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T. F. Torrance



*Long & Short with Law*  
THE 1845  
SAINT'S RECREATION  
UPON THE  
ESTATE OF GRACE.

Containing and methodically delineating

A CHRISTIAN'S Progress, Privileges, Comforts and Duties; beginning at Conversion. Describing also the Blessed REDEEMER JESUS, both absolutely and comparatively; in spiritual Hymns and Songs: Together with a plain Paraphrase upon the Margin, confirming all by Scriptures, and explaining Difficulties.

Under the following Heads,

- |   |   |
|---|---|
| I. Christ's Expostulation with a straying Sinner. | VI. Typus Typorum.  |
| II. The Door of Hope.                             | VII. The Saint's Delight.   |
| III. The Pilgrim's Panacea; or Balm of Gilead.    | VIII. Honey-drops, or Chrystal-streams, containing a Bundle of precious Promises. |
| IV. The holy Triplicity.                          | IX. The Path-way to Paradise.   |
| V. The Blessed Bethlehemite.                      | X. Christian Mementos.  |

By Mr. WILLIAM GEDDES, Minister of the Gospel first at *Wick in Caithness*, and after at *Urquhart in Murray*.

The Second EDITION, carefully corrected and revised.

To which are added,

A Supplement of fifteen select POEMS, on divine Subjects, from other approved Authors at the End.

Col. iii. 16. *Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in Psalms and Hymns, and spiritual Songs, &c.*

G L A S G O W :

Printed by J. BRYCE and D. PATERSON,  
For GEORGE PARK, School-master in GLASGOW.

M D C C L I I I.

*The PUBLISHER to the SUBSCRIBERS.*

The former EDITION of this pious BOOK consisted of an hundred and twenty Pages, but the largeness of the Paper whereon this Edition is printed, has comprehended in an hundred Pages all that was compromised in the printed Proposals, save only the Table called *TYPUS TYPORUM*, which is done on an half Sheet of good writing Paper. I have added a Supplement of fifteen select Poems on Divine Subjects, from other approvén Authors, at the End; and have not at the beginning stuff'd it with Encomiums of the Author, knowing what wise *Solomon*, in the last Chapter and last Verse of *Proverbs*, saith concerning a virtuous Woman, may also be said of him, *His own Works praise him in the Gates.*

That God may accompany the serious Reading, Meditation and Perusal of this Book with a Blessing, is the earnest Wish, and shall be the Prayer of him, who, to all his Subscribers, subscribes himself,

*Their most humble Servant,*

GLASGOW, *April* }  
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THE  
SAINT'S RECREATION  
UPON THE  
ESTATE OF GRACE:  
IN TWO PARTS.

- I. CHRIST's *Expostulation with a straying Sinner.*  
II. *The Sinner's Conversion and Recovery.*

PART I.

I.

WHAT is the cause, poor Soul, thou dost  
so stray  
From me thy LORD, and from the righteous  
way?

(a) Was this thy oath when thou with me  
cov'anted? (a) By baptismal vows and afterwards.

Where are the vows which thou so freely  
granted?

II.

(b) Am I not LORD of light, of life and love? (b) Enumeration of remedies spiritual and temporal positive and privative.  
Am I not he to thee so kind did prove?  
Did I not know thee by my eye all-seeing?  
I knew thy mould before thou hadst a being.

## III.

(c) Ezek. 16.  
3. Eph. 2. 1.  
2, 3, 4. (c) A wretched Babe thou wast in sin first born,  
Under God's wrath and curse; and so forlorn.  
Might'st thou not been a monster formless  
Creature?  
Whilst I have given a perfect comely feature?

## IV.

I did myself of royal robes divest,  
And cloath'd me with thy nature for thy rest.  
I scourged was, and crowned with the thorn,  
The cross I bare, for thee I suffered scorn.

## V.

The gospel-light I gave thee to direct;  
A guard of angels ready to protect;  
My Sp'rit to warn, and be thy gracious guide:  
Yet from my precepts thou dost ever slide.

## VI.

I gave thee food and raiment, health and peace.  
Myself I gave for thy poor soul's release;  
And yet to me unkind thou still wast proving,  
And dost not labour to requite my loving.

## VII.

(d) Mercies  
privative, or  
deliverance  
from all evils

From Satan (d), sin, and hell I made thee free:  
That thou might'st never condemnation see:  
A ransom, sacrifice and propitiation I  
Was, divine Justice for to satisfy.

## VIII.



VIII.

I kept thee from the famine, and the sword:  
From pestilence, and did all good afford:  
From shameful sin, and from flagitious crimes;  
From Satan's snares in these confused times.

IX.

That Satan might not fright thee, nor possess:  
From madness, sudden death and all distress;  
From sickness sore; and sting of conscience fell:  
I kept thee from dropping into hell.

X.

I did thee gently chasten with the rod (e);  
That thou might'st mind thy duty to thy God:  
But when the rod was off, with *Pharaoh* vain  
Thou wallow'd in the mire of sin again.

(e) Incorrigi-  
bleness under  
the rod.

XI.

This was not all; (f) I promis'd thee a crown,  
Even heav'n's glory, riches and renown,  
If thou should'st serve me, yet thy fruit is small;  
Thou wanders from me like the Prodigal.

(f) Mercies  
eternal.

XII.

Where is thy faith? where is thy fervent love?  
Where is thy zeal, and works, thy faith to prove?  
Beware, like *Laodicea*, thou me force  
Thee to reject with dolorous divorce.

XIII.

If thou do not repent and soon return,  
And for thy many sins thou do not mourn;  
If answer not my mercies to thee shown,  
I'll thee reject and never more thee own.

## P A R T II.

*Containing the penitent Sinners Conversion and Recovery.*

## I.

WHAT thundering voice is this I hear?  
who calls?

Is this the voice of CHRIST from heav'n that  
falls?

Confession of  
Sin.

I sleeping was, and pampered with all pleasure;  
But now I see my sin's above all measure!

## II.

Justly, O LORD, might'st thou from me depart;  
Justly might'st thou my sinful Soul desert:  
For most ungrate I heretofore was proving;  
And most unworthy of such matchless loving.

## III.

O! what am I, thou should'st so kindly call?  
And did not suffer in the pit to fall;  
Since I have from my God so long departed,  
No wonder that for sin I fore had smarted,

## IV.

Slighting of  
calls and  
warnings.

Thy calls I did repell, thy word I slighted:  
Thy Sp'rit I quench'd; thy rods when they  
have lighted,  
I did not hear their voice; nor mercies prized;  
But I have done what Satan hath devised.

## V.

V.

My sins in number they are like the sand,  
By breaking of thy righteous command;  
For quality, atrocious, great offences:  
I sinn'd with soul and the external senses.

Acknowledg-  
ment of Sin  
in its quan-  
tity and qua-  
lity.

VI.

My sins are many, yet no more than thou  
Canst freely pardon, O my GOD most true!  
My sin is great, yet is thy mercy greater:  
I run to thee, there is no Saviour better.

VII.

Thou past by angels, and hast sent thy Son  
In human nature, our poor souls to win.  
Thou raises up the soul that is dejected,  
And thou hast not the weary soul rejected.

Extolling of  
God's mer-  
cies and re-  
course there-  
to.

VIII.

Thy promise is to seek the soul that's lost:  
Thy promise is to comfort all that's cross'd.  
I've lost myself, come now, sweet Lord, and  
save me:  
I cleave to thee my God, O do not leave me.

IX.

With blinks of mercy thou dost wretches view:  
Thy glory is, in weakness strength to shew.  
Thy mercy is on those that have no merit,  
That heirs of wrath great glory may inherit.

## X.

A great occasion of the sinner's straying is bad example.

When multitudes I saw in the broad way,  
I took delight with them to go astray.  
Disdainfully thy precepts I did trample,  
Thy promise sweet, thy threats, and saints example.

## XI.

Vicious extremities of the times.

The many by-paths have my soul deceived;  
And have me of my Saviour near bereaved;  
Some not for peace, some not for piety,  
Some not for truth, some like the Pharisee.

## XII.

Some live so loose, as minding not a judge,  
No God, no hell, no heav'n a soul to lodge;  
Some Laodicean like, they care not whether  
Religion sink or swim, fools altogether!

## XIII.

Some seeming godly, yet they have no love  
No Christian works, their fruitful faith to prove:  
Some loyal (and good reason) to great *Caesar*;  
But to serve God, have neither time nor leisure.

## XIV.

Some pious-like, and yet disown a king,  
As if rebellion were no hainous thing:  
Some place religion in their vain opinion,  
Some in debates about the best dominion.

## XV.



XV.

Some place Religion in most base reviling  
The men of God, their own poor Soul's be-  
guiling:

Some in proud *Korah's* arrogant rebelling,  
And yet they fancy heav'n to be their dwelling.

XVI.

Sometimes I followed one, sometimes the other;  
Sometimes I jarr'd with father and with mother  
For trivial things: O poor distracted I!  
And many things I did, I knew not why.

XVII.

I now perceive all these are sinful themes,  
Impertinent, and vicious extremes.  
I'll now betake me to the good old way  
Of thy dear saints, and more I will not stray.

XVIII.

I now perceive, Satan hath many wiles  
And sly devices which the soul beguiles;  
And that he may bereave me of my right,  
Sometimes \* an angel seems to be of light.

\* 2 Cor. 11.  
14.

XIX.

I know now what the Lord of me desires;  
Peace, truth and mercy, justice he requires †,  
To be renewed in the inner-man,  
And bring forth fruits with all the strength I can.

† Mic. 6. 8.  
Mat. 23. 23.

XX.

## XX.

If to myself severe, to others mild,  
Sweet, gentle, calm and harmless as a child :  
The fear of God, and loyalty to *Cæsar* :  
To all men love : in this he takes great pleasure.

## XXI.

I purpose, Lord, to live no more in sin ;  
I strayed long, but now I will begin  
To serve the LORD with all my heart and  
strength ;  
That heav'ns bliss I may enjoy at length.

## XXII.

Begone, then sin and Satan, worldly toys,  
You stop my Christian course, you marr my  
joys.  
Draw me, O LORD, and then I'll follow thee,  
I'll sing thy praises to eternity.

THE  
DOOR OF HOPE;  
OR, A  
CORDIAL  
FOR A  
FAINTING SOUL.

*Affording some further Encouragement to draw near unto GOD, and to adventure on the scepter of mercy, from the consideration of the fulness and freeness of GOD's bounty and clemency, and from absolute, and conditional promises, such, as poor Sinners can lay hold upon.*

I.

**B**UT now (a) I find my soul revive,  
I find some cordial

Cheering my sp'rit, that I may live,  
Allaying bitter gall.

Glad tidings I begin to hear,  
Sion doth mercy sing:

(b) Sweet JESUS can me draw full near  
Unto Jehovah King.

II.

(c) Thou art most gracious, wise and strong,  
Thou King of Heav'n most high,

(d) Therefore I'll wait and not think long,  
Till thou send some supply.

(e) A suppliant thrown at thy feet,  
Thy mercy to implore:

(f) I'll beg and knock till alms I get,  
I'll wait at heav'n's door.

C

(a) Some dawning or glimmering light of comfort to a fainting Soul from the consideration of God's mercy.

(b) Eph. 2. 12, 13.

(c) God's wisdom, power, and goodness are 3 great pillars of a Christian's confidence.

(d) Psalm 27. ult. Psalm 130. 5; 6.

(e) The soul's resolution to wait.

(f) Mat. 7. 7.

III.

## III.

Necessity makes me to wait ;  
 I cannot find but here ;  
 I will with humble sp'rit and meek  
 Unto my God draw near.

(g) The incomprehensible greatness of God's mercy.

(b) Psal. 51.  
 1. --- 40. 5.

(g) When I begin for to recount  
 Thy mercies manifold ;  
 (b) In number they do far surmount  
 What pen or tongue have told.

## IV.

(i) Rom. 11.  
 33.

(k) Psal. 36. 5.

(i) They're high, they're deep, they're long and  
 broad,

(k) They reach the starry frame,  
 They're over all thy works, O God,  
 To magnify thy name.

(l) The freeness of God's mercy.

Isa. 55. 1.

Hos. 14. 4.

(l) The freeness of thy goodness great,  
 Makes me for to conceive,  
 That such a wretch may mercy get ;  
 And this I humbly crave.

## V.

(m) Ezek. 16.  
 3. 4. 6.

Misery the fittest object of mercy.

It is thy (m) glory to extend  
 Thy mercy, where there is  
 No merit ; then thy mercy send,  
 And let me have the bliss.

(n) Psal. 51.

8. --- 38. 2. 3.

(o) Isa. 35.

5. 6. Rev. 3.

17. 2 Tim. 2.

26.

Fullness of

God's mercy.

I'm sick in sin, (n) both blind and lame,  
 (o) Poor, and a wretched slave ;  
 An object fit for mercy am :  
 Oh let me mercy have.

(p) Psal. 103.

11. 12. Ex.

34. 6.

Absolute pro-

mises.

1. Sending

2 Saviour.

(p) Thy treasure is so full of grace,  
 Nothing can it impare :

## VI.

Thou



Thou ever gives and hast no less;  
 O, let me have a share.  
 Thou sent a *Mediator* (*q*) good,  
 When man did not require,  
 Ev'n this *Messias* for his need,  
 When none could give an hire.

(*q*) Gen. 3.  
 15. Isa. 7. 14.  
 A Saviour is  
 sent to an un-  
 grate world.

VII.

Since thou hast sent, and he is come,  
 Of meer free love and grace;  
 Oh, do bestow on me (*r*) a crumb  
 Of mercy for solace.  
 Thou sent (*f*) unto the *Gentiles* light,  
 When they by sin most vile,  
 (*s*) Had lost all interest and right,  
 And under sad exile.

(*r*) Mat. 15.  
 27.  
 2. Calling  
 of the *Geg-*  
*tiles* being *I-*  
*dolaters*.  
 (*f*) Isa. 54.  
 1. .... 32. 6.  
 (*s*) Eph. 2.  
 12, 13.

VIII.

(*t*) Thou mad'st the barren woman bear  
 More than the married wife;  
 (*u*) Thou gav'st the olive wild a share  
 In promises of life.  
 Then I am one of *Japhet's* race,  
 O do not me exclude;  
 Give me a drop of saving grace,  
 Though but a spurious brood.

(*t*) Isa. 54. 1.  
 (*u*) Rom.  
 17. 17

IX.

Thou promigest the stony (*v*) hearts  
 To mollify, and then,  
 To write thy law (*w*) in inward parts  
 Of worthless wretched men.  
 I find this promise absolute,  
 To those who have no grace:  
 Thou'rt found of those who sought thee not (*x*),  
 (*y*) O peerless Prince of Peace.

3. To make  
 away the sto-  
 ny heart.  
 (*v*) Ez. 11.  
 19.  
 (*w*) Ex. 36.  
 26. Jer. 31.  
 33.  
 4. To extend  
 mercy to  
 those who re-  
 quire it not.  
 (*x*) 1st. 63. 24.  
 (*y*) Isa. 9. 6.

## X.

\* To wit,  
those pro-  
mises.

(z) Isa. 55. 1.  
Mat. 11. 23.

Joh. 7. 37.

Gal. 3. 28.

† Of the  
promises.

(z) Eph. 3.

20 Rom. 10:

12. Ja. 1. 5.

6. 17. Eph.

2. 4.

(b) 2 Pet. 1. 5.

(c) 2 Cor. 1.

20.

The grounds  
of comfort  
and waiting.

\* If these be free, why shall I then  
Myself from thence seclude?

When God excepts no (z) mortal man,

That's come of *Adam's* seed.

Their † ocean-fulness (a) can supply

All that I stand in need :

They're precious, (b) for they purchas'd be

(c) By *Christ's* most precious blood.

## XI.

The freeness of thy promises

Breeds hope : their fulness suits

All my defects ; their preciousness

With all my wants it meets.

(d) Acts 17.

21. Jos. 3. 11.

Psal. 46. 7.

(d) Thy sovereign supremacy

Makes me thee wait upon ;

As well becomes a wretch to ly

At thy feet while I moan.

## XII.

(e) The great-  
ness of God's  
promises, in  
promising  
himself.

2 Cor. 6. 16.

Rev. 7. 15.

11. 3.

Isa. 66. 1.

(e) Thou say'st thou'lt with thy people dwell,

And give thyself to them :

Thou'lt be their God, and then they shall

Thy glorious works proclaim.

Oh, what am I but dust and clay ?

And wilt thou condescend

With me to lodge ? O happy day !

Come then thy mercy send.

## XIII.

(f) Isa. 57.

15. 66. 4.

(f) My heart thy house do thou prepare

For thee that glorious guest ;

For I have no delicious fare

For such a royal feast.

(g) But

(g) But usher in thy (b) Sp'rit, and he  
Will give what may thee please:  
Then, welcome, welcome shall thou be;  
This will my spirit raise.

(g) Promise  
of the Spirit.  
(b) Joh. 14.  
26.---16. 13.  
Luke xi. 13.  
Effects of  
the Spirit.

XIV.

O give then that good Sp'rit of grace,  
(i) In thy way to conduct;  
(k) He to my conscience will give peace,  
(l) And plainly me instruct.  
In Christ the vine (m) he will me graff,  
(n) And wholly me renew.  
(o) All fears and tears he will drive off,  
(p) And be my seal most true.

(i) 1. Direc-  
tion. Joh  
16. 13.  
(k) 2. Paci-  
fication.  
Joh. 14. 27.  
(l) 3. Infor-  
mation.  
Joh. 14. 26.  
(m) 4. Spiri-  
tual Infusion.  
Jo. 35.---15. 1.  
(n) 5. Reno-  
vation. Ez.  
36. 26. Eph.  
4. 23, 24.  
(o) 6. Con-  
solation. Joh.  
14. 26.  
(p) 7. Confir-  
mation and  
ratification.  
Eph. 4. 30.  
Eph. 1. 13.  
(q) Ro. 8. 15,  
16, 17. 35. 38.  
(r) 8. Protec-  
tion. Joh. 14.  
26.---16. 13.

XV.

In midst of every (q) stormy blast  
Of sad vexation,  
Assures me of my interest  
In thy Salvation.  
Against the fiery (r) serpent's sting  
Of strong tentation,  
He me defends; so that I sing  
With consolation.

Promise of  
his Son. Mat.  
17. 5. Joh.  
1. 12.

XVI.

He'll give his Son, if that I call  
In truth and verity;  
Who will to me prove † All in All,  
And cure my misery.  
So shall the blessed (s) Trinity  
Take me to be their own;  
Henceforth no sin or misery  
Shall my poor soul cast down.

† Ph. 3. 8, 9.  
1 Cor. 3. 21, 22

(s) Joh. 14.  
23, 26.

XVII.

## XVII.

CHRIST'S fulness.  
(s) 1 Cor. i. 36. He'll wisdom (s) be, to give me light:  
He's righteousness to clear;  
Least divine justice do me fright,  
He pay'd a ransom dear.  
He is *SANCTIFICATION*,  
Me wholly to renew:  
He'll work me full *Redemption*,  
For he's a Saviour true.

