



*Working to see what Christ will do in Scotland tomorrow.*

**Stornoway  
Reformed Presbyterian  
Church of Scotland**

part of a global church with a glorious heritage



## February 2018 Newsletter



### WELCOME

### LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

### PRAYER MEETING

Thursday—7.30pm

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## WORD FROM THE MANSE

Dear congregation,

As I write, the wind is howling and the snow is coming down. While I don't enjoy driving in the snow, I do always enjoy looking at its beauty. The word "snow" does not appear in the Bible with great frequency, yet when it does it brings powerful lessons. Inevitably we think about forgiveness when we see the purity of the white snow.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. (Psalm 51:7)

Though your sins are like scarlet, they shall be as white as snow. (Isaiah 1:18)

Maybe the snow makes you think of the holiness of the Ancient of Days (Daniel 7:9) or of the Son of Man (Revelation 1:14) – God is stainless, immaculate, impeccable, just as snow.

Alternatively, snow, as with other precipitation, has a lesson for us about the purpose of God's Word.

For as the rain comes down, and the snow from heaven, and do not return there,  
But water the earth, and make it bring forth and bud,  
That it may give seed to the sower and bread to the eater,  
So shall My word be that goes forth from My mouth;  
It shall not return to Me void, but it shall accomplish what I please,  
And it shall prosper in the thing for which I sent it. (Isaiah 55:10-11)

But today I'm watching the wind blow the individual snowflakes this way and that way. The wind catches a snowflake, hurls it aloft, and then turns it around, before casting it toward the ground. Wind is a powerful force and it cannot be resisted.

Jesus said, "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." (John 3:8) We can't see the wind but we can see its effects. Swirling snow is an example of that. In a similar way the Holy Spirit secretly and freely works in regeneration, with His effects being seen later. Just as the wind is not controlled by man, so the Spirit regenerates when, where, and whom He wishes.

It is important that as we reach out to those that are lost in this world that we remember that the Spirit blows where he wishes. Let's continue to recognise our dependence upon God's Spirit as we pray for these dear souls.

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In Christ,  
Stephen



## NEWS & EVENTS

### FEBRUARY COMMUNIONS

The February communion services are due to take place in the congregation from 15-19 February. The services will be taken by Rev. Bill Matthess (Enniskillen RPCI). The service times are as follows...

Thursday 15 February 7.30pm

Friday 16 February 7.30pm

Saturday 17 February 11.00am

Saturday 17 February 6.30pm—Prayer Meeting

Lord's Day 18 February 11.00am

Lord's Day 18 February 6.30pm

Monday 19 February 7.30pm



*Rev. Bill Matthess*

Bill Matthess was born in Los Angeles California, adopted by unbelieving parents, and by God's grace was converted to Christ in his early twenties. He was led to join a large evangelical church where the Scriptures were faithfully taught. It was through meeting other Christians at the weekly Bible study meetings that he came to know the one who became his wife. Within a year of being married, Bill and Sarah then moved from California to the United Kingdom in 1983 where they brought up seven children. Working as a software developer over many years resulted in the family relocating back to the States and then to Northern Ireland in 1998. In 2007, the Lord called Bill into the Christian ministry where he was trained at the Reformed Presbyterian Theological Seminary in Pittsburgh, Pennsylvania. After graduation, Bill returned to Northern Ireland in the summer of 2010 and was called to pastor two congregations in Northern Ireland. He is currently serving as an associate pastor in the Reformed Presbyterian Church in Enniskillen.

### THE CHRISTIAN INSTITUTE—FAMILIES UNDER FIRE

The Christian Institute are holding a public meeting in Stornoway Town Hall on **Tuesday 13th February** from **7.30-9.00pm**. The meeting is entitled, "Families under Fire: Opposing State intrusion in family life.

**Families  
under fire**

Opposing state intrusion in family life

**Transgender lessons for 4-year-olds |  
Named Persons | Criminalising smacking**

**It's a triple whammy of unprecedented state interference in family life.**

Scotland needs Christians to speak and act with wisdom, grace and courage.

