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GLASGOW, MAT 1st, 1779.

PROPOSALS

For PRINTING by SUBSCRIPTION, In One LARGE OCTAVO VOLUME,

[Price Two Shillings and Sixpence, neatly bound.]

FAITHFUL CONTENDINGS DISPLAYED;

Being an Historical Account of the State and Astings of the Suffering Remnant of the Church of Scotland; who sublisted in select Societies, and were united in General Correspondencies during the hottest Time of the late Persecution, viz. from the year 1681 to 1601.

Together with an Account of the State of the land is general, and of the society people in particular, in the interval, betwixt each of their General Meetings. As also, Pious and suitable Remarks upon the several Historical Occurrences with many Letters to and from the General Correspondent Meetings, &c.

Carefully Collected and kept in Record by

MR. MICHAEL SHIELDS, who was Clerk to these General Meetings, and an Eye-witness of the Transactions related by him.

To which will be added.

A COLLECTION of Valuable LECTURES and SERMONS, preached on several Subjects, mostly in the Time of the late Persecution.

By these Faithful Servants of Jesus Christ, Messrs. JOHN KID, JOHN WELCH, JOHN BLACKADDER, JOHN DICKSON, GABRI-EL SEMPLE, and others; carefully collected

and transcribed by J. H. of Lochgoin.

To which will also be added, TEN CONSIDERATIONS by Mr JAMES GUTHRIE, on the great Danger of Apostasy from Covenanted Principles.

Subscriptions are taken in by John Bryce, the Publifher; and by all Others entrusted with Proposals.

COLLECTION

OF

LECTURES AND SERMONS,

Preached upon Several SUBJECTS, mostly in the Time of the Late Persecution.

Wherein a Faithful Doctrinal Testimony is transmitted to Posterity for the Doctrine, Worship, Discipline and Government of the Church of Scotland against Popery, Prelacy, Erastianism, &c.

By these Faithful and Eminent Servants of JESUS CHRIST; Messrs. William Guthrie, Michael Bruce, John Welwood, Richard Cameron, Donald Cargill, Alexander Peden and Alexander Shields.

To which are added, fome Sacramental Discourses by Mr John Livingston and Mr John Welch, and a SERMON on the Breach of Covenant, by Mr John Guthrie.

Carefully collected and Transcribed from feveral Manuscripts by J. H.; and now Published at the desire of the Owners of that Cause, which some of the Worthy Authors Sealed with their Blood.

ISAIAH lii. 7. How beautiful upon the mountains are the feet of him that bringeto good tidings, that publisheth falvation.

G L A S G O W:

PRINTED AND SOLD BY J. BRYCE.
M,DCC,LXXIX.



THE

PREFACE

TO THE READER.

FROM Scripture and History thou wilt find, that the Lord, in all ages of the world, has had a church more or less visible; and that it has been the inestimable privilege of that community to have an objective revelation of himself, and the way of salvation infallibly made known unto them .- But, it has been the peculiar bleffing of the New-Testament Church only, to have a more glorious and refulgent disp'ay of himself, and the method of man's redemption promulgated, and fet forth in the everlasting gospel by the manifestation and ministration of his own Son : God, who at fundry times and in divers places, in times past spake to the fathers by the Prophets, hath in these last days spoken to us by his own Son,-Heb. i. 1.

Bur then, at the same time, it is as evident that the Church of Christ has undergone a variety of changes from first to last; for which in scripture she is frequently compared to the moon. And although she be mostly repretented there as in fuffering and wilderness condition, yet (not to mention her patriarchal ceremonial, and Christian æras,) she, in general, as a collective society or body of men, fimilar to the case of individuals therein, has passed through different viciffitudes of prosperity and adversity. For sometimes, we find her looking forth, as the blushes of the morning; Fair as the Moon, clear as the Sun, and terrible as an army with banners. And then she is all joy finging this fong, My Beloved bath a vineyard in a very fruitful bill - Sing younts her, a vineyard of red wine. Arife and shine; for thy light is come; for the glory of the Lord hath arifen upon thee, Ifa. v. 1. xxvii. 2. lx. 1. Such feems to have been her case in the first, fourth and fix. teenth Centuries, and never more remarkably than in our own Charch in this land in the last Century, when she might have been called HEPHZIBATH, i. e the Lord delighteth in her, and BEULAH, a lind married unto the Lord.

- AGAIN, we find her on a fudden all eclipfed and reduced to the most mournful circumstances, fitting selitary upon the ground, expressing herself in the words of the lamenting Prophet in her name, It is nothing unto you, all ye that pass by: behold, and see, if there be any for ww, like unto my forrow. Zion spreadeth forth her bands, and there is none to comfort her, Lam. i 12, 17. And this feems to have been her fituation, not only under Rome-Pagan and Rome-Popish; but also more than once in our own land under Rome prelatic. But whether this awful gloom, and these perturbations are occasioned by the wild Boar of Perfecution from the Forest, who drives the woman to the wilderness, and there devours her at his pleafure, or from apollacy, corruption, and these little fexes of errors that spoil the vine, or from a complication of all these together, like a violent torrent or calcude, bearing all down before it with great velocity, (as was the cafe when the following discourses were delivered) at such a time, her faithful watchmen, in obedience to the command of the Church's Head, are obliged to lift a standard, not only perfonally and judicially; but even doetrinally in the gospel for the word of Christ's patience, and against all the sing and prevailing evils of the times: An example of which thou half, here in the following theets, presented unto thy view. - I have fet watchmen upon thy walls, O Zion, who shall never hold their peace day nor night. Ye that make mention of the name of the Lord, keep not filence.

I suppose it would be quite supershous to detain thee Reader now, with any historical account of the lives of the Authors of these discourses, as having so lately given a short narrative of the most part of their lives essewhere already.* Neither would it be altogether expedient at present, to say much in commendation of these discourses themselves, or the remarkable providences by which they have hitherto been preserved.—It may therefore be

^{*} Scots Biography, or the Lives of the Scots Wortbies, to which I now refer the Reader.

as necessary, in the first place, to notice, in a few particulars, some of the principal or cardinal truths contained in these Discourses themselves in the way of contrast with fome of these doctrines now taught and maintained; And Secondly, To observe a few things concerning the way and manner wherein they are now published : and thefe things of course, may probably not only evidence their utility, but perhaps may be the best apology that can be offered for their publication at present. And

FIRST, These Prefaces, Lectures and Sermons, in general, are in their scope plain and easy to be understood: They are not properly the productions of a large and well furnished Library. But they are deduced from the scriptures of truth as the Spirit of God gave them utterance; and notwithstanding their being mostly delivered to a people labouring under the cross, and in the furnace of perfecution and affliction, (the church being in diffress;) yet they quadrate fo with our present situation, that one would think that, in many places, they had been rather calculated for the meridian of our present circumstances, than for those times wherein they were delivered, as may be more obviously demonstrated from these few particulars following.

1. In these discourses, a Trinity and Unity of persons in the Godhead; the divinity, and two diffinct natures of Christ in one person; the special or particular extent of his purchase; the infinite virtue of his merit, death and fufferings are held forth and exhibited .- But alas! how many Arian and Socioian preachers are now to be found amongst us !- But, perhaps, they will deny this charge; because they have not the confidence with Arius, Servetus, Ladius, or Faustus Socious, to affert Christ to be a meer man only. And yet the fum or substance of their doctrine upon this head, turns upon this hinge, that Christ died only to confirm his doctrine, ratify his miracles, and leave us a pattern of heroic virtue, patience and magnanimity in fullering affliction. Nay, some of these pedantic preachers*, when difpenfing the most folemn ordinances, have got it by rot; "Remember that glo-" rious Person, who, by his death, confirmed his doc-

I am not in this and what follows to be understood as if I ment all indiferiminately; for doubtless, there is a number who yet teach orthodox doctrine, and wish well to religion in the Church o. Scotland.

" trine, &c." It is true he did all this; but if he did no more, as they feem to put an iffability to it, (wher. they fay, if he died for our transgressions, and if he was bruited for our iniquities,) then every martyr, or ring leader of a lect is not only put on an equal level with our Lord and Saviour Jesus Christ, (as in this sense they confirm their doctrine, and leave their followers an example of courage and constancy in suffering: But even Christ is fiript of his Godhevd, degraded from his offices, and deprived of the true merit and end of his fufferings. Confequently, he can be nothing more than a fort of a very good man now glorified. Thus the Christian Religion becomes a mere farce, or chimerical notion, while its great Head and Author appears in the character of God, while he really is not; and that is afcribed unto him which he actually did not. But let us hear, and believe his own testimony: I and my Father are one. And I lay down my life for the fiveep, John x. 30.

AGAIN, there are others runt ag into very strange and unprecedented notions conc ning his incarnation offect. ing to be wife above what is written. Some afferting,-That his body was not made of the substance of the Virgin, but created in her by the Holy Ghoft "-Others will have the person of Christ to be only the word of God, or Logos (as he is called in the Greek,) become the Son of God by a concurrence of the first person of the Trinity with the Virgin Mary, as two difficet parents, uniting the personal word unto human nature. A third fort feem to exchange what all orthodox divines call the eternal generation of Christ for a seeming temporal one, in what they call the pre existent human soul of Christ, or super-angelic spirit, "which, (say they,) existed or sub-fisted, distinct from the divine nature, before his incar-" nation." By the first of these, he cannot be real man; by the fecond, it behaves him to be neither true God nor man, but a kind of composition of both; and according to the last, he would have three natures, (if he have any,) viz. one divine, another super angelic, and a third human, as we cannot otherways possibly conceive, how he could be possessed of human nature before his incarnation. Which hypotheses accumulated together, as they seem to be fabricated by whimfical brains, investigated by corrupt inventions, and partly founded upon the theory of animalcular generation; fo they feem all very much to diminish the glory of him who is the express image of his Father's

person +, and who thought it no robbery to be equal with God.—And God sent forth his Son made of a woman, Phil. ii. 6. Gal. iv. 4.

Now, all these some way or other, seem to conspire to make Christ less than what he really is. But lo I another scene opens here by some of the same actors, wherein more is ascribed to him to him than what he really did. For universal redemption comes on the stage under the mask of universal satisfaction or atonement, and an universal restoration or redemption of all things by Christ seems to peep out, and take air from behind the curtain; a time, when there shall be neither sin, devils or damned spirits. Nay, hell itself, (according to them, after an unknown age or long time, when sin hath worn out itself,) must be for ever banished without the limits of God's empire, be-

yond the verge of creation.

2. We have, in these Sermons, the depravity of man's nature by his original apostacy from God. His utter inability now, of himself, to do that which is spiritually good, the necessity of the Spirit, and the way of falvation in and through the death and righteousness of Christ, fet forth and illustrated. But is it not awfully certain, that in many places in Scotland, one may attend many Sermons, (if they may be properly so called,) and yet Be at a loss to know by them, whether man be a fallen eventure yet or not; while little else flows from the pulpix than some insipid scraps of morality; a few dislocated fragments of divine truth, or fomething worse .- Did I fay worse? Yes, for these someway or other have their authority from scripture; but many of these Catholican discourses, now taught, seem rather to be extracted from fome Heathen economy than divine revelation; when almost every sentence must either be deduced from, or confirmed by some antient or modern Poet, naturalist, or moral Philosopher ‡. The import of which, (if it has any,) must be, that man is now made in an imperfect flate, that he may thereby be in a fituation or capacity of attaining perfection by his own industry in moral virtues,

† Who this is we must learn, for man he seems; so all the linements of his sace

The glimpfes of his Father's glory shine. PAR, REG.

† Such as Plato, Epictetus, Socrates, Seneca, Bolingbroke,
Shaftsbury, Pope, Shakespear, Hume and Voltaire, with a large circle more of the same kidney.

or acquired abilities, or else at best there must be a composition of these made with Christ's righteousness, in order to obtain salvation; by which means, free will, and the merit of the creature claim the ascendant, while the doctrine of original sin is either reprobated, and treated as a sigment, or imprisoned in the juil of silence, until in process of time it is got urned in the land of oblivion *.

3. In these discourses, thou wilt find man's corrupt nature delineated, the plagues of the heart ransacked, practical religion pointed out, and every vice and immorality detected, with an eternity of well or woo unto all who o

* Although I neither have room nor abilities here to enter upon any dispute, anent these points of free-will and original Sin; yet I cannot help thinking as to the first of these, That if man had it in his own natural power to do that which is spiritually good, then he might at first hand, curb every vice in its very first motion, in the bud. So that there needed be no acts, fo no habits, and conf uently no fin at all. Nay more, it is agreeable unto the human mind, that whatever men's lives have been, to define to be happy at last; and if man by his own free-will could convert himfelt, though even in his last moments, then there peeded none be damned at all : If or it were abfurdity upon the head of abfurdity, to suppose one to go into a state of eternal misery and woe, when he had it in his own power to be for ever happy. Indeed Taylor, Nilfon, and their disciples would have us believe that Adam was in such a state, and yet fell; but the case is guite different; For Adam's offence proceeded from a propenfity in his nature to him. felf; for without this he could not have done it; and yet there was no propenfity in his nature to fin: But hear the case with use -Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good that are accustomed to do evil. And lays Christ himself,-IVithout me ye can do nothing,

And as for original Sin, I must think these Pelagian and Socinian gentlemen, in this, to be most inconsistent with their own scheme, even Reasonitels. For, I suppose it will be granted by all, that reiterated acts of sin become habits; and habits of sin become incorporated with the nature of the sinner; else how could they be imputed acts of Sin to the whole man?—And according to philosophical reasoning, in the very nature of things, every thing, whether vegetable, insect, or animal, specifically brings torth things in their own kind and species. I should think it as impossible for one thus contaminated with the pollution of sin, to propagate, or bring forth one that is pure from it, as for one of these to bring forth one of another species; or to clicit pare water from a defiled sountain. Job seems to put an impossibility to se, when he says, Who can bring a clean toing out of an unclean?

No, not one, Which the Poet illustrates thus,

What mortal power from things unclean

Gan pure productions bring?

Who can command a vital fiream

From an infected fpring?