## XVIII.

\* As a person ready to be drowned, is preserved by laying hold on twiggs, on the bank of the river; so a soul at the brink of despair, is revived by the consideration of absolute promises, and of God's full and free mercies.  
(t) Luke 10. 33, 34.  
(u) 1 Pet. 5. 7. John 6. 37. Psal. 55. 22. Into that gulf prepar'd of old,  
I'm ready for to fall:  
\* But of these twiggs I take some hold,  
And yet for mercy call.  
Thou art that sweet *Samaritan* (t),  
That cures a wounded soul.  
Thou never did'st reject that man  
(u) On thee his care did roll.

## XIX.

Conditional promises.  
(v) Mat. 11. 28. The weary-laden (v) thou dost call,  
That they may come to thee:  
Thou'lt ease them of their burden all,  
And cure their misery.  
(w) If. 55. 2, 3. Thou promis'd life to them (w) who hear;  
(x) Mat. 5. 6. (x) The hungry soul to fill.  
(y) Joh. 3. 37. (y) The thirsty soul with wine to chear,  
Of consolation still.

## XX.

(z) Ps. 50. 15. They're sav'd, who call upon (z) thy name,  
Joel 2. 32. Who knock at mercies gate:  
(a) Job. 3. 16. (a) They who believe, meet with the same,  
(b) Hos. 14. 8. And who their (b) sins do hate.

Who



(c) Who in thy precepts way do go,  
By them, their life to square,  
Thou wilt to them salvation show:  
They ever blessed are.

(c) Pf. 119. 1.  
Pfal. 50. 23.

XXI.

I hear, I pray, I do believe,  
Lord help my unbelief:  
O do my silly soul relieve  
From all my pain and grief.  
I'm sorry for my sinful falls,  
Thy voice I will obey:  
I'll answer when on me thou calls:  
Alas! too long I stray.

XXII.

'Tis by thy grace that I intend,  
To turn to thee again:  
'Tis thy free grace that must amend  
My conversation vain:  
(d) The will, the work is all of thee,  
My sp'ritual thoughts each one:  
(e) Then, crown this work begun in me  
And send Salvation.

All ascribed  
to God's free  
grace.

(d) Phil. 2. 13.

(e) Phil. 1. 6.  
Heb. 12. 2.

XXIII.

(f) But now I see the day appear,  
The morning-star arise;  
The sun of Righteousness draws near,  
Fair (g) *Phæbus* from the skies.  
O shine upon my silly soul,  
With warming beams of light;  
On thee, my burden I do roll,  
O glorious King of might.

(f) A transi-  
tion to the  
treatise of  
CHRIST.

(g) The Sun  
so called by  
the Latin  
Poets.

T H E  
P I L G R I M ' s P A N A C E A ;  
O R ,  
B A L M O F G I L E A D :

*Holding forth (1.) the restauration, or redemption of lost mankind, how it was decreed, and gradually revealed, until the nativity of our blessed SAVIOUR. (2.) Of CHRIST's nativity, his matchless person, his divine and human natures, his all-sufficiency to save, with an introduction to his offices.*

I.

(a) Rom. 5.  
12, 13--6. 23.  
Gal. 3. 10.

**T**H O' Satan, death and hell conspire (a),  
To throw me in *Tartarean* fire ;

Yet some of *Adam's* wretched race

(b) Eph. 2. 8.

(b) Rescu'd shall be by God's free grace.

II.

Salvation decreed.

(c) Rom. 8,  
26. Eph. 1. 4.

Before the earth foundation (c) took,

It written was in heav'ns book ;

Eternal and a firm decree

In council of the Trinity,

III.

(d) 1 Pet. 2. 6.

That *Christ Jehovah's* only Son

Should be a living (d) Corner-stone :

(e) Eph. 1.  
4, 5.

In him were some (e) Elect to be

(f) Jer. 18. 6.  
Rom. 9. 23.

(f) Choice vessels to eternity.

IV.

IV.

Did that immense, eternal God,  
 In light who hath a firm abode,  
 One essence in blest Trinity,  
 Three persons in that Unity.

The devout  
 souls pious re-  
 flection upon  
 the considera-  
 tion of God's  
 free grace.

V.

Who from none else doth seek supply,  
 (For in him all perfections be)  
 (g) My good to him doth not extend;  
 For why his glory hath none end:

(g) Psal. 16.  
 2, 3.

VI.

Did that great *Jove* my blifs contrive?  
 Me wretched worm to keep alive?  
 To keep me from eternal fire,  
 When hellish powers did conspire?

VII.

How shall poor I, then thankful prove,  
 For this great mercy, this free love?  
 My soul shall all her (h) powers bend,  
 Him to extol, world without end.

(h) Ps. 103. 1.  
 42. 11.

VIII.

To *Adam* (i) this was first reveal'd  
 When to tentation he did yield:  
 He trembling run (k) himself to hide:  
 God's presence he could not abide.

Redemption  
 and Salvation  
 reveal'd.

(i) Gen. 3. 15:  
 (k) Gen. 3. 8.

IX.

When guilty of Apostacy,  
 By tasting the forbidden tree,  
 Horror of conscience did him fright:  
 Ill-doers always shun the light.

## X.

God frowns, good angels do forsake,  
 The heav'n is shut, th' infernal-lake  
 Is ready to receive: and so  
 Nothing remains but wrath and wo.

## XI.

(*l*) Exod. 14. But he whose (*l*) opportunity  
 10. 10. Is wretches great extremity;  
 1 Sam. 23. 26. He who dispenses every lot,  
 27, 28. (*m*) Is found of them that sought him not.  
 Ezek. 16. 4. 5.  
 6, &c.  
 (*m*) Isa. 65. 1,  
 2. 4.

## XII.

He calls for *Adam*, of free Grace,  
 And preach'd to him a blessed peace.  
 Come, *Adam*, thou hast greatly sinn'd  
 Yet with me thou may'st mercy find.

## XIII.

(*n*) Gen. 3. 17. Afflictions sharp thou (*n*) must endure,  
 18, 19. But thy salvation shall be sure.  
 (*o*) Gen. 3. 15. I shall thee send a (*o*) *blessed seed*.  
 And he shall bruise the *Serpent's* head.

## XIV.

(*p*) Some distinguish the covenant of redemption, which is betwixt God the Father, and the Son from the covenant of grace which is betwixt God and man by the Mediator *Jesus*, which they ground upon such scriptures as these,  
 This is the *Covenant* of grace,  
 Which brings my soul so sweet solace.  
 There is (*p*) a gracious pactiō  
 Betwixt the Father and the Son.

## XV.

And by the *Son*, with *Adam's* race,  
 Who should repent, and seek his grace,  
 The Son unto the Father spake,  
 I will man's nature on me take.



XVI.

I will myself a ransom give,  
For the Elect that they may live:  
Come, Son, (quoth he) if thou do so,  
They shall be safe from hell and wo.

Acts. 20. 28.  
1 Cor. 6. 20.  
1 Pet. 1. 18.  
Acts 23 compared with  
Psalm. 2. 7.  
Eph. 1. 2, 5.  
See Dickson's  
Therapeutica  
Sacra l. 1. c. 4.

XVII.

The Father to poor man he saith,  
If thou believe with saving faith,  
In this my Son; I'll give thee peace:  
Eternal love shall thee embrace.

XVIII.

The Lord did promise ev'n the same  
To faithful father (*q*) *Abraham*;  
That in his seed all should be blest,  
And get from him eternal rest.

The Promise  
renewed to *Abraham*,  
and the *Messias*  
restricted to  
his Family  
and offspring,  
(*q*) Gen. 12. 3.  
--- 18. 18.  
--- 22. 18.

XIX.

This promise grows more (*r*) full and clear  
Till that the full time did draw near:  
So that *Messiah's* (*s*) time and (*s*) place  
The prophets told, *Israel's* race.

The gradual  
clearing and  
confirming of  
the covenant  
of grace.  
(*r*) H. b. 1. 1.  
(*s*) Dan. 9.  
24. 26.  
(*s*) Mic. 5. 2.

XX.

This blessed seed who glorious is,  
Prefigur'd (*t*) was by sacrifice:  
By types and shadows (*u*) many one,  
Ev'n to *his* Incarnation.

CHRIST  
and redemption  
by him  
typified by sac-  
rifices and  
ceremonies.  
(*t*) Gal. 2.  
16, 17.  
Heb. 7. 8. 9.  
(*u*) Heb. 10. 1.

XXI.

This seed is that *Messias* great;  
Eternal God without all date:  
Hence doth my drooping soul yet live:  
For he salvation (*v*) will me give.

(*v*) Acts 4. 12.  
1 Cor. 1. 30.

## XXII.

His Birth, his life, his death and all  
 His acts and sufferings great and small,  
 (w) Mat. 9. (w) Are Balsam for my bleeding wound;  
 12, 13  
 Mal. 4. 2. In him alone *Salvation's* found.

## XXIII.

I'll now my meditation raise;  
 (x) For this the Angels doth amaze,  
 (x) 1 Pet. 1. 12. I'll soar on contemplations wings,  
 Admiring these *celestial* things.

## XXIV.

The comfort-  
 able names  
 and titles of  
 CHRIST,  
 whereof see  
 more in Song  
 V.  
 O how great sweetness JESU LORD,  
 Thy very names my soul afford!  
 For, JESUS, that's a *Saviour* (y) sure,  
 To give my soul a sovereign cure.

## XXV.

JESUS is the  
 same that *Jo-*  
*sua*, that is,  
 to save.  
 (z) That same  
 which the  
 Hebrew word  
*Messiah*, that  
 is anointed.  
 John 1. 41.--  
 4. 25. Isa. 61.  
 1. For he was  
 furnished  
 with all suit-  
 able endow-  
 ments to be  
 our King,  
 Priest, and  
 Prophet, Ps.  
 45. 7. John  
 3. 34.  
 (z) Col. 1. 19.  
 CHRIST'S  
 Nativity.  
 (b) Luke 2.  
 9, 10, 15.  
 CHRIST, that's the chief (z) anointed one;  
 To him a parallel is none;  
 Not with that oyl material,  
 Prescrib'd by law levitical;

## XXVI.

But with the Sp'rit above all measure,  
 Hence is my life, my joy, my treasure,  
 Transcendent (a) gifts (I know right well)  
 He hath, my soul to keep from hell.

## XXVII.

(b) O joyful tidings do I hear,  
 At *Bethlehem* in a heav'nly quire:  
 The angels sing and shout for joy,  
 When *Christ* was born, that blessed Boy,

## XXVIII.

XXVIII.

To GOD be glory, (c) peace on Earth,  
 Good will to men, O blessed birth!  
 Go, shepherds, go, and leave your tent,  
 This day to you a *Saviour's* sent.

(c) Luke 2.  
 14, 15.

XXIX.

To *Bethlehem* run and him behold,  
 Of whom the prophets have foretold.  
 Ye shall the great *Messiah* see,  
 In whom all nations blessed be.

CHRIST'S  
 immaculate  
 and wonderful  
 conception,  
 and union of  
 the divine and  
 human na-  
 tures.

XXX.

The wonder first (for to begin)  
 A man is born quite free (d) of sin,  
 (e) The like was not since *Adam's* fall;  
 This cleanses sin *Original*.

(d) Mat. 1. 20.  
 Luke 1. 35.  
 (e) Job 24. 4.  
 Psal. 51. 5.

XXXI.

Another thing I do admire,  
 That GOD Eternal comes so near.  
 My nature (f) frail he did assume;  
 This keeps me from a dismal doom.

(f) Heb. 2. 16.  
 17. Isa. 7. 14.  
 John 1. 14.  
 Mat. 1. 16.

XXXII.

If God and man, none can so well,  
 GOD and lost mankind (g) reconcile.  
 This (h) *Theanthropos* only can  
 Make peace for sinful wretched man.

(g) Col. 1.  
 20, 21, 22.  
 (h) That is  
 God-man in  
 one Person.

XXXIII.

If God, he cannot but (i) prevail:  
 If man, (k) my brother will not fail  
 To plead for me, that hainous crimes  
 May not condemn in judging times.

CHRIST'S  
 all sufficiency  
 to remove all  
 evil and  
 vouchsafe all  
 good.  
 (i) Heb. 7. 25.  
 (k) Heb. 2. 17,  
 18-- 4. 15, 16.

XXXIV.

## XXXIV.

By sin, though I be quite undone,  
And there's no help below the moon;

(*l*) Mat. 1. 12. Yet *Jesus Christ* he (*l*) can me save,  
Who rose triumphing from the grave.

## XXXV.

(*m*) Isa. 1. 6. Though I be full of putrid (*m*) sores,  
(*n*) Gen 6. 5. My sinful (*n*) nature good abhors;  
Rom. 5. 14. Yet *Christ* is that physician (*o*) sure:  
18. His *Panacea* will me cure.  
(*o*) Mat. 9. 12, 13.

## XXXVI.

(*p*) Eph. 2. 1. I'm dead in sin, (*p*) I cannot move,  
Nor speak or think of things above:  
But he'll come in with quickning grace,  
And will afford my soul solace.

## XXXVII.

(*q*) Eph. 2. 3. Though wrath (*q*) and curse I do deserve,  
For many ways that I did swerve;  
(*r*) Gal. 3. 13. Yet *Christ* the (*r*) curse did bear for me;  
(*s*) Col. 2. 14. And nail'd my sins (*s*) unto a tree.

## XXXVIII.

Though I deserve infernal pains;

Nothing in me but sin remains:

(*s*) Rom. 8. 1. His painful death shall me (*s*) relieve;

(*t*) Mat. 20. 28. He did for me a (*t*) ransom give.

## XXXIX.

(*u*) Dan. 9. 8. Though I deserve eternal (*u*) shame,  
-- 12. 2. For gross profaning of his name:

(*v*) Isa. 61. 7. His ignominy (*v*) and disgrace,  
Rom. 9. 33. Keeps me from a confounded face.



XL.

Like stars my sins (*w*) in number be,  
 Or like the drops of *ocean-sea*;  
 Yet do his mercies far (*x*) transcend  
 In number, for they have no end.

(*w*) Ps. 40. 12.

(*x*) Psal. 103.  
 8, 11, 17.

XLI.

Even crimson-red (*y*) by sin am I;  
 My sins are of a double dye:  
 But *Christ* will make (*z*) me white as snow:  
 Me to exalt, he came below.

(*y*) Isa. 1. 18.

(*z*) Isa. 1. 18.  
 1 Joh. 1. 7.

XLII.

For us poor sinners, for our sakes  
 Three offices he undertakes?  
 Then joyfully I'll say and sing,  
 He is my *Prophet*, *Priest* and *King*.

A transition  
 to CHRIST's  
 offices.

THE

T H E  
H O L Y T R I P L I C I T Y;  
O R,

*A Description of CHRIST's THREE OFFICES, with the devout soul's triumphing-song, upon the consideration of CHRIST's all-sufficiency and expectation of perfect redemption by him.*

S E C T I O N I.

I.

**I**'M not an *Astrologue* to gaze on the skies,  
To talk much of *Trigons* (a) and *Triplicities*;  
Nor with great (b) *Pythagore* with some superstition  
Ascribing much virtue to numbers condition:  
Yet clearly I see,  
Without any lye,  
A mystery wrapped \* in seven, and in three.

(a) The *Astrologues* talk of the fiery, airy, earthy and watry *Trigons*.  
(b) *Pythagoras* ascribed much virtue to some numbers.

II.

Three *Persons* there are in *Essence* divine:  
Of *angelic* orders, thrice three, that is, nine:  
Twice three the *Creation-days* did compleat,  
GOD then did all finish he found to be meet.  
Four

\* Some things natural run by sevens, as seven planets, seven metals, &c. Some things political; as the seven principal nations who have had the greatest sway of government in the world, as Chaldeans, Persians, Grecians, Romans, Saracens, Goths, Turks, &c. Seven mountains whereupon Rome was built. Seven Governments in Rome, &c. Some things ecclesiastic or theological, as the seven day a Sabbath, the seventh year sabbatical; seven Sabbatisms make a Jubilee. Seven bullocks oft in sacrifices; seven angels, seven seals, seven trumpets, seven vials in the Revelation, &c.

Four threes are the twelve  
Tribes in *Israel*:

So were the Apostles in truth that excell.

III.

So CHRIST our Redeemer by offices three  
He purchas'd salvation for me and for thee.  
He's king, and a priest, a prophet divine:  
So brings he the Elect in Glory to shine,

His own he rescues,

His foes he subdues,

Though Furies Infernal their forces combine.

IV.

Our woful (c) defects they call for the three:  
We're blind and we know not how saved to be.  
Estranged from GOD, and children of wrath;  
Unable to purchase a freedom from death.

By prophet we see;

By priest we draw nigh:

King JESUS gives strength, to GOD we may fly.

(c) Our ignorance to be supplied by the prophetic office: our distance and alienation from God by the priestly: and our inability to free ourselves by the kingly office.

V.

All these our defects, they call for supply,  
Which JESUS my LORD vouchsafes unto me.  
I'm blind, and I cannot the way well descry;  
But Christ is the prophet to teach me the way.

His spirit and word,

Shall help me afford,

From darkness to light, I'm led by my LORD.

VI.

My sins make a distance between me and GOD:  
For in his right path I have not abode.

E

His

His stroke is still ready to kill and destroy,  
To damp all my comforts, my peace and my joy.

But CHRIST will with ease,  
The Father appease.

As priest, he'll get pardon, and comfort will  
raise.

## VII.

(d) CHRIST  
is priest, altar  
and sacrifice.

As man (d) he's the Sacrifice, debt for to pay;  
For all our trespasses on him we do lay.

He's altar to sanctify the sacrifice;  
As GOD to enrich it, and give it a price.

As both GOD and man  
He's *Priest*, for he can  
Plead, offer and pray, and so favour win.

## VIII.

His kingdom he enters with scepter and sword;  
His Elect he conquers by spirit and word;  
By his holy laws he governs them all:

His power protects them, whate'er can befall.  
Their foes, he shall fright,  
With terror and might,  
And crowns all his saints with glory most bright.

## IX.

(e) The order  
of saving sin-  
ners requires  
three offices,  
viz. 1. ex-  
plaining. 2.  
purchasing.  
3. applying.

The order (e) of saving, the offices clears;  
For first he explains it, and then he acquires:  
And after applies what purchase he wan;  
So comes there much comfort to comfortless  
man.

As prophet, declares:

As *Priest*, full of cares:

As *King*, he applies it, and keepeth from tears.



SECTION II.

*The Soul's Triumphant-Song over all enemies,  
upon the consideration of CHRIST's all-  
sufficiency, and the expectation of that perfect  
redemption and glory purchased by him.*

I.

**I** Will then inferior comforts forsake,  
My choice above all things great Jesus I'll  
make,  
Though Satan should fret, and fortune should  
frown,  
I do not much value, when CHRIST is my own.  
In sickness and health,  
In want and in wealth,  
I will seek my Jesus: till he give a Crown.

The soul's  
godly resolu-  
tion.

II.

And though all the world against me conspire,  
And though all the elements, water and fire,  
The earth and the air, and what ever more,  
Though men should massacre and lions should  
Though (f) universe round [roar, (f) Psal. 46.  
Turn upside that's down, 2, 3, 4.  
Yet Jesus can conquer and give me a crown.