The freedom to raise our children in the training and instruction of the Lord is at stake.

These meetings will give you the biblical principles and the knowledge you need to respond with confidence.

## GLEANINGS BY BILL LUCAS

### I AM RESOLVED

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight .... (Ezek. 36:31)

Consider, is it not better to remember your sins on earth, than in hell? Before your physician, that before your judge? ... O wretch that I am! Where was my understanding when I played so boldly with the flames of hell, the wrath of God, the poison of sin! When God stood by, and yet I sinned! When conscience rebuked me, and yet I sinned! When heaven or hell were close at hand, and yet I sinned!

When to please my God and save my soul, I would not hold back a filthy lust, or forbidden vanity of no worth! When I would not be persuaded to a holy, heavenly, watchful life though all my hopes of heaven depended on it! I am ashamed of myself; I am confounded in the remembrance of my wilful, self-destroying folly! I loathe myself for all my abominations! O that I had lived in poverty and rags when I lived in sin! And O that I had lived with God in a prison, or in a wilderness, when I refused a holy, heavenly life, for the love of a deceitful world!

Will the Lord pardon what is past, I am resolved through his grace to do things no more. I will loathe that filth that I took for pleasure, and abhor that sin that I made my sport, and die to the glory and riches of the world, which I made my idol. I am resolved to live entirely to that God that I did so long ago and so unworthily neglect; and to seek that treasure, that kingdom, that delight, that will fully satisfy my expectation ... Holiness or nothing shall be my work and life, and heaven or nothing shall be my portion and felicity.

**Richard Baxter, Twenty Centuries of Great Preaching**

### THE MASTER AT THE TREASURY

Go break to the needy sweet charity's bread  
For giving is living the Angel said.  
And must I be giving again and again?  
My peevish and pitiless answer came.  
Oh no, said the Angel, piercing me through  
Just give till the Master stops giving to you.

For faith is but an outstretched hand, an empty pitcher, a child's cry.

**Professor R A Finlayson**

### WALK WORTHY

I beseech you that ye walk (live life) worthy of the vocation wherewith ye are called. (Ephesians 4:1)

As believers our primary call is to be ambassadors for Christ regardless of our vocation in the secular world. There are certain standards of conduct for us in that role. We are to walk in unity with other believers (4:3), walk in love (5:2), walk in light (5:8), and walk in wisdom (5:15), just to name a few. Walk worthy!

**W.H.G.**

### SPIRITUAL WORKS

Sooner or later anyone who depends in any way on works to secure God's favour has to face the question, "How do you know when you have done enough?" The answer is: You never can -- and the results are spiritually devastating.

**David McKay**, Professor of Systematic Theology, Ethics and Apologetics at the Reformed Theological College, Belfast, and Minister of Shaftesbury Square Reformed Presbyterian Church, Belfast.

## FROWNS AND FAVOURS

... He hath done all things well .... (Mark 7:37)

As no man is so loaded with benefits, that he is in all respects happy, so there is none so oppressed with afflictions, that he is in every way miserable. And this mixture was made by the wise Judge of heaven and earth, to keep us balanced, and not too prone to run into extremes.

And because we would be too much exalted with continual prosperity, and too much dejected if we should feel nothing but affliction, the Lord never suffers us to abound with worldly happiness, but that we have something to humble us. Neither does he plunge us in so much misery, but that we have some cause of present comfort or future hope. And like a wise father, he does not pamper us too much, which would make us wantons, nor beat us all the time, which would make us desperate.

He judiciously mingles the one with the other, not letting us have our wills in all things, lest we should neglect Him; nor yet always crossing us in them, lest we should hate and rebel against Him. Not always indulging us, lest we should grow proud and insolent, and not always correcting us, lest we should become base and servile. God gives gifts that we may love Him, and stripes that we may fear Him.

Yes, often He mixes frowns with His favours, when they make us impudent, and kind speeches with his rebukes and chastisements. This in order to show in the hating of our faults he loves our person. This, so that He makes us to give reverence to Him, no less to fear Him in His favours, than to love him in His chastisements.