Wats.

bey or obey not the gospel of Christ. But Ah! here a. gain is ground of fad complaint, that notwithstanding all the light we now enjoy by preaching, teaching and other means of instruction, there is but little experience in religion, or true practical knowledge amongst us. There are many who can talk well of the fecular affairs of life; fuch as farming, mercantile affairs, agriculture, and other things of the world, or even of the public News in Church and State; nay, there are many who can speak well upon many controverted points in Religion; yea, upon the most part of the Doctrines of Christianity: but ask them anent the plagues of the wicked heart, the various ups and downs of an exercifed Christian, of the pangs of the new birth, faving faith, true and evangelical repentance; how these work and operate upon the soul; then they are over; all terminates in profound filence; these to them are trite old-fashioned and ungenteel subjects; and as for almost every kind of vice and immorality. were they ever more rampant and triumphant amongst the human species than now, as being not only encouraged and perpetuated in their very feminaries, by those shields that should defend the earth, and that with impunity, but alfo palliated, connived and winked at by these Patrons. creatures who must needs occupy the place of teachers. especially in respect of the vices of men of opulent circumfrances in the world, unto whom a pecuniary fine, (if any thing is required,) will ferve a turn :- And thus Church censure can be bought and fold, in imitation of the Pope's absolutions and indulgences, for a piece of money, more or lefs, according to the circumstances of the delinquent. O wretched deceit! Prob nefas! A striking picture of felfish, partial and disingenuous spirits. wonder, fince some of these mercenary creatures and their underlings are culpable themselves; and how can they either show a good example or inslict censure upon others. Whereby these words of divine inspiration are verified, Put me into the priest's effice that I may eat a piece of bread. -They have put no difference between the holy and the profane. For the prints teach for hire, and the prophets arvine for money, &cc.

Hence it is that men, beholding this with the chicane and divisions amongst the professors of religion,—one hesitates whether to follow God or Baal; another turns sceptick; a third becomes Nullissidian, and doubts of almost every thing; while a fourth turns Deist and deties revealed

revealed religion altogether. Nay fome of this Deistical or rather Atheistical tribe, are arrived at such a pitch of audacity, that the reality of spirits good or bad, existing in a future state, is with them become a matter doubtful. Yea, that there is such a place as Hell to punish wicked men, is by them in a wanton and sportive way debated, as a thing that has no other existence than in the brains of men of a morose temper, of a low and illiberal turn of mind and ungenerous fentiments. In opposition to these pernicious notions, it were too great a compliment to produce scripture unto men who will believe nothing contrary unto their own corrupt inventions; Wandring stars to whom is reserved the blackness of darkness for ever; men sunk below the level of Heathenism. The very Heathens had a true, though faint idea of this; let them then hear what an antient Heathen Poet says:

This way unto Elysium leads, where such do dwell As have liv'd virtuously. The other leads to Hell:

Easy is the way that leads to Hell †.

4. In these Discourses are contained a doctrinal testimony for the Royal Prerogatives of Jesus Christ as King and Head of his own Church, with the moral and perpetual obligation of our folemn Covenants, national and folemn League. But how many places of public worthip will ye go to, and how long must you attend there, ere you hear one of these two prime gems in Christ's crown, so much as mentioned, unless to be exposed? For although these truths have now of a long time been buried under the athes of the Revolution Settlement and the incorporating Union; yet these facred mounds of our former laudable national attainment, were never more awfully attacked and impugned from the pulpit, than of late, and that by men of no small repute in the Church of Scotland; some declaring openly that they will both pray and preach against them; others affirming that they have bad influence upon men's morals, and that they are the badges of pride, fiery zeal and bigotry; a third finds it a matter of thankfgiving to heaven, (as they express it,) that these Covenants so much boasted of, by some are not binding upon us in this generation. O what fallies of blind zeal

[†] Hac iter Elysium nobis: at lævs malorum
Exercet pænas, & ad impia Tartara mittit.

Facilis descensus Averni.

Virg. Æn, lib. IV.
here?

here! But let them remember, that these were vows to the Most High, and that breach of covenant is not only a brand upon the Heathen, "Covenant breakers, &c." but even punishable in others, when made to Heathen men—Shall he break the Covenant, and he delivered. Indeed it has been the canting objection of most of our modern Anti covenanters, That we have no warrant for national or public Covenanting under the New Testament. But it would be yet more strange, should professed friends unto these covenants, take the same rout upon a supposition, that neither Christ nor his apostles entered into public covenanting. It is man's greatest glory to be in covenant

* As it cannot rationally be thought, that the limits of a Preface, much less a marginal part therein can contain any copious vindication of our Covenants. I shall therefore only notice an objection or two made very lately against this duty by a minister of no small sigure in the Church of Scotland.

Onject. 1. Under the New Testament, we have no warrant for national Covenanting. That under the old was purely ceremc-

nial and abrogated Heb. viii. 13. On which I observe,

1. That the jewish and Christian Church is only one and the fame church under different administrations: so that which is morally binding under the old, can never be abrogated or antiquat-

ed under the New Testament dispensation.

2. In the moral Law it is required, That we avouch the Lord to be our God, walk in his ways, keep his flatutes and his commandments. Now, this was the fum or substance of National Covenanting under the Old Testament, and the covenant-engagements we came under in these lands, are substantially the same; only with this alteration of circumstances; under the Old Testament they were bound to the whole body of laws, moral, judaical and ceremonial as then suited unto the Jewish Pædagogue: Under the New Testament we are bound to the same moral law which never can be aboushed by the circumstance of time, and to these institutions substituted in place of the former Judaical and typical ceremonies, as calculated unto the meridian of gospel light and purity. To say that the one superfedes or makes void the other, is to make the great Author of the Christian religion a liar, who says, I came not to destroy, but to futfil the law.

And as for that text, Heb. viii. 13. brought in here to prove the abolition of public covenanting under the New Testament, it is no ways pat or contiguous to the present purpose; for both from the text and context, and the exposition of all sound divines upon it, it is evident, that the two covenants there, are the different dispensations of the covenant of grace under the Old and New Testament; that covenant under the Mosaical administration being sull of ceremonies, types and shadows, waxed old and was ready to vanish away, when superseded by a more glorious display of the dispensation of the Christian economy. Had this objecter not positively declared, that he would sustain no authority divine or human without the bounds of the New Testament, I could have

hant with God; and it was the distinguishing character of his Israel of old, that they were a people in covenant with him; and it was their peculiar privilege and blessing, that they were nationally so. But here the New Testa-

adduced many testimonies of these kinds pointing out this duty under the New Testament. I shall therefore just notice one of unquestionable authority, 2 Cor, viii, 5, where it is said of the church of Macedonia, Whossirst gave themselves to the Lord, and to us, that is, according to a sound Annotator, "They made, an entire" and fresh surrender of themselves unto God, tolemaly binding themselves to cleave unto his truths, ordinances and commands ments." Otherwise, what had been more noticeable unto the apostle about them than other churches? Nor can these words properly signify collections as this objector would suppose; for, in that case, other churches collected also. But the master objection yet follows.

OBJECT. 2. That fince the covenant of works, the Lord never made a covenant with man; and it were abfurd to fav, that man as a party can ever enter into covenant with him. I observe,

x. I was just going before to say, that he would never deny private or personal covenanting, and from the lesser I would have argued to the greater in number. But here personal covenanting is cut down also; a duty which no sound divide ever yet denied, but inculcated, nay, David avouches his practice in this, I have sworn, and I will person mit, that I will keep thy rightsous judgments.

2. If he meant by covenanting the covenant of grace properly, I shall not dispute the point. But I find that the Lord made a covenant of fafety with Noah and his family, Gen. ix. A covenant of property with Abraham, chap. xv. A covenant of royalty with David, 2 Sam. vi. Pfal. Ixxxix. A covenant of priesthood with Phineas, Numb. xxv. And besides the publication of the covenant of works, and the covenant of grace at Sinai, he made a national covenant with Isrzel, chap. xix. to xxiv. of which covenant it is above twenty times afterward said, that the Lord made a covenant with them, or they with him reciprocally. And yer, I suppose, none who ever really know, what this duty was, ever presumed either to enter into or perform the duties promised the strength of their own strength, but only in and through the strength of Christ. Who strengtheneth us unto all things. But men may put what gloss on scripture they please.

3. Our worthy Reformers and late inflerers made no foruple to call them covenants: Nay, our English translation of the Eible above thirty times, calls it fo. But it it will pleafe him better, we may as properly call them national vows or promiffery oaths; and then the gordian knot is loofed, and this great Achillean objection comes down topfy turvy to the ground. Upon the whole, I would

observe, (1.) That covenanting is neither in form nor matter properly either the covenant of works or the covenant of grace; but an engagement to the duties we owe to God and one another. And made a covenant before the Lord, to walk after the Lord, and keep his commandment and testimony. But more particularly,

1. That

ment church must be excluded from this privilege; nay freed from a moral duty, a divine ordinance, and a par of religious worthip, having the stamp of divine authority upon it. Thou shalt fear the Lord, and swear by his

1. That these covenants are in their nature morally binding; although there never had been the formality of a covenant. Thou hast avouched the Lord this day to be thy God, and to walk in his ways.

2. They are facred national vows. Vow to the Lord thy God,

and pay.

2. They are a solemn dedication of ourselves and all that we have to the Lord. One shall fay, I am the Lords, and another shall subscribe with his hand.

4. They are conforant to the law of nature, which fays, that if a man swear, it must be by the name of his God; For men always

Iwear by the greater.

5. They are a part of religious worship. Thou shalt fear the

and fwear by his name.

6. Their ends are perpetually good, viz. The propagation and

detence of the true reformed religion.

7. They are of an hereditary nature, containing clauses expressing their binding obligation, "That the present and succeeding "senerations." We and our nosterity, "72."

"generations,... We and our posterity, &c."

8. They are partly political, and twisted with our former national constitution, the sine qua non of government, as sounded upon several laudable acts of parliament, Act V. Parl. 1640. Act V. 1644, and Act XV. 1649.

9. They are in their form, Formalis Ratio, formal and right

reason, Thou shalt favear in truth and in judgment. And

To. They are folemn oaths upon both fides, and if we shall grant a breach of these, then there could be no security of any thing under the sun, whereupon God's name is interponed. So that no mortal power can dispense with these under the penalty of running the dreadful risque of breach of Covenant. All which I could prove more largely from these our covenants themselves, would

time and place here permit.

(2.) Public as well as private covenanting has both been practified, and approved of by the Lord in all ages of the Church under the old Testament. Witness that under Moses, Joshua, Asa, Jossh, Hazekiah, Josiah, Ezra and Nehemiah; and under the new, in the churches of Macedonia, France, Germany, and in none more remarkably than in our own land. Both in our reformation from Popery and Prelacy, these covenants were the means whereby they were excluded. And should you only acknowledge them as an occasional duty, sure there was never more occasion for their revival, than when both these now appear upon the carpet. Scotland's covenanting times were her best times. She was remarkably blest with Heaven's countenance in this by a further accompishment of these promises, Psal, ex. 3. Ha.xi. 1, 5, 6. And

Finally, They were vindicated by, witnessed to, contended for, and sealed by the blood of our lare sufferers, (whose authority this Anti covenanter has rejected,) and the Lord will yet vindicate them in his own due time, when perhaps neither he nor any of his

fraternity are above ground to oppose them.

both precept, example, prophefy and promife; because contained in the Old Testament: But we cannot take their word, or ipse dixit on this, while their testimony is (sine teste, sine judice) without witness and without judge: We must rather believe an inspired Apostle, when he says, All scripture is given by inspiration, and is prositable for dollrine, for reproof, for correction, for instruction in righ-

teou/nefs. 5. In the following discourse, a doctrinal banner is lifted up for the divine right of presbytery, that is, the doctrine, worship, discipline, and government of the reformed church of Scotland, as contained in her excellent standards, Confession of Faith, Catechinas, &c. But how stands the case in this with us at present? For not to mention these Machiavilians, court Parasites, Platonick Saints, or baptized Heathens, whose wit is either some lascivious hint, or some broken jest upon scripture, and who can profess one religion to-day, and another to-morrow, or turn every way, wherever the ministerial magnet leads them.—Or these gentlemen of the Beau-monde, who ofttimes distinguish themselves by the name of free thinkers; under which may be comprehended all Atheists,—all Deifts, - Unitarians, - Pelagians, - Socinians, Arminians, &c. -How many different fects are there amongst us whose principles, (if they have any), fay that the government and discipline of the church of Christ is a thing purely ambulatory, that may be moulded or metamorphofed into any form or fashion, that best suits their local circumstances, and the political constitution of the kingdoms of this world will admit of. For not to mention Episcopalians, Independents, Anabaptists, Glassites, Bereans, Methodifts and Moravians. Such a loofe and vague scheme of fentiment now obtains amongst many of the Presbyterian persuasion, that, under the notion of what they call charity, moderation and liberty of conscience, they can admit of almost all the forementioned Sectarian tribes unto their communion; upon a bare supposition of their visible faintship, or what they term fincerity in the main, without any other test of orthodoxy than what they define the fundamentals of Christianity. Every other creed, confesfion, or article of faith, (if compiled by men, though founded upon, and agreeable to scripture), must be reprobated and discarded; and all formal testimony bearers are accounted by them precisians, bigots, men of narrow

contract-

contracted judgments, and illiberal sentiments, The word of God (fay they) is our testimony. But what is all this? Almost every Heretick, that appears in the church will tell us the same.—Indeed a better testimony than this, cannot be. But then the word of God properly can be no man's testimony: it is God's own testimony. It is above eighteen times, in one portion of scripture called so, Pial. cxix. We declare unto you the testimony of God, fays the apostle, I Cor, ii. I. it is also called the testimony of Je-The testimony of Jesus is the spirit of prophesy, Rev. xix. 10. And unto every truth, particularly that called the present truth, every one of his professing people is to give an explicite adherence; and this is called their testimony. And when they shall have finished their testimony, and they overcame by the word of their testimony. Rev. xi. 7. But to tantalize, or footh up the minds of the credulous, they must needs own the thirty three chapters of the Confession too. And who thanks them to own that which their own hand writing binds them unto. But as this feems now a point of meer form, it will likely in a little go out of fashion; for, while some are using means to be difintangled from that obligation, others subscribe with a mental refervation (like Arius's paper), in their bosom: A third, to anticipate all this, must needs engage with his own explanation upon it. But here the divine mandate, --- Son of man, fhew them the house, and all the forms, and all the ordinances thereof. Hold fast the forms of found words, Ezek. xii. 2. 2 Tim. iii. 13.

