

The Wicket Gate Magazine

A Continuing Witness



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- Sermons preached by Dr Needham and Mr Seaton
- Historical Lectures given in the Church by Dr Needham



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A Test For Our Own Hearts

(The Pastor's Letter November 1974)

Dear Friends,

One of the great events in the life of the Christian Church was, surely, enacted on that day when our Lord Jesus Christ led that man Saul of Tarsus to Himself after dealing with him to the conviction of his soul on the road to the city of Damascus.

How sovereign the workings of the Lord appear in that whole encounter on the Damascus road as the Omnipotent power of the ascended Christ shines out of heaven and around that arch-persecutor of the Lord's redeemed people in the earth. Oh, yes, there is a human instrument brought into the picture in the form of that man Ananias who is to eventually speak to Saul and, as we might say, "lead him" to the Saviour. And yet, even the Lord's employment of that human instrument, in itself, simply sets before us the great Omnipotence of our God, and presents us with a principle of the Lord's workings that we lose sight of at our peril.

The situation is this, you remember: Saul has been convicted of his sin and has been led in his blinded state into the city of Damascus where he is to be for three whole days, neither eating or drinking. At the end of that period, the Lord's set time to favour Saul of Tarsus has come, and he chooses out his instrument for the task. Who is it to be? And so, we read these words, "And there was a certain disciple at Damasus named Ananias." Ask who that man was, and apart from this time in his life where he encounters Saul of Tarsus, we know nothing about him. And yet, what a lot we are taught, or reminded of, with regards to our God. For in this choosing out of this unknown man for such a task as this we see how often the Lord is pleased to use the "ordinary" to perform the extra-ordinary; how He is so often pleased to take up the apparently foolish, or despised, or insignificant when it comes to the performances of some of his greatest works.

What a high degree there is today in the churches of what we might call, "Napoleonism." It was the famous soldier, you remember, who coined the phrase, "God is with the big battalions." Oh, he gave a certain amount of lip service to a belief in God and how God would undertake for him; but Napoleon's real hope lay in his guns and horse and infantry; the big battalions – *that* was the real assurance of success. And how that attitude prevails yet – and even among the professing people of God. "Oh yes," many people say, "we believe that God *can* use the little things" etc. And then, they turn all their energies on mustering together the "big battalions" of method, and presentation and slickness, and with-it-ness, in order to fight the Lord's fight in our day. There is never any excuse for laxity, or laziness, or carelessness in the things of our gospel work. But, there is to be a constant remembrance that we are absolutely shut up to the Lord's ways and the Lord's thoughts which may only be discovered and realised through a relentless recourse to His Word.

Put it to the test in your own heart in this case before us. Choose out the man to lead Saul of Tarsus to Christ. Who might we have chosen? First choice might well have landed on *Philip*. Here was an outstanding evangelist, just hot from a successful campaign at Samaria; and what a "personal worker," as well – see how he has just dealt with that Ethiopian Eunuch. No, no, someone would say, Philip was only "one of the seven" – he wasn't an apostle; this conversion of Saul of Tarsus is something for an apostle; don't use the Vicar if you can get the Arch bishop! *Peter* is obviously the man for the job – get Peter. Not Peter, someone might thunder, Peter is just liable to put his foot in it and we'll lose this fish. *John* is the man, young John; No, no, not John – he's better kept for the young folk. Let's get *Matthew*; this man Saul of Tarsus, you see, is an intellectual – you need somebody who can speak his language – he's far too intelligent to be able to understand ordinary speech – and, at least, Matthew has had some education – he's a tax collector – a civil servant – get Matthew. But no, says the Lord, let's send *Ananias of Damascus* for the job. *Who?* Ananias of Damascus! And with one fell swoop, our Saviour lays in the dust all our Napoleonic reasoning.

Now the case of Ananias of Damascus doesn't stand in isolation my friends. It's not just a *particular* incident that has no *general* application, for the word of God is full of the same kind of workings on the part of the Lord. Where would one begin and end with this principle of God's workings? What about Jericho, or Gideon, or David slaying Goliath with a sling and stone? They, and numerous other incidents tell the same story of God's ways and mind being so far different from what man conceives. But, the greatest manifestation of all of this principle of God's working is to be seen in the cross itself – and through the very "foolishness" of the preaching of that cross in every age. On the cross, the Lord of all the earth, through death, destroys him who had the power of death, and in so doing, shows forth the great fact that "the foolishness of God is wiser than men." And that cross of Christ, viewed in this fashion, is one of the greatest tests of our faith.