III.

His love is transcendent, his power is great;  
Admitting no crossing, affliction or lett;  
He's faithful in promise, and alters no words;  
What wisdom contriveth, his power affords:  
On these I rely,  
Until that I dy:  
And then sing his praises to eternity.

Nothing shall  
terfify.

## IV.

(g) That is  
the Devil,  
Rev. 12. 2,  
3, 4. &c.

Pale death with his terrors me cannot affright,  
Nor yet the (g) red dragon with power and  
might:

Sin is their advantage, and guilt is their sting;  
But that is removed by Jesus our King.

Then conquering I,  
Hosanna I'll cry  
And sound out all praises to Jesus on high.

## V.

(b) Luke 16.  
2. Heb. i.  
ult.

When death me dissolveth, glad tidings I hear,  
Tho' friends they forsake me, the (b) angels  
draw near

Transporting my soul to mansions above:  
Then all things below me but vanities prove.

My Joy and my rest,  
Then find I at last:  
For CHRIST I enjoy then of all things the best.

## VI.

Comforts at  
Judgment.

And when the great day of judgment appears,  
Which brings to the guilty and godless their  
fears.

(i) Mat. 25.  
41, 42.

I'll be at his right hand with gladness of heart,  
(i) When sinners receive an eternal depart.

He'll say unto me,  
I chosen have thee, [shalt be.

(b) Mat. 25. 14. And now with (k) my servants thou blessed.

## VII.

The glori-  
ousness of  
heaven,  
(l) Psal. 147,  
4.

The stars do bespangle the heaven as gems  
Which GOD doth (l) number and call by  
their names,

This is but a payment to that paradise,  
Where Christ, he resideth, that pearl of price.

Be

Be humble therefore,

Admire and adore,

Let all thy aspiring be after this glore.

VIII.

With *Abrah'm* and *Isaac*, I'll set me then down, The compa-  
ny of heaven.  
My cross is exchang'd with a glorious crown.

No hunger, (*m*) no thrift, no sickness appears; (*m*) Rev. 7. 16.

For Christ (*n*) from my eyes hath wiped all Immunity  
from evil.

With angels I dwell, [tears, (*n*) Rev. 21. 4.

In light that excell:

But Christ I enjoy, and he's all in all (*o*). (*o*) Psal. 1. 23.

IX.

My joy is so full, I seek not for more; Enjoyment  
of all good.

Of riches and honours I have so great store:

Nor can I be robbed, (*p*) no change do I fear. (*p*) Mat. 16.

My riches they rust not, nor garments do wear: 19, 20.

For ever and ay,

They do not decay;

Bur last to eternity, O happy day!

X.

My exercise is to adore (*q*) and to sing, Exercise in  
heaven.

Sweet songs of high praises to Jesus my king. (*q*) Rev. 15.

The more I do praise, more reason I find: 3, 4.

For this finite vessel cannot comprehend,

The glory that's there,

That's free of all fear, [near.

Come quickly, (*r*) Lord Jesu, and cause me draw (*r*) Rev. 22.

XI.

Then on my Redeemer I'll sweetly rely,

With comfort reposing until that I dy:

Disclaiming, denying the world and all,

I'll give no repulses, when he gives a call.

And for every thing,

I'll joyfully sing,

A high hallelujah to Jesus my King.

THE

T H E  
BLESSED BETHLEHEMITE,  
T H E  
FOUNTAIN OF LIFE;  
O R,  
CHRIST'S EXCELLENCY:

*Containing a farther description of the blessed Messiah, the LORD JESUS CHRIST, in his Types, Titles, Attributes, &c. Set down after the order of the Alphabet, with their Scriptures on the Margent, together with the explication of difficulties, out of the soundest, and most learned Interpreters.*

I.

(a) Great joy in heaven and earth at the birth of our SAVIOUR. Mat. 2. 1, 2.  
(b) 1 Pet. 1. 18, 19.  
(c) Luke 2. 13, 14.

'TIS not for nought, that wise men sought  
(a) To worship *Christ* new born:  
Till by his blood (b) he had us bought,  
We wretches were forlorn.  
(c) The Heav'ns did ring, the angels sing,  
And shout for joy to see,  
That silly *man*, undone by sin,  
Is freed of misery.

II.

(d) Mat. 2. 6.  
1c.  
(e) 1 Cor. 15. 28.

(d) That blessed Babe in *Bethlehem* born,  
(e) Is all in all to me;  
As in this holy alphabet  
Most plainly you may see.

Then



Then I'll begin to banish sin,  
 Contemning worldly toys:  
 With wings I'll fly and soar on high,  
 Seeking for heav'nly joys.

A Christians  
 pious resolu-  
 tion upon the  
 thoughts of  
 CHRIST.

III.

I'll watch and pray, I'll mourn alway,  
 For my transgressions great.  
 With faith, hope, charity will I  
 Both read and meditate.  
 The first theme then that I will chuse  
 For my instruction;  
 Christ's names and stiles I will peruse,  
 And meditate upon.

SECTION II. A

I.

HE's second \* *Adam* who repairs  
 What *Adam* did destroy.

(f) He's *Advocate*, to plead for me  
 That sin may not annoy.

Christ's *Alpha* and *Omega* † blest:  
 Beginning and the end.

(g) That golden Altar whereupon.  
 Our prayers may ascend.

(f) 1 John 2.  
 1.

(g) Our pray-  
 ers, praises  
 and all Chri-  
 stian duties  
 must be of-  
 fered up in  
 his name;  
 for in and  
 thro' him, for  
 his merits,  
 righteousness,  
 and interces-  
 sions they  
 must be ac-  
 cepted. Rev.  
 8. 3. Eph. 1.  
 6. 1 Pet. 2. 5.

II.

\* The first *Adam* being author of natural generation, derived into the world, sin, wrath and condemnation. CHRIST the second *Adam*, being the author of a spiritual generation, by grace and free adoption, was the fountain of life, grace, mercy and eternal salvation. 1 Cor. 15. 45. Rom. 5. 18, 19, &c. Heb. 7. 25.

† This is an allusion to the Greek Alphabet, whereof *Alpha* is the first letter and *Omega* the last: So CHRIST as God, is the beginning of all things, essentially and originally, being before all things. (2.) Effectively, as Creator of all things, Heb. 1. 2. John 1. 3. So he is the end of all, first, terminatively, as the end and scope of all; all things being for his glory. 2. Continuatively, for duration; for after the destruction of some things, and alteration of all, though all things should be annihilated, yet he should continue still the same, unchangeable GOD for ever. Rom. 9. 5. James 1. 17.

## II.

\* *Amen*, the truth of promises.

(b) Dan. 7. 22. The (b) *Ancient* of days.

† The *Angel* of the covenant.

‡ *Anointed*, us to raise.

Of our profession he's the great

(i) Heb. 3. 1. (i) *Apostle*, above all.

(k) Cant. 2. 3. (k) Delicious Apple- tree that yields  
Affording shelter, refreshment and the sweet  
fruits of pardon, grace,  
peace, mercy, and consolation to his  
elect. The fruit most cordial.

## III.

An \* Ark wherein the richest store  
Of treasures may be found,  
Ark for my soul, † that it by sin  
And wrath may not be drown'd.

(l) Rom. 5. 11. *Atonement* (l) is to make my peace,  
And expiate my sin :

(m) Heb. 12. 2. *Author* (m) and finisher of faith  
That favour I may win.

## SEC-

\* *Amen* is an Hebrew word from *Aman*, which in the conjugation Hiphil, signifies to believe. It imports then, fidelity and steadfastness in Christ, for the fulfilling of his promises. Rev. 3. 14. 2 Cor. 1. 20.

† The Revealer, Mediator, and foundation of the Covenant of Grace, Isa. 63. 9. Heb. 8. 6. --- 9. 1. --- 12. 24.

‡ Furnished with all qualifications suitable to a Redeemer. Psal. 45. 7. Acts 4. 27.

\* The Ark of the Covenant was a type of Christ, Heb. 9. 4. For 1. As in that ark was kept precious monuments, such as, the Pot of Manna, the Tables of the Law, &c. so in *Christ* is found all fulness of incomparable excellencies, Col. 2. 9. And as they covered the Tables of the Law, so doth *Christ* by his Merits, Righteousness and Intercessions keep up the Law from bringing a Curse and wrath upon us, Gal. 3. 13.

† As the Ark of Noah preserved a Remnant, when the most part perished ; so doth *Christ* preserve the Elect from the deluge of Wrath.

# SECTION III. B.

## I.

**T**hat blessed Babe in *Bethlehem* born  
 For me his blood did spend.  
 Beloved (a) of the Father, hence  
 Love doth to man descend.  
 The Bishop of our (b) souls, to watch  
 The silly straying sheep:  
 In Gospel's net our souls to catch;  
 And in his ways to keep.

(a) Eph. 1. 6.

(b) 1 Pet. 2. 25.

## II.

The bravest (c) Branch on *Jesse's* stem,  
 That ever on it grew.  
 The Brazen \* Serpent, which me cur'd  
 When sin and wrath me slew.  
 That Bread (d) of life which who so eats  
 Shall not with hunger pine.  
 The Bride-groom (e) of my soul, whose love  
 Is better than the wine.

(c) Isa. 4. 1.  
 Jer. 23. 5.

(d) Joh. 6. 35.  
 48. 51.

(e) Joh. 3. 29.

## III.

The Brightness of the (f) Father's glore †,  
 In whom the Deity shines.  
 He's ocean (g) full of saving grace  
 More cordial then the wines.  
 Then I'll begin to banish sin, &c.

(f) Heb. 1. 13.  
 Col. 1. 15.

(g) Col. 1. 19.  
 --- 2. 9.

\* As the people of *Israel* were cured of the stings and bitings of fiery Serpents in the wilderness by looking on the Brazen Serpent, Num. 21. 9. So are Believers cured from the stings and wounds of sin and Satan by looking with the eye of faith on *Jesus* lifted up upon the pole of the Cross. John 3. 14.

† This is verified of *CHRIST*, first, in his divine nature, having the same essence with the Father, secondly, in his human nature, by his heavenly doctrine and stupendous miracles.

## SECTION IV. C.

## I.

- (a) Heb. 2. 10. **T**He Captain (a) of salvation stout;  
 (b) Cant. 5. 10. Of thousands ten (b) the Chief.  
 (c) Acts 4. 27. A (c) Child, yet champion foes to rout,  
 And bring my soul relief.  
 (d) Cant. 1. 14. A Cluster is of sweet (d) Camphire  
 Full of soul saving grace.  
 (e) Isa. 54. 4. A kind (e) Commander me to cheer,  
 And bring my soul to peace.

## II.

- (f) Luk. 2. 25. *Israel's* (f) Consolation.  
 (g) 1 Pet. 2. 6. The (g) Corner-stone is he,  
 Both *Jew* and *Gentile* for to joyn  
 In one church curiously.  
 (b) Isa. 49. 8. Christ is the  
 Mediator, the principal sub-  
 ject and com-  
 fort in the  
 covenant of  
 grace. He's given us for a (b) Covenant,  
 Which God and man hath ty'd.  
 A (i) Covert from GOD's stormy wrath  
 My (k) Counseller and Guide.  
 (i) Isa. 32. 2.  
 (k) Isa. 9. 6.

## SECTION V. D.

## I.

- (a) Jer. 32. 9. (a) **D**AVID according to GOD's heart,  
 Hol. 3. 5. *Goliath* for to slay;  
 To kill ten thousands of my foes  
 And drive them all away.  
 (b) 2 Pet. 1. 9. (b) *Day-star* to bring the Morning light:  
 Rev. 21. 27. (c) Deliverer him I'll call.  
 (c) Isa. 59. 20. (c) Deliverer him I'll call.  
 Rom. 11. 26. The holy Father's chief (d) Delight.  
 (d) Isa. 42. 1. (e) Desire of nations all.  
 (e) Hag. 2. 7.



A Divine (*f*) Doctor who hath wit  
Thrice infinite in store.

(*f*) Luk. 2. 26.  
--- 4. 18.

A (*g*) Door whereby we access get  
Into celestial glore.

(*g*) Joh. 10.  
7, 8.

Then I'll begin, &c.

## SECTION VI. E.

### I.

THE (*h*) Eagle on his soaring wings  
His brood doth bear away.  
Far from all danger, so my soul  
By *Christ* is kept alway.

(*h*) Ex. 19. 4.

My (*i*) Elder-brother for my good  
The (*k*) Elect one of might.

(*i*) Heb. 2. 11.

An (*l*) Ensign lifted up on high  
Mine enemies to fright.

(*k*) Isa. 42. 1.  
(*l*) Isa. 11. 11.  
12. All the  
elect flock to  
him, and de-  
light to fight  
against spiri-  
tual enemies  
under his  
conduct.

### II.

(*m*) End of the law, for 'tis a guide  
And school-master to show,  
That my foul sins without his aid  
Will quite me overthrow.

(*m*) Rom. 10.  
4.

The (*n*) end also of ceremonies,  
For shadows they do fly,

(*n*) Joh 1. 17.  
Gal. 4. 3, 4.

When Christ the substance on the cross  
'Tis *finished* did cry.

### III.

(*o*) As *Enoch* most religious  
Did ever walk with GOD,  
And after caught to heav'n, where he  
Eternal hath abode.

(*o*) Gen. 5. 24.

- (p) Isa. 9. 6. (p) He's everlasting Father too,  
 For Essence is but one:  
 In blessed Three, yet person'ly  
 He is the Father's son.

## SECTION VII. F. G. H.

## I.

- (q) Psal. 45. 2. **H**E's (q) fairer than the sons of men:  
 A faithful Steward he.  
 Faithful in witness and in word  
 He's (r) first and last I see.  
 (r) Rev. 1. 11. With fire of grace (s) he'll me Baptize,  
 To purge away my tin,  
 And if need be affliction's fire  
 Shall mortify my sin.

## II.

- (s) 1 Cor. 15. 20, 23. First in order  
 of time, first  
 for quality,  
 being chief,  
 as also being  
 the author  
 and pledge of  
 our resurrec-  
 tion. (s) First fruits of resurrection;  
 He's the foundation sure.  
 (t) The *Fountain* whence the living streams  
 Do flow, my soul to cure.  
 (u) As Forerunner, he's gone before,  
 Those mansions to prepare,  
 (t) Zech. 13. 1. Where blessed saints in perfect glore-  
 (u) Heb. 6, 20. And elect angels are.

## III.

- (v) Joh. 4. 10, (v) The goodly *Gift* of God bestow'd  
 On *Adam's* wretched race.  
 (w) Luke 2. 32. (w) The *Glory* of his *Israel*:  
 And true God for solace:  
 (x) Mat. 2. 5. He's my great (x) *Governor* and *Guide*  
 My foes he will deface.

- (y) Head of the church, he's (z) *Heir* of all, (y) Eph. 1.  
 He is my (a) *Hiding* place. 21, 22.  
 (z) Heb. 1. 2.  
 (a) Isa. 32. 2.

IV.

- (b) The *High* and Lofty One so great (b) Isa. 57. 15.  
 (c) *High*- priest for sacrifice; (c) Heb. 4. 15.  
 (d) The Holy One of *Israel*, (d) Isa. 1. 4.  
 And *Israel's Hope* he is.  
 (e) The *Horn* of my salvation strong, (e) Luk. 1. 64.  
 To push my foes away.  
 (f) A loving *Husband* to my soul, (f) Luk. 21. 2.  
 My grief for to allay.

SECTION VIII. I. K. L. M.

I.

- H**E's (g) *JESUS* or That *JOSHUA* great, (g) Mat. 1. 25.  
 To keep my soul from hell.  
 The land of promise will me give  
 Gracious *IMMANUEL*.  
 (b) *IMMANUEL*, that is, *God with us*, (b) i. e. GOD  
 Oh wonder and admire, with us.  
 That God and man in person one Isa. 7. 14.  
 Concur and come so near!

II.

- As (i) *Jonah* cast into the depth, (i) Mat. 12. 40.  
 Yet he's restor'd again  
 After three days. A (k) *Joseph* sold (k) Gen. 37. 28  
 By brethren with disdain, comp. with  
 Betrayed and sold for little Gold, Mat. 26. 15.  
 Yet for his Brethrens good:  
 For they had famish'd had he not  
 Provided them with food.

## III.

- (*l*) Gen. 22. 9. An (*l*) *Isaac* on the Altar laid,  
 with *Isa.* 53. 5, 10. And that most willingly  
 His soul for sin an offering made;  
 Hence my felicity.
- (*m*) Luk. 2. 10. (*m*) My Joy, my (*n*) Intercessor dear:  
 (*n*) Heb. 7. 25. A (*o*) Judge that will not sway.  
 (*o*) 1 Pet. 4. 5. The *King* of *Kings*, for opening hearts,  
 (*p*) Of *David* hath the key.
- (*p*) Isa. 22. 4. Rev. 3. 7.

## IV.

- (*q*) Gen. 28. 12 A (*q*) Ladder leading up to heav'n,  
*Jacob's* ladder a type of The meekest (*r*) Lamb of God.  
*Christ* and his angels. A (*r*) Law-giver to frame and send  
 His statutes all abroad.
- (*r*) Jch. 1. 29. Rev. 21. 22. A (*s*) Leader, (*t*) Life and glorious (*u*) Light.  
 (*s*) James 4. 12. A (*v*) Lilly white and fair.  
 (*t*) Isa. 58. 4. Of *Judah's* tribe the (*w*) Lyon stout.  
 (*u*) John 14. 6. A living (*x*) stone \* and rare.  
 (*v*) John 8. 12. (*w*) Cant. 2. 1. (*x*) Rev. 5. 5.  
 (*w*) Rev. 5. 5. (*x*) 1 Pet. 2. 4.

## V.

- (*y*) Mat. 7. 21. A (*y*) LORD of LORDS: for other lords  
 --- 25. 11. Have small supremacy.
- (*z*) Can. 5. 16. Thou'rt altogether (*z*) lovely, LORD,  
 Therefore I'll follow thee,
- (*a*) Heb. 2. 17. The (*a*) Man, restoring man to life,  
 Sweet (*b*) Manna for my food.
- (*b*) Joh. 6. 5. 3. My (*c*) Master to instruct my soul,  
 And teach me what is good.
- (*c*) Joh. 13. 13.

## VI.

\* CHRIST is a spiritual Stone, lively in the spiritual building of the Church, solid, durable, bruising enemies, and the chief Corner-stone to join Jew and Gentile into one church, as also a most precious Stone full of transcendent virtues.



VI.

- The (d) Mediator for my sin  
 The Father to appease. (d) 1 Tim. 2. 8.
- (e) *Melchizedeck* the righteous King,  
 To give me rest and ease. (e) Pſal. 110. 4.  
 Heb. 5. 6.
- (f) *Messiah* the Anointed one,  
 To be *Priest, Prophet, King.* (f) Dan. 9. 25.  
 26.
- The (g) Messenger of Covenant,  
 Glad tidings for to bring. (g) Mal. 3. 1.

VII.