6. In the following sheets, a doctrinal Testimony is displayed against Popery, Prelacy, &c. (whether by establishment, or toleration), and all that is contrary to sound doctrine and the power of true godliness.—But, oh! a different principle seems to be the distinguishing characteristic of this age; for Prelacy, the mother, is become so fashionable and necessary that its ritual forms have of a long time, been made the test, or essential qualification of membership in the highest courts of Britain.* And for Popery the daughter, the most nesandous of all factions, it is not only palliated and connived at, but even tolerated now, whether in supreme authority. Did I say tolerated? Might I not have said established by law in some

This is called the test act, 'which requires all officers civil and military to receive the facrament according to the church of England,' and received the royal affent, March 29th 1673. Vide Salmon's Revol.—and memorable grents of England.

parts in these dominions?—And this is more than what the great grand sather, the sather, or his sons the two tyrants, could ever get effectuated; for they never got Popery established in any part of their dominions; however deep their projects were laid for that purpose; nay, the last of whom, in attempting this, lost both crown and regal dignity.

Bur now the penal flatutes, these only barriers, (excepting our covenants), against an inundation of Popery must be repealed, and without one differring voice notwithstanding so much altercation about things of a petry nature. No faithful Murray, no honest Argyle, no couragious Lowdon, or long fighted Balhaven, here to interpose in behalf of liberty and religion. No, the infamous S-v-le approaches the walls with this Trojan horse; and there is not so much as a plain free spoken Chattam to oppose him. The necks of the civil and religious liberties of these nations must be cut off at one blow, and the very spirit, principles and religion (might I call it a religion) of Antichrist that man of fin and fon of perdition must be brought under the patronage and legal security of thefe nations again; and all to ferve a political turn in views of worldly gain or fecular advantage upon a suppofition of its professors taking the political test in form to the present government. Strange! to require outlis from men the very foul of whose principle is to keep no faith with protestants. The Pope may as foon cease to be Christ's infallible Vicar, as Papists can be bound by any obligation facred or human. O the infatuation. Must thefe lands become the afylum of that curfed brood of bloody Jefuits, trafficking Priefts, Monks, and Mals-mongers again. And all, after that deadly wound was given unto the beast by the instrumentallity of our REFORMERS and RENOWNED Ancestors. And I faw one of his heads, as it were wounded unto death, and his deadly wound was healed. We must be comented unto that Searlet Whore MY-STERY BABYLON, the mother of harlots and the abominations of the earth again; for it feems these nations must go to Rome, before the church be delivered. They have made void thy law .- But shall the throne of inequity have fellowin p with thee, which frameth mischief by a law.

AND for almost all other errors and heresies, they now magnify, multiply and increase. The red dragon of perfecution, who killed his thousands in the last century, now kills his thousands by that deluge of error out of the

mouth of the beaft. The poet, when describing the ruids of ancient Troy, could fay, (nunc feges est, Troja fuit) now corn grows where Troy frood. But to our fad experience, we may fay that where the corn of truth and pure gospel ordinances once grew, or was produced, little more grows now than the noxious weeds of error, -Nugatory fables, demented divisions and delusions, whereby mens minds are become stagnant, either with empty volumes of mere specularive amusements, or the doctrine of some old condemned herely newly varnished over. And how can it be otherways, when almost every herefy or erroneous fystem of religion is tolerated by law, and hatched under the warm wings of that government, upon whose streamers flying appears this glaring motto, ALL RELIGIONS ARE ALIKE: Nay, a doctrinal testimony is now listed up for the toleration of all religions under the funt, maxims not

† To fee that this is no wanton charge given without book, hear an excerpt of this doctrine itself. "That though every re"ligion were enumerated that now exists from the rising to the
"fetting sun, the Christian religion will tolerate them all, providing they teach no opinions that are defiritive to the state, or
dangerous to the particular members of it. Every man hath a
"right to judge for himself in matters of religion. He received
"this priviledge from God. It is confirmed to him by the religi"on of Jesus." † Doctrine strange enough indeed, wherein allegiance or loyality to the state of every nation is made the effential
qualification of religion; a doctrine, (1) Expressly contrary to the
divine law, Deut. xiii. Ez. xliii. 3. Rev. ii. 2. where all idolaters,
and setters up, or enticers to a salse religion are to be put to death
and thrust out of the church. But here Judaisin, Mahometism,
Popery, nay Paganism itself must be tolerated, and patronized by
the Head and great Author of the Christian religion.

(2) It is most inconsistent with a Christian constitution; for every Christian magistrate ought not only to profess the true reformed religion, but also to exert all his power in defence of it in a subserviency to the advancement of that kingdom of Christ. But by this principle, the church must only be an appendage to the state, and no limits set unto it. Be good loyal subjects, and profess what principle you will, here is the primum mobile of religion, and unto the secular nadir the facred needle must be always

pointed.

(3.) It not only inverts the very order of religion, but in some sente makes God the author of evil. For we are sure his word ought to be the alone rule for all Christians in principles, practices, faith or manners; but here conscience is not only exalted above God's word: but God limself is faid to give men liberty to walk directly contrary to his own law. But if they speak not according to this word, it is because there is no light in them.

(4.) It is repuggant unto our covenants, wherein we are bound to extirpate Popery, Prelacy, Superflition, Herefy, Schifm, Profanencia, not only contrary to the divine law, inconfishent with and unbecoming a Christian constitution, and inimical to a protestant or presbyterian profession; but even below the sentiments of a heathen monarch, who after he had commanded the Jews to set up the true worship of God at Jerusalem

faneness, &c. and whatever shall be found contrary to found doctrine, &c. But this can be of no weight with the abettors of to-

leration-principles.

(5.) It is of bad consequence; for shew me one church or nation in the world, where toleration in its sull extent took place, that ever prospered in either religion or morality. Nay, the quite reverse of this immediately ensues, and the Lord evidences his divine disapprobation of it. Witness our own land, wherein as long as these covenants, the palladium of our Presbyterian constitution, were made the test of admission in both church and state, the church had both purity in doctrine, and unity amongst her members, and the Lord's remarkable presence attended her ordinances; but as soon as Cromwel's toleration commenced, (which was none of the worst), then the Lord's presence, comparatively as with a blush, withdrew, and, both peace and unity amongst her members, bade her a final adieu. And

Lastly, It not only binds men down from using all lawful means for propagating the true religion, unless directed by the state, but also in some cases cuts down all desending our religious liberties by arms: and however much desensive arms be now condemned by the generality; yet it is a truth confirmed in scripture, founded in nature, consonant to the law of nations, sworn to in our covenants, and conformed to all the practices of all resormed churches,:

And

1. It is confirmed by multifarious texts of scripture, such as Jude v. 16. Prov. xxiv. 11. 12. Neh. iv. 14. Luke xxii. 36. Says the Lord expressly by the Prophet, Zech. ii. 7. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

2. It is founded in nature. It is congenial with, and irradicated in man as a creature, to repel force by force; and to deny that power and priviledge to man, which the brutish creation do enjoy, were irrational, neither can religion or policy irradicate sinless ga-

ture : nay, they are rather cumulative to it.

3. It is founded on and conformed unto the laws of nations. What kingdom or commonwealth but their laws allow them to defend their rights and liberties? and what privilege more momentous than religion: the Poet in prospect of this could say,

Armaque in armatos fumere jura finunt To meet armed men with arms, all laws allow.—Ovid.

4. It is engaged to in our covenants, "To affift and defend all who enter into the fame bond in maintaining thereof." And

Finally, We find it practifed by all the Lord's people, wherever religion was embraced in an embodied corporation under the Old Testament. Witness Israel in the time of the Judges; the Jews in the time of Ezra and Nehemiah, and after the samous Macca-

under penalty of being hanged and having their houses made a dung hill, said, And the God, that hath caused his name to dwell there, destroy all kings and people, that shall put to their hinds to alter, or destroy this house of God, that is at Jerusalem. I Darius have made a decree: let it be done with

bees and others. Under the New Testament witness the Waldenfes about 1194; the Bohemians under the brave Zizica, about the year 1420; the Germans under the D. S. and Landgrave of Heffe 1546; the French protestants 1557; that little handful in Piedment 1560; the churches of the Netherlands 1570, with many others, yez, and our own land, both in the first and second reformation, (not to mention the perfecuting period), wherein it is more than probable, that if religion had not been defended by arms we had not had the face of a church this day. Nay, such is the malice of Satan and Antichrist against the true religion, that there is fearcely a kingdom or commonwealth in Europe where the reformed religion is professed, but it had to be defended by arms before it was established. It is true, that (preces et lachrimæ Sunt arma ecclesiae) prayers and tears are the arms of the church. And the best arms of a church as a church, too; for without these all others will prove ineffectual. But then church-members are men, and as such they may use the same weapons that others do. If prayer refistance be lawful, why not forcible relistance against unjust violence also? Desensive arms are not only vindicated in some of the following discourses, but even one of these authors died in the practice of it, for which he received this testimony from his enemies, "That he lived praying and preaching, and died " praying and fighting." So we must both pray, praise, and fight, if need require. Let the high praise of the Lord be in their mouth, and a sharp town edged sword in their right hand, &c. For defensive arms, see the authors of the De jure Regni, lex rex. Prin's Appendix, Jus Populi, Hird let Loofe, Apol. Rel. &c. But after all I hear a general cry, "Liberty of confcience; let no man be "troubled for religion; but give no liberty to Papiffs. Let not "the Penal Statutes be repealed." Sentiments I should think as opposite to, and remote from one another, as the Arctick and Antarctick Poles; for if all religions may be tolerated, why not Popery amongst others? and if Papists must have no benefit of toleration, why may they not be profecuted? "No, Popery is inimi-" cal to the Protestant Interest, subversive of the claim of right, " and happy Revelation, and contrary to the Union; and Papifts " are men of bloody principles, and dangerous to civil fociety." Wide steps indeed. All this is true, and it is good to see any opposition made unto Popery and Papills. But what is become of the word of God, our church standards, Confession of Faith, &c. Our covenants, Christ's headship, and the many laudable acts in church and state afferting the divine right of Presbytery and Presbyterian Church Government? Are these become stale, or is Popery a friend unto any of these? No, these would affect Prelacy alfo: we cannot look without ministerial optics: we must not twit the Supremacy, and English constitution. The fource of all these evils, but if Popery becomes fashionable in England, it will Good

with speed. which must include different ways of worship, as well as the worship itself.—But here every man may live as he lists, similar to the case of strael in the time of the Judges, when it is said, Every man did that which was

right in his own eyes.

7. Unto these I might add, that there is a vein or tincture of true zeal and faithfulness, (equally applied unto the fins of both church and state), running through the whole of these discourses; and this is not only what the Lord of times bleffes with fuccess; (witness both retorning and fuffering periods), but what he also commands, acknowledges, and hath a particular inspection of. Lift up thy voice like a trumpet, and shew my people their transgreffions, and the house of Israel their fins - Te are my witnesses, faith the Lord: and mine eye shall be upon the faithful of the land, fays the Spirit of God by the Pfalmist --- And what can be the proper cause why the gospel has so little succels in these dregs of time wherein we live? You may say, the Lord witholds the divine influence of his Spirit : true; but what can be the reason of this? is it not our misbelief, neutrality, carnality, indifferency, worldly mindedness, barrennels, and supine security? But from whence flows all this? is it not from our apostacy from God, breach of covenant, want of true zeal and faithfulnets in the matters of the Lord, and the concerns of his glory, novelty ftriking the fancy more then truth in this Athenian age? It is true, let men or ministers tell the truth, it will be accounted nothing else then raillery. And yet, (although we are to have no mans person as the object of our animofity), we must not facrifice or make a compliment of truth to gain applause or gratify the ambition of any. Indeed, it is a long time fince PEACE, PEACE, has been the war word of this generation; and yet they have but Badly fucceeded therein: for never was a time of more division when now. But if truth and faithfulness had been as much in mens mouths as peace and unity, (however commenda-

soon become more general in Scotland, when time and cool per-

fuation has removed all prejudice as Papifts call it.

It is true, to footh up men's minds and mend the matter a little in this alarming crifis, a motion is made now in parl, to give more freedom to English Protestant Dissenters; and here the awful catastrophe must terminate: bring dissenters on an equal level with Papists; and then Papists, Prelates, and professed Presbyterians must be all good friends together. A striking evidence, indeed of the fascinating influence of self-interest, while Gods glory, Christ's eause, and the good of immortal squis are overlooked.

ble these are), perhaps things might have been otherways than what they now are. For although every gift and grace has its own proper reward; yet this of faithfulnets has the crown appended unto it, Be thou faithful unto the death, and I will give thee a crown of life.

THERE is yet one thing more which perhaps may crave the Reader's attention a little; and that is, these prophetical expressions that are interspersed through the following discourses, concerning the awful strokes and judgments that are to be poured forth upon these lands for their dreadful apoltaly from God, breach of covenant, contempt of the gospel, and shedding of the blood of his fervants: Which expressions are not only treated with fcorn and buffoonry by the profane now; but even many professors tell us, "That it is long now fince the foirit of "prophely ceased : We shall never see French nor Spani-" ards here with our eyes." It it true, that with regard to the coming of the Meiliah, the end of all prophely is fulfilled; but with respect to threatned judgments and promifed mercies, they must be always the same in all ages or periods of time: And whether these expressions may be defined prophefy or not, it is not my province at present to determine. But I dare fay, they had the mind of the Lord : And we are affored from his word, That the fecrets of the Lord are with them that fear him. And as many of their mens words are already come to pals, there is but little ground to doubt but the rest shall yet be accomplified. These lands had a reforming time; and the people of God therein had a suffering time; and we have now had a long finning time; and spiritual judgments.