We make much of the phrase – "The offence of the cross." But there is abundantly more to the offence of the cross than simply relating a few texts or facts about a man called Jesus of Nazareth dying on a cross for the sins of men. The true offence of the cross is the humble bowing of our proud and stubborn wills to the ways of God and the laying "in the dust life's glory dead" under the crushing truth that God chooses the foolish things of man's estimating for the explicit purpose of confounding his pride. Ananias, nor Jericho, nor Gideon, nor David's sling stand in isolation: each and every one of them points forward to, or back to that "little hill" on which the crisis of the world was to be enacted. And for as long as God permits His church to remain on this earth that church is absolutely bound to the principle displayed there.

Could God not have saved His Church through the "big battalions" of heavenly power? Surely, yes – "Knowest thou not that I could summons ten legions of angels?" But, God chooses the cross – with all the stigma surrounding it – and sets His seal upon the ways of the Lord in the midst of the earth. Let it never be forgotten that the

devil loves to see the Lord contradicted; let us be careful, then, that our behaviour and practices and methods and hopes don't sometimes do that very thing.

Yours sincerely,
W. J. Seaton

Take Heed How Ye Hear.

(By William Jay)

The Lord Jesus demands a practical outworking of his word: "He that hath ears to hear, let him hear," - "I have delivered many things in your presence, and ye have done well in hearing them. But my preaching is not to be viewed as an entertainment. My doctrine is not designed to amuse the mind, to gratify curiosity, to furnish a number of lifeless speculations. Hearing is only instrumental to something else; there is a duty of greater importance still remaining." What is it, my brethren? What does our Saviour say in other parts of His word to explain His command? "Mix faith with hearing, " He says, "let not the sense leave the mind as soon as the sound leaves the ear-remember it – enliven it by meditation – reduce it into feelings and actions – fear these denunciations – embrace these promises – walk according to this rule."

It is a lamentable reflection, that all the concern many of our hearers have with sermons consists in hearing them. They do not consider hearing as the means of becoming religious – it is their religion. They conclude that their duty is over when the discourse is ended whereas it has just begun. Instead of carrying off portions of divine wisdom to illuminate their lives, they leave behind them all the instruction they have received.

But, the Word of God is practical; every truth is announced to accomplish some purpose. If it reveals a refuge, it is that you may enter in and be safe. If it proclaims a remedy, it is that you may use it. It is not your hearing it, but your applying it that will save you from death. You say of a preacher, he ought to *do* as well to *preach*, and

we say of a hearer, he ought to *do* as well as to *hear*. You say truly – that mere preaching will not save us; and we say – with equal truth – mere hearing will not save you. And can you imagine that the design of this blessed God in giving you His glorious gospel from Sabbath to Sabbath is acknowledged if, after all the sermons you have heard and even applauded after twenty or forty years, you are found as malignant, as covetous, as full of the world as before? Or if your profiting appears only in some dead notions, very well laid out in your mind, or in a capacity to weigh preachers in the nicest scales of orthodoxy, or in the "useful" employment of splitting hairs, or tying and untying knots? What! Does the gospel of your salvation only make you a trifler?

To persons concerned for the honour of the gospel and the salvation of mankind, the Christian world presents an affecting prospect. Where is the preacher who doesn't close his Sabbaths imbittered by the review of unprofitableness? You invite us to your tables – you crowd us in our temples; but you impel us to retire from both complaining, "Who hath believed our report, and to whom is the arm of the Lord revealed?" We condemn your practice! You thank us for our good sermons, and proceed as before. Your approval does not hinder your sinning, nor your sinning your approval. Where are the evidences of our success? Are they to be heard in the enquiry, "Sirs, what must I do to be saved?" Are they to be seen in your deadness to the world – in your self-denying – in your taking up the cross – in your heavenly-mindedness – in serving your generation according to the will of God – in being examples to others?