- The (h) Mercy-seat: he mercy gives,  
 When merit I have none. (h) Heb. 9. 5.
- (i) Most Mighty, and he's (k) Minister  
 Of Circumcision. (i) Pſal. 45. 3.  
 (k) Rom. 15. 8.  
 Preaching  
 ſalvation unto  
 the circum-  
 ciſed Jews.
- (l) Of *Myrrh* a bundle to revive:  
 A Cordial for the faint. (l) Cant. 1. 13.
- Though we were dead, he'll make us live  
 For this his blood was ſpent.

SECTION IX. N.O.P.Q.R.

I.

- A** (a) New and living Way to bring  
 To *Canaan* above. (a) Heb. 10. 19.
- A** (b) *Nazarite* ſeparate from ſin,  
 Moſt worthy of our love. (b) Mat. 2. 23.
- As** (c) *Noah* did an *Ark* prepare  
 A remnant for to ſave, (c) Gen. 8. 1.  
 and chap. 7.
- When all the world was drown'd; ſo *Chriſt*  
 Life to the world gave.

II.

## II.

By wo and wrath, sin, shame and death  
Which make a fatal end,  
We all had perish'd, but his blood.  
For ransom he did send.

(d) Rom. 11. An (d) Olive, with the sap of grace  
17, 24. For ever fresh and green.

(e) Cant. 1. 3. An (e) Ointment poured forth and full,  
Of odour and perfume.

## III.

(f) 1 Cor. 5. 7. The (f) Passover for me was slain;  
The *Paschal-Lamb* for food:  
Our hearts by faith bedew'd must be  
And sprinkled with his blood,  
That the destroying angel may  
Pass by and do not kill.

(g) Mic. 5. 5. He is our (g) Peace, and (h) Pearl of price  
Eph. 2. 14. With riches us to fill.  
(h) Mat. 13.  
26.

## IV.

(i) Mal. 4. 2. A choice (i) Physician for my soul:  
Mat. 9. 12, 13.

(k) Isa. 53. 2. A (k) Plant of great renown:

(l) Isa. 49. 2. A (l) polish'd shaft: The (m) Pow'r of God,  
To pierce the hearts of re-  
bellious sin-  
ners, either  
for conviction  
or conversion.  
To pull mine enemies down.

(n) *Priest* †, offering, and the altar too:  
He is my (o) *Prince* of Peace,

(m) 1 Cor. 1. A (p) Propitiation good and true:

(n) Ps. 110. 4. A (q) Prophet full of grace.

(o) Isa. 9. 9.  
(p) 1 Joh. 4. 10.  
(q) Luke 13.

36.

† Priest as Mediator God-man, the Sacrifice, in his human Nature, and the Altar in his divine Nature, sanctifying the Sacrifice, giving it worth, merit, and value.

Q. R.

V.

A (r) Quickning Spirit to revive  
A soul in sin that's dead.

(r) 1 Cor. 15.  
45.

(f) Rabbi to teach, a (s) Ransom for  
A soul that's captive led.

(f) Joh. 8. 49.  
(s) Isa. 54. 20.  
1 Cor. 1. 30.

Ev'n my Redeemer with his blood.  
He's (t) Righteousness to save.

(t) 1 Cor. 1. 30.

A (u) Resurrection from the dead,  
Triumphing o'er the grave.

(u) Joh. 11. 25.  
Being the author and cause  
both of the  
spiritual re-  
surrection  
from sin, and  
the corporal  
resurrection  
at the great  
day.

VI.

Of (v) ages Rock impregnable,  
The (w) Root of Jesse strong.

The (x) Rose of Sharon beautiful :  
(y) He's Ruler us among.

(v) Mat. 16. 18  
(w) Isa. 11. 10.  
Rev. 5. 5.  
(x) Cant. 2. 1.  
(y) Mic. 5. 2.

SECTION X. S.

I.

A (a) Sacrifice for all our sins.  
A (b) Sanctuary secure.

(a) Heb. 9. 20.

The true (c) Samaritan, my soul  
That's wounded for to cure.

(b) Isa. 8. 14.

(d) A Samson, thousands to destroy,  
Of Philistines prophane :

(c) Luke 10.  
33.

The gates of Gaza bare away,  
Death's gates for all his train.

(d) Judg. 15.  
and chap. 16.

II.

And in his Death, O wonderful !  
The greatest victory

He gets o'er sin, grave, Satan, hell,  
And routs them totally.

- (e) John 4. 41. A (e) Saviour my poor soul to save.  
 (f) Levit. 16. The (f) Scape-Goat for to bear  
 8, 10.  
 (g) Heb. 6. 8. My woful fins, his (g) *Scepter* brave  
 Doth free my soul of fear.

## III.

- (b) Phil. 2. 7. A (b) Servant for our souls he was:  
 (i) G. n. 49 10. (i) *Shiloh* sent for our good:  
 The Son eternal, heir of all:  
 A *Shepherd* us to feed.  
 (k) Isa. 49. 22. (k) A Standard to the world display'd:  
 (l) Num. 24. The (l) Star of *Jacob* bright:  
 17.  
 (m) 1 Pet. 2. 4. A (m) Stone most precious, though refus'd:  
 (n) Mal. 4. 2. A (n) Sun that's full of light.

## IV.

A Sun of Righteousness, I say,  
 To quicken and direct:  
 From him's my comfort, light and life,  
 He's surety for my debt.

## SECTION XI. T. W.

## I.

- (a) Mat. 3. 17. A (a) Tabernacle, where our suits  
 John 14. 14. Have answers most Divine.  
 (b) John 2. 19. (b) A *Temple*, where the Deity dwells:  
 (c) John 14. 6. He's (c) truth to clear my mind.  
 (d) Rev. 2. 7. The Tree (d) of life, far from all strife,  
 With meat and medicine,  
 Shall me supply and satisfy,  
 When paradise I win.



II.

His soul refreshing cordial grace,  
 Like (e) waters flow amain:  
 The Way (f) conducting to that place  
 Where Souls are free of pain.  
 (g) Vine-Tree to cherish me and give  
 The sap of saving *Grace*,  
 The Father's (h) Wisdom, (I believe)  
 A (i) Witness for release.

(e) Isa. 55. 1.

(f) Joh. 14. 6.

(g) John 15.  
1, 2.

(h) 1 Cor. 1. 24.

(i) See on the  
word *faithful*.

III.

The (k) *Word of God* essential;  
 The subject, scope and end  
 Of Written-word, and (l) Wonderful  
 Salvation to send.

(k) John 1. 16.

(l) Isa. 9. 6.  
Wonderful in  
respect of his  
natures united  
into one per-  
son, in respect  
of his offices,  
words, works,  
and sufferings,

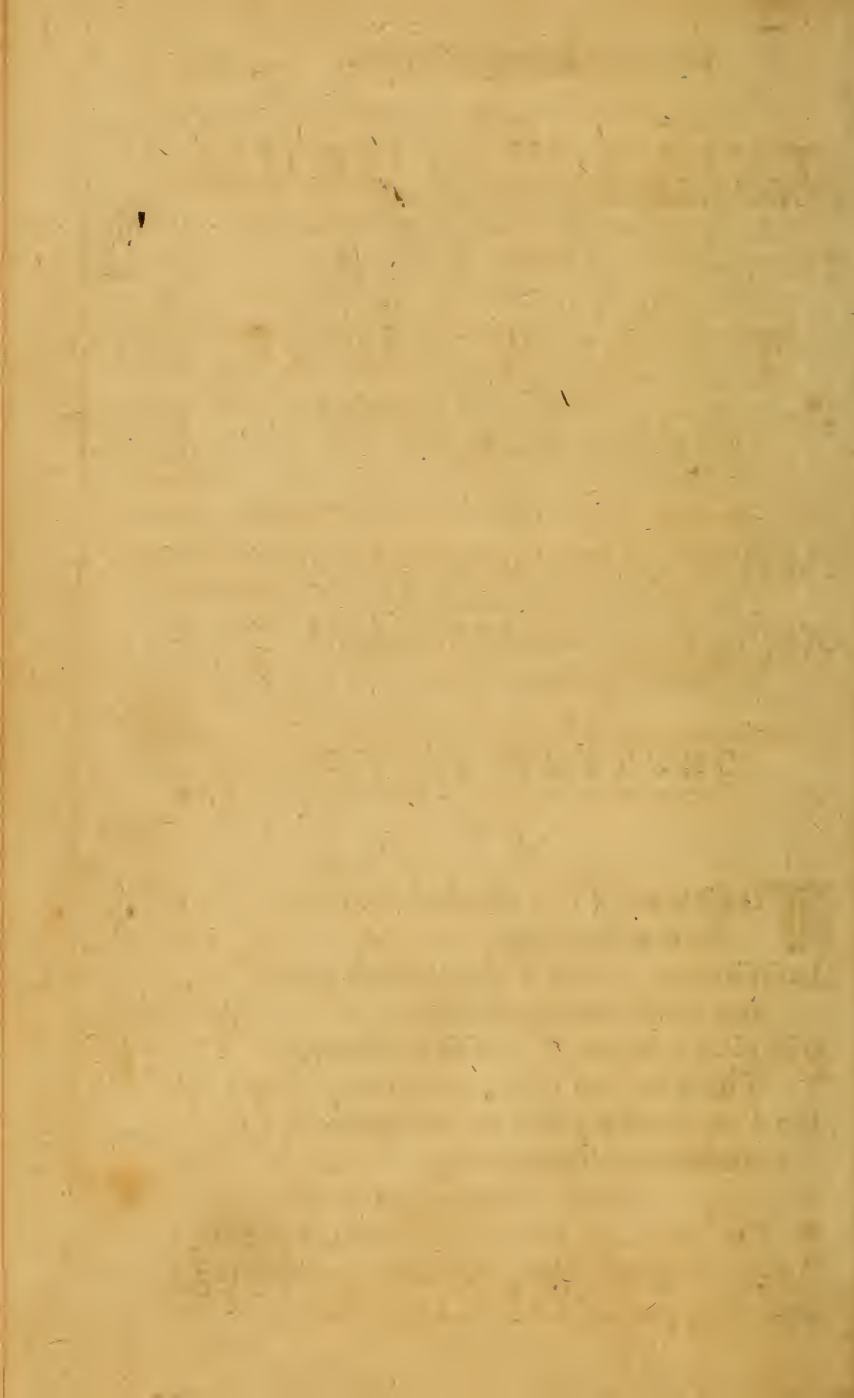
SECTION XII. Y. Z.

I.

**T**O Day and (a) Yesterday the same,  
 Ev'n to Eternity,  
 His Wisdom, power and goodness great,  
 Are forthcoming to me.  
 So (b) Zealous for the house of God,  
 That nothing could restrain  
 Him from the shedding of his blood,  
 To ransom them again.

(a) Heb. 13. 8.

(b) Psal 69 9.  
John 2. 17.



## TYPUS TYPORUM.

O R, A

## T A B L E

O F

*The several Types, Titles and Attributes of JESUS CHRIST according to the nature of the things themselves, as in the former treatise, they were set down after the order of the Alphabet.*

---

*Advertisement anent the scope, use and form of this Table, &c.*

THE use of this Table explained in the former song, is manifold, as first, for Information, to let us see these matchless and incomparable excellencies that are in *Jesus Christ* our Lord. 2. For consolation: The heart of a sincere Christian cannot but be filled with ravishing and transporting joys when it beholds such excellencies in *Christ*; and then begins to find a title and interest in them. 3. For spiritual Devotion, every Type and Title almost affording excellent compellations to *Christ*, ground of confidence to draw near,

mat-

matter of prayer and praise; as for example, one in praying may say, Lord, thou who art the King of Kings, subdue my rebellious Spirit to thyself, by the Scepter of thy word and Spirit, &c. that I may be of the number of thy willing people: preserve me powerfully from my spiritual enemies, &c. Thou who art that vigilant Shepherd of Souls, protect me from the roaring Lyon Satan who is ready to tear me, and lead me to the living Waters, &c. 4. For matter of Meditation: every Type or Title, &c. affording heavenly matter for the exercise of our spiritual thoughts.



II. As to the exactness of it, it were easy to make it more scholastick and reduce it all to Dichotomies, but I thought this sufficient for the most of ordinary Christians.

*Here follows the Table.*

TYPUS



# TYPUS TYPORUM,

## OR A TABLE OF THE NAMES, TYPES AND TITLES OF CHRIST,

According to the Nature of the Things themselves, as the last was after the Order of the Alphabet, &c.

- |  |  |  |  |  |   |  |
|--|--|--|--|--|---|--|
| 1. Persons.  | 2. Emblematical, and that either Celestial, as Angel, Arch-angel, or sublunary; and these,   | 1. Typical: as <i>Adam, Enoch, Jonah, Joseph, Isaac, Melchizedec, Nazarite, Joshua, Samson, David, &amp;c.</i>   |  |  |   |  |
|  |  | 1. More general: as Anointed, Chief, Elect, First and Last, Governor, Guide, High and Lofty One, Holy One of <i>Israel</i> , Hope of <i>Israel</i> , Lovely, Man, Ruler, Shiloh, Wonderful, &c. Beloved, Fairer than the Sons of Men, &c.<br>2. More special, and that according to Relations. <table border="0"> <tr> <td>1. Oeconomical.</td> <td>1. Conjugal; as, Husband and Bridegroom of the Church.</td> </tr> <tr> <td>2. Civil or Political.</td> <td>2. Paternal; as, Everlasting Father, Child, Babe, Son, Heir of All, &amp;c.</td> </tr> <tr> <td>3. Ecclesiastical.</td> <td>3. Herile; as Master, Servant, Faithful in God's house, as Steward, or Dispensator, Shepherd, &amp;c.</td> </tr> </table> | 1. Oeconomical.  | 1. Conjugal; as, Husband and Bridegroom of the Church. | 2. Civil or Political.  | 2. Paternal; as, Everlasting Father, Child, Babe, Son, Heir of All, &c.  |
| 1. Oeconomical.  | 1. Conjugal; as, Husband and Bridegroom of the Church.   |  |  |  |   |  |
| 2. Civil or Political.   | 2. Paternal; as, Everlasting Father, Child, Babe, Son, Heir of All, &c.  |  |  |  |   |  |
| 3. Ecclesiastical.   | 3. Herile; as Master, Servant, Faithful in God's house, as Steward, or Dispensator, Shepherd, &c.  |  |  |  |   |  |
| 2. Things.   | 1. Celestial; as Sun, Light, Morning-star, &c.   | 1. For Restoration; as Physician, Deliverer, Redeemer, Samaritan, Saviour, &c.   |  |  |   |  |
|  |  | 2. For Protection, Provision, Direction and Promotion, &c. As King of Kings, Lord of Lords, Prince of Peace, Judge, Law-giver, Counsellor, Advocate, Intercessor, Mediator, Surety, Fore-runner, &c.<br>2. Martial; as Captain, Lord of Hosts, Commander, &c. most Mighty, Leader, &c.<br>3. Ecclesiastical; as Apostle, Doctor, Bishop of Souls, Author and Finisher of our Faith, First Fruits from the Dead, Glory of <i>Israel</i> , Head of the Church, High Priest, <i>Messiah</i> , Minister of Circumcision, Priest, Prophet, <i>Rabbi</i> , Messenger of the Covenant, &c.  |  |  |   |  |
| 1. Spiritual; as Consolation, Gift, Truth, Joy, To Day and Yesterday the same, Zealous, &c.  | 2. Natural.  | 1. Celestial; as Sun, Light, Morning-star, &c.   |  |  |   |  |
|  |  | 2. Sub-celestial. <table border="0"> <tr> <td>1. Animate.</td> <td>1. Sensitive; as Lyon, Lamb, Eagle, &amp;c.</td> </tr> <tr> <td>2. Inanimate; as Horn of Salvation, Stone precious, Corner-stone, Pearl, Rock, Fire, Waters, Gold, Milk, Wine, Oyl, Fountain, &amp;c.</td> <td>2. Insensitive and Vegetable; as Vine-tree, Apple-tree, Branch, Camphire, Myrrh, Rose of <i>Sharon</i>, Plant, Root of <i>Jesse</i>, Tree of Life, &amp;c.</td> </tr> </table>   | 1. Animate.  | 1. Sensitive; as Lyon, Lamb, Eagle, &c.                | 2. Inanimate; as Horn of Salvation, Stone precious, Corner-stone, Pearl, Rock, Fire, Waters, Gold, Milk, Wine, Oyl, Fountain, &c. | 2. Insensitive and Vegetable; as Vine-tree, Apple-tree, Branch, Camphire, Myrrh, Rose of <i>Sharon</i> , Plant, Root of <i>Jesse</i> , Tree of Life, &c. |
| 1. Animate.  | 1. Sensitive; as Lyon, Lamb, Eagle, &c.  |  |  |  |   |  |
| 2. Inanimate; as Horn of Salvation, Stone precious, Corner-stone, Pearl, Rock, Fire, Waters, Gold, Milk, Wine, Oyl, Fountain, &c.  | 2. Insensitive and Vegetable; as Vine-tree, Apple-tree, Branch, Camphire, Myrrh, Rose of <i>Sharon</i> , Plant, Root of <i>Jesse</i> , Tree of Life, &c. |  |  |  |   |  |
| 3. Ecclesiastical; as Altar, Ark, Atonement, Tabernacle, Temple, End of the Law, Offering, Mercy-seat, Passover, Propitiation, Righteousness, Resurrection, Sacrifice, Scape-goat, &c. | 4. Political; and that   | 1. Peaceable; as Covenant, Way, Peace, Scepter, Eye-salve, &c.   |  |  |   |  |
|  |  | 2. Martial; as Ensign, Ransom, Standard, &c.   |  |  |   |  |
| 5. Oeconomical; as Corner-stone, Door, Foundation, Key of <i>David</i> , Ladder, &c.   | 6. Artificial.   | 1. Typical; as Brazen Serpent, Tabernacle, Temple, &c.   |  |  |   |  |
|  |  | 2. Emblematical. <table border="0"> <tr> <td>1. Peaceable; for Health, Ease, Honour, &amp;c. Bread, Eye-salve, Robes of Righteousness, Ointment, Scepter, he makes his People as Pillars, &amp;c.</td> </tr> <tr> <td>2. Martial; as Polished Shaft, &amp;c.</td> </tr> </table>   | 1. Peaceable; for Health, Ease, Honour, &c. Bread, Eye-salve, Robes of Righteousness, Ointment, Scepter, he makes his People as Pillars, &c. | 2. Martial; as Polished Shaft, &c.                     |   |  |
| 1. Peaceable; for Health, Ease, Honour, &c. Bread, Eye-salve, Robes of Righteousness, Ointment, Scepter, he makes his People as Pillars, &c.   |  |  |  |  |   |  |
| 2. Martial; as Polished Shaft, &c.   |  |  |  |  |   |  |



T H E  
SAINT'S DELIGHT,  
O R, T H E  
PEARL OF PRICE:  
W H E R E I N

CHRIST's transcendent excellencies are comparatively demonstrated (having treated of them absolutely before) so that all things else compared with him are found to prove but empty vanities, but dung and loss, Phil. 3. 8. and CHRIST is found to be superlatively excellent, and to be the complete, and adequate object of the love, desire and delight of rational creatures.

P A R T I.

I.