5.1

[†] It is observable that many times ministers of the greatest talents are not the most faithful. For instance, the indulged, were as great goisel preachers, (if not greater) than usually the more faithful were. And yet it is evident from the following discourses, that they had no such success upon the hearts of the hearests. What could be afcribed as the reason of this, but the want of satisficusts. For example, none were more faithful than the two Messes. While satisfies Gargill, Cameron and Renwick; none in that time were more remarkably blest in their labours than they. Yea, toey all insished their ministerial labours upon a public theme. Witness all their last Sermons now in print.—And even the Revolution church had some success, while she retained what saithfulness she had. But still as she resiled or departed from this, the Lord withdrew the tokens of his comfortable presence; and it were to be wished, that the same were not applicable to the different denominations of dislenters, who have appeared fince that time

(the worst of judgments) are begun; and why may we not look for temporal strokes and calamities also? And if we shall compare times and events of the Lord's procedure with other finning lands, churches or people; then we may conclude, That the Judge standeth at the door. For if apostaly from God, breach of vows, contempt of his word, unfruitfulness under the gospel, scotling at religion, atheism and ignorance of the true God, idolatry and idolatrous worship, unnecessary oaths and profane swearing, profanation of the holy Sabbath, disobedience to parents, even to the more exalted acts of revenge, innocent blood unpurged, unnecessary wars, homicide and fuicide of all kinds, notorious thefts and robberies, open and avowed uncleanness, perfidious perjury, covetousness and oppresfion, wherein extortion goes under the notion of improvement, and the most fraudulent practices under the pretence of good management, refuse to retire. Add to all thefe, infenfibility and incorrigibleness under the most compulsive allurements to amendment of life; if these, I fay, be either God-provoking or heaven-daring fins, or fatal symptoms of approaching ruin; then we have the word of God and all the reason in the world, to make us believe that these judgments now impending over our heads, will not be long delayed. Indeed things have already a very gloomy aspect; our horizon darkens apace; and there is a found of abundance of rain i.

And what mean all these combustive commotions both in church and state, division and sub-division, some running upon one extreme, some upon another, but mostly pointing at the trinity of the age, secular advantage, increase of proselytes, or popular applause. While the measures of the leading men appear more like the actions of men under an instatuation, or delirium, than of those endued with rational sagacity. Is it not, because we have forsaken the Lord, and he hath given us erring leaders: The leaders of this people cause them to err; who have brought us into the utmost imminent danger, out of which there is little probability at present of extricating ourselves? Similar to the case of Tyrus of old, Thy rulers have brought thee into great waters. And yet who knows but these reeling consusons, armaments, wars and rumours

[†] Then issues forth the storm with sudden burst,
And hurls the whole precipitate air
Down in a torregt, — Thomson's Seasons, Winter,

of wars, both on the Isles and Continent, may bring about both good to the church of Christ, and destruction to her enemies, by a further accomplishment of that antient prophesy, For my determination is, to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even my sierce anger. But what follows, when the blast is gone over? I For then will I turn unto the people a pure language, that they may call on the name of the Lord with one consent, Zeph. iii. 8, 9.

Now, from these sew strictures, the more intelligent reader may have a short but just view of these two particulars:

1/1, That there is almost no principle, truth, or point of doctrine handled in the following sheets, but what is more or less controverted in this deluded time, whereby they again become the present truth, or word of Christ's patience, and therefore merit the clossest attention.

2dly, It is demonstratively evident, that these isles of the fea, Britain and Ireland, once famous for reformation, have now of a long time, not only been making unto themfelves captains to return back to their Egyptian bondage of Antichristian delusion; but also by a rapid movement are taking a straight course with crowded sails back unto the gloomy shades of Heathen darkness, from both of which we were once by the good hand of our God, happily delivered, It might once have been faid unto us, as to Israel of old, O Ifrael, O Britain, who is like unto thee? a people faved by the Lord. Our Shittim was then well watered; our defart bloffored like the rofe; Our beauty was like the olive tree, and our smell as Lebanon. Here was a river that made glad the city of our God; even the pure preached gospel which replenished the hungry, and refreshed the souls of many. --- Our renowned Ancestors braved all hazards, in handing down a fystem of pure gospel truths unto us. They separated and set apart them-selves to the Lord. They set the crown upon the head of Immanuel. Our Jerufalem was like a city, and carved like a palace. And who then could behold Scotland and not cry out, How goodly are thy tents, O Jacob? and thy curtains, O Ifrael?

Bur, (Ab, quanto mutati fumus abillis!) Alas, how far are we degenerated from them! How is that glorious

The fun emerging opes the azure fky.

Patnell's Hermit
werk

work of Reformation tarnished, which in its very sirst dawn e played more than a meridian brightness! Has any nation , f the world fo far changed their glory for that which is their shame as we have done? We have well night now quitted mount Zion, and thifted ground towards the valley of Hinoam. Nay, such it our temerity that it will not suffice us to defert the walls, unless we also storm the citadel, by a stated emulation, who can go farthest and run fallelt from that depositum of truths left us by our forefathers. Christ is exauctorated from his kingly office, and his crown and dignity complimented to another. The Lord has not been ashamed to avow his covenant relation to us; but we have not only been askamed to own, but have even denied our covenant relation to him. The fear of the Lord is taught by the precepts of men .-- The wicked walk on every fide, when the vilest of men are exalted. Ah! degenerate Britain: Ah! ungrateful Ireland: Do ye thus requite the Lord, O foolish people?—This is a kimentation, and Ibail be for a lumentation.

SECONDLY, As to this publication itself, I am now to acquaint the reader, that these discourses, (excepting a few formerly in print,) were collected from ten or twelve volumes mostly in an old small cramp hand. Some of them I suppose, were wrote by samous Sir Robert Hamilton, and worthy Mr Robert Smith †. For the roider, I have arranged

+ If any person want to know what these men were, for the first of these see his life. Biography, page 595. And for Mr. Smith take the following hint, He was born in the Persh of Closeborn, in Nithsidale, about 1666; was brought up in the Epicopal per-Iwasion. Near the end of the Perfecution, he went to the Univerfity of Glasgow, where falling acquaint with a Highland student, from whom in the night he got information of some things concerning the testimony of our Sufferers, and the loan of some of Mir. Cargill's fermons, and some Martyrs testimonies; which through a divine bleffing, proved a mean to convince him, and confirm him in the truth. Afterwards, he went to hear Mr Renwick upon fleb. xiii. 13. Which proved farther means of his convertion. After which he joyned the United Societies, and was very uleful and helpful to them, both before and after the Revolution, When he was instrumental in gathering the scartered remnant again, after they had been carried away by crafty compliers. After the year 1692, he was by them lent to Holland to the University there, in order for the ministry; but his ordination being fruttrated by means of Mr Linnings, he returned, and laid out hindelf to propagate true practical religion and Redfathness, in which he continued under many difficulties, until he died with much joy and affurance

ranged each Author's fermons according to the different periods of time in which they were delivered. And as these manuscripts came mostly from different hands and diffant quarters, where there were more copies than one Sermon, which was often the case, I judged it best in tranferiling, to compare them, and take that which was most proper for the purpose. But as many of them had no certain date of the time and place when and where they were delivered, (which might proceed either from the inadvertency of the writer, or designedly for fear of these places being put to further trouble, had they fallen into the hands of the enemy,) I thought it most proper to put these which had any in a foot note; and for the other notes I have added, they are intended either for explanation or illustration of the subject \$. As for the discourses themselves, I am not unaprifed that as to the fulness of the matter, their method, and fille of language wherein they are delivered, every one's expectation may not be fully answered. But this may be somehow accounted for, under a few confiderations. And

1/2, With respect unto the sulness of the matter, it will be easily granted, that in several places they were neither to sull nor so correct as could have been wished;

but this need be no wonder, if we confider,

t. The circumstances of the preachers. They were deprived of all external conveniences and worldly enjoyaments. They laboured amongst a poor despised remnant, who for their faithful adherence to the cause and interest of Christ, were persecuted, robbed, and spoiled of all that was near and dear unto them: So that there could be no pleasing views of lucrative gain; no cringing before a lordly patron in prospect of a large stipend, fertile glebe, and stately manse; no attendance at the levees of gentle-

in believing, December 13th, 1714. He was a man of a tender disposition and acquainted with grief; and yet when in company often most facctious and chearfur. What his principles were, is to be feen in his own dying testimony in M. S. Unto which for breview's fake, I must now refer the reader.

t There is one Note, page 18r, concerning church deliverances, where the Princes of Orange and Hanover are mentioned which perhaps some may scruple at. But by the first could only be meant a deliverance from Popery, slavery and arbitrary power; and by the last, a delivery from Popery. (as these nations was then the eatened with the accession to the throne of a Popish Pretender;) otherways, the church of Christ in these lands, have met with no real deliverance either at or since the Revolution. Nay, each reign has given us recent and repeated inspaces to the contrary.

men in hopes of a fumptuous dinner; no well furnished room, and large affortments of Authors here: No, they were perfecuted and hurried from place to place, hunted like partridges upon the mountains: They were in continual fear of their life: They had little time to study any thing, and oft-times less to deliver what they had premeditated or prepared for that purpose, being many times alarmed by the approach of a sierce, cruel and bloody e-

2. If we consider, that as is both usual and reasonable, when Authors have the opportunity of publishing their own Sermons, they are rather enlarged than impaired or curtailed. But it is not so here; these discourses being mostly taken from their mouths in short hand by the common auditory, and mostly by men of a rural education. So that they behaved rather to lose, both at first and at second hand in transcribing, than to gain: Hence, they may be more properly called notes than Sermons; for if we may credit one who heard several of them preached, they are far inferior (particularly Mr Cargill's) unto what

they were when delivered §.

adly, For the method, it may be easily accounted for. Every age of the church has its own method. Nay, I had almost said, that every man has a method, or way of delivery peculiar to himfelf: Some in the haranguing way, fome by doctrinal propositions and general heads, and fome by general heads and particulars only. Some may think these discourses somewhat scrimp in the application; but, upon mature deliberation, they will find little necesfity for a long application, where the doctrinal part is wholly practical and applicable. However far a good method in preaching may be for the advantage of the weak and unlearned hearer, yet I apprehend, the essence or marrow of a true gospel Sermon, does not consist either in the length of matter or method of delivery, provided it be otherwise in the matter, found, -folid and agreeable to the text, and to parallell texts of scripture, and faithfully applied unto the fins and duties of the time, and particular cases of the auditory unto whom it is delivered.

3dly, As to the stile of language, any person who knows any thing of the literature of these times, may easily conclude, that they were never designed for the ressections of critics, nor calculated to please the taste of these who affect nothing more than a bombast stile of sentiment,

embellished with scholastic phrases and grammatical oratory, with flights of fancy and terms of art, pronounced in a fouth Bruish accent. No, they were delivered in such a fente and dialect, as was best understood among common hearers, even those amongst whom they were most convertant. It is true, that things would have paffed then, which cannot well pass now; when a plain and handsome ftile of English language seems more necessary, as being now what is univertally taught in this island. For which cause any little freedom I have taken in transcribing of these Discourses by deleting tautological redundancies, supplying words or parts of sentences deficient, adding elyrtical bars, and placing or replacing figurative diffinctions in their proper polition, comparing the fcripture texts and putting them in their own proper words, and tranflating some of these old fashioned words or expressions. (some of which are yet used in our common country dialect,) into more proper English, will be the more easily pardoned by the more intelligent Reader, as they are noway intended to detract from the spirit; sense or meaning of the worthy Authors. As to what escapes and typographical mistakes may have crept in at the press, I cannot, (from the diffance of the place,) be otherwise answerable.

There is, indeed, one formidable objection that some of these Sermons, viz. Mr Guthries have to encounter, which arises from the memoirs of his life presized to his treatise, (now called his works,) where it is said, There were indeed after the Restoration, some Sermons of Mr Guthrie apon Hos. xiii. 9 and a sew other texts published from very impersect notes, taken by a hearer, by some obscure person. But as these in no just sense could be accounted Mr Guthries, being corrupted and desective, they were injurious to his memory. Mrs Guthrie, his wise, published an advertisement, and spread it as far as she could, to prevent the public from being imposed on by these sparious rermons. To obviate any scruples arising from these, I would observe.

the negative, this militates nothing against the authenticity of these Sermons now published; for it does not say, that there were no more genuine Sermons of his in manuscript; neither doth it say, that these published were not his. (nay it calls them his.) but that they were corrupt and deticient; as containing some coarse and unguarded expressions, which were made a handle of by

Prelatic writers against the Presbyterian interest: I shall not say but Mr Guthrie's memoirs, and termons both, might be injured by those incendiaries. But Mr Guthrie was a very free and saithful man, and had done much for the covenanted interest: And when he beheld that glarious work of resormation wholly chaced and overturned after the Restoration, and Prelacy substituted in its place, no wonder that his zeal began to warm, and that he let fall some harsh expressions, especially when he saw all his saithful brethren thrust out, and poor people persecuted, teased and tossed for adhering unto that noble cause he so much loved. And this he had no incitement to, neither from the time nor subject, when his treatise was published. But

2. And more positively, I could produce several instances to prove that he had Sermons circulating amongst the hands of our sufferers. But I shall satisfy myself with one, because just at hand in the following collection, preached by Mr Richard Cameron, and published some time ago, under the title of "Good News to Scotland;" of which I have three manuscript copies before me,) in which he says,—"Now I would advise you to look much over the prophetimal Sermons of Mr William Guthrie; for he speaks clears by of what is now our lot; and many things he pointed out as marks of the Lord's return." Now, if there had been no Sermons of Mr Guthrie, or if these bearing his name were not genuine, what reason in the world could have moved him to recommend that which had no existence, or at best was altogether spurious.