How shall I impress you with the importance of this or by what motives can I enforce upon you this practical attention to the gospel you hear? Shall I remind you of the precarious tenure of your privileges, and say, with our Saviour, "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you?" There are no calls of mercy beyond the grave, and "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." The Jews had distinguished privileges; but, "The kingdom of God was taken from them, and given to a nation bringing forth the

fruits thereof." Where now are those churches of Asia? *Your* candlestick may be removed. *You* may be rendered incapable of hearing. Surely if anything can provoke God to take away the means of grace, or to make them useless, it is a people's awful abuse of them.

But, shall I mention the happiness of those who receive the gospel, "not in word only"? "And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But, He said, Yea, rather, blessed are they that hear the word of God, *and keep it.*" "If ye know these things, happy are ye if ye do them." "Whoso looketh into the perfect law of liberty, and *continueth therein*, he being not a forgetful hearer, *but a doer of the word*, this man shall be blessed in his deed."

"Take heed how ye hear!"

"If any man hath ears to hear, let him hear."



Dear Boys and Girls,

In my last letter I began to tell you the story of Joan Waste, the little blind girl from Derby who had saved so hard to buy a Bible of her very own. Having now bought the Bible, she was faced with the problem of having it read to her. The best man to read to Joan was Master John Pemerton, but he was in jail! Joan was not daunted, however, and in the last letter we left her walking the narrow streets to the jail. Now, we go on from there

As Joan sat in that cold, damp prison listening to the Bible being read, she would pay very great heed to all that was said. Little by little she came to know whole chapters of the gospel by heart and she would say them over and over to herself as she sat knitting away at the socks. How happy she was to talk about the Lord Jesus Christ and to

carry his Word – the Bible – wherever she went; but all that was soon going to change. You see, boys and girls, in the days when Joan bought her Bible there was a very Godly young King ruling on the Throne of England; his name was Edward. But this young King died and a new ruler came to the throne whose name was Mary. Queen Mary refused to allow ordinary people like Joan to have a Bible of their own and one day Joan was arrested and put into the prison. She was told that she must give up the Bible and all that she had learnt from it, but she said, "I believe all that I have learnt in God's own Book, the Holy Scriptures, and I will not give up my Bible, or my love for Christ; I would rather give up my life."

Queen Mary was a cruel Queen, boys and girls, who hated the true believers in the Lord Jesus Christ, and Joan Waste was taken and had to give up her life for Christ. She was burnt to death. She wanted to remain faithful to Jesus, no matter what it cost her, even her life.

I trust that each one of you boys and girls will think as highly of God's Word as Joan did, even though you may never be asked to do what Joan did, and suffer in that way for it. But, I trust that you will learn to love all the wonderful truths found in the Bible, and especially, that you will learn to love the Lord Jesus Christ with all your heart.

Love,
Mrs Seaton

Gleanings in the Psalms

(Psalm 66)



Division. Verses 1,2,3,4 are a kind of introductory hymn, calling upon all nations to praise God, and indicating to them the words of a suitable song. Verses 5,6,7, invite the beholder to "Come and see" the works of the Lord, pointing attention to the Red Sea, and perhaps the

passage of Jordan. This suggests the similar position of the afflicted people which is described, and its joyful issue predicted from verse 8 to verse 12. The singer then becomes personal, and confesses his own obligations to the Lord (verses 13,14,15); and, bursting forth with a vehement "Come and hear," declares with thanksgiving the special favour of the Lord to himself, verses 16-20.

C.H.S.

Verse 3. "Say unto the Lord, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit ..."

The earthquakes in New England occasioned a kind of religious panic. A writer, who was then one of the ministers of Boston, informs us, that immediately after the great earthquake, as it was called, a great number of his flock came and expressed a wish to unite themselves with the church. But, on conversing with them, he could find no evidence of improvement in their religious views or feelings, no convictions of their own sinfulness. Nothing, in short, but a kind of superstitious fear, occasioned by the belief that the end of the world was at hand. All their replies proved that they had not found God, though they had seen "the greatness of his power" in the earthquake.

Edward Payson

Verses 8,9. "O bless our God ... which holdeth our soul in life ..."