YOU (a) Seraphims and higher pow'rs,  
Thrones, cherubins and angels all;  
You minister in several tow'rs,  
Though you be sp'rits celestial,  
What are you? what are you?

CHRIST  
compared  
with angels.  
(a) Isa. 6, 2.  
Col. 1. 16.  
Eph. 1. 21.

(b) Ye serve LORD JESUS at a call.

(b) Dan. 7. 10.

II.

Great luminaries, sun and moon,  
You radiant stars in heavenly spheres;  
You serve both day, at night and noon,  
And give influx as need requires:

Celestial  
things visible.

What

What are you? &c.

(c) Mal. 4. 2.

(c) When sun of *Righteousness* appears.

### III.

Metals, minerals and precious stones.

You gold and silver, diamonds,  
 Rich minerals for man's device,  
 Ye rubies, sapphires, precious stones,  
 Which please mens fancies that are nice;  
 What are ye? &c.

(d) Mat. 13.  
 45, 46.

Ye're nothing to that pearl (d) of price.

### IV.

Vegetables.

You stately fir and cedar tall,  
 You fruitful vine, and apple rise,  
 Trees. You myrtle, cherry, cypress all  
 And laurel that decides the strife;  
 What are ye? &c.

(e) Rev. 2. 7.

(e) What are you to the tree of life?

### V.

Flowers.

You violet and dainty rose,  
 Solsequium, and the lilly fair,  
 You fragrant flowers fit for the nose,  
 Delighting eyes with colours rare:  
 What are ye? &c.

(f) Cant. 2. 1.

(f) Our Sharon's rose surpasseth far.

### VI.

Animals irrational.

You ramping lyon, elephant,  
 Ye Horses with your stately pace,  
 Ye harts that for the waters pant,  
 Ye goats and gray-hounds are but base,  
 Ye're naught to *Christ* that valiant,  
 That lyon of (g) *Jehuda's* race.

(g) Rev. 5. 5.

### VII.



VII.

You man that is God's master-piece,  
Among all creatures hast no peer;  
Thou art the rarest artifice,

Man in general.

(b) And to *Jehovah* comes most near,  
What are you? &c.

(b) Gen. 1.  
26.

(i) When second *Adam* doth appear.

(i) 1 Cor. 15.  
45.

VIII.

Ye mighty monarchs that do sway  
The scepter, ye're but flesh and bone:

All ranks of  
men, and first  
kings.

(k) Ye're Gods, but I'll be bold to say,  
Like men you shall dy every one.

(k) Psal. 82.6.

What are ye? &c.

When heav'n's King sits on the throne.

IX.

Ye potentates and noble peers,  
Ye stoop when princes do but frown:

Noblemen,  
courtiers, &c.

Ye have great pomp for some few years,  
(l) But suddenly ye are cast down.

(l) Psal. 41.  
12.

What are ye? &c.

The saint he wears the noble crown.

X.

Ye learned doctors with your books,  
High contemplations you do teach;

Learned men  
of all sorts.

(m) Your doctrine flows like muddy brooks,  
The shell of knowledge you but reach:

(m) 1 Cor. 1.  
20.

What are ye? &c.

[preach.

(n) When *Christ* from heav'n doth wisdom

(n) 1 Cor. 1.  
30. Joh. 14.6  
1 Cor. 1. 24.

XI.

Ye grave divines, ye stars of light,  
Ye watchmen, and the stewards true,

Divines.

Ambassadors to God of light,

(o) Jer. 17.  
9, 10.

(o) The subtil heart ye cannot know:  
What are ye? &c.

(p) Joh. 1. 9.  
Luce 2. 49.

(p) When *Christ* comes down with glorious show.

## XII.

Physicians.

Ye great physicans, who relieve  
The body from tormenting pain,  
Some sickness sore yourselves doth grieve,  
And cannot life recall again:

What are ye? &c.

[vain.

(q) Psal. 49. 9.

(q) When death comes all your labour's

## XIII.

Lawyers.

Ye Jurists that are vers'd in law,

(r) Eccl. 1. 15.

(r) Ye cannot rectify the state,

Nor one poor soul with pleading draw,  
From justice throne, or *Pluto's* gate:

What are ye? &c.

(f) Heb. 7. 25.  
1 Joh. 2. 1.

(f) *Christ* is the pleader, ye but prate.

## XIV.

Mathematicians, Astrologues, &c.  
(s) Isa. 47.  
13, 14.

(s) Ye that prognostick by the stars,  
The change of nature and of state,  
Can ye prevent tumultuous jarrs?  
Or can ye alter your own fate?

What are ye? &c.

(t) Am. 3. 6.  
1 Cor. 1. 19.  
Isa. 29. 14.

(t) When *Christ* inverts both day and date.

## XV.

Souldiers.

Ye men of war with sword and shield,  
With mind heroick, strong and stout,  
Like *Alexander* in the field  
To conquer ye do never doubt:

What

What are ye? &c.

(u) He's valiant, that doth Satan rout.

(u) Eph 6.  
12, 13, &c.  
James 4. 7.  
Rom. 16. 20.

XVI.

Ye navigators, that traverse

Remoteſt *Indies* eaſt and weſt,

Navigators.

With wings of *Icarus* commerce,

And *Eolus* makes all your haſte :

What are ye? &c.

Ye periſh by a ſtormy (v) blaſt.

(v) Pſal. 48. 7.

XVII.

Merchants that compaſs ſea and land,

The pirates you do oft bereave,

Merchants,

(w) One ſoul from *Pluto's* cruel hand

Though you be rich you cannot ſave?

(w) From the  
power of Sa-  
tan.

What are ye? &c.

Let me have *Chriſt* no more I crave,

P A R T II.

*Holding forth the emptineſs and vanity of all  
ſublunary enjoyments, by general arguments ta-  
ken from the common nature of all created com-  
forts, with a tranſition to the next treatiſe.*

I.

**H** Ealth, beauty, ſtrength, ye are but flow'rs,

Soon withered with a ſtormy blaſt,

Decrepid age and ſickneſs ſhow'rs,

To duſt makes you return in haſte :

Temporal  
enjoyments.  
1. Perſonal  
endowments  
external.

What are ye? &c.

(x) *Chriſt* is my choice, for he is beſt.

(x) Phil. 3. 8.

## II.

2. Prosperity. You flattering fortune with your smile.

(y) Pſal. 30. 6. (y) Whose favour filleth all my fails,

(z) Job 1. 21. (z) Your change will shortly me beguile,  
Pſal. 36. 7.

I do not prize your proſp'rous gales:  
What are you? &c.

(a) Mat. 23. (a) *Chriſt* is the friend that never fails.  
20.

## III.

3. Riches. You glit'ring gold and ſilver bright,  
Which mortal men do ſo deſire;  
You precious gems that ſhine with light,  
You carbuncle, that's like the fire:  
What are you? &c.  
It is for *Chriſt* that I aſpire.

## IV.

4. Honours. Ye honours that do men advance,  
The ruſtick fears your threatening rod;  
In orb of ſtate ye give a glance,  
(b) Pſal. 82. And idoliz'd (b) as if a GOD:  
6, 7.  
(c) Iſa. 40. 15. I count you all (c) an atom ſmall;  
(c) If *Chriſt* with me make his abode.

## V.

5. Friends and relations. You friends and fav'rites that are great,  
I will not on you much rely:  
(d) Pſal. 146. Ye love to day, (d) to morrow hate:  
3, 4. Mat. 7. 5. And where's your help when that you dy:  
What are ye? &c. [cry.  
(e) Pſal. 25. 10. (e) When friends forſake, he'll hear my  
Heb. 12. 5.

## VI.

6. Children. Ye children are but pleaſant toys  
Delighting parents when you prate,  
Some



Some sickness grieves, some death destroys,  
And some of you do prove ungrate:  
What are ye? &c.  
Ye're good, but yet inferior joys.

VII.

Ye sublime notions and acute,  
That reach both depth and starry sky;  
Before the Judge ye're turned mute,  
(f) If grace do you not sanctify:  
What are ye? &c.  
(g) Christ is that wisdom from on high.

7. Wisdom  
and know-  
ledge.

(f) Isa. 29. 14.  
--- 33. 18.  
1 Cor. 1. 20.  
Ecc. 1. 17, 18.  
(g) 1 Cor. 1.  
30.

VIII.

You sumptuous fare, delicious wine,  
You *Indian* fruit that's bought so dear:  
You flattering *Venus* fair and fine,  
That doth the vicious wanton cheer:  
What are you? &c. [near.  
(h) When Sun of Righteousness draws

8. Sensual  
pleasures.

(h) Mal. 4. 2.  
John 4. 14.

IX.

You purple robes and cloath of gold,  
Whose mother is the brute and dust:  
You're cast away, when you wax old:  
Your borrowed beauty soon doth rust:  
What are you? &c.  
(i) The wedding garment is my trust.

9. Apparel  
and orna-  
ments.

(i) Mat. 22.  
11, 12.

X.

Ye gilded trifles more or less,  
(k) Can ye your comforts eternize?  
(l) Can ye man's happiness increase,  
When man ye do not equalize,  
What are ye? &c.  
(m) Let me have CHRIST, he will suffice.

Common  
arguments.  
1. From their  
unconstancy,  
inutility and  
inequality to  
man.  
(k) Ecc. 1. 1, 3.  
(l) Ecc. 2. 15.  
(m) Phil. 3. 8.

XI.

## XI.

2. They are  
full of thorny  
cares and vex-  
ations.

(u) Eccl. 1.  
1, 2, 3.

Then I'll conclude with *Solomon*,  
Created comforts all I see,  
Are empty trifles every one,

(u) Nothing but vexing vanity:

What are ye? &c.

When CHRIST appears in majesty,

## XII.

3. Emptiness,  
being unsat-  
isfactory.

(o) Eccl. 1. 5.  
---5. 10.

No more than can a circle round  
The sharp triangle satisfy;

No more my heart, (o) all that's here found,  
But ever-blessed *Trinity*.

What are you? &c.

When Christ comes with his rich supply.

## XIII.

4. They are  
finite and  
temporal.

They're finite things, that's here below,

My soul, it sues for more and more:

A spiritual object you must show:

And I must have some richer store.

What are ye? &c.

When *Christ* comes with his heav'nly gl'ore.

## XIV.

5. Levity  
and mutabi-  
lity.

(p) Like the  
sea ebbing  
and flowing.  
Eccl. 2. 4. to  
11.

Nothing abides in constant frame,

(p) Ev'n like to *Proteus*, or the air,

Or changing moon, no hour the same;

Them to the dew I may compare:

What are you? &c.

When *Christ* comes with his treasure fair.

## XV.

XV.

To morrow sick, to day in health,  
 To day I'm bound, to morrow free;  
 To morrow poor, to day in wealth:  
 To day I'm low, to morrow high.  
 What are you? &c.  
 When joys come with eternity?

XVI.

You crazy comforts are but mixt,  
 With as great crosses at your best;  
 You're blazing stars, and are not fixt;  
 You're trifling toys that have no last.  
 What are you? &c.  
 (q) When *Christ* comes with eternal rest; (q) Heb. 4. 9.

5. Imper-  
 fection and  
 mixture.

XVII.

But now the (r) Day-star doth appear,  
 Above th' horizon it doth rise:  
 (f) The Sun of Righteousness draws near,  
 With light and life down from the skies;  
 What are you? &c.  
 When this fair soaring eagle flies?

Transition  
 to the next  
 treatise.  
 (r) 2Pet. 1. 19.  
 (f) Mal. 4. 2.

XVIII.

You're broken cisterns less and more,  
 That living water cannot give:  
 You cannot give me grace and glore,  
 That ever blessed I may live:  
 What are you? &c.  
 But broken reeds you all do prove.

## HONEY-DROPS

O R,

CHRISTAL-STREAMS,

CONTAINING

*A bundle of precious promises, full of soul-ravishing comforts, purchased by CHRIST, and belonging to Believers in the estate of grace.*

## SECTION I.

*The grand and comprehensive promises of GOD himself, of CHRIST, and to inherit all things, and the unchangeableness of God's goodness, with the soul's use of all.*

## I.

**O**F God's great goodness now I'll sing,  
I will his mercy praise,  
For to extoll *Jehovah* King  
A quiv'ring voice I'll raise.

(a) Jer. 24. 7. I'll be thy (a) God, thou sayst, O LORD,  
--- 32. 33.

This is a very  
comprehen-  
sive promise,  
when all that  
is in God and  
flows from  
God is forth-  
coming to his  
people.

This promis'd is to me:

What highest heaven can afford

I will vouchsafe on thee.

## II.

For this poor earth thou needst not care,

Thou shalt inherit (b) all:

(b) Rev. 21. 7.

With *Christ* my Son thou shalt be (c) heir;

(c) Rom. 8. 17.

In gloire celestial.



O pause (*d*) my soul, and be amaz'd  
At this transcendent grace;  
And for thy vileness be abas'd,  
Be sure to make thy peace.

(*d*) The soul  
is transported  
with admira-  
tion of this  
incomparable  
mercy.

III.

Oh what am I but sinful dust,  
And shall I have such store  
Of riches, that shall never rust  
In that eternal gloire?  
Is't not enough, I'm not in hell.  
Tormented in that fire?  
For oft did I thy voice repell,  
Provoking thee to ire.

IV.

And shall not only thou relieve  
Me from th' infernal lake,  
But also promifest to give  
Good things for mercy's sake.  
And shall I not have only crumbs  
Which from thy table fall:  
But more than all the richest sums  
Of gold and silver all.

V.

And shall it not suffice to give  
What creatures can afford?  
But thou wilt have me for to live,  
Ev'n with thyself, O LORD!  
Shall God then be my (*e*) portion?  
His wisdom to direct?  
His goodness for compassion,  
His power to protect.

(*e*) Psal. 119.  
57. All God's  
attribures for  
the good of  
his people.

## VI.

His holiness to sanctify?  
 His all-sufficient store,  
 Me to provide with rich supply?  
 Blest be my God therefore.  
 Shall his high habitation,  
 Even be my dwelling place?

(*f*) Rom. 8. 28. Hof. 2. 18, 19. And shall his (*f*) creatures every one  
 Make way for my solace?

## VII.

(*g*) Psal. 34. 7. Shall his brave (*g*) angels me surround,  
 And guard me from all ill?  
 O this great mercy hath no bound!  
 Sing praises then I will.

(*b*) Psal. 103. The soul's resolution upon the consideration of this incomprehensible mercy. O then, (*b*) my soul, let all thy strength  
 And faculties each one,  
 Be consecrate to God at length  
 For his salvation.

## VIII.

Thy time and talent then bestow,  
 His name to glorify?  
 Who did to thee such mercy show,  
 Praise him most cheerfully.

(*i*) Psal. 103. 11.---145. 8. But as this mercy's (*i*) great and free,  
 So doth it still endure,

(*l*) Psal. 136. The unchangeableness and perpetuity of God's mercy. Most firm and sure (*k*) t' eternity,  
 None shall their soul injure.

## IX.

(*l*) Isa. 49. 15. A woman (*l*) may forgetful be  
 Of Infants to her born;

But

But though she would, yet will not God  
Me leave to be forlorn.

The (*m*) mountains may removed be:

(*m*) Isa. 54. 10.

The day and night may change,

The hills be cast (*n*) into the Sea:

(*n*) Psal. 46. 2.

Though heaven and earth do range.

X.

Yet sure will he, most tenderly,  
His precious saints embrace.

In spight (*o*) of hell, they shall prevail,  
And see his glorious face.

(*o*) Mat. 16.  
18.

I'm grav'n (*p*) upon his palms, therefore  
I'll not forgotten be;

(*p*) Isa. 49. 10.

Though I were (*q*) ev'n at death's dark vale,  
It shall not terrify.

(*q*) Psal. 23. 4.

XI.

His wrath (*r*) may for a moment last,  
To chasten me for sin;

(*r*) Isa. 54.  
7, 8.

Yet everlasting kindness, I,  
And favour hope to find.

Then I'll begin to banish sin,  
Contemning wordly toys.

With wings I'll fly and soar on high,  
Seeking for heav'nly joys.

## SECTION II.

*Promises of privative mercies, anent afflictions or tribulations, either to preserve God's people from them, to support under them, to sanctify them, and deliver out of them.*

## I.

(a) Pſal. 89.  
32, 33.

W<sup>I</sup>th rods of (a) men I'll thee correct,  
But yet my ſpecial love  
I'll never fully from thee take,  
But gracious will prove ;  
Yet altogether will not I  
Permit thee for to want

(b) Prov. 30. 9.  
Deut. 32. 15.  
Necceſſity of  
affliction.

A chaſt'ning (b) rod, leſt thou deny  
Thy God and covenant.

## II.

Thou knoweſt, this is the way I took,  
With all my ſervants dear :  
As in the ſacred ſcripture book,  
Thou mayeſt both read and hear.  
Thou hear'ſt that *Abel, Moſes, Lot,*  
*David and Daniel,*  
Did meet with perſecutions hot,  
But now they with me dwell.

## III.

No ſaint ſo pure, that wants all ſin,  
And ſin I always hate :  
(c) Iſa. 27. 9. Then I muſt purge him (c) from the tin  
And make him loath the bait.



One Son I (*d*) have, that never sinn'd,  
 Yet he must bear the cross:  
 How think'st thou then to be excem'd  
 That's full of sinful dross?

(*d*) CHRIST  
 free of sin,  
 but not of  
 sorrow.

IV.

I'll either keep thee (*e*) from the pain,  
 Or strengthen (*f*) thee to bear.  
 Affliction shall not prove thy bane,  
 The curse (*g*) thou need'st not fear.  
 I'll sanctify to thee the rod,  
 A blessing it (*h*) shall prove;  
 That thou may'st learn to fear thy God,  
 And never from him move.

(*e*) Job 5. 19.  
 Psal. 91. 5.

6. 7.

(*f*) 1 Cor. 10.  
 13.

(*g*) Rom. 8. 1.

(*h*) Psal. 94. 12.  
 Rom. 5. 4. 5.

V.

One antidote (*i*) it is for sin  
 A corrosive to cure:  
 A purging (*k*) potion is therein,  
 To make thee clean and pure.  
 I'll (*l*) wean thee from the world thereby,  
 That clearly thou may'st see  
 There is no happiness, but I  
 And heaven's felicity.

The pleasant  
 fruits of affliction  
 to man  
 himself.

(*i*) Luke 15.

14. 16. 17.

(*k*) Isa. 27. 9.

(*l*) Luke 15.  
 16. &c.

Psal. 119. 57.

VI.

Afflictions (*m*) fire must thee refine,  
 And try thy Christian grace:  
 Therefore see thou do not repine,  
 If thou would see my face.  
 Affliction (*n*) makes thee mind thy God,  
 Before thou went to stray:  
 O come thou then and kiss that rod,  
 That leads in heaven's way.

(*m*) 1 Pet. 4.  
 12.

(*n*) Psal. 119.  
 67. 71.