As for that canting objection to publications of this nature, viz. "We have more books than we make good use "of, and greater gospel Scrmons than what you can prese tend these to be." I shall make no other reply than this: That it is granted, we have more books than we rightly improve: But here the fault is our own, and not in the multiplicity of them more than in any other mean of instruction and edification. And why should we deny these a place amongst others? And there is no question but there are many Sermons more full and elegant daily delivered from both press and pulpit: And although what is just and necessary needs no commendation, or apology, yet unto what I have said I may further add.

r. That in them the merit of the creature is disclaimed; free grace exalted, through the merit, death and righteousness of Christ; cases of conscience resolved; the marks of

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2. I may add, that if we credit the last speeches of our late Martyrs who heard many of their delivered, we must believe that they were in general as remarkably bleffed with the powerful energy and down-pouring of the spirit from on high, upon the hearts of the hearers, as in any age fince the Reformation commenced in Scotland; I had almost faid, fince the primitive times. And moreover, there is no positive truth handled in these Sermons, but what is contended for, and fealed by the blood of thefe Martyrs +, nay tome of the worthy Authors fealed them with their own blood. And it is a question, if these minifters and professors in this generation, who have either tacitly fmothered, or practically, doctrinally, or judicially denyed, or impugned these truths which they laught and fuffered for, have not their blood vet to account for; feeing by this Italian stab ‡, they have lerved themselves heirs unto them that killed them. Malus filius, malus

† That this is no empty compliment, hear a few of their own words. Says Jo'n Millolm, (who fuffered, Aug. 13th. 1680.) "I am fure the gospel preached by Mr Richard Cameron espe-" cially, was backed with the power and prefence of Christ. As "much of Christ and beaven was found as finite creatures on earth "were able to hell; yea and more than they could hold The streams " of hving water randown amongst his people at these meetings, "like a flood, upon the fouls of many, who can witness, if they "were called to it, that they would not have been afraid of ten thousand." To the same purport, are the words of John Potter, (uno suffered, Drc. tst, same year,) "And now, when I am stepping ou of time into ctetnity, I declare that I adhere · to all the docurnes that ever I heard Mr Richard Cameron, or "MI Donald Cargill preach. And my foul bleffes God that ever "I heard any of them: for my foul has been refreshed to hear " the voice, and thoutings of a king in these field meetings, where-" in the fountains of living water have been made to run down a-"mongh the people of God in fuch a manner that armies could not have terrified us." I could produce a number of the like inflarces; but I shall only not ce a few of the words of our own countryman James Nisbet, who when speaking of faithful miniflers, says, "Only these two, viz. Mr Donald Cargill and Rich-"ard Cameron which I defire to fet to my feal to the faithfulness " of thele two men's doctrine; for my toul has been retreshed by "them; and I fet to my feal to all their proceedings and actings "that ever I heard them preach." and my foul bleffes the Lo

‡ An Italian stab, is o stab one after he is killed.

pater. Wherefore ye be witness unto yourselves, that ye

are the children of them that killed the prophets.

But after all, I might tell thee, Reader, that, had these Presaces, Lectures and Sermons been transcribed by a more dextrous hand, or able pen, they had, beyond all doubt, appeared unto the world with more symmetry in parts and accuracy of sile, than rationally can be expected. But it sometimes falls out, that these who are best furnished for a work of this kind, oft-times cannot sind beisnre for such employment. However, I have simed for the best, and so far as I have falled therein, I have fallen short of my intention. But I mind what the Aposite says in another case; (if any thing applicable to this,) For if there be first a willing mind, it is accepted according to that a man bath, and not according to that be but not

BEFORE I conclude, I cannot but acknowledge myfelf and the public indebted unto the encouragers of this undertaking, and these worthy persons from whom I received the manuscripts, (from which they are transcribed,) who, I flatter mylelf, with well to the character and works of these Worthies. At the same time, I might signify to the Reader, that although I had the pleafure to fee a pretty large quarto volume of Mr Guthrie's Sermons, or notes of Sermons, (faid to be wrote with his own hand,) yet, at the fame time, I had the mortification to find, that I could not obtain it from the Worthy and Reverend Person, (in whose custody it was,) for my intended purpose. I need. ed not have mentioned this, had it not been furmifed that I had received the faid manufcript. And as I have faid nothing hitherto out of prejudice, or at random, but upon relevant grounds, and with regret t. I would not wish to be too censorious in this. Yet I cannot help this king, that this and like instances are too glaring an evidence that (whatever be the pretence,) little encouragement is to be expected, to the publication of the labours and con-

fixey call the controverted pamphiers of the time.

[†] No question but some will condemn what I have here said; and others will think many things here unaccessary for a Preface. I grant that large presatory discourses are recallways expedient; but these are truths, and consovered truths. It is true, there are some of them largely burded in several detached pieces already published; whereas they are such more sain named here, and passed. But truth can never be the worse so being twice told over. We commonly say, abundance of law breaks not saw. And what insucreed me the more, is, that it is more than probable, that this publication will come into the hands of many ho will not allow then selves either to purchase or peruse what

tendings of these Worthy Authors, from many of their successions, whether in place or office. Nay, it would appear rather a burden and grief unto them. It grieved them exceedingly, that there was come a man to seek the

weifare of the children of Ifrael.

Bur let me conclude with this: May the Sun of righteculness who walks in the midst of the seven golden candleflicks, and holds the seven stars in his right hand; whose voice is as the voice of many waters, and his countenance as the fun shining in his strength, arise, and scatter his enemies and Antichriftian foes, and diffuse the radiant, pacific, and fanative beams in the glorious orb of the gospel, not only into the hearts of the people of these backfliden lands, but even unto the distant parts of the earth, whose habitatations are yet full of borrid cruelty. And while he shakes terribly the earth, may he shake these kingdoms out of their apoltaly and detection from him; that the bry may not only be heard amongst the nations, that Babylon the great is fallen, but also, The great Euphrates is dried, that the way of the kings of the East may be prepared; with the more refulgent increase of the Gentile church, that her converts may be like the pure and numerous dew from the womb of the morning; that it may be faid with the spoule, For lo! The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the finging of birds is come, and the voice of the turtle is heard in our land. And while Sharon's rofe, who is white and ruddy, is in the small still voice of the gospel, saying, Arife, my fair one, and come awiy, let us obtemperate the divine call with this reply, Behold, we come unto thee, for thou art the Lord our God.

And if the following Discourses shall, through a divine blessing, prove useful to any soul for information, instruction, direction, conviction and conversion, and in fine to their ediscation, spiritual comfort, growth in grace, and the saving knowledge of our Lord and Saviour Jesus Christ; -- then I shall account all my pains, (which have been somewhat considerable,) more than sully compensated. For that the earth may be filled with the knowledge of the glory of the Lord, as the waters cover the sea, is and ought to be the prayer and earnest define of one, judicious Reader, who remains thy soul's Ever-Well-Wisher,

LOCHGOIN, March 9th, 1779.

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ERRATA.

Page 215. Line 4. for two read four. p. 263. 1. 12. for feekler r. fooklefs, p. 274. 1. 4. for bufile r. he ruty. p. 273. toot note, 1. 7. for afternoon r. torenoon. p 276. l. 36. for they r. thou. p. 292. foot note, for March 18, 1678, r. March 16, 1676. p. 312. Vot note, for Westmoreland v. Westmonkland. p. 346. 1. 8. for my loveth r. my foul leveth. p. 355 1, 26, for 2 r. 1. p. 357, foot note, for May 20, r. May 29th. p. 338. foot note, for May 20, r. May 28th. p. 361. l. 27. for (2) r. (1) p. 57x. foot note, for who were r. who took in. p. 380. 1. 4 from the toot, for Finally r. Secondly. p. 417. 1. 24. for make r. made. p. 422. 1, 10. for let irace it us, r. let us trace it. p 443. l. 33. for three r, five. p. 457. l. 4. for Lyons r. Milan. p. 477. for drunkenness v. darkness. p. 482. for Use III. r. Head II. p. 484. l. 18. for fill r. sit. p. 503 l. 36. for ater. arc. p. 566. l. 6. for furt v. fura. p. 512. l. 37. for aujaisdw r. walls and. p. 517. for fartified v. fertileft. p. 547. l. 25. for thr r. the. p. 552. l. 3 for four r. five. p. 557. l. 24. after O Sirs add where. p. 555. l. 18. for where r when. p. 577. l. 16. for forceth r. forgeth. p. 591. 1. 12. for would do r. would not de. and l. 24. for board r. boat. p. 603. for manner t. memory. p. 611. 1. 1. for we poor r. we are poor. and 1. 32. for one land. r. England. p. 491. 1.3. for communion r. common.

There are perhaps a few others, which the judicious Reader may notice, and excuse, only the Reader may observe, that the following soot note in page 555, has been omitted. "This pre"face and the solowing Letture and Sermon were delivered at the Lothers in Crawford moor, March 21, 1688, and printed

" fome time ago, but very incorrectly.

COLLECTION

OF

SERMONS.

MR. WILLIAM GUTHRIE'S SERMONS,

SERMONI.

PSALM IXXIII. 28.

But it is good for me to draw near to God.

THESE words are a part of the result of a very strange exercise, which a godly man had, being much flumbled, and troubled in heart at the profperity of the wicked; because they got so much of their will in the world.—But now having furmounted the temptation, and got a fecond view of all things, relating both to the prosperity of the wicked, and to the afflicted condition of the godly, in contemplation of which he refolves to draw near to God, it is good, fays he, to draw near to God. As if he had faid, I trow I am neither wife, nor happy to intermeddle fo much with thefe things; and I wot well it is my best to draw near to God. It is good for me to flee in unto him, and, as it were, to look out at my windows, until I fee how all things here will roll. Now there is no great difficulty here, in the words now read, but what we may reach in the doctrine. We may confider them, either,

ift, Simply, or absolutely; or,

adly, As they have a reference unto what goes before in the fame place, or portion of feripture. And,

First, Consider these words simply or absolutely, from whence for dostrine we observe.

 \mathbf{A}

DOCT:

Doct. That it is Good to draw near to God; or good by way of eminency; it is truly and really good. It is an advantageous good. And it is enough for confirmation of the doctrine, that it is not only positively asserted here in the text, but it is also commanded as our duty by the apostle James. Draw nigh unto God, and he will draw nigh unto you, Jam. iv. 8.

Now in speaking to this, we shall,

- I. Shew you what it is to draw near unto God.
- II. Shew you what are the advantages of drawing near to God, or how it is good to do fo.

I. To shew you what it is to draw near unto God. And,

- 1. A man should make his peace with God, in, and through the Mediator Jesus Christ; for until once that be done, a man may be faid to be far from God; and there is a partition-wall standing betwixt God and him. It is the fame with that advice given by Eliphaz to Job: Acquaint now thyself with God, and be at peace with him, and so good shall come unto thee, Job xxii. 21. Be friends with God, and all shall be well with you. Ye must come up unto some measure of conformity to the bleffed will of God, and quit that life of estrangement from him, as is evident from that forecited text, Draw nigh unto God, and he shall draw nigh unto you. And this is explained in the words following. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded: that is, Quit that filthy life of estrangement from God, in being more conformed unto him, and his will, as he hath revealed unto you in his word.
- 2. It is to feek more after communion, and fellowship with God; and to pursue after intimacy and familiarity with him; and to have more of his blessed company with us in our ordinary walk and convertation; according to that word, Blessed are the people, that know the joyful found: they shall walk, O Lord, in the light of thy countenance, Pial. laxxix. 15. This is to walk through the day, having a good understanding between God and us; and so to be always near unto him in keeping still up communication with him. And,

3. As it stands here in the text, it is the expression of one who hath made up his peace already, and is on good

terms with God; and doth differ a little from what the words absolutely imply; and so we may take it thus,

(1.) It implies the confirming, or making fure our interest in God, and so it supposets the man's peace to be made with God; for whoever be the Author of this Psalm, it supposets he had made his peace; and therefore in the following words, it is subjoined, I have put my trust in the Lord, &c. that is, I have trusted my soul unto God, and made my peace with him through a Mediator. It is good whatever comes, it is always good to be near unto God that way, and to be made fure in him.

(2.) It implies to be more and more conformed unto the image of God, and therefore this nearness to him is opposed to that of being far from God. It is good, says he, to draw near to God in my duty; when so many are

far from him.

- (3.) It implies that which I was hinting at before, to lay by all things in the world; and to feek fellowship and communion with God; and to be more fet apart for his bleffed company; and to walk with him in a dependence upon him, as the great Burden-bearer; as him who is to be all in all unto us. In a word, to draw near unto God, is to make our peace with him; and to fecure, and confirm that peace with him; and to study a conformity unto him; and to be near unto him in our walk and conversation; in our fellowship, and whole carriage, and deportment to be always near unto him.
- II. We come to the advantages, or how it is faid, that it is good, and advantageous to draw near to God. We fay, it is faid to be good to draw near unto God. It is good to take good in that way. It is good in its felf; and it is good in respect of the happy consequences that follow upon it.

1. It is a pleasant good. Wisson's ways are pleasant-nels; and all her paths are peace, Prov. iii. 17. And although many of you think that the people of God have a forrowful, and sad life of it; yet this flows not from their pearness unto God; but it is, because they depart

out of his way, or step aside from following him.

2. As it is good in itielf, and a pleafant good; fo it is a creditable and honourable good. Is it not good to be at peace, and in good terms with God; to be conformed unto his will, which is the supreme rule of all righteousness; and to have intimate fellowship with him? We would think it a very honourable thing, to be in favour,

A 2

and

7

and on good terms with a man that ruleth over all nations; supposing him to be a good man, and that our intimacy with him were not scandalous, and offensive. But it is quite another thing to be in favour, and on good terms with him who ruleth over all laws and all men as so many infects; under whom the inhabitants of the earth

appear as fo many grashoppers in his fight.

O but it is good in refpect of the circumstances and consequences of it, and so it is also a profitable good.—Yea, it secures a man's soul, and eternal well-being. It keeps him in perfect peace. It has many testissicates and outlettings of God's countenance, which is better unto him than barns full of corn, or cellers full of wine and oil. Yea he is all good, Psalm lxxxiv. 11. The Lord will give grace and glory, and will with-hold no good thing from them that walk uprightly. And who are these? Even such as are near unto God. So that it is a good thing to draw near unto him.

Use. Would you be for ever happy in the enjoying of that which is supremely good? Well then, draw near unto God. Every one readily follows after some thing that he thinks to be good, Psalm iv. 6. There are many that say, Who will shew us any good. The most part would be at some visible, or seeming good. Yes, but this is a more sure and permanent good, that will fill your hand. Then go, and acquaint yourselves. Seek to have communion with him, and to be confirmed and conformed unto him. In prosecuting of this use, we shall speak

a word unto these two forts of people.

r. To some who are wholly estranged from God, (although I know there are many of you that will not take with this charge.) Go and acquaint yourselves with him, if you would be for ever happy. And what is this but to know him, and make an offer of yourselves unto him? How is it that ye make your acquaintance with one come from France, or so, having some knowledge of him, and expecting great favour at his hand? You offer your service unto him, if it should be unto the tenth generation. But have you done so unto the God of heaven? You will make your court to man in such a manner, and will you not draw near to God? You will do it the better, when ye know how far heaven and you are from one another: For your better understanding of this, I will give you a few marks of those who are far from him.