There are two ways of rendering the word "holdeth." As the marginal reference of the Bible indicates, it also means "putteth" – "Who putteth our souls in life" – or, "Who puts life into our souls." This is the Lord's prerogative, to breath into us so that we become living souls. Having brought us to life, the Lord "holds" our souls firm in that life. The apostle Peter joins both senses together in the New Testament: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope ... who are *kept* by the power of God through faith unto salvation ..."

Thomas Goodwin

Verse 12. "Thou hast caused men to ride over our heads ... but thou broughtest us out ..." This verse is like that sea in Matthew 8 verse 24 – so tempestuous at first, that the vessel was covered with waves. But Christ's rebuke quieted all, and there was a great calm.

Thomas Adams

Verse 13. "I will go into thy house with burnt offerings ..." For ourselves, be sure that the best sacrifice we can give to God is obedience; not a dead beast, but a living soul. The Lord takes no delight in the blood of brutish beasts. It is the mind, the life, the soul, the obedience that he requires: 1 Samuel 15 verse 22, "To obey is better than sacrifice." Let this be our burnt offering – a sanctified mind and body given to the Lord. First, the heart: "My son, give me thine heart." Is not the heart enough? No, the hand also: "Wash the hands from blood and pollution." Is not the hand enough? No, the foot also: "Remove thy foot from evil." Is not the foot enough? No, the lips also: "Refrain thy tongue from evil." Is not the lips enough? No, the ear also: "Let him that hath ears to hear, hear." Is not the ear enough? No, the eye also: "Let thine eyes be towards the Lord." Is not *all this* sufficient? No, give body and spirit: "Ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's." When your eyes abhor lustful objects, the ear abhors slanders, the foot erring paths, the hands violence, the tongue flattery, the heart pride; *this is thy whole burn-offering.*

Thomas Adams

Verse 18 "If I regard iniquity in my heart, the Lord will not hear me." Though the subject-matter of a saint's prayer be founded on the Word, yet if the end he aims at be not squared aright, this is a door at which his prayer will be stopped: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Do you not think it possible for a saint in distress of body and spirit, to pray for health in the one, and comfort in the other, with too selfish a regard to his own ease and quiet? Yes, surely; and even to pray for gifts and assistance in some eminent service, with an eye to his own credit and

applause. Therefore, Christian, catechise thyself before thou prayest:
O my soul, what sends thee on this errand?

William Gurnall

Matthew Henry

The conversion of the pen of a ready writer.

One of the greatest joys, surely, that Christian parents can be afforded is to learn that they have been instruments that God has chosen to use in the conversion of their very own children. On the 7th December 1678 this joy was realised in the heart of Philip Henry, Minister of the Gospel, and one of the 2000 Puritan band of preachers that had earlier been ejected from their churches for their non-conformity in 1662. It was a Sabbath afternoon, a time when the hearts of the Lord's people should be very near to heaven, that young Mathew Henry approached his faithful father to be "examined", as he puts it, as to whether or not he had "the marks of true grace" within his heart. "I told my father my evidences," he says, "he liked them, and told, if those evidences were true (as I think they were), I had true grace." A few years earlier, Matthew Henry, still only a boy of thirteen, had begun to draw up "A Catalogue of God's Mercies" towards him. In that Catalogue of Mercies, he looked back three years, to a time when he was only ten years old, and traced the day that he first began to feel that God was stretching out His hand in favour towards him. "I think it was three years ago," he says, "that I began to be convinced, hearing a sermon by my father on Psalm 51 verse 17, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." That text smouldered and burned within the young boy's heart until, that day, some five or six years later, it burst into flames by the fanning of God's Holy Spirit.

Matthew Henry was, of course, what was said of Murray McCheyne: "Nae ordinary man". Nor was he an "ordinary" child; or did he have

an "ordinary" father, or spring from an "ordinary" family. He was reared up in the ways of Godliness, so common within the homes of these islands in that memorable age, and at three years of age, we are told of him, he could read the Bible clearly and distinctly. He soon set his heart upon the work of the Ministry of God's Word, for having been called out of darkness into God's marvellous light by the faithful preaching of his own father, he had a desire to "do good unto others also." But these were unsettled and unsettling times for any who possessed the true spirit of Biblical non-conformity, and Matthew Henry's course of studies was often interrupted and changed.