## VII.

- (o) 1 Cor. 11. This keeps thee (o) from the fire of hell,  
 32.  
 (p) Lam. 3. 40. This quickens (p) all thy grace:  
 Psal. 119. 59. This makes thee (q) sympathize with all  
 (q) Heb. 2. 18. Who want their due solace.  
 2 Cor. 1. 4.  
 (r) So the prodigal, This puts thee forth to (r) read and pray,  
 Luke 15. 16. And watch against thy sin;  
 and Manasseh,  
 2 Chron. 33. This keeps thee from (s) a dreadful day;  
 13, 14.  
 (f) Psal. 94. That favour thou may'st find.  
 12, 13.

## VIII.

- (s) Mitigation and sweetning of the affliction. This makes thee (s) mercy more to prize,  
 2 Cor. 1. 4 5. And then with thankful voice,  
 Thou'lt praises to thy God devise,  
 With all melodious noise.  
 And even in midst of all thy tears,  
 I will thee recreate  
 With cordials, so that all thy cares  
 Shall quickly be delete.

## IX.

- (t) Deliverance out of afflictions. When all this work is done, (t) then sure  
 Psal. 34. 19. My rod I will remove;  
 Joh. 16. ult. For now performed is the cure  
 In mercy much and love.  
 (u) Heb. 12. 11. Th' event (u) shall always prove full good,  
 2 Cor. 4. 17. The crown is by the cross.  
 Thou shalt at last find, that indeed  
 Thou didst sustain no loss.

## X.

- (v) The Lord's wisdom, power and goodness are much glorified, in ordering, measuring, sanctifying and removing afflictions. I out (v) of darkness can bring light;  
 Of bitter I bring sweet:

Confusions all (*w*) I order right,  
 And do that which is meet.  
 The chymist doth of stones extract,  
 Liquors medicinal;  
 The sharpest crosses I will make  
 Ev'n for thy good befall.

(*w*) As in *Joseph's* afflictions, Gen. 50. 20. And in the crucifying of our Saviour, making all tend to man's salvation. Acts 4. 12, 27, 28. Rom. 8. 28.

XI.

My wisdom, pow'r and goodness great,  
 My truth and justice pure,  
 By this they always glory get,  
 Therefore thou must endure.  
 Cast thou (*x*) thy burden on the Lord,  
 And he shall thee sustain:  
 O praise him all with one accord.  
 His grace doth still remain.

(*x*) Psal. 55. 22.

SECTION III.

*Promises of spiritual and eternal Blessings, being the principal positive mercies.*

I.

Come and admire the chrystal streams  
 Of overflowing grace!  
 Admire the radiant rays and beams  
 Of this fair (*a*) *Phebus* face!  
 He's (*b*) ocean-full: his treasure great  
 Is inexhaustible!  
 The matchless mercies which I get,  
 Are inexpressible.

(*a*) CHRIST the Sun of righteousness. Mal. 4. 2.  
 (*b*) John 1. 16. Col. 1. 19.

II.

He'll freely pardon all my sins,  
 He will make up my peace;

My

Christian  
privileges, as

1. Justifica-  
tion. 2. Re-  
conciliation.

3. Adoption.  
(c) Joh. 1. 12.

Eph. 1. 5.

(d) Rev. 1. 6.

Kings for dig-  
nity, majesty

and victory :

and priests for  
purity and

piety.  
(e) Rev. 1. 12.

i. e. strong,

beautiful and

unmoveable,

as the two pil-  
lars in Solo-

mons temple,  
called *Jachin*

and *Boaz*.

4. Sanctifica-  
tion.

(f) Rev. 3. 18.

My blessed LORD will favour win,

Through his abundant grace.

For honour, he'll adopt (c) me sure,

To be the great King's son :

Yea kings (d) and priests advanc'd shall be

Believers every one.

### III.

I'll be a (e) pillar in GOD's house:

A new name will he give,

And white stone for absolviture,

That I may ever live.

With gold (f) of grace he'll me enrich,

With robes of righteousness

He will me cloath, and this excells

All silk and sattin drefs.

### IV.

The man of sin he'll mortify,

He'll wholly me renew :

With his good sp'rit he'll sanctify,

With grace he'll me endow.

(g) Ezek. 36. He'll take from me the (g) stony heart,

26.

A new heart will he give :

So from his laws I'll not depart,

And ever blessed live.

### V.

(h) Rev. 3. 18.

Renovation of

all the facul-

ties of the

soul, the judg-

ment, will,

conscience and

affections.

(i) Psal. 110.

3. Phil. 2. 13.

Ezek. 36. 27.

(k) Acts 15. 9.

---24. 16.

My (h) judgment he will so renew,

That I shall then discern

What e'er he in his word doth shew ;

I (i) will delight to learn.

My will shall to the best incline :

My conscience (k) shall be pure :

No-



Nothing but objects all divine,  
My soul shall then endure.

VI.

I'll serve God (*l*) with a filial fear;  
I'll love (*m*) God and his way:  
His saints (*n*) to me shall be most dear,  
Who do his words obey.  
I'll mourn for sin, I'll hate the same;  
I shall rejoice (*o*) to see  
All men extolling God's great name,  
With zeal and fervency.

(*l*) Sanctification of the affections, as love, fear, grief, joy, &c.  
Hof. 2. 5.  
(*m*) Mat. 22. 37.  
(*n*) Psal. 16. 3.  
(*o*) Num. 11. 29.

VII.

I will rejoice to find my LORD,  
For my great portion.  
My hope I'll fix upon his word,  
Which brings salvation.  
I'll blush (*p*) t' offend my heav'nly King:  
My (*q*) anger's turn'd to zeal.  
I shall oppose each sinful thing  
When grace it shall prevail.

(*p*) Ezek. 16. 61.  
(*q*) Psal. 69. 9.

VIII.

Faith, hope, and charity will he  
Into my heart infuse;  
With righteousness and piety,  
So his way will I chuse.  
The rubies (*r*) are but rubbish, naught;  
The sapphire's not so fine,  
As is the saint from heaven taught  
Adorn'd with grace divine.

(*r*) Mal. 3. 17.  
See more of sanctification, in the song called the Path-way to Paradise.

## IX.

(f) Parts of  
sanctification  
by allusion to  
bodily infir-  
mities cured.  
Iſa. 35, 5, 6.

(f) If I be blind and cannot ſee,  
His eye-ſalve ſhall me cure;  
If I be deaf, he'll open ears,  
His word and Sp'rit to hear;  
If I be lame, he'll make me go  
Into the ways of GOD;  
(s) Pſal. 23. 5. His ſuppling (s) oyl keeps me from toil,  
Iſa. 61. 3. And makes me walk abroad.

## X.

(t) Iſa. 55. 1.  
i. e. All  
things neceſ-  
ſary for ſpiri-  
tual life.  
(u) Pſal. 34. 11.

If I be tongue-tyed he'll unty  
My tongue, that praiſes ſing  
I may even to eternity,  
Unto JEHOVAH King.  
Both milk (t) and wine he will afford,  
And Manna for my food:  
With chryſtal-ſtreams he'll me reſreſh  
I'll want (u) nothing that's good.

## XI.

(v) Rom. 5.  
1, 2.  
(w) Pſal. 34. 7.  
(x) Hoſ. 2  
18, 19. 1 Cor.  
3. 21, 22.  
(y) Eph. 2. 18.  
--- 3. 12.  
(z) John 14.  
13.

So then with GOD, is made my (v) peace,  
With men and angels (w) too;  
Each creature (x) then ſhall me embrace,  
And all their ſervice do.  
Acceſs I have (y) to throne of grace,  
My prayer (z) he doth hear:  
(u) Pſal. 4. 6. The ſmilings (a) of his bleſſed face  
Doth all my ſpirits cheer. -

## XII.

(b) Job 15. 13.  
Pſal. 23. 4.  
Rom. 8. 35.  
35.

Affurance (b) fills me ſo with joy,  
That I cannot expreſs;  
I'm ſure nothing can me annoy,  
No creature more or leſs.

My burges's bill (*c*) with heav'n's quill  
Is so confirme'd to me;  
From Satan, sin, I'll fear none ill,  
Though they great tyrants be.

(*c*) *i. e.* Christian liberty.  
Joh. 8. 32, 36.

XIII.

The moral law with threat and frown,  
And with its rigid strain,  
Brings me no (*d*) condemnation,  
No curse, no pinching pain.  
And for the (*e*) ceremonial rite,  
It never hath me ty'd  
For CHRIST fulfilled all of it  
When on the cross he dy'd,

(*d*) Rom. 8. 1.  
Gal. 3. 12.  
Rom. 6. 14.

(*e*) Acts 15.  
1c. 28.  
Col. 2. 16, 17.

XIV.

Indifferent things (*f*) they do not bind,  
If there no scandal be:  
I may, or not, if that I find  
No breach of charity.  
Pale death who is of terrors king  
Unto the reprobate,  
CHRIST hath of him bereav'd (*g*) the sting,  
I shall him soon defeat.

(*f*) Rom. 14  
through out.  
1 Cor. 8. 9, 10.

(*g*) 1 Cor. 15.  
56.

XV.

Death's but to me a gate (*h*) therefore,  
And passage unto rest;  
And harbinger to heaven, to gloire;  
Which is of all the best.  
So shall I in that heav'nly (*i*) quire  
For ever blessed live:  
Fulness of joy at his right hand  
For ever will he give.

(*h*) Rev. 14. 13.

(*i*) Psal 15. ult.

## SECTION IV.

*Blessings temporal, with the Christian's confidence and holy resolution, upon the consideration of all these gracious promises.*

## I. -

(a) Psal. 24. 1. **T**He spacious earth (a) is all the LORDS,  
 And all that it contains,  
 Whate'er the Universe affords,  
 And all that there remains.  
 (b) Psal. 3. 6. I'll make all (b) creatures serve thy turn:  
 For I'm their sovereign LORD,  
 I'm Lord of Hosts why should'st thou mourn,  
 They all obey my word.

## II.

(c) Psal. 91.  
 Lev. 26.  
 Deut. 28. **L**ife, (c) honour, health with ease, and wealth,  
 Prosperity and peace,  
 Thou shalt enjoy, and ay endure,  
 Thou and thy blessed race.  
 Here profit, pleasure, honour's join'd,  
 What more can any crave?  
 From grace to glory he'll conduct,  
 And never he his leave.

## III.

(d) Rom. 16. 30. **I**'ll triumph (d) over hell and death,  
 O'er sin and Satan fly:  
 I'll trust in God, while I have breath,  
 To have the victory.



My foes he'll trample all alongs,  
My sin he'll do away:  
My sorrows he'll turn into songs;  
Faint fear shall fly away.

IV.

My ways I'll mend: I'll blush t'offend  
Against such matchless love:  
I'll suffer all, (*e*) though he me call  
With martyrdom to prove.  
For when this clay (*f*) is past away  
And turned into dust,  
To mansions high he'll make me fly,  
In him I'll ever trust.

(*e*) *Act. 20. 24.*

(*f*) *2Cor. 5. 1.*

THE

T H E  
P A T H - W A Y T O P A R A D I S E,  
O R, T H E  
P O U R T R A I T U R E O F P I E T Y,  
By Patterns and Examples.

*Containing a Christian Directory, how to come  
to CHRIST, so as to find him, and eter-  
nal Salvation by him.*

I N T W O P A R T S.

In the first part of it, are exemplified all *Chri-  
stian* duties, as they were practised by the  
most eminent, pious, and zealous people of  
GOD, as they are recorded in the Scripture  
of the Old and New Testament. In the  
second part, are set down the several du-  
ties themselves, both for matter and man-  
ner, &c.

*The first part of the best patterns or examples.*

I.

SINCE richest treasures all  
In Christ are (a) found,  
And I'm by *Adam's* fall,  
Wretched and bound ;  
I'll to (b) *Immanuel*,  
My sins and sorrows tell,  
My woes I will bewail  
With mournful sound.

(a) Joh. 1. 14.  
Col. 1. 19.  
Col. 2. 9.

(b) Isa. 7. 14.  
Mat. 11. 28.

II.

I will go search and (c) try  
 My former ways.  
 With grief I'll mourn and pray  
 For mispent days.  
 (d) Take off iniquity ;  
 Receive me graciously :  
 So will I render thee  
 The calves of praise.

(c) Lam. 3.  
 40. 1 Cor.  
 13. 5.

(d) Hos. 14. 1.

III.

I (e) will with *Abel* give  
 The best I have.  
 (f) I will with *Enoch* live,  
 Pious and grave.  
 And though the world stray ;  
 (g) With *Noah* I will stay,  
 And walk in perfect way ;  
 Thou shalt me save.

(e) Abel, liberal, sincere,  
 faithful and cheerful in  
 duty, Gen. 4.  
 4. Heb. 11. 4.  
 (f) Enoch  
 strict and holy  
 and was taken  
 up to heaven  
 alive Gen. 5.  
 24.  
 (g) Noah's  
 singularity,  
 Gen. 6, 8.

IV.

And with good (h) *Abraham*,  
 That faithful man,  
 Who from his kindred came  
 To *Canaan* :  
 I will ev'n at thy call,  
 My comforts great and small  
 (i) Disclaim : though *Isaac* fall,  
 Faith conquer can.

(h) Abraham's  
 faith and obedience in  
 dispensing with  
 all worldly  
 comforts at  
 God's call.  
 Gen. 12. 1, 2.  
 3, 4, 5. &c.  
 Heb. 11. 8, 9.  
 10, 24, 25.  
 (i) Gen. 22.

V.

(k) With *Jacob's* prayer bold,  
 I will address,  
 The Angel for to hold,  
 Till he me blefs.

(k) Jacob's  
 fervent and  
 importunate  
 prayer with  
 absolute de-  
 pendance on  
 God, Gen. 32.  
 24, to 30.

(l) With

(l) Joseph fears  
to sin in secret  
as well as in  
publick, and  
stands out a-  
gainst strong  
alluring ten-  
tations. Gen.

39. 9.

(m) Jer. 17. 9.

Psal. 139.

5, 6, 7, 8.

(n) Job was  
eminent for  
patience,  
Job 1. 21.

--- 13. 15.

(o) Moses  
meek in his  
own quarrel  
Num. 12. 3.

but very zealous in the  
cause of God  
Exod. 32. 26.

27.

(l) With *Joseph* sin I'll fly,  
Though mortals do not see:  
(m) For thy All-seeing eye  
Beholdeth this.

## VI.

(n) With *Job* that great divine  
When he was prest,  
I'll not at all repine:  
Patience is best.  
As *Moses* (o) meekness had,  
When he was hard bested:  
This way I will be led  
To heav'ns rest.

## VII.

\* *Caleb* and *Joshua*  
Keep straight with God.  
(p) *Phineas* stood not in awe,  
Sinners he trod.  
When his zeal waxed hot,  
He slew and spared not:  
For his reward he got,  
A firm abode.

(p) Phineas  
killeth Zimri  
and Cozbi in  
the very act of  
whoredom  
and therefore  
got an ever-  
lasting priest-  
hood, Num.  
25. 8, 9, 10.

## VIII.

(q) 1 Sam. 1. With *Samuel* from a (q) child  
28.---3. 19. I'll consecrate,  
With spirit meek and mild,  
I'll separate

All

\* Caleb and Joshua they two only did not murmur or rebel against God in the wilderness: and therefore they only of all that came out of Egypt entered the land of Canaan, Num. 14. 6. 7, 8.---26. 65.



All I have for the LORD,  
 What my soul can afford:  
 As from his sacred word  
 Precepts I gat.

IX.

(r) With *David* I'll thee call  
 My portion.  
 In earth and heaven all  
 Thou'rt He alone,  
 Whom my heart doth desire;  
 As with a flame of fire,  
 Faith, love and zeal conspire,  
 O matchless one!

(r) David  
 choosing God  
 for his only  
 portion: ea-  
 gerly and im-  
 patiently  
 seeking after  
 him, and de-  
 lighting in  
 him, Psal. 16.  
 5. Psal. 119.  
 57. Psal. 73.  
 25. Phil. 3.8.

X.

(s) As chased hart he pants,  
 After the streams;  
 So my soul when it wants  
 The warming beams  
 Of divine majesty:  
 It thirsts exceedingly,  
 Till it find some supply,  
 Down from the heav'ns.

(s) Psal. 42.1.  
 ---63. 1.

XI.

† Long didst thou knock and call  
 Both night and day:  
 Oft did I thee repell,  
 And drive away.  
 (t) Justly might'st thou depart,  
 And my poor soul desert,

(t) Cant. 5.6.

L

Mak-

† The Spouse in the Song of Solomon (representing the Church) being a-  
 waked from security, indefatigably seeks after Communion with CHRIST  
 the spiritual bridegroom and undauntedly keeps it, Cant. 5. 1. 2, 3. Rev.  
 3. 20.

Making me find the smart,  
For I did stray.

## XII.

(u) Cant. 5.  
10, 11. (u) But now I know thy voice,  
Sweet *Jesus* stay:

(v) Cant. 5.  
4, 5. (v) Thou art my only choice,  
Help now I pray.

I'll sleep no more in sin,  
But now I will begin

(w) Phil. 3.  
13, 14. (w) And strive that prize to win,  
Oh that I may!

## XIII.

(x) Constancy  
in persecuti-  
ons and a-  
gainst discou-  
ragements,  
Cant. 5. 7. (x) Though men me stop and lett  
And take my veil;  
Though they this body beat,  
And make it quell.

Though I should wounded be,

(y) Mat. 16.  
24. (y) Though nail'd unto a tree,

(z) Acts 20.  
24. (z) I'll ever follow thee,

IMMANUEL.

## XIV.

(a) Ephraim  
and Nineveh  
repenting, re-  
turning and  
reforming,  
Jer. 18. 31. (a) In sack and sable suit,  
Sad sighs I'll send.

Jenah 3.  
Joel 2. 13, 14. Fast with the *Ninivite*,  
My ways I'll mend.

Hof. 2. 18, 19. With *Ephraim* I'll bemoan,  
My sins with sigh and groan,  
Trespases every one;  
Thou'lt favour lend,

XV.

(b) Unworthy wretch am I,  
That my poor roof  
Should thee lodge; but I'll pray,  
(c) Help unbelief;  
(d) So shall humility  
Advance to dignity,  
When peevish pride must fly  
And stand aloof.

(b) The Cen-  
turion with  
faith, prayer  
and humility.  
Mat. 8. 8.  
(c) Mark 9.  
24.  
(d) Mat. 23.  
12.  
Jam. 4. 6.

XVI.

(e) Give me faith, that I may  
But touch thy hem;  
This will my grief allay,  
My bleeding stem;  
This shall me well restore,  
From all my sickness fore;  
And I will then adore  
Thy glorious name.

(e) The Hæ-  
moritess her  
faith and con-  
fidence, Mat.  
9. 21, 22.

XVII.

I'll with the (f) virgins wife  
My lamp prepare;  
At midnight for to rise  
With loving care,  
To meet *Christ* who is mine  
With oyl of grace divine,  
(g) Light of my works shall shine  
O *Phæbus* (h) fair!

(f) The wise  
virgins their  
watching and  
preparing,  
Mat. 25. 4,  
6, &c.

(g) Mat. 5. 16.  
(h) That is  
CHRIST the  
Sun of Right-  
teousness,  
Mal. 4. 2.

XVIII.

With *Simeon* (i) when I find  
*Christ* and his grace,  
Leaving the world behind  
I'll die in peace.