(1.) Have you known any thing of his voice. Ye will fay, If I were near fuch a one, I would know his voice. If you do not, you are yet far from him, My sheep hear my voice, and I know them, and they follow me. What God fpeaks in this gospel is foolishness unto many; but those who are his sheep know his voice, and unto them this gospel is the wisdom and the power of God. Could ye never lay claim unto that word, Cant. v. 2. It is the voice of my beloved that knocketh. &c. I know whose voice it is. Were ye never persuaded that this gospel was the most wife of all devices that ever was contrived, or thought upon to fave finners? This is to know his voice. You that count the preaching of the gospel but babbling, ye are far from God in hearing of his voice, and cannot but expect to flumble upon what ye hear concerning him.

(2.) Know ye his face? Who is he that fays, Stay till be near unto him, and then perhaps I shall know him? But if ye do not know his face, ye are far from him.—And yet I am persuaded that there are many hearing me, that know not what I mean. But pose yourselves. Know ye any thing of the difference betwixt the smiles and frowns of God? Or what it is to have your hearts and souls warmed with the heat and light of his constenance? Hath ever your soul been made to weep within you with his love? If not, it is a bad token; for the people of God know his face; and whenever they hear him named, their

affections go out after him

(3) What dealings have ye in your ordinary way and walk with God? Do ye acknowledge him in all your ways? He knows the wicked afar off, and hath no dealings with them. Do ye venture upon nothing without God's counfel? Do you keep your eye upon him in your ordinary business? And do ye give an account thereof unto him? If it is so, it is well. But if ye have no mind of God; only when ye put on your cloathes, and wash your hands, it may be ye retire a little in secret; and then lose any thought you have had of him all the day long; that is a bad token that ye are yet far from God; and if death shall meet with you in this situation, your hearts shall be roughly handled by it.

2. The second fort that I would speak unto are, those who are truly godly. Would you be happy and good in the land of the living; then draw near to God in all these respects formerly noticed. And that ye may do it,

it were good for you, that,

fure far from God; and in that respect unlike what I formerly spoke of. I trow there be many of you that are not well seen yet in your interest in God. Then if you would be clear in this, draw near unto God, and resolve on what will be well pleasing to him. And what is that? It is even to remove whatever stands betwixt him and you. When ye go unto prayer, or when you would lay claim unto any promise; then do not regard sin in your heart. Put away all idols of jealously. Let none of them come in with you before the Lord; for if ye do, he will never regard your desires in prayer: and this is a time wherein there are many loose hands in this respect. Therefore it were good for you to step home, and be sure where ye are

to take up your lodging at night.

(2.) Study to be convinced, that ye are by nature far from God, and in your walk and conversation, from that communion with him that ye might attain unto, even while here. And if once ye were at that, ye would think it your unquestionable duty to draw near unto God, in all these respects before mentioned. But where is that labour of love, that unweariedness in duty, and that disposition to suffer every thing for Christ? Are not all these, in a great measure, gone? What fainting, failing and fearring at the cross? So that but scratch the clothes of many Christians, and they will be like to go besides themselves. Where is that appetite and defire after Christ, and his righteoufnets, which folk fometimes fo vigoroufly purfied? Where is that estimation of, and enquiry after marks of grace in the foul, that hath fometimes been? How perilous bath a mark of grace fometimas been, and how did it alarm you when it was observed? And where is that sympathy, and longing for the discovery of duty, submission unto reproof, that were wont to be amongst you? Are ye not rather afraid to hear your duty laid out before you? And where is that simplicity of the golpel, or that happiness people had in hearing the gospel, when they had not such skill to shift, or evade the word, and to put all by, except those sentences that pleased their own fancy? and when they durst not entertain a challenge of conscience all night but it behoved them to mourn for it before the Lord, until it was removed. Hath not many of you got the devil's wisdom to lodge a challenge all night, and not be troubled with it? And where is that tendernels of conscience, that would have made people abstain from every appearance of evil, and would have

made them walk circumspectly in regard of offences, and mourn for them before God? And where is that true zeal for the interest of Christ that was once in our corporations in these dominions? Is not that gone, and is there any rightly exercised, when they see the matters of God going wrong? —Now ye should draw near unto God in all these things. Now,

(3.) Is there any pursuing after this nearness unto God that was wont sometimes to have been a case of conscience? But now to mend our evil faults, of all cases this is the most remote from us. I say, so to speak, it is far to the sheaf here. The time hath been when ye would not have been satisfied, if God had not been drawing out your hearts after him, or lying, as it were, all night, as a bundle of myrrh, between your breasts. But, oh! is not this almost gone? O therefore draw near to him. Again, it is good, as we commonly say, to come to old use and wont again, if ye come no farther. But.

Secondly, I come to speak of the words as they have a

reference unto what goes before the text. And,

1/t, They turn upon this,—He had feen the wicked protper and get much of their will in the world. When he beheld this, he was made to stumble at it; but after recolleding, and considering it a little, he recovers himfelf, and begins to speak of what he had formerly taid concerning it. And here, says he, It is good for me to

draw near unto God. Whence I observe.

1. That a godly man's heart should satisfy itself, over all the prosperity the wicked hath, or can have in the world; and therefore the word in the original imports a gaining of God unto me. It is good for me; it is an only good for me, to draw near to God, and that is enough to satisfy me, over all, and beyond all the prosperity of the wicked in the world. And so much is intinuated, Psalm xxxvii. of the wicked that prosper in his way. What should we then do? Why, trust in God. Be satisfied in him, as your blessed choice and portion. And the grounds on which a godly man's heart should satisfy itself over all that he sees in the lot of the wicked, are these,

(1.) The fountain itself is better than any drops that come to the wicked. God himself is better than the creature. He is better than ten sons, yea he is better far than any good thing that proceeds from him. Therefore, he says, in the words preceding the text, Whom have I in the heavens but thee, and there is none on the earth that I desire besides

besides thee. When he has counted all, this is the sum

or the whole reckoning.

(2.) He goes further on the same ground. As if he would say, I see that all thir folk, viz. the wicked stand on slippery places. I would not be in their place for all that they enjoy, and as much to it. But as for me, Thou wilt guide me with thy counsel, and afterwards receive me unto glory. No other good thing, is so good as God. God is good in himself; and he commands all that is really good unto that man that draws near unto him, even from his shoe latchet unto the salvation of his soul; and makes every thing turn to him, as it were, in the hollow of his hand. Psalm xxxiv. 11. The Lord will give grace, and glory, no good thing will he with-hold from them that walk uprightly. And may not that satisfy us fully?

For U/e 1. This reproves the godly, who grudge and fret at the prosperity of the wicked. Plal. xxxvii. 1. Fret not thyfeif because of evil doers: Simple poor folk, simple fools, would be fay, they will have little enough yet to leave. But the believer's portion is far preferable unto theirs. It is an only good. It is better than many portions. O learn to compare your lot with the lot of the men of this world. Count, and count on, and fee whose number exceeds. Tell, and tell over, and see who tells longest; for there is much counting in your lot, compared to what is in theirs. That is a strange word, Malachi 1. 2, 3. Was not Efau Jacob's brother; faith the Lord: Yet Hoved Jaceb, and hated Efau, and hid his mountain and beritage waste. Esau had the dominion for a time, yet the headship or superiority belonged unto Jacob And that might fatisfy him, though he had not fo much worldly fubstance as Efau. Believers may fing that fong with David, when near his end, 2 Samuel xxiii. 5 Although my house be not so ordered with God, yet he bath made with me an everlasting covenant, ordered in all things and fure, &c.

Use 2. Although there be a party of wicked men, men of Belial, that we have to do with in the world; a party that are like briers and thorns; so that the people of God had need of gauntlet gloves, when dealing with them; yet the covenant is enough for that also: for this is all my falvation, and all my desire, although he make it not

to grow.

2. Observe, That the more the wicked get their will, the people of God should still draw the more near unto Cod. And this is imported in Pialm xxxvii. 3. Trust in

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the Lord, and do good;—delight thyse'f also in the Lord. This is opposed unto fretting at the prosperity of the wicked. This is the duty of all the godly, when the wicked get most of their desires in the world; and that for these reasons.

(1.) Because they may be satisfied in so doing. Do the wicked get much of their mind in their lot and portion? Well, the people of God should fill themselves sull of their portion: for there is a reality in it; but there is none in the portion of the wicked. What are houses, lands, gold, silver, or ease to eternal life? O take a good draught thereof, by drawing near unto God.—And,

(2.) Because your trials and temptations are coming. And if the wicked get up and have the dominion, as it is likely they may; then the godly may make for their sheet

and their shoes, if they can come at them.

(3.) Because this is the way to preferve you, and to guard your hearts from mistakes, when you meet with the temptation this man met with. A sad temptation; when godly folk get not their will in what they would be at, for God and his interest: and godless folk get their will and design. Then they are ready to missepresent, and mistake the voice of providence. You see this godly man accounted himself as a beast under this. But a drawing near unto God will prevent every mistake in this case.—And.

(4.) Because whenever the wicked get most of their will, that prognosticates some great revolution in the land. But at the same time it is also true, that it is, that they may be cut off, and destroyed for ever. Then may the Lord save the innocent; for there will be stirs. Therefore slee into your windows. Draw near unto God.

Use 1. Ye hear what is your duty, when wicked folk get most of their designs and commands over all. Here it is; drawnear unto God; and thus hold you out of harms

way in an evil time.

Use 2. See how ye may be put into a capacity for a day of trial, and be creditably carried thro? And if ye would be even with wicked men, and guard against mistakes, and be enabled to be faithful, and forth-coming for, or to God, then draw near unto him in all he has commanded you.

Use 3. This reproves those who are resolving to take another way; and cast about to the leeward, and row to the shore, to see what friends they may have at court;

to curry the favour of great men; to get their own business well managed; and to tell ill tales of the godly. Be fure ye shall meet with a mischief. It is good at all times, but especially at such a time, to draw near unto God.-And if ye do not this, ye shall never have safety in any other way. But,

adly. Take the words as they are an inference from these words before the text, in the 25th verse; Whom have I in heaven, but thee; and there is none upon earth that I defire besides thee: my heart and my flesh faileth me, &c. Here we lee the Pfalmist very near unto God; and vet in the text, he fays, It is good for me to draw near unto God. Whence

I observe. Let a man be as near unto God as he can imagine, yet it is good to draw near unto him, and to feek to have nearer fellowship and more intimate acquaintance with him. This man was near, yet he feeks to be nearer unto him; even to have his arms full of God (fo to speak); and the reason is,

1. Because the life of true religion in the world, is but a strong appetite, and a heart hungering after God. And therefore folk should still be hungering, and seeking

after more from him. And,

2. Because even that which ye have got, ye cannot keep, unless you be still in the pursuit of more. You lose what ye have got, and scatter as fast as ye have gathered; if ye be not still making progress and increase. Therefore, Pfalm xvii 5. Hold up my going in thy path, that my footsteps slip not. That is, hold a grip of me, otherwife I will fuddenly go wrong. Ye will come unto a fmall reckoning, if ye draw not near, and more near unto God.

Use 1. This serves for trial of your reception of God. Try if ye be still pursuing after more. Ye that think ye have got something from God, and are fitting down upon that, I am in doubt whether that reception of God be at all real. For where it is real, it still puts the foul upon longing for more If your reception of God put you not upon working for more, it is a bad token, and fays that either ye are not fure; or else there is some dead flie in the pot of ointment.

Use 2. And ye that have really got any thing of God; work fast for more: study to go forward; otherwise I defy you to keep what we have already gotten. The devil will get his hand upon it; and then ye will be in hazard

of losing what ye have once gotten.

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Use 3. Open your mouths wide, and the Lord will fill them abundantly. There are treasures of good things with him, that ye never yet beheld, or lighted upon; sweet fills of love, peace, joy; perfect vistory over fin; self-denial, and dying to the world, being alive to nothing but Christ, being filled with all the fulness of God. All these, and much more are to be had for the seeking after.

3dly, Consider the words, as they are connected with these immediately preceding the text. Thou hast destroyed

all that go a-whoring from thee. Hence observe,

That it is good to draw near unto God; the only way in all the world, to fecure a man from the dreadful judgments that are coming upon wicked men, is to draw near to God. This is the only way: this is to forefee the evil, and run, and hide yourfelves. Pfalm xci. 1. Flee under the shadow of the Almighty. This is the only place for shelter against the judgments of God that have been long impending over us, are now dropping, and will at last be rained upon us. Then let us draw near unto God.

Use 1 It were good that folk considered, and were oftener thinking upon those judgments that are to be poured out upon wicked men. There was a generation of ungodly men in Scotland that were enemies to the people of God; and many of them are yet alive. God has dropped dreadful judgments on some of them, and yet continues to drop them upon the rest; and it is likely the dregs of the cup will be the bitterest. Ye may believe it, you that are the people of God have no other way to efcape the judgments of God, but by drawing near unto him. Fancy not an immunity from judgment another way.-There is a fword of the Lord that will cut off the wicked; and the righteous have no way of escape, but by drawing near unto God. And if ye would fet yourselves seriously to it, God would meet you mid-way, and more; as it is evident from the forecited text, James iv. 8.

Use 2. It were good for all God's people in times of temptation and trials, to follow this godly man's example here. He hath been in a temptation, and he wrestles with it and carries off the spoil of the temptation, as it were, upon the edge of his hat, and comes off the field honourably.——Finally, Study to carry in this way whenever a temptation comes upon you, and ye are engaged in it. Thus bring some of the honourable spoil of the temptation with you. It is good for me to draw near unto God.

SERMON II.

MATTHEW XVI. 26.

For what is a man profited, if he should gain the whole world, and lose his own foul? or, what shall a man give in exchange for his foul?

HRIST had been preffing the company that were hearing him, and his own disciples also, to lay out themselves for the truth, at all hazards. In these words that I have read in your hearing, he uses a double argument. The one is, What is a man profited, if he should gain the whole world, and lose his own soul for that worldly gain. The truth is, he is a perfect, and an absolute loser. It cannot be told what loss he hath, and how bad a bargain he hath made. The other is, If a man lay his soul as a pawn, or pledge for this, he will not set it free again at his own pleasure. The text says, Or what shall a man give in exchange for his soul?

Now, from these words, I shall hold out to you the

following doctrines.

Doct. I. The fouls of men are highly valued, and effecmed by Jesus Christ.

Christ Jesus hath valued the souls of men at a very high rate; for he hath so computed that he sets the whole world at nought in comparison of one soul. He says, Though a man should gain the whole world, and lose his own soul, he is a perfect, and an absolute loser: Thou soul, this night shall thy soul be required of thee. Christ said this to the man that had enlarged his barns, and had provided nothing for his soul,—Christ values the souls of men very much. And,

Here I offer you the following evidences of the docfrine, Christ highly values and esteems the souls of men.

