encouragement; study of sin; avoiding generalities; style; Christian education; imagination; prayer; intellectual curiosity; charitable reading; Christian unity).

- *Thirteen Appreciations*
- *The Spiritual Life in the Teaching of Thomas Goodwin*
- *Bunyan Characters – Four Series*
- *Bible Characters – Six Series*
- *Jesus Christ our Lord: His Walk, Character and Conversation*
- *With Mercy and with Judgment*
- *Lord Teach us to Pray*

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