(i) Simeon  
sweetly repos-  
ing and con-  
tending him-  
self with  
CHRIST in  
life and death,  
Luk. 2. 28, 29.

(k) The prodigal son with great compunction returning to his Father, Luke 15. 17. &c.

(k) I'll with the prodigal  
Turn, for my want doth call:  
My Father pity shall  
And send release.

## XIX.

(l) The publican, humbly, reverently and fervently suing for pardon, Luke 18. 13.

With the poor (l) publican,  
I'll mercy crave,  
As a poor wretched man,  
Or as a slave.

(m) Luke 21. 2. 3. 7.

I'll bring the widow's mite (m),  
I'll knock at heaven's gate,  
CHRIST will have mercy yet  
My soul to save.

## XX.

(n) Zaccheus answering CHRIST's call and reforming, Luke 19. 1. 2. 3. &c.

(n) The contemplation-tree,  
I will ascend:  
That I may *Jesus* see  
He'll me defend,  
Against the enemy,  
That is both fierce and slie;  
The Dragon he'll defy,  
And succour send.

## XXI.

Come down *Zaccheus* then,  
He will reply:  
'Thou'rt a beloved man,  
I'll not deny:  
'This day I'll with thee dine,  
I'll give to thee and thine  
Salvation: thou art mine,  
I'll with thee stay.



XXII.

(o) What goods I purchas'd have  
 By force or fraud:  
 I will restore again;  
 'Thou'lt me applaud.  
 I'll give of what is mine  
 To the faints who are thine,  
 Such as in sorrow pine,  
 Thy name to laud.

(o) Luk. 19. 8.  
*Non tollitur  
 peccatum, si  
 non restituatur  
 ablatum.*  
 August.

XXIII.

(p) With true *Nathaniel*  
 That faint indeed,  
 In uprightness I'll deal,  
 So shall I speed:  
 For thou requires the heart,  
 Which is that noble part;  
 O do not thou depart,  
 My chiefest good.

(p) Nathaniel  
 with sincerity  
 and upright-  
 ness of heart.  
 John 1. 47.  
 Prov. 10. 9.  
 ---23. 26.

XXIV.

(q) With the *Centurion*,  
 I'll fast and pray:  
 Alms also will I join,  
 Then I will say:  
 Do thou this offering take  
 Though it perfection lack  
 O do not me forsake,  
 Nor cast away.

(q) The godly  
 centurion  
 with fasting,  
 prayer and  
 alms.

## P A R T II.

Containing especially the matter, and gracious acceptable manner of performance of Christian duties. viz. They must flow from right principles of faith, fear and unfeigned love of God, together with a perfect detestation and abhorrency of sin. 2. For the right end, to wit, the glory of GOD, the good of others and salvation of our own souls. 3. In the right manner, to wit, with sincerity or uprightness, humility and self-deniedness, alacrity, readiness, and cheerfulness, zeal and forwardness, constancy and perseverance: All which are partly delivered in the former examples or patterns; but here again repeated in precepts.

## I.

**H**OW shall I thanks requite  
For such a grace?

\* Can what is infinite  
With grains encrease?

(a) Psal. 16. 2. (a) My goodness not to thee  
Extends, for why I see

Thou art still giving me,  
(b) Yet hast no less.

(b) Rom. 10.  
12. Eph. 2. 4.  
Rom. 11. 33.  
1 Tim. 6. 15.

Yet

\* God's essential glory, perfection and happiness, being infinite, can neither be increased or diminished, but his declarative glory may, as he is more or less owned and served by his creatures.

II.

Yet thou'rt pleas'd King of Kings  
 To condescend,  
 Poor begger-underlings  
 Thy favour lend;  
 (c) Lost angels passing by,  
 And choos'ing such as I,  
 Thy name to glorify,  
 World without end.

(c) Heb. 2.  
 16.---  
 2 Pet. 2. 4.  
 Jude 6.

III.

(d) Give then what thou requires,  
 It shall be thine.  
 I'll do what thou desires,  
 And not decline.  
 † Myself I'll consecrate,  
 To serve without a date;  
 Then I'll at heav'n's gate,  
 In glory shine,

(d) Psal. 119.  
 18. 32. 38. 34.  
 God must  
 give to us, be-  
 fore we can  
 give to him.

IV.

My heart I'll give to thee,  
 (e) Thou lov'st the same;  
 (f) My tongue shall magnify  
 Jehovah's name.  
 (g) Adorning eyes behold  
 The sea and earthly mould,  
 The shining stars as gold,  
 In stately frame.

(e) Mat. 22. 37.  
 Psal. 119. 17.  
 (f) Psal. 57.  
 7, 8, 9.  
 (g) Psal. 8. 5.  
 6.--- 19. 1, 2, 3.  
 28. 5.

V.

† 1. The first thing commending our services and duties to God is uni-  
 versality both of the subject performing, and object performed; first, for  
 the subject, the whole man must be consecrated and devoted to God, Rom.  
 12. 1.

## V.

I'll give my ears to hear  
 Thy sacred word;  
 All trivial toys forbear,  
 That men afford.  
 I'll give my hands to do  
 All thy commands most true,  
 (b) As my baptismal vow  
 Binds me O LORD.

## VI.

(i) Universality of the object, in abstaining from every sin and performing every duty, Psal. 119. 6.  
 I'll to (i) thy precepts all  
 Have great respect,  
 By thy grace never shall,  
 Thy laws neglect;  
 No duty tedious call;  
 No sin will I think small;  
 But answer at a call,  
 O LORD direct.

## VII.

Duties to God and man.  
 GOD shall be of my choice,  
 The object chief.  
 I'll hear my neighbour's voice,  
 And give relief.  
 As myself I'll him love;  
 I'll act for his behoof,  
 My bowels for him move,  
 That's Christian-proof.

## VIII.

(k) Duties of the first table, towards God.  
 (l) Deut. 26. 17.  
 See the scriptures in the exposition of the commandments in the larger Catechism.  
 I will myself (k) apply  
 (l) Thy name to know.  
 Myself I will deny,  
 And earth below.



I will have high esteem  
Of thee, and fear thy name.  
Of my sin I'll think shame  
And not approve.

IX.

In GOD I will delight,  
In him rejoice.  
Call on him day and night,  
With weeping voice.  
I'll burn with fervent zeal;  
Sing sweet as *Philomel*  
To his praise, I'll not fail  
With joyful noise.

The first  
Command-  
ment.

X.

When he bestows on me  
His precious things;  
I'll make my praises fly  
On soaring wings.  
And if his chast'ning rod  
On me do make abode;  
I'll see the hand of GOD,  
As *David* sings.

XI.

With (m) *David* I'll be dumb,  
It is thy hand;  
Submissive will I come,  
At thy command.  
With *Job* then will I say  
(n) 'Tis thou who takes away,  
Blest be thy name for ay,  
In *Israel's* land.

(m) *Psal.* 39.  
9.

(n) *Job* 1. 21.

M

XII.

## XII.

The second  
Command-  
ment.

All Idols I abhor,  
Thou dost the same;  
I'll with my heart adore  
Thy glorious name.  
All whereby thou art known  
Shall be above my own:  
So shall thou never frown;  
Thou loves this frame.

The third  
Command-  
ment.

## XIII.

The fourth  
Command-  
ment.

I'll keep thy Sabbath well:  
This is thy day.  
Thy wonders I will tell.  
My vows I'll pay.  
Thy word and sacraments,  
All holy ordinance,  
With zeal I will advance;  
This is thy way.

## XIV.

The rest of  
the Com-  
mands.

I will no man injure  
By force or slight:  
Never shall I endure  
To wrong his right.  
His life and safety,  
His goods and chastity,  
His name advance will I,  
As in thy sight.

A second  
thing com-  
mending our  
service to  
God, is the  
sound princi-  
ples of faith,  
fear and love,  
and eyeing the  
right end, to  
wit, God's  
glory, &c.

## XV.

Thou promiftest reward  
To piety.  
Hell's fire thou hast prepar'd  
To terrify.

The first is to allure,  
The other must endure  
All, who are not found pure  
T' eternity.

XVI.

I'll not for meer (o) reward \*  
Sent from above ;  
Nor yet for hell prepar'd  
Sin disapprove.  
These things shall never be  
Prime motives unto me ;  
But I will follow thee,  
(p) Out of pure love.

(c) Job 1. 1,  
9. 21.  
Psal. 63. 1.

(p) 1 Tim. 1. 5.

XVII.

Give me that gracious (q) oyl,  
I'll run thy way ;  
Serve without any toil,  
And never stray.  
(r) I'll cheerfully go on,  
Thro' thy great strength alone :  
So that prize shall be won,  
At judgment day.

(q) Oyl of  
grace, Mat.  
25. 4. Psal.  
119. 32.

(r) A third  
requirement in  
Christian du-  
ties is cheer-  
fulness, rean-  
dness or aze-  
city, Psal.  
33. 1. 2 Cor.  
9. 7.

XVIII.

If I be quite (s) profane,  
Without all grace ;  
If *Laodicea's* frame  
My heart possess ;

(s) 4. Zeal,  
forwardness  
or fervency.  
Rev. 3. 16,  
17, 19.

M 2

Thou'lt

\* Hope of reward and fear of punishment may be *motiva prima*, the first initiating motives to obedience, (as human testimony is to faith) but they should not be *motiva primaria*, the chief motives : but love and fear of God and eyeing his glory, &c.

*Oderunt peccare boni virtutis amore ;  
Oderunt peccare mali feruidine pœnæ.  
Si non sit pœnâ, virtus tamen efficit habere.*

(t) 5. Prudence, moderation and discretion, which excludes, first ignorance, remissness and preposterous rashness, Psal. 101, 2.  
 (u) Rom. 10. 1, 2.  
 (v) Joh. 18. 10. Peter cutting off Malchus's ear without a commission is reproved, tho' in defence of Christ  
 (w) Luke 9. 54. Praying for fire from heaven.

Thou'lt never me receive,  
 But with the world leave :  
 Fervent zeal I must have  
 Else no solace.

## XIX.

(t) I will deal prudently  
 In perfect way :  
 For though I zealous be,  
 Yet I may stray ;  
 (u) As *Jews* in ignorance,  
 (v) As *Peter's* sword did glance,  
 (w) Or he and *John* advance  
 When they did pray,

## XX.

(x) 6. Christian prudence is against unseasonable and preposterous rebukes, Prov. 9. 8. Mat. 7. 6.  
 (y) 7. Prudence distinguisheth betwixt essentials or fundamentals and circumstantial and indifferent things in religion. Rom. 14.

I'll (x) circumstantiate  
 My sharp rebuke :  
 Good counsel such as that  
 In sacred book.  
 (y) I will distinguish well,  
 'Twixt circumstantial,  
 And \* grounding truth, my zeal,  
 So will I look.

## XXI.

(z) 8. Christian prudence distinguisheth betwixt external and internal duties. Though we can never love God too much &c. yet weak Christians may read, pray and meditate, &c. to the destruction of the body,

(z) External duties  
 Must give still place ;  
 Mercy not sacrifice,  
 Says love and grace.  
 I cannot too much love,  
 Nor yet too holy prove :

Weak,

\* To distinguish betwixt essentials and circumstantials in religion.



- (a) Weak bodies yet may move  
Imprudent pace.

XXII.

- (b) All disputes frivolous  
I will avoid :  
(c) Though I were righteous,  
I'll banish pride.  
So prudence with my zeal,  
Thus will I temper well.  
And I will with thee dwell,  
O gracious guide.

XXIII.

- This I take to be mean'd  
By *Solomon* ;  
When in his book he penn'd  
This caution ;  
Where men forbiddeth he  
† Too righteous for to be,  
But all profanity  
Hence and be gone.

XXIV.

- So with prepared (d) heart  
(e) I'll watch and pray ;  
I'll not from thee depart  
By night or day.  
Till my LORD from the sky  
(f) With troops of angels fly  
(g) Then wo and misery  
Shall fly away.

(a) 1 Tim. 5.  
23. 1 Tim. 4. 8.  
as in excessive  
reading, fast-  
ing, &c.

(b) 9. Christian  
prudence shun-  
neth all frivo-  
lous and vain  
janglings and  
unnecessary  
disputes,  
1 Tim. 1. 6.

---6. 20.

Col. 2. 8.

(c) We should  
shun all over-  
weening and  
Pharisaical  
conceit of our  
selves, Job 9,  
18. Phil. 3. 9,  
Isa. 64. 6.

(d) A sixth  
requisite in  
duties is con-  
stancy and  
perseverance  
in all graces  
and Christian  
performances,  
and to be dili-  
gent in the use  
of all prescrib-  
ed means,  
such as prayer,  
watchful-  
ness, &c.

Mat. 25. 4, 10.

(e) Mat. 24.

44. ---26. 41.

1 Pet. 5. 8.

CHRI- (f) Mat. 25. 31.

(g) 1 Cor. 15.

55. Rev. 20. 14.

† Eccles. 7. 16. No advantage here for profane Ruffians, for we are bound to love God with all our hearts, and endeavour after perfection in holiness, Matth. 22. 37. Mat. 5, ult. Phil. 3. 13,

# CHRISTIAN MEMENTOS, MEMORANDUMS, or MEDITATIONS.

To be affixed to several parts of the house,  
as a help to mortification, watchfulness and  
continual communion with God.

Deut. vi. 6, 7, 8, 9.

*And these words which I command thee this day,  
shall be in thy heart. 7. And thou shalt re-  
hearse them continually to thy children, and  
thou shalt talk of them when thou tarriest in  
thy house, and when thou walkest by the way,  
and when thou liest down, and when thou  
risest up. 8. And thou shalt bind them for  
a sign upon thine hand, and they shall be as  
frontlets between thy eyes. 9. And thou shalt  
write them upon the posts of thine house, and  
upon thy gates.*

## M E M E N T O I.

*A Memento to be affixed by the Door, and to  
be read before we go abroad about our secular  
employments.*

### I.

**R** Emember, man, before thou pass the door,  
That God hath granted thee another day.  
He gave thee health and peace the night before,  
Or, hellish fiends had catch'd thy soul away.  
More

More time thou hast, thy talent to improve;  
Ev'n for his glory who thy Maker is:  
Let him then be the object of thy love;  
And let not transient trifles alter this.

II.

'Thou'rt stepping out into a world of sin,  
Where Satan slie is still preparing snares;  
O then beware of his deceitful gin;  
Lest he by slight surprise thee unawares.  
No state, no calling, sex or age is free:  
No time, no place, but Satan seeks to stain.  
And, ah, alas, too prevalent is he:  
Watch, watch and pray, that pure thou  
may'st remain.

III.

Let thy GOD's glory, be thy chiefest aim;  
His holy law the rule of all thy way:  
His saints thy fellows, then I may proclaim,  
Thou shalt have peace and success all the  
day.  
But if thou do thy gracious GOD forget,  
And with loose reins thou let thy fancy range,  
Then wonder not, if GOD thy labours lett:  
Thou meets a cross, it is not very strange.

IV.

Thou'lt see the broad way full of wretches vile,  
Toiling themselves their own poor souls to  
damn,  
Not minding death or judgment, heav'n or hell;  
Nor yet the end why to the world they came.  
Some

Some are profane, and loose, some bear a shew  
 Of godliness, without the power of grace :  
 Some hereticks, a vile erroneous crew ;  
 Some with their factions trouble *Zion's*  
 peace.

## V.

Some *Laodiceans*, neither cold nor hot,  
 They're neither friends, nor yet **CHRIST'S**  
 open foes:  
 Into such ways, I pray thee enter not,  
 And so thou shalt escape their dreadful woes.  
 Commit thy way to **GOD**, he'll thee direct ;  
 In all thy ways, see that thou on him call ;  
 And thus a blessing thou may'st then expect  
 From **GOD Almighty**, comforts great and  
 small.

## VI.

In thy converse with men, see thou be just ;  
 Give thou offence to none by force or fraud.  
 Lose not thy **GOD** for gold, which is but dust:  
 Or **CHRIST** in judgment will not thee ap-  
 plaud.  
 Spend all this day, as if thou hadst no more.  
 Be ready always, when the **LORD** shall call:  
 Thou shall be heir of everlasting gloire :  
 With joy and peace where **CHRIST** is all  
 in all.



II.

*A MEDITATION or MEMENTO*

*To be affixed on the Window.*

**T**He sun-light's glorious to our mortal eyes,  
When from the heav'n he doth disperse  
his rays.

If such a light the creature doth transmit,  
How glorious then is he who formed it?  
If heaven's pavement be so richly deckt,  
With precious gems; O what may we expect  
In upper rooms, where is the dwelling place  
Of seraphims and saints; O great solace!  
Light of the word take thou to be thy guide,  
In light, for ever then thou shalt abide:  
Where CHRIST our light, our life, our joy and  
peace  
Shall with transcendent glory crown thy  
grace.

III.

*Another MEMENTO or MEDITATION  
for the Window.*

**T**Here's light æthereal, \* and there's light  
by art;  
There's light of joy and knowledge in the  
heart:

- \* Light.  
1. Natural.  
2. Artificial.  
3. Moral.  
4. Spiritual.  
5. Celestial.

The GOD of light do thou with heart adore;  
And he shall bring thee to the light of glory.  
The works of darkness do thou ever flee:  
And hellish darkness shall not trouble thee.

## IV.

*A MEMENTO or MEDITATION,**to be affixed at the head of the Table.*

**T**Hou may'st well know by these thy fresh  
supplies,

Thy body's brittle, and at last it dies.

This earthly food doth hastily decay :

Seek for that meat, which doth endure for ay,

That heavnly *Manna* which can thee revive,

Tho' thou wert dead, and make thee ever  
live.

## V.

*A MEMENTO or MEDITATION**to be affixed on the Muse or Study-house-door.*

*Amice quisquis huc venis,*

*Aut agito paucis, aut abi,*

*Aut me laborantem adjuva.*

**G**OOD friend, whene'er thou comes to me  
Do not thy words then multiply ;

But help my work, if that thou may ;

Or else be gone and post away.

Our life is short, our work is great,

Of our abode we have no date ;

Great need have we to watch and pray,

And fix us for the latter day.

VI.

*A MEMENTO or MEDITATION  
For the Chimney.*

**I**F thou wouldst shun the fire of hell :  
Then, seek the godly fire of \* zeal.

\* But let  
your zeal be  
attended with  
knowledge,  
prudence and  
moderation.

VII.

*A M E M E N T O*

*To be affixed on the Bed, for nocturnal Medi-  
tations.*

I.

**T**Hy bed's an emblem of the grave,  
Thy sleep resembles death :  
The bed-cloths like thy winding-sheet,  
When GOD doth cut thy breath.  
Thy lying down's interring like ;  
The darkness like the shade  
Of sepulchres, and so the worms  
Like fleas about thy bed.

II.

The midnight's like securest times,  
Before the latter day ;  
When mortals shall increase their sins,  
And zeal doth quite decay.  
Cock-crowing's like the trumpet's sound,  
Which all the world shall hear ;  
When faith on earth shall scarce be found,  
Then, judgment draweth near.

## III.

The dawning or the morning sky,  
 Is like those lightsom signs,  
 When *Christ* our King is drawing nigh,  
 With healing in his wings.  
 The rising sun is like that time,  
 When *Christ* the King of gloire,  
 Shall come with all his glorious train,  
 And time shall be no more.