And,

1. That

I. That glorious contrivance of the gospel speaks forthwhat a high esteem God puts upon the souls of men.—Great has been the work and business of its contrivance; in order that his will may be revealed and made known to men: all is done with a design to save the soul. And if there were no more to speak of him, than that Bible, it sufficiently shows how he values and esteems the souls of men.—He can make thousands of worlds at one word; and yet he has taken much pains in contriving a way how to deal with mens souls, and about that great and glorious business of man's redemption.

2. This also says that Christ values the soul much, that he took on him our nature, and subjected himself very low, for such unworthy worms of the earth. None know how to value the soul except Christ. He knows what it cost him. In all the great revolutions of the world, he has a principal regard to the soul. There is not an up or down; a dethroning of kings, or protectors; or princes, but it is done with an eye to the good of the soul. He carrieth on some things in order to the good of the souls of men. If there were no more but the keeping up a standing ministry, and the vindication of that ordinance which he keeps up at a great expense, it shews that he values the souls of men at a very high rate,

3. Let us come, and take notice of another evidence just at hand. Confider the particular care that he takes of particular persons; even a poor boy or girl. He will be speaking unto them, rebuking, exhorting, comforting, instructing them particularly, and singularly; waiting upon their ups and downs; to ratify the thoughts of their hearts, as if he had no other thing to do; though he has great kingdoms, and scepters besides to rule. All

this shews how highly he values the fouls of men.

Now what are the reasons of this doctrine? It is not because of any good works we can do unto him. But,

Ist, It is, Because he values the souls of men, at least comparatively with other things, as more glorious pieces of his handy work than any other thing in this lower world. These glorious luminaries, the sun, moon, &c. are nothing to the soul. All the pleasant things that you ever saw, even heaps of gold, and silver, and streets garnished with pearls or precious stones, are nothing in comparison to a rational soul. There was never any thing made upon earth that hore the image of God so eminently and

[†] This Sermon feems to have been preached about the time of Oliver Gromwell,

fingularly, as the foul. And this is one reason, why the Lord values the soul so much: because it doth represent himself more than any other creature upon earth.

adly, The Lord values the foul of man very much, because he carrieth on his work by the soul more than by any other thing. He gives the most glorious displays of his power and mercy, by the souls of men. He proves himself Lord over heaven, earth, and hell, by the souls of men. And,

3dly, I may say, the Lord values the soul much, because it is of the highest concernment. And this is one of the reasons God lays so much weight upon it; for the redemption of the soul is precious, and it confets for ever,

Pfalm xlix. 8.

What use then can we make of this doctrine? God loves the soul so much, and we value it so little. It holds forth this unto us:

That we differ exceedingly in our thoughts from the Lord. He hath put an high efteem on the foul, and we do not efteem it much. And therefore it holds out our disconformity unto him; fince he values the foul so much, and we value it so little. But you will say, I value the soul very much, and will do any thing for it. Well, if ye will put a high price upon your souls, it will appear.

 Λ nd,

1/t, Try whether ye have any serious thought concerning your fouls. Do ye value your fouls much, who have never a thought of them to fee in what case and condition they are, and what will become of them in the end? Dare ye fay, in the fight of an all-feeing God, that ye had ferious thoughts of your foul, and what would become of it in the end? If ye dare not fay that, your value for the foul is a fancy indeed. And I pose you all, this day, that hear me, if ever you had deep thoughts concerning your fouls case and condition? Answer me to that. You that cannot auswer in the affirmative, ye are not far from the wrath and vengeauce of God. Ye that cast your fouls at your heels, and undervalue them, and spend more time and pains on the poor perishing things of the world; would ye be called Christians? Nay, rather limbs of the devil, worldly worms, and moles of the earth.

2dly. Do ye value your fouls much, who make no endeavours for your fouls. Ye can tell every year how far your labour is advanced at fuch a time; that you have now got your oat-feed, or your barley-feed into the ground.

ground. But what have ye done for your foul? Surely every one must give an account unto the God of heaven for their fouls. I dare boldly say, that some of you say more weight on fix or seven steps of a rig's end to sow a little stax seed on, than ever you did upon your precious and immortal souls.

3dly, Do ye value your fouls much, when for a thing of nought, for a very little, or frivolous thing, ye will venture upon the wrath of God; when ye will swear and profane the name of the Lord for a thing of nought; when ye will lay down your foul against two pence: as if I were to throw down my gold ring, and play it against a few pennies Scots. And so you venture upon the wrath

of the almighty for a trifle.

4thly, Another evidence of it is given, when other things come in competition with the foul. Here is some thing that concerns the foul; there is something that concerns the world: I will refer it to your own conscience which gets the first place. Here is a thing that concerns the soul: but ye are called to yoke the plough. Now lay your hand to your heart, and judge ye whether ye value your soul, or the world most, and look which of these

gets the priority.

5thly, Do ye value your fouls much? Ye can hear threatenings concerning the destruction and ruin of your fouls, and yet never be affrighted, or alarmed. There is no need of greater evidence that thou valuest not thy soul, when thou sayest, Let threatenings go their way as they came, when thou art never alarmed, nor affrighted, and when thou canst hear thy souls ruin threatened a thousand times in one day, and never be moved more than the timber, or stones of these walls.—Thou that dost so, hast no reason to think that thou valuest thy soul much, and thou hast need to be laying thy soul's case and condition to heart.

Dock. II. Though the foul of man be a precious thing, and much valued by the Lord; yet he hath committed it unto man's keeping for a certain time; and it is the bufiness God has fut you upon, to look to your fouls.

But ye will say, We have no leifure for this. But tell me, when get you time to go about any other butiness? What is your work? Is it about your foul? or is it about other things? When got ye leifure to eat, drink, and sleep, and to go about your other worldly affairs? Re-

member that the Lord hath committed the foul to your keeping, as your principal work and business. And,

1. In some respects, God hath allowed you more time to go about your other business. Yet in other respects, God has allowed you to take more time about your soul's

case; much more, at least, than probably you do.

2. Know, there are few in all the world, that can give a faithful discharge of their souls as well kept. Look, if ye be of the number of those few. But if ye can find no good reasons that ye are of these few, there is little hope of you. Are ye not assaid of these words, Many are called, but few are chosen? There are but sew that enter in at that strait gate, and walk in that narrow way that leads unto life—There are but sew to whom God discovers the worth and preciousness of their souls. Ye would do well to remember, that a very little thing will wrong, or imjure the soul. We commonly say, and I wish it were more noticed by us, That a little thing will harm the eye.—But a far less thing will harm the soul. A thought will put the soul out of case for many days. And a wrong word spoken will put the soul out of order, so that perhaps it may never afterwards get the comfort

of its peace with God in this life.

Use. Now, ye should be making your peace with God; for ye know nor, if ever ye shall get another day after this. Yea, there is a day appointed, when the Lord will take back again the fouls of men; O fool, this night shall thy foul be required of thee. There shall be no delay. It shall be taken from thee this same night. As thou doest, so shalt thou receive according to thy works. If thou hast dealt well with thy foul, the Lord shall deal well with it also. And if thou flightest it, he will slight it also. And do not think, that because the foul is a precious thing, and the Lord values it much, that he will not assign such a precious thing unto eternal torment. No, he shall not regard that much. He has thrust many a soul as precious as it, into hell already. Therefore, think not fo -- O then, will ye bethink yourfelves. What reckoning can I make with God for my foul? I ask in reality, what account can ye give to God, if he should require an account of you before ye fleep this night? Can ye not answer? Are ye speechles? And how much more shall ye be speechles, when God shall put that question unto you, and shall command you to be taken and bound hand and foot, and cast into hell-fire, where the worm dieth not, and the fire is not quenched, Mark in 46.

Decr.

DOCT. III. The Lord cares little for the world.

He values the fouls of men much; and we value them little. He values the world little; and we value it much: although a man should gain the whole world, and lose his own foul, he is but a fool, and he hath made a very bad bargain. Christ values the world very little. I offer you these evidences of the truth of this doctrine.

1st, When Christ was in the world, he made a very mean purchase of it for himself. He had not where to lay his head; and sometimes he could not command a drink of water therein. He made a very poor purchase of it to himself. The foxes have holes, and the birds of the air have nosts, but the son of man hath no twhere to lay his

head, Luke ix. 58.

adly, He usually gives least of it to his dear friends, and followers. I do not say, but some who have much of the world may be gracious solk; but ordinarily God gives least of the world to his own people. Where ye will get one rich man that is godly, ye will get ten that are atheists. He hath not chosen many mighty men of the world,—not many wise men, after the sless, not many mighty, not many noble, are called, I Cor. i. 26.

3dly, The Lord has given a confiderable portion of the world unto his avowed enemies, who fight against him, and improve it against him. He gives much of the earth to profane atheists, profane beasts, and runnogates, who are his avowed enemies; for the earth is given unto the

wicked.

will burn it up with fire. The earth is, as it were, withered already, and ready for burning.—And what makes the Lord care so little for the world? The earth also and works thereof shall be burnt up.

But what are the reasons for this doctrine?

It is because by man's transgressions it is made subject unto vanity: For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Rom. viii. 20. All things are properly diversions from God. from the living God.—And there is not a dumb beast, but it is for man's sake plagued of him, and so made subject unto vanity.

For use of this doctrine, as I said formerly, It points on a disconformity betwirt God and us. And we differ the from him in regard that he values the soul so

but little, and we esteem it very much, and care for perishing things, even trisles of the world. But ye will perhaps say, that ye do not value it much. But this will appear in these sew things sollowing.

r. A man values that much on which he spends his strength voluntarily, and with complacency and delight. Ye say the world pulls the life out of you. But yet ye

fuffer it to do so willingly, and with delight.

2. A man does that most willingly, on which the affection of his heart is most bent. And do not your hearts run out most after the things of a present world? Hence your fear, love, hope, and delight run out after a prefent world. What makes you glad and chearful, but something in the world that prospers, and is going well with you? and what makes you afraid, or forry? Is it not because the world seems to frown upon you?

3. This proves that ye value the world much, that ye will not take a rebuke, but will eagerly follow on in the pursuit of it, although it has failed you often, and given you many a disappointment; and although the Lordhas blasted that which ye have been following after.

4. A fourth evidence is, That ye will venture to lose the friendship of God for a very frivolous thing. Ye will venture to wrong the God of heaven for a little worldly enjoyment. But I go no further at present, only I shall notice these two things following.

(1.) Although the foul be very precious, yet we value or esteem it very little: and although the world be a poor ambulatory thing, we put a very high price or esteem u-

pon it. And,

(2.) Although your fouls be threatened with utter ruin on that account, yet ye are not afraid. Which shews that ye care not much for them. You cannot be put off the cutting and carking cares of this world, even though God has corrected you, and given you, as it were, over the finger ends for them. And yet do your best, ye cannot take delight in serving God half an hour.—I.ook then to your fouls in time, and slight them not; otherwise God will slight them, if you mind them not in time. For what is a man profited, if he should gain the whole world, and lose his own foul? or, what shall a man give in exchange for his foul?

SERMONIII.

Isaiah xliv. 3.

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

Wie have heard of the two commands that makes way for the promife; and ye have heard of the grounds on which they are pressed: when his professing people hear of their danger, and try not to seek after a remedy, but turn their back upon Go!, he cries, as it were, after them, and says, hear another word, and take not away an ill report of God, and his ways. But may we say, What is that word? Why, it is just to hold by the covenant. The covenant is given, not only to satisfy all your desires, but even to hold by, until ye hear a better word come forth from the Lord.

But fay ye, If ye knew my condition, ye could not bid me but fear. It is true, I know not your condition : but he that formed you from the womb, fays, Fear not, O Jacoh, my fervant, and Jesburun whom I have chosen. Our iniquities are like to take hold upon us, say ye; but sink them into the covenant, fays he. Lean down your burdens there, fays he. And speak a word to me, and if I answer not your condition, then take it up again, if ye be able, and go your way. Well, fay ye, we are content to lean down our burden upon the covenant. Now what hast thou to say unto us, Lord? Then, says he, I know ye want much, and I know the chief of all your wants. I know ye want my bleffing. Then flay and take it, and ye shall prosper the better. I know that you would have drink, although ye will not grant ye are thirsty, Can ye not fay dry ground? Then come and fet to your mouths here, and I will let out waters unto you. But know ye

An afternoon's Sermon.

what

what I fay, fays he. Not very well, fay ye. Then fays he, I will tell you in plain terms. I will pour out my Spirit upon you: for I will pour water upon him that is thirfly, and floods upon the dry ground. But there are many, ye may fay, that get that who do not bear much fruit.—But, fays he, I will bless it, and make it grow; and ye shall avow your profession before the world; you shall not hang down your heads, when ye meet with a professor, but ye shall avouch your interest in God, while he allows his Spirit, and good will, to do you good.

I. The first point of doctrine. The Lord allows the pouring out of his Spirit, to answer and satisfy the soul that is almost made deaf with the challenges of conscience, and the threatenings of a broken law; and he will have his people to satisfy themselves with it as their portion.

For proof of this, fee Isaiah xli. 18. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. And so, Joel ii. 28. when he has forbidden them to fear; he says,—I will pour out my Spirit upon all fiesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. The Lord holds out the covenant to a trembling soul, or people. And he says, Lean down your burden there, and hear what I have to say to you. The man is content to stand and hear; but is not content to lean down his burden, least he be not able to raise or list it up again; till once he hear the covenant branched out to him. As Isa. xliii. 1.—Fear not, for I have redeemed thee, I have called thee by thy name, and thou art mine.

Now, the reasons why the Lord allows his Spirit, for the satisfying of his people, who are thus asraid, are

1. Because the Spirit can answer all ye can object.

There is nothing ye can want, but his Spirit makes way for it, and follows all your doubts and fears. And,

2. The Spirit differences the godly from the wicked. For there are many who would rather have an outward delivery, than a delivery for their foul. And therefore the Lord takes this way, to fatisfy his own people.