**George Downname, A Homiletic Encyclopedia**

## OUR FAILURES

Holy Saviour, keep our failures from leading us to be despondent, and our successes from creating pride. Make right what is wrong. Undo what is harmful. Establish, strengthen, and prosper the work of our hands.

**F B Meyer**

## WHAT A BOUNDLESS, FATHOMLESS OCEAN!

Eternal love moved the heart of Jesus to relinquish heaven for earth -- a diadem for a cross -- the robe of divine majesty for the garment of our nature; by taking upon Himself the leprosy of our sin. Oh, the infinite love of Christ! What a boundless, fathomless ocean! Ask the ransomed of the Lord, whose chains He has dissolved, whose dungeon He has opened, whose liberty He has conferred, if there ever was love like His!

What shall we say of the ransom price? It was the richest, the costliest, that Heaven could give. He gave Himself for us! What more could He do? He gave Himself; body, soul and spirit. He gave His time, His labour, His blood, His life, His ALL, as the price for our ransom, the cost of our redemption. He carried the wood and reared the altar. Then, bearing His bosom to the stroke of the uplifted and descending arm of the Father, paid the price of our salvation in the warm lifeblood of His heart!

What a boundless, fathomless ocean! How is it that we feel the force and exemplify the practical influence of this amazing, all commanding truth so faintly? Oh, the desperate depravity of our nature! Oh, the deep iniquity of our iniquitous hearts! Will not the blood drops of Jesus move us? Will not the agonies of the cross influence us? Will not His dying love constrain us to a more heavenly life?

**Octavius Winslow (1808 - 1878)**

## THE TROUBLED SEA

“The wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is no peace, says my God, “for the wicked.”* (Isaiah 57:20-21)

The Isle of Lewis is steeped in history, heritage and distinctiveness. It may seem strange to those of us who have been born and brought up here, but a visit to the Outer Hebrides is considered a must by many would be travellers. Travel blogs and tourism websites speak enthusiastically of the beautiful beaches, the stunning landscape, the welcoming people, the distinctive culture and the sense of tranquillity and escape.

Recent years have seen an increase in cruise liner visits over the summer months. Long term plans have been put in place aimed at building a deep water port at Stornoway harbour to allow the berthing of larger vessels, thereby increasing tourism and improving the local economy. Our Island attracts tourists from all over the world throughout the year. A few conversations with tourists will reveal a surprising array of nationalities represented from countries far and wide, some fulfilling a long held ambition to visit our Islands. A brief exchange of words with visitors can be time well spent: you can learn something about those who have travelled such a distance and at the same time making them feel welcome. Consistently, visitors remark how enjoyable their experiences of Island life have been, with many expressing their desire to return again in the future.

### MEDIA CRITICISM

Contrast this with the widespread media coverage of Lewis in recent years and you will note a marked difference in both tone and content. Almost invariably, the media portrays Lewis as some sort of dark, depressing backwater, stuck in the past and full of doom and gloom. How could there be such a sharp distinction in reports between, on the one hand, those who have visited and spent time in and amongst the people and experienced the culture, and on the other, those who have spent very little time, if any, in Lewis, often reporting from afar? The answer can be summarised in two words: the Sabbath.

One of the distinguishing elements of our Island heritage is Sunday, the Sabbath Day. It is well known that Lewis has a strong Christian heritage, having experienced great times of revival, where many were converted to Christ. The Gospel was taken seriously, not as some sort of miserable widespread legalism, but as a joyful declaration of the most important message anyone will ever hear. The message is that Jesus came to save sinners, like you and me, just as the Philippian Jailor came to know through the words, “Believe on the Lord Jesus Christ, and you will be saved, you and your household” (Acts 16:31).