Mal. 4. 2.

## IV.

Who shall the godly then solace,  
 And free them of their pains,  
 And give them pleasure, joy and peace,  
 Which evermore remains.  
 But those who dally with their sins,  
 And do God's law despise,  
 Their wo and torment then begins,  
 They did not mercy prize.

## V.

Then, enter not into thy bed,  
 Let not thy soul take rest;  
 Till that with God thy peace be made:  
 This is thy only best.  
 This night may be to thee the last,  
 Mind, mind mortality.  
 Thy sleep may, ere the night be past,  
 With death continued be.



## P O E M S

ON SEVERAL

DIVINE SUBJECTS.

I.

## H O L Y D R E A D.

**C**AN I in truth believe a GOD to be,  
 Without adoring his dread majesty?  
 Reigns he exalted with almighty sway,  
 And shall I fearless be to disobey?  
 Tho' sense of danger did me not controul,  
 A more ingenious force would move my soul;  
 And make me tremble to be base, tho' I  
 Might be audacious with impunity.  
 A parent's frown I never could sustain;  
 A friend's displeasure ever gives me pain;  
 Tow'rd's God, then shall I more effronted prove,  
 Outbrave his terrors, slight his dearest love,  
 And, by a senseless, daring licence, show,  
 I neither gratitude, nor rev'rence know?  
 No no, my God, the mighty dread of thee  
 Maintain'd and cherish'd in my breast shall be:  
 Collected round my heart, I'll keep it there  
 An antidote against all other fear.  
 Such shining prints of excellence display'd  
 Are seen in all the works which thou hast made,  
 That look I upward, downward, or around,  
 I can't but thee regard with dread profound!  
But

But when, thy great perfections to descry,  
 I dart my thought beyond the vaulted sky;  
 When midst celestial hosts myself I place,  
 To view the radiant glories of thy face,  
 Ah! how I faint, and sink beneath the weight  
 Of daunting Majesty, and dazling light!  
 And yet my most affecting dread of thee  
 Still is, my GOD, from perturbation free:  
 It bends my spirit with a pleasant load!  
 Ev'n heav'n would not be heav'n without the  
 dread of GOD.

## II.

## H O P E.

## I.

**H**OPE is the breast, by which sustain'd  
 I was in my first tender years:  
 Hope is the staff on which I lean'd,  
 When first I trode the path of cares.

## II.

A daring infant, then a man,  
 By hope made bold, with open eyes  
 I ventur'd, and life's gantlop ran,  
 And yet I'm sav'd to my surprize.

## III.

Hope is to me a sun and shield.  
 Light and protection to me brings:  
 When troops of danger fill the field,  
 Hope to surmount them gives me wings.

## IV.

IV.

Hope is the chariot of my soul,  
In which, with lofty port, she rides;  
Up-hill her wheels as swiftly roll,  
As down the torrent's rapid tides.

V.

Yea, hope can mount above the skies,  
And travel o'er the fields of bliss,  
And as she casts all round her eyes,  
Say, Soul admire! thy kingdom this!

VI.

My daily food hope still has been,  
Each morning's manna fresh and good:  
On hope I live, they little ken,  
Who say that hope is airy food:

VII.

But hope I mean in GOD alone,  
For he the weight of hope can bear;  
When other props we trust, they're gone,  
And we sink with them in despair.

VIII.

Hope fix'd on JESUS and his grace,  
JESUS my never failing friend,  
Who holds the chain of promises,  
And bids my hope on them depend.

IX.

O GOD, my GOD, the hope, and guide,  
Both of my youth and riper years,  
In thee I have, and will confide,  
Till hope me to fruition bears.

## III.

## CHRIST All in All.

## I.

JESUS is my life and soul ;  
 JESUS fills my heart with joy ;  
 Tides of pleasure through me roll,  
 Love all my passions does controul,  
 If thoughts of *Jesus* me employ.

## II.

JESUS darts his heav'nly rays  
 Through my glad heart to give me light :  
 If JESUS his sweet face displays,  
 I'm blest a thousand nameless ways ;  
 My heav'n I find in *Jesus*' sight.

## III.

JESUS is my dear support,  
 When in distress I humbl'd ly ;  
 With joys of the divinest sort  
*Jesus* does my soul comfort ;  
*Jesus* raises me on high.

## IV.

JESUS by his sacred beams ,  
 My black'ned soul makes white as snow.  
 I'm wash'd, however odd it seems,  
 My *Jesus*, by those purple streams  
 Which gushing from thy sides did flow.

## V.

JESUS did my peace procure,  
 My peace maintain dear *Jesus* shall,  
*Jesus* all my woes does cure ;  
 Of heav'n my *Jesus* makes me sure :  
*Jesus* is my All in All.



IV.

*Christ the Substance of the Levitical Priesthood.*

I.

THE true *Messiah* now appears,  
The types are all withdrawn :  
So fly the shadows and the stars  
Before the rising dawn.

II.

No smoking sweets, nor bleeding lambs,  
Nor kid, nor bullock slain ;  
Incense and spice of costly names  
Would all be burnt in vain.

III.

*Aaron* must lay his robes away,  
His mitre and his vest,  
When God himself comes down to be  
The off'ring and the priest.

IV.

He took our mortal flesh, to show  
The wonders of his love ;  
For us he paid his life below,  
And prays for us above.

V.

*Father*, he cries, *forgive their sins*,  
*For I myself have dy'd ;*  
And then he shows his open'd veins,  
And pleads his wounded side.

## V.

*Godly sorrow arising from the sufferings of  
Christ.*

## I.

**A**LAS! and did my Saviour bleed!  
And did my Sov'reign die?  
Would he devote that sacred head  
For such a worm as I?

## II.

Thy body slain, sweet *Jesus*, thine,  
And bath'd in its own blood,  
While all expos'd to wrath divine,  
The glorious sufferer stood!

## III.

Was it for crimes that I had done  
He groan'd upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!

## IV.

Well might the sun in darkness hide,  
And shut his glories in,  
When God the mighty Maker dy'd  
For man the creature's sin.

## V.

Thus might I hide my blushing face  
While his dear cross appears,  
Dissolve my heart in thankfulness,  
And melt my eyes to tears.

VI.

But drops of grief can ne'er repay  
The debt of love I owe;  
Here, Lord, I give myself away,  
'Tis all that I can do.

VI.

*RELIGIOUS DILIGENCE.*

**W**HAT! slothful when your All's at stake  
When heav'n's the prize you lose or gain?  
What! for one pleasant moment's sake  
The hazard run of endless pain!  
Rouse, rouse my soul, thy pow'rs unite  
And bend them in the enterprize:  
Who conquer would, they first must fight;  
The road to heav'n is steep and strait,  
Thorny, and up the hill it lies.

II.

On earth no paradise there's now,  
No rich, luxuriant, teeming soil,  
Where all things needful for us grow,  
Without our care, without our toil.  
Man's doom'd his daily bread to eat  
With ard'ous labour, painful strife,  
Nor must he hope, nor is it meet,  
That without labour, without sweat,  
He should obtain the bread of life.

III.

Heav'n is from us a distant clime,  
And difficult our journey thither;

Short

Short and uncertain is our time,  
 And rough the way, and rough the weather.  
 One day in cradle, next in tomb;  
 What need we have to run, to fly,  
 That to our everlasting home  
 We safe and timeously may come,  
 Before the dark'ning of our sky?

## IV.

What! shall we think a heav'n of joys.  
 Shall prostituted be to such  
 Who value them less than the toys  
 Which now they labour for so much?  
 Shall yawning wishes, faint essays,  
 Be thought enough to merit bliss?  
 Who e'er by such unlikely ways,  
 His fortunes here propos'd to raise,  
 And shall a heav'n be got for less?

## V.

Religion is a work of time,  
 Of ard'ous labour, close pursuit;  
 The tree of life we first must clime,  
 Before we eat the pleasant fruit:  
 For since perfection is attain'd  
 By rising steps, and growing grace,  
 Hold fast we must, what we have gain'd,  
 In view of the exalted end,  
 And daily, hourly, mend our pace.

## VI.

Immortal made, what should we mind  
 So much as immortality?  
 Of beings, for a heav'n design'd,  
 What but a heav'n the care should be?

Rouse,



Rouse, rouse, my soul, thy moments fly,  
Time bears thee on its wings away,  
Awful eternity is nigh!  
Thy task pursue, th'occasion ply,  
Oh! great's the loss but of a day.

VII.

*The Shortness and Misery of Life.*

I.

OUR days, alas! our mortal days,  
Are short and wretched too;  
*Evil and few* \*, the Patriarch says  
And well the Patriarch knew.

Gen. 49. 9.

II.

'Tis but at best a narrow bound  
That heav'n allows to men,  
And pains and sins run thro' the round  
Of threescore years and ten.

III.

Well, if ye must be sad and few,  
Run on, my days, in haste;  
Moments of sin, and months of woe,  
Ye cannot fly too fast.

IV.

Let heav'nly love prepare my soul,  
And call her to the skies,  
Where years of long salvation roll,  
And glory never dies.

VIII.

## VIII.

*The Law and Gospel distinguished.*

## I.

**T**He law commands, and makes us know  
What duties to our God we owe;  
But 'tis the gospel must reveal  
Where lies our strength to do his will.

## II.

The law discovers guilt and sin,  
And shews how vile our hearts have been;  
Only the gospel can express  
Forgiving love, and cleansing grace.

## III.

What curses doth the law denounce  
Against the man that fails but once?  
But in the gospel *Christ* appears,  
Pard'ning the guilt of num'rous years.

## IV.

My soul, no more attempt to draw  
Thy life and comfort from the law;  
Fly to the hope the gospel gives:  
The man that trusts the promise lives.

## IX.

MOSES, AARON, and JOSHUA.

## I.

'TIS not the law of ten commands,  
On holy *Sinai* given,  
Or sent to man by *Moses'* hands,  
Can bring us safe to heav'n.

## II.

'Tis not the blood which *Aaron* spilt,  
Nor smoak of sweetest smell,  
Can buy a pardon for our guilt,  
Or save our souls from hell.

## III.

*Aaron* the priest resigns his breath,  
At God's immediate will;  
And in the desert yields to death  
Upon th' appointed hill.

## IV.

And thus, on *Jordan's* yonder side  
The tribes of *Israel* stand,  
While *Moses* bow'd his head and dy'd  
Short of the promis'd land

## V.

*Isr'el* rejoice, now \* *Joshua* leads,  
He'll bring your tribes to rest;  
So far the *Saviour's* name exceeds  
The ruler and the priest.

\* Joshua the same with Jesus, and signifies a Saviour.

## X.

*God glorified in the Gospel.*

## I.

THE Lord, descending from above,  
Invites his children near;  
While pow'r and truth, and boundless love  
Display their glories here.

## II.

Here, in thy gospel's wond'rous frame  
Fresh wisdom we pursue;  
A thousand angels learn thy name  
Beyond whate'er they know.

## III.

Thy name is writ in fairest lines,  
Thy wonders here we trace:  
Wisdom thro' all the myst'ry shines,  
And shines in *Jesus'* face.

## IV.

The law its best obedience owes  
To our incarnate God;  
And thy revenging justice shows  
Its honours in his blood.

## V.

But still the lustre of thy grace  
Our warmer thoughts employs,  
Gilds the whole scene with brighter rays,  
And more exalts our joys.



XI.

*Miracles in the Life, Death, and Resurrection  
of Christ.*

I.

**B**Ehold, the blind their sight receive!  
Behold, the dead awake, and live!  
The dumb speak wonders, and the lame  
Leap like the hart, and bless his name!

II.

Thus doth th' eternal Spirit own  
And seal the mission of his son;  
The father vindicates his cause,  
While he hangs bleeding on the cross,

III.

He dies; the heav'ns in mourning stood;  
He rises, and appears a God:  
Behold the Lord ascending high,  
No more to bleed, no more to die!

IV.

Hence and for ever from my heart  
I bid my doubts and fears depart;  
And to those hands my soul resign,  
Which bear credentials so divine.

XII.

*Sight through a Glass, and Face to Face.*

I.

**I** Love the windows of thy grace  
Thro' which my Lord is seen,  
And long to meet my Saviour's face  
Without a glass between.

## II.

Oh, that the happy hour were come,  
 To change my faith to fight!  
 I shall behold my Lord at home  
 In a diviner light.

## III.

Haste, my Beloved, and remove  
 These interposing days;  
 Then shall my passions all be love,  
 And all my pow'rs be praise.

## XIII.

*The Deceitfulness of Sin.*

## I.

SIN has a thousand treach'rous Arts  
 To practise on the mind;  
 With flatt'ring looks she tempts our hearts,  
 But leaves a sting behind.

## II.

With names of virtue she deceives  
 The aged and the young;  
 And while the heedless wretch believes,  
 She makes his fetters strong.

## III.

She pleads for all the joys she brings,  
 And gives a fair pretence;  
 But cheats the soul of heav'nly things,  
 And chains it down to sense.

## IV.

So on a tree divinely fair  
 Grew the forbidden food;  
 Our mother took the poison there,  
 And tainted all her blood.

## XIV.

*The Death of the Righteous.*

PANTING the good *Theophilus* did ly,  
 Long time prepar'd, and willing now to dy;  
 When, with a heav'nly brightness in his face,  
 The silent triumph of his finish'd race,  
 He to his mourning friends his speech address'd,  
 And thus disclos'd the raptures of his breast;  
 "Kind, but mistaken,--grieve no more for me,  
 "Nor mourn the day, which I rejoice to see.  
 "Can you remaining on the shore bewail,  
 "That to a crown, tho' leaving you, I fail?  
 "Should tears unseemly cloud one's nuptial  
 "day,  
 "Because the bridegroom takes his bride away?  
 "Is this your kindness?—would to God ye knew  
 "What glorious scenes now open to my view!  
 "Immanuel's fair land, by its own light  
 "Discover'd, nor far distant, charms my sight:  
 "Thither to wing her flight my soul prepares,  
 "Farewell all earthly joys, all earthly cares;  
 "Farewell my friends, nor grudge that now  
 "we part;  
 "Immortal pleasures rush into my heart!  
 "I sink, I faint beneath the blissful load!  
 "I die, like *Moses*, by the \* kifs of GOD?  
 "Dear Saviour, if such pledges now are giv'n,  
 "Oh! what shall be my everlasting heav'n!"

## XV.

\* 'Tis a saying of the Jews on Deut. xxxiv. 5. that *Moses* died by the kifs of God.

## XV.

*A Death-bed Ejaculation.*

BEYOND mortality, my faith  
 Descries a glorious scene,  
 Where, ever new, and rapt'rous joys  
 My soul shall entertain.

A deep, and rapid stream divides:  
 Death is the name it bears;  
 But o'er it, CHRIST has laid a bridge  
 For heav'nly passengers.

O glorious city of my God,  
 Which stands on yonder shore:  
 My heart within me leaps, for joy  
 To think of passing o'er:

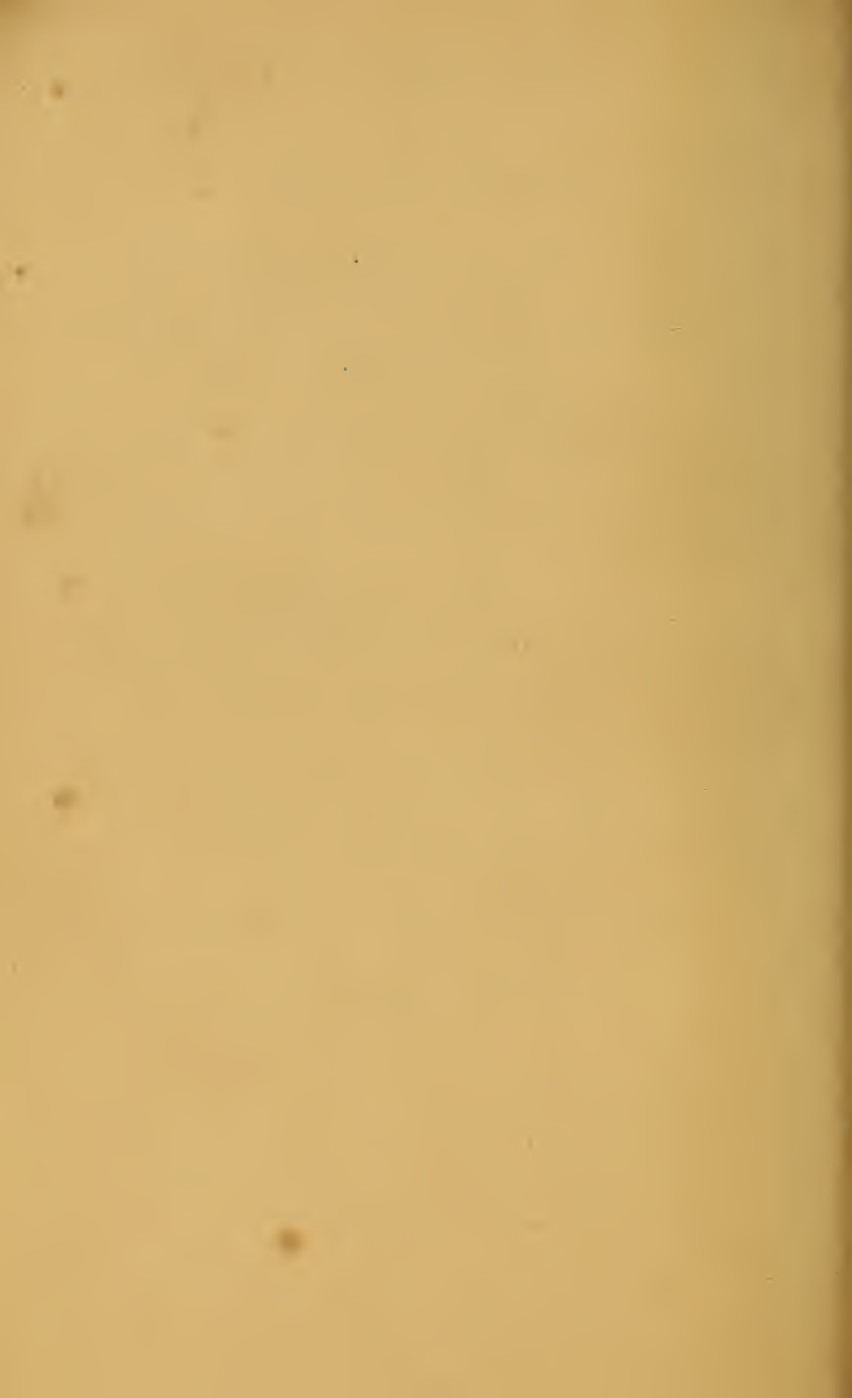
O'er to the new *Jerusalem*,  
 Where I with CHRIST may dwell;  
 And ever hear his own dear lips  
 His own dear story tell.

Where, in his presence, I shall find  
 The heav'n that I desire;  
 And the sweet glories of his face  
 Eternally admire.

Come welcome death, dissolve the bands  
 That hold me here from home.  
 Come angels, come celestial guard,  
 Come JESUS, quickly come.







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