In 1687, however, the severe strictures against the non-conformists were relaxed and Matthew Henry realised his heart's desire when he was ordained to the ministry and inducted to the charge of the flock of God at Chester. Over the next twenty-five years he expounded the Word of God to his beloved congregation from week to week. It was this weekly exposition of God's truth that was to lay the foundation stone for Matthew Henry's most famed contribution to the church of Christ that would follow him: his Commentary on the Old and New Testament. "This night," he records in his diary for the 12th November 1704, "after many thoughts of heart, and many prayers concerning it, I began my Notes on the Old Testament. It is not likely that I shall live to finish it." He did, in fact, live to finish his Old Testament Commentary, but God saw fit to take him to be with Himself before the completion of the New and just as the fifth volume, ending at the Acts of the Apostles was completed. "Others took up the fallen pen," says one writer, "they completed a sixth volume, but did not continue Matthew Henry." "Sell your boots and buy Matthew Henry," was the rustic advice that Charles Haddon Spurgeon often gave to his aspiring preachers at the Pastor's College: "It will supply a vast store of sermons," he told them, "and as for thought, they will swarm like twittering swallows around an old gable at the close of Autumn."

Matthew Henry had only reached his fifty-second year when he received a fatal injury through a fall from his horse. He had been travelling to a preaching engagement, and although he went on to fulfil the engagement, died early the next morning. The spirit that had

been broken, through seeing the sinfulness of sin, and the heart that had been contrite on that day when God's Word came to it while still in tender years, would soon rejoice in God's eternal home. "A broken and a contrite heart," will never be "despised" by the Lord. Matthew Henry's was never despised in the years of life that God gave to him on his earth to do His will; nor would it be despised when it winged its way into the realms of everlasting day.

The Tabernacles of thy Grace

From the Annals of the Disruption of the Free Church of Scotland of 1843 by Reverend Thomas Brown of Edinburgh.



When the time for parting came in 1843, and the parish churches were left, the first object was to obtain temporary accommodation for the worship of God. Different methods were taken according to circumstances, and nothing in the whole history of that period is more remarkable than the strange variety of expedients that suggested themselves to the people in different parts of Scotland.

Barns:

"The parish church of Cargill was vacated on the 4th June by its venerable pastor, who preached to eight hundred of his much attached flock in a barn belonging to Mr James Irving of Newbiggings. After solemn prayer that the Father of all would perfect His strength in their weakness, the reverend gentleman delivered an impressive discourse

with a fervency which caused deep emotion, and tears started to many an eye not accustomed to weep, on beholding their aged pastor who had broke the bread of life amongst them for thirty-four years, forsaking all earthly benefits, that he might be at liberty to preach the Word of God in its purity. When the hour of worship arrived, the people from the surrounding cottages were seen in crowds thoughtfully wending their way to the place of meeting, and in the midst, their aged and venerated pastor bearing the sacred volume beneath his arm."

Yards:

At Campbeltown, the Gaelic congregation found accommodation (4th June, 1843) at the *distillery* of Messrs. John Grant & Co. A large court belonging to the works had been "almost completely covered in with a wooden roof in a day and a half by the Highlanders themselves. From 1500 to 2000 gathered, and patiently endured the cold rather than desert their ministers of their cause."

Public Houses:

A still more remarkable transformation took place at Symington, in Ayrshire. "The very day after I left the old church," says Mr Orr, "the elders and others set to work to find a temporary place of worship, and they fortunately procured for that purpose an *old public-house*, which was then empty. They took down all its partitions, threw all its rooms into one, had it all seated by the following Sabbath, and it was sufficiently large to hold a good congregation. I preached there for nine months with great comfort and satisfaction. My pulpit was an old door laid across two small tressles, and upon it a table and a chair; and it was the finest pulpit I ever occupied."

Fish Factories:

Among the fishing population it sometimes happened that the only available building was a herring-store. Thus at Keiss, it is said – "for the first four months after the Disruption they worshipped in a barn, but when harvest came and the barn was required for farm purposes, they had to retire to *a herring-store-house*." In a compartment of which public worship was carried on, and wherein, to this day (1846) the people assemble."