In turn, God’s commands, including the command to keep the Sabbath Day were taken seriously, not as a means of attempting to earn salvation, but in thankful gratitude to the Lord for salvation, as a child willingly obeys the parents whom he loves. God has set the day apart for our good in the same way he has set out other commands, such as honouring our parents, not stealing and not killing. Ultimately, the Sabbath Day, as the Lord’s Day, speaks of the resurrection of the Lord Jesus Christ, which we are reminded of each week. It should also remind us that those who believe on Him have risen with Him to newness of life from the grave. It is intended as a day for our spiritual and physical good.

The 24/7 society, which so many aspire to and others are chained to, highlights modernity and convenience, but in reality has led to societies which are drained, stressed and unhealthy. However, restrictions on Sunday openings are not unknown in parts of the USA and Europe. In fact, in 2015 an attempt by the Norwegian government to pass legislation that would have allowed all shops to open on Sundays was met with much resistance. Opinion polls indicated that the majority of the population opposed the proposal and the government announced that it would no longer pursue it.

We might be forgiven to think that emphasising the requirement for some much needed rest would be looked upon in a positive light. However, this seems to have escaped the attention of the majority of our national media, who regularly write about Lewis in terms such as “sanctimonious Sabbatarians” and “religious fanatics”.

## LOCAL SECULARISM

Largely due to the Christian influence on our culture, the Sabbath has been strongly observed in Lewis, at least externally, until recent inroads have been made. Church attendance in Lewis is far from what it once was, yet the appreciation of a day of rest is not something that is recognised only by church goers. There are many who seldom, if ever, find themselves in a church pew from one year to the next, who appreciate the quiet and relaxation found in Lewis once a week. They value a day of rest and some have spoken publicly of it influencing their decision to live and work in Lewis.

However, recent years has seen the forming of a small but vocal group of secularists. They have the ear of the media and constantly speak out against this distinctive aspect of our culture, valued by so many. This has led to constant calls for seven day opening of the Sports Centre, supermarkets and the golf course, which have so far been resisted. Latterly, the board of An Lanntair arts centre have taken it upon themselves to open seven days to show films at the cinema.

In each instance the secularists have been highly influential, working behind the scenes to achieve their objective come what may. They speak of wanting to live in Lewis, but of having the same opportunities as are available elsewhere. At the same time, they are willing to attempt to deny the opportunity of a day of rest to those who would have to staff these facilities. In the case of the Sports Centre, the vast majority of staff indicated that they weren't willing to work seven days, yet this did not cause them to reconsider. Furthermore, they ran a crowd funding campaign to raise £11,400 to pay the cost of a trial opening of the Sports Centre for a year, opening for 3 hours each Sunday. The financial support locally for this proposal clearly was not sufficient, which led to the National Secular Society stepping in to underwrite the costs. The proposal was ultimately rejected by councillors, democratically elected to represent the whole community and not just a small but vocal minority.

## THE BATTLE AGAINST GOD

In the case of much of the media and the local secularists there is a constant battle against the Sabbath Day and, ultimately, against the Lord who Himself instituted the Sabbath. In many ways, they are like the troubled sea, constantly casting up mire and dirt, unwilling to rest in their fight against their Creator. In this case, unwilling to rest until the Sabbath we know in Lewis is a thing of the past, confined to the annals of history.

Isaiah speaks of the wicked who have no peace. They may in themselves shake off all thoughts of God, repentance from sin and salvation in Christ, and be comfortable in that. They may enjoy earthly comforts and may even find themselves happy in their fight against God. Yet they have no true peace. What is that true peace? They are wholly ignorant of the peace of the Gospel, which Jesus calls *His* peace, "Peace I leave with you, My peace I give to you; not as the world gives do I give to you" (John 14:27). This is a peace that is experienced in time and lasts eternally. It consists in turning from sin, trusting in Christ for salvation and living according to His Word.

Who are the wicked? They are those who outwardly oppose God and fight against Him. The wicked are all those who remain unbelieving, unwilling to trust in Christ, however morally upright they may appear to be or persuade themselves they are.

The wonderful thing is that Jesus came to preach peace to those who are afar off, and to those who are near (Ephesians 2:17), so that those who once opposed Him can be reconciled to Him. There are many examples of those who once fought against God but who turned from their sin and trusted in Christ. It may be the case that some of those who now oppose God in seeking to eradicate the Sabbath from Lewis are themselves made willing to trust in Christ and experience this peace for themselves. There is a clear choice before us all: restlessness or rest. The Sabbath, such as it is observed on Lewis, although despised and attacked, speaks of a resurrected Lord and an eternal rest to come. The day that crowns every other day provides great physical and spiritual benefits and ought surely to be preserved for generations to come. Resurrection and rest: what could be more blessed than these?



## WILLIAM CHALMERS BURNS

On June 9, 1847, Islay Burns waved farewell to the S.S. *Mary Bannatyne* as it sailed out of Portsmouth harbor on its five-month voyage to China. He never expected to see again one of its passengers—his older brother, William Chalmers Burns. William would return only once to the United Kingdom, in 1854–55. For the next two decades, he served Christ as a missionary to the Chinese peoples. One of the most remarkable servants of Christ in the modern era, William died at age 53 in Nieu-Chwang, China, on April 4, 1868.

Burns' father (also William) was a minister in Dun near Montrose and then in Kilsyth, outside Glasgow, Scotland. William Jr. was an outdoors boy whose highest aspiration was to become a farmer—although later he would interrupt his studies in Aberdeen to train as a lawyer in Edinburgh. He was a good son but not yet a converted one, and while he was in Edinburgh, his sisters wrote to urge him to seek Christ.



*William Chalmers Burns*

Not long afterward, he arrived home unexpectedly. Mrs Burns asked, “Oh, Willie, where have you come from?” (He had just walked thirty-six miles from Edinburgh.) He replied: “What would you think, Mamma, if I should be a minister after all?” “I felt,” he wrote later, “that now he [God] was in his own sovereignty touching my heart and drawing me to himself for his own glory.” Resuming his studies in Aberdeen, he graduated with distinction and then moved to Glasgow to study theology.

Burns had a special aptitude for languages. He mastered Hebrew and Greek. Later, he became fluent enough to preach in French, Chinese, and Scottish Gaelic. But he soon felt an increasing burden for the lost, for prayer, and for world missions.

On one occasion in Glasgow, he failed to see his mother, and when she spoke to him he responded, “Just now I was so overcome with the sight of the countless crowds of immortal beings eagerly hustling hither and thither, but all posting onwards towards the eternal world, that I could bear it no longer, and turned in here to seek relief in quiet thought.” He became a fearless witness to Christ and a model of the evangelistic lifestyle.

On March 27, 1839, the Glasgow Presbytery licensed him to preach. Meanwhile, a need arose in St. Peter's Church, Dundee, for a local preacher while its young minister, Robert Murray M'Cheyne, was part of a deputation traveling through Europe to the Holy Land to investigate the conditions of the Jewish people.

M'Cheyne was only two years older than Burns, but he had been in St. Peter's for about two and a half years. His ministry was prospering. Who could take his place? Surprisingly, the lot fell to Burns, despite his lack of pastoral experience. So, on April 14, 1839, having recently turned twenty-four, Burns preached from Romans 12:1–2. His brother Islay (who later succeeded M'Cheyne also), remembered: “I have heard old members of the congregation tell how their hearts trembled for him, when they saw what seemed to be a mere stripling standing up in the place of one whom they so revered and honoured.” But M'Cheyne was given a premonition: “I sometimes think,” he wrote, “that a great blessing may come to my people in my absence . . . lest we say ‘my hand and my eloquence have done this.’”



The day before Burns began his ministry, an elder took him around the parish. Afterward, he went to his room in the elder's house. They found him later, "lying on his face in an agony of prayer." Is it altogether surprising that the next day what struck people was his calmness?

Like M'Cheyne, Burns saw much to encourage, but he sought more. His preaching became more direct and challenging. He began to spend more time in prayer than in preparing his messages. One friend wrote, "For weeks . . . he was full of prayer; he seemed to care for nothing but to pray. . . . For a season . . . he seemed two different men in private and public," and added, significantly, that "his own spiritual strength so far exceeding what appeared in the pulpit."