D.I.Y. Buildings:

Sometimes *wooden churches* were erected. For two years, says Mr. Grant of Ayr, "we worshipped in a wooden church behind Alloway Place, which was opened by the Rev. Dr. Gordon of Edinburgh, in October 1843. It was infested by beetles, earwigs, and mice; annoyed by drops of rain in wet weather, and melting pitch in hot summer days. Yet these are the months to which I have referred as a time of special blessing." At Kirkhill, "A site for the church having been kindly granted by John Fraser, Esq., and Mr. John M'lennan, merchant of Beaully, having handsomely presented manufactured timber for a place of worship, the people assembled and gave their gratuitous aid in erecting the building. During Tuesday and the four following days, successive relays of workmen arrived, carrying their tools with them. On Saturday morning the preaching box was set up, and it was most interesting to witness the people coming from all quarters of the parish, and many from the neighbouring parishes, carrying forms on their shoulders, and anxiously placing them in favourable situations near the pulpit."

Haystacks:

But the expense of wooden buildings was sometimes greater than could be met in the face of other demands, and simpler expedients had to be tried. Perhaps the simplest of all was one mentioned in the Witness newspaper: "We have lately heard of a friendly farmer in the west who, in gratitude to God for the abundant harvest, has arranged the stacks in his stack-yard in a circle, so that the sheltered space within may accommodate the Free Church of his parish."

Tents:

In various localities tents were procured. It was a remarkable example of the law of demand and supply, that before the first Assembly of the Free Church rose, a London manufacturing firm had a specimen tent pitched close to Tanfield, ready to take orders. There was one class of cases for which tents were held to be peculiarly adapted – those in which sites had been refused. The idea was that as the tents were movable the people might carry their churches from place to place, in

search of some spot where standing-ground could be had. As Mr. Dunlop stated in the first General Assembly, "Large tents had been provided which could hold about 500 people, and which did not weigh more than four hundred weight; so that they might be carried from place to place in a small cart or boat along the sea-shore or from farm to farm, so that when driven from one quarter, the people might escape the tyranny by transporting them to another."

The Canopy of Heaven:

The most interesting of these scenes, however were the fields and hillsides and glens, where congregations unable to find shelter, met under the open canopy of heaven. "There has been a night of weighty rain," writes Hugh Miller from Cromarty on the morning of Sabbath, the 23rd July, "the streets have been swept clean, and the kennels show their accumulations of sand and mud high over their edges. I awoke several times during the night to hear the gush from the eaves and the furious patter on the panes; and I thought of the many poor congregations in Scotland who would have to worship today in the open air."

So it was amid such strange surroundings that from week to week hundreds of thousands of the most earnest minds in Scotland came together for the worship of God. If one could combine into a single picture of these various scenes, it would form a spectacle such as no country in modern times has witnessed, and one which, in the estimation of many, is not altogether unworthy to be associated with the memories of former days of trial and struggle. Many a time under these lowly roofs, or out on those bare hillsides, men's thoughts went back to the days of persecution when our covenanting forefathers met for the worship of God amid the glens and moors of our native land, or to scenes associated with memories more sacred still – the riverside at Philippi, where prayer was wont to be made – the boat floating on the Sea of Galilee, out of which One spake as man never spake – or the lonely desert which the presence of God turned into a Bethel, the very gate of heaven.

A Good Confession

It's a strange thing that some of history's most stirring confessions to the Lord's grace and goodness have been made by his people when they have been under their most severe trial or persecution. Thus we find these ringing affirmations from the lips of the faithful Chrysostom at the very hour of his banishment: - "What can I fear? Will it be death? But you know that Christ is my life, and I shall only *gain* by death. Will it be exile? But the earth and all its fulness, is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shirk from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution and Elijah must fly; Herodias is taking her pleasure, and John must be bound in chains; the Egyptian wife tells her lie, and Joseph must be thrust into prison. And so, if they banish me, I shall be like Elijah; if they throw me into the mire like Jeremiah; if into the pit, like Daniel. If they stone me, it is Stephen that I shall resemble; Paul, if they beat me with stripes; Isaiah, if they saw me asunder."