In mid-July, William Burns was scheduled to preach during the Kilsyth Communion Season. Just beforehand, however, his brother-in-law died. Immediately after the funeral on Thursday, July 18, he went to assist in the communion season. The next day, he preached from Psalm 130:1–2 and then on the Saturday on Psalm 130:3 in nearby Banton. That evening, a seeking soul with whom he was praying came to faith. He had never actually been with someone else at the moment of their conversion. He wrote:

*"This brought the work of the Spirit before me in a more remarkable and glorious form than I had before witnessed, and served at once to quicken my desires after, and encouraged my anticipation of seeing more glorious manifestations of the Lord's saving strength."*

On Sunday evening of the same weekend, he preached again (on Matt. 11:28), but, he felt, "without remarkable assistance or remarkable effects." However, at the close he felt a burden to preach again and announced he would do so in the marketplace on Tuesday at 10 a.m.

That morning the dam burst. Burns recorded that he felt three things:

1. A longing to see people converted
2. A new desire for the glory of God
3. A deep sense of sorrow over the lost condition of those to whom he preached

An immense crowd had gathered. He announced the singing of Psalm 102:13 and following, and he paused on the words:

Her time for favour which was set  
Behold, is now come to an end.

He later wrote: "The word 'now' touched my heart with divine power." He then read, without comment, Acts 2, and preached from Psalm 110:3: "Thy people shall be willing in the day of thy power" (KJV). Then the Holy Spirit moved powerfully.

Islay Burns described the scene:

*"As he went on, that presence [of the Spirit] seemed more and more to pass within him and to possess him, and to bear him along in a current of strong emotion, which was alike to himself and his hearers irresistible. Appeal followed appeal, in ever increasing fervour and terrible energy, till at last, as he reached the climax of his argument, . . . the words "no cross, no crown" pealed from his lips, not so much like a sentence of ordinary speech, as a shout in the thick of a battle."*

Many were converted. Preaching, praying, seeking, believing became the order of the day. People were swept into the kingdom, and remained standing for Christ. Hardened coal miners now, instead of cursing at their work, spent their breaks in corporate prayer.

Returning to St. Peter's, Burns witnessed similar scenes. At the close of the Thursday night prayer meeting, he spoke briefly about what had happened in Kilsyth and invited the unconverted to remain behind. About one hundred did. He then spoke to them in particular. Andrew Bonar recorded what happened:

*“Suddenly the power of God seemed to descend, and all were bathed in tears. . . . It was like a pent-up flood breaking forth; tears were streaming from the eyes of many, and some fell on the ground, groaning, and weeping, and crying for mercy.”*

The same happened the following evening. Night after night, week after week, people crowded into St. Peter's to hear the gospel preached. The whole city was stirred. While some believers doubted and the ungodly raged, the word of the Lord “continued to increase and prevailed mightily” (Acts 19:20).

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*“Many were converted. Preaching, praying, seeking, believing became the order of the day. People were swept into the kingdom, and remained standing for Christ .”*

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Burns' industriousness was prodigious. One day, for example, we find that he met forty different people seeking spiritual help; then he went out to preach; afterward, he spoke to many who waited behind for spiritual counsel. Nor did he exhibit false piety. He sometimes slept until 9:30 a.m. or even 11 a.m. Indeed, he writes, “This appeared to be my duty after a so long and busily engaged Sabbath. Indeed it is by sleeping that I am fully refreshed, more than by any other means.” All the while his preaching was marked, his brother wrote, by

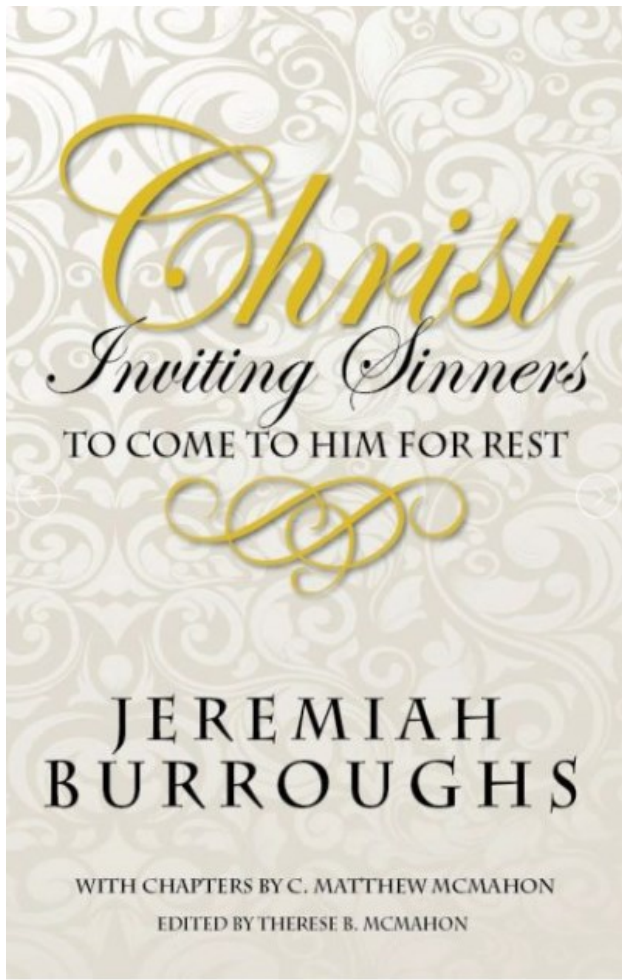
*“Great fullness, freedom, and rich copiousness of biblical exposition and appeal, by a melting and persuasive uncton, and ever by a clearness and force of thought and diction, which considering the excessive draughts made upon his resources, was remarkable.”*

And all this at age twenty-four.

Almost everywhere he went, an indelible gospel mark was left. His ministry was not, however, without opposition. Horatius Bonar remembered how the walls of one church where Burns preached were covered in graffiti, with caricatures and “abusive and vile” comments. His brother Andrew recalled, “Worldly men are outrageous in their opposition; newspapers also misrepresenting and vilifying those concerned in it, ministers and people.” The press despised Burns. One commentator wrote that his words were “daring blasphemy.” He called Burns “a scandal on religion and a disgrace to our city.” Another called his preaching “one of the most deplorable exhibitions of misguided enthusiasm and moral insanity which could possibly be imagined.”

From 1839 to 1844, Burns served as an unsalaried itinerant preacher in Scotland, England, and Ireland. He spent an extended period of time in Canada. Then, never having forgotten God's call to serve overseas, he bade farewell to his brother and set sail for China.

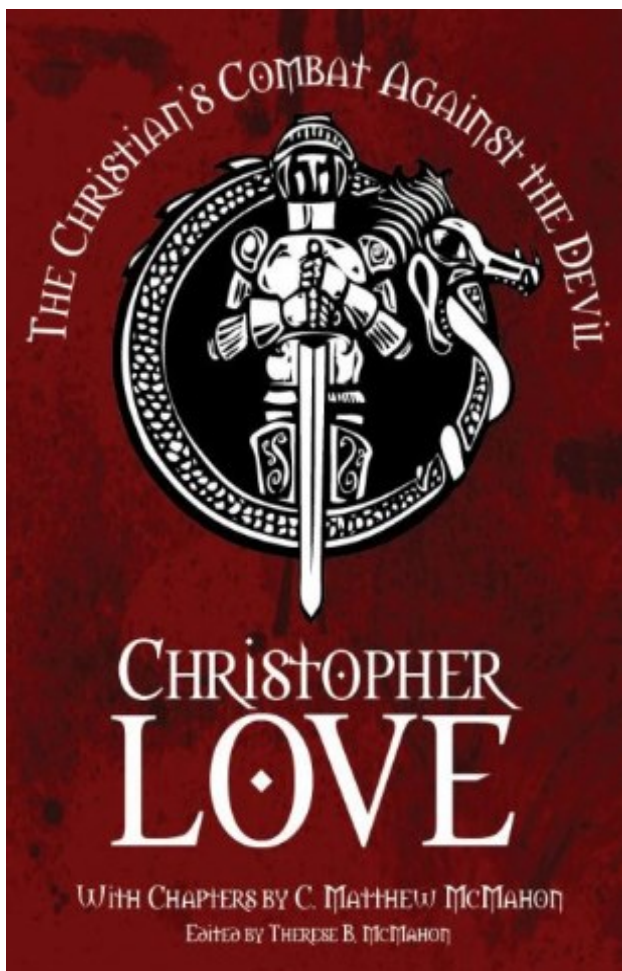
Here, too, we must bid farewell to Burns. The rest of his remarkable life story is lovingly told by his brother Islay Burns in his *Memoir of the Rev. W.C. Burns* (London: James Nisbet, 1870).



Jeremiah Burroughs (1599-1646), was a brilliant Reformed preacher of the Gospel, and an astute theologian. In this work Burroughs shows first, the burden of sin, the burden of the Law, the burden of legal performances with the misery of those that are under them, the burden of corruption, and the burden of outward affliction.

Secondly, he shows that Christ graciously offers to them that come to him, rest from all those burdens. In this he demonstrates what it is to come to Christ; that Christ requires nothing but to come to him. Several Rules to be observed in right coming to Christ, the means to draw souls to Christ, that in coming to Christ God would have us have respect toward ourselves, that there is no rest for souls out of Christ, and the reasons for this, with some conclusions from it.

Thirdly, Burroughs shows the rest believers have from sin, that the deliverance from the Law by Christ is, privatively, and positively. He will show the rest believers have from the burden of the Law by coming to Christ, how Christ gives rest from the burden of legal performances, how Christ gives rest from the burden of corruption; in which is shown how sanctification and holiness comes only from Christ. And Burroughs demonstrates encouragements to come to Christ for holiness. He will explain how Christ gives rest from outward afflictions, and then considers some directions on how to get rest from Christ in spiritual desertions.



Are you ready for battle? Is the devil just a figment of your imagination? In the evil day will you stand firm? Do you have on the whole armor of God? What is your strategy for spiritual warfare?

Christopher Love (1618-1651) was a fiery and practical Puritan preacher. His works consist of some of the best written and preached biblical expositions in the English language.

How does the Christian overcome sinful temptations, and fight successfully against the kingdom of darkness lead by the Devil himself? In this work on Ephesians 6:13-17, Christopher Love explains how the armor of God gives the reader a stratagem to wage war against the Devil and his darkness. Love shows the nature, power, and cunning deceit of Satan, the great enemy of our salvation, and subsequently demonstrates the means by which every good Christian may withstand his dreadful assaults.

Love explains that Jesus Christ requires every Christian to be violent in their besiege against the Prince of this world, and how, once one is enlisted in Christ's army, there is no retreat. Yet, one cannot be righteously violent for God in spiritual warfare unless they know the weapons of their warfare, which are not earthly, but spiritual. Love will show Christians what those weapons are, and how to use them effectively, with the quintessence of the crown of prayer, to obtain a hearty defense against the assaults of the Devil. Christians must be prepared and

aware of the devices of Satan, lest he should gain an advantage over them: for they cannot be ignorant of his devices.

BLESSED  
ARE THE MERCIFUL

FOR THEY SHALL RECEIVE

MERCY

BLESSED ARE THE PURE IN HEART  
FOR THEY SHALL SEE GOD

BLESSED are the PEACEMAKERS  
FOR THEY SHALL BE CALLED SONS OF GOD

BLESSED ARE  
THOSE WHO ARE PERSECUTED

FOR THEIR RIGHTEOUSNESS' SAKE  
FOR THEIRS IS THE KINGDOM  
OF HEAVEN

- MATTHEW 5:7-10