Use. Then, try what ye take up with, when ye are afraid and in trouble. And if ye be friritual, ye will defire the Spirit; but if otherwise, ye will defire an outward delivery. I say, take hold of this promise to satisfy all your doubts

doubts and fears. But ye may fay, ye know not what ye want. Ye must have this much, and that much. I anfwer, If it be offered unto you to fatisfy, and solve all your doubts and fears, take not another way of it, for God will not be mocked. If ye will take it, it will fatisfy all your defires; for there is in scripture to satisfy thems all, be what they will. But ye may fay, I want faith.
Then welcome, fay I. He is the Spirit of faith.—But I want a promise: well, he is the Spirit of promise. - I want holiness: then he is the Spirit of holiness - But I trow, I want all grace: well then, he is called the Spirit of all grace, and fupplication, yea, and glory too But I have an ill-natured, passionate spirit: then, he is called the Spirit of meeknets .- But I have no understanding: then he is called the Spirit of understanding that fearches all things, even the hidden things of God. I am a fool, and destitute of counsel; and I know not what to choose: he is the Spirit of counsel, and direction. -But I cannot pray: then he is the Spirit of prayer and supplication .- I cannot love; then he is the Spirit of love. God is love. I am dead and lifeless in all performances: then he is the Spirit of life. I cannot u. nite with the people of God: then heard ye never of the Spirit of unity in the bond of peace. I cannot moura over my fins and wants: then he is the Spirit that makes one mourn as for an only fon, or first-boin.

Then what do ye want? He is the Spirit that worketh all things in all cases in all his people. Therefore has he not good reason to offer his Spirit to answer all their doubts and fears? It is like Fortunatus's purfe, to use the fimilitude; ye shall always find something in it. Sir down then, and devife wants, and he has fomerhing to answer them all - Therefore seek the Spirit above all things. Those who esteem not the Spirit above all things. know nothing of the Spirit of God. This Spirit teaches humility; and teaches to call God Father. But ye may fay, that ye find it is elsewhere faid, Grieve not the Spirit: and that, fay ye, we do continually. Well, to fatisfy you in that, he not only promifes his Spirit; but he promifes his bleffing also with his Spirit. Pfalm iii 8. Thy bleffing is upon thy people. So John vi. when he bleffed the five loaves; then they were enough to fatisfy all the multitude. And at the word, Take up the fragments, who could bear that which was bleft? The Spirit and the blef-

fing answer all doubts and fears.

II. The Spirit is called water.—Then observe that God's Spirit is compared unto water. Now would ye know the reasons why God's Spirit is called, or compared unto water. They are these,

1. Because water is of a cleansing nature. It cleanseth; and so doth the Spirit, Ezek. xvi. 9. Then washed I three with water, yea, I thoroughly washed away thy blood from thee. He makes them clean, and holy, that is, by the

Spirit of truth.

2. The fecond reason wherefore the Spirit is compared unto water, is, That as it cleanseth, so it cools. It is of a cooling nature: and so is the Spirit of God. Know ye what it is to be scorched with a spark of hell, so to speak, and to have the hot displeasure of God burning in your boson. Then this Spirit cools and quenches this. The water that I shall give him, shall be in him a well springing up into everlasting life, John iv. 14. It quenches terrible threatenings. Then whenever ye have terrible challenges for sin, take the Spirit and quench them.

3. The third reason wherefore it is called water, is, because as it cleanseth and cooleth, so it also makes fruitful, as water makes dry barren ground fruitful. So where the Spirit comes, and the blessing with it, then the soul grows in grace. Now the fruits of the Spirit are peace, love, &c.—And if ye would know wherefore he says, I will pour floods upon the dry ground, it is just because God's Spirit is all in all: and I defy you to step this or that way, if ye have got the Spirit and the blessing with it, but it will still make you fruitful, grow, and increase.

4. A fourth reason why the Spirit is called water, or floods on the dry ground, is, because it carries down all before it, and carries captivity captive. It carries all opposition in the way down like a flood. He comes skipping like a ree, or a young hart, upon the mountains of Be-

ber.

Use. Are ye unclean, and would be cleanfed from fin? or would ye be cooled from the heat of God's wrath? Are ye fruitless, and would ye grow? Then come, and lay hold of this promise.—I will pour my Spirit upon thy thy seed, and my blessing upon thine offspring. By faith we hear that word, that he bids all come that would be cleanfed. But to whom is that promise made? say you.—Answ. Even unto those that are thirsty. Then that cuts us off at the web's end, say ye; but, I say, ye shall be knit or comented to again.

HI. The

III. The next point of the doctrine answers your objection. The Spirit here is promised to be poured forth upon the thirsty, and on the dry ground. I will pour water upon him that is thirsty, and sloods upon the dry ground. Then we see the party that he pours cut his Spirit upon. They are those that are thirsty, and the reasons why they are called thirsty, are,

1. Because a thirsty man is pained; he is pained at the heart with drought. Say ye, that cuts me clean off. Now this is the pained man, that is pained with fear of challenges, and the threatening of God's holy law. That is not me, ye may say. Well then; the thing that one will not, another will, as we commonly say. Some will take hold of this word of promise, because they are pain-

ed at the heart for fin indeed.

2. It is a reason wherefore he is called thirsty, that he is not able to delay drinking. So in like manner those who are pained with the threatenings and challenges of a broken law, are not able to delay the taking hold of some promise answerable to their condition. But, say ye, that belongs not to me.

3. Bring water unto a thirsty man, and yet give him none of it to drink, and he is just like to faint, or die away for thirst. In like manner, a man pained at the heart with challenges, when a day of the promises comes, and he gets none ready to answer his case, then he be-

comes almost faint.

But some of you may say, that is not my case; for I can hear all that, and be in no danger of fainting at all.

But here we shall descend a little lower yet. And,

If, A thirsty man cannot eat his meat well. Now if ye take this with regard to your natural food, ye will think it as hard and difficult as the rest; but I mean spiritually. So it is with the man, that is pained at the heart with thirst for God. He cannot eat well; because he must have a drink of water.—Now, if thou be one of these, what use makest thou of that which is laid to thy hand daily? Art thou saying, I am not able to eat it. I must have somewhat to make it go down.—Then, here is water for him that is thirsty. Seek his Spirit, and that will put it down, and make all your food digest in due season.

2dly, A thirsty man is not able to speak well. But this is not applicable to me, says some of you. For I can speak enough about any thing in the world. But, let me

ask you, Were we ever in such a case that ye could pray none? then be what thou wilt, thou art a thirsty man.

adly, A thirsty man is not able to work well; but hangs down his head at his business. Well, art thou in in this cafe that thou canft go about no duty, but thou still think. oft thou wastest something. That is the man that the promises of the water of his Spirit have respect unto; a man that is not able to speak well, eat well, nor work well. But after all, ye may lay, I cannot think that is the man he offers his Spirit unto. But when the people of God fee a promife that requires a brave qualification, they think that none should take that, but those that have this qualification: As that promise, Come unto me all ye that labour, and are heavy laden, and I will give you rest, Matt. xi. 28. And, Ho, every one that thirfteth, come ye to the waters; and he that bath no money, come ye, buy, and eat; yea, come buy wine and milk without money, and without price, Ifa lv. 1. Ye think thefe are only to those that are pressed down with the sense of their sins, and those who are pained with such a great thirsty. But indeed ye are mistaken. The Lord speaks unto them only; and why? Because it is only these who are most loath to meddle with it. He gives it out under their name, but

every one may take it under that name,

But ye will fay, That is a strange describe that ye preach, for who may lay rlaim, or take the promife, but shofe who have these qualifications therein required?— But will ye tell me in a word, What is the least qualification that ye may take a promife upon? Indeed I dare not name one, that we may take a promife upon, under the pain of God's displeasure. I may not judge upon that; for, Curfed is he that addeth any thing to God's word: For he will feek a lefs qualification than we would require. But I will tell you fornewhat of it. If ye have any need of a promife, that is a qualification good enough. For if ye fee that the promise can do you any good, and that ye have need of it, that is a qualification to take the promife. But how can these things be? ye will say. Ye would think it strange for me to prove it from the word thirsty: Yes, for the Lord neither says, those that have a great thirst, or a burning thirst: but he sets it down so universally, that all are bound or commanded that are thirsty under heaven, to take it; because we must not make the promise more parrow than he hath made it. -And let him that is athirst come, and whefeever will, let him come, and take of the water of life freely, Revel. xxii. 17. But But ye will then fay, this is spoken to those that are thirsting after the world too. I allow so it is. Isaiah lv. t. Come ye that spend your money for that which is not bread, and your labour for that which satisfieth not. And solk that are thirsting after the world, are commanded to come, and he will pour out his Spirit upon them

But what fay ye, if we be thirsting for nothing. Then ye are a piece of dry ground And you have it in the text; I will pour floods upon the dry ground. That is what I was faying, that it is to the thirsty that could not eat, speak, nor work well: But if they will not be satisfied with that word, I will pour water upon him that is thirsty; then he gives you another word to suit your condition; and will that satisfy you? I will pour floods on the dry ground. Which brings me unto

IV. A fourth point of doctrine is, The Lord will pour floods upon the dry ground, Isaiah liv. 1. Sing, O barren, thou that didst not bear; break forth into singing What makes him speak to the barren and dry ground? It is because all the world is dry ground. And are they not as dry ground that bear nothing? Are they not all dry, withered, and dead in trespasses and sins? And the reasons, are,

1. Because there is no such ground in the world, but it is dry and barren, until God gives it something.—
What is any in the world, but as dry barren ground?
And therefore the wickedest in the world may come and

take it freely.

2. The second reason wherefore it is offered unto dry ground, is, because God never put away any that came unto him. Him that cometh unto me, I will in no wife cast cat, John vi. 37. Wherever he comes in the word of his gospel, he excludes none but those who exclude themselves. And so the promises are holden out unto all, Acts ii. 39. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. That is, an outward calling them that are afar off. God offers the promises freely to all that will take them. Whosever will, let him come, and take of the water of life freely. God loves freely, and he does not regard whether they be wicked, or not wicked, if once they will come unto him.—Nothing in this case will hinder them from receiving the promises.

3. The third reason for which he calls it dry ground, is, that he may meet with the cases that his people are

niost

most often in. Therefore, any one that is uscless, fruitless, hopeless, and helpless; come, this is the word that he has bid you abide by, and take with you. But ye will fay, ye are very barren. So is the world until God cultivate it. Ifa. liv. 1. Sing, O barren, thou that diefa not bear; break forth into finging, and cry aboud, thou that did not travel with child ; for more are the children of the defolate, than the children of the married wife, faith the Lord. But some of you may be faying, I am worse than barren, for I bear nothing but briers and thorns, thistles, and fo. And the scripture says, such are rejected, and nigh unto curfing, whose end is to be burned, Heb. vi. 8. But yet let fuch come unto him, he shall take you from under that curse. Zech. xiii. 2. I will cut off the names of the idols out of the land, and they shall no more be remembered. So Is. lv. 13. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be unto the Lord for a name, for an overlasting fign that Shall not be cut off. And whereas ye say ye are useless and fruitless; you see here that it shall be to the Lord, for a name, and for an everlafting fign that shall not be cut o₩.

Objecti. 1. If this be the case, then any man or woman

in the world in a natural state, may take a promise.

Anfw. And what dare you fay to the contrary. What were any that ever took a promife but run-aways from God? All that are spending their money for that which is vanity, may come and take it, if they will.

Object. 2. But we find many in a natural fixe taking, or laying claim to the promifes, that have no right to

them.

Answ. I am very sure that these folk take none; for, (t.) No person takes a promise, but those that have a right to it †. And I prove it by this: they have no particular needs to be answered by the promise; or to meet the promise with, and therefore they have no right to it.

(2) They were never caused to take it. Romember thy word, (says David, Psalm exix. 49) on which thou has caused me to hope. They were never saused to take a pro-

mile, and therefore they never took one.

[†] By RIGHT here must be meant an actual interest in the promise by faith; for with respect to a right of access, all gospelheaters are on a level, that is, we are equally warranted to receive and apply the promise to themselves; since the promise of the gospel is directed, (as it is suitable) to sinners of mankind without exception, Acts ii. 39. Prov. viii. 4.

(3) Tell

(3.) Tell me when thou wast served heir to the promise; for one must know when he was served heir to the promife. And that the natural man does not : but the child

of God knows when and where this took place.

(4.) The natural man never took it, because it was never fealed over unto him as to those which believe. Lph. i. 13.-In whom also after ye believed, ye were sealed with the Holy Spirit of promise. They think they have a right to it, because they can speak well of it, or about it, like a beggar, who can tell over the feveral parts of a charter very distinctly, but yet he has no right unto any article therein at all.

(5.) I prove that thou that art a natural man, for thou never knewest the different parts or demensions of the promife; thou never drewest rent, or increase of the promife. But the child of God can discourse of all the principal parts, and appendages of the promifes; and he draws the rent of the promise, when once he hath laid hold of

it. And,

(6) I prove that he has not taken hold of the promise. because it does not cleanse and purify him from the filth and pollutions of the flesh and spirit; which it does indeed unto the spiritual man. Having these promises, dearly beloved, let us cleanse ourselves from the filthiness of the flesh, and of the spirit. It makes the spiritual man never rest till he attain unto a cleansing of the soul in some meafure.

Now, finally, I fay, the natural man has not thefe things, now noticed; and therefore, he has never yet taken hold of the promise. And if you get it, you shall, sooner or later, know when and where you got it. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit on thy feed, and my bleffing upon thine offspring.

SERMONIV[†]

ISAIAH i. 18,

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool.

THE Lord is here speaking unto a stubborn, and rebellious people, who thought themselves far on in religion, because of external things. And now the Lord, who loves the welfare of his people, refolves, either to bring them home unto himself, or leave them inexcusable. In the former verses, the Lord finding them to have made fome kind of reformation in their lives by outward ceremonies, he tells them it was nothing but lies; when they trusted unto their outward service, it could not pass in heaven, because it was not sound on both sides. -And therefore he calls both their practices, and their worship a lie. - Having convinced them of this, he comes now lay down the true and living way, that if they would take Christ for their Prophet, Priest, and King, and his righteousness and holiness, then although he and they were strangers to one another before, now he would admit them into near fellowship with him. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red as crimfon, they shall be as wool. And whatsoever ye can object against your well-being, I shall answer it, if once ye will come, and make use of the suit. Come, and I will take away your fins; and whereas he fays in the fixteenth verse, Wash ye, make you clean; put away the evil of your doings from before mine eyes, cease to do evil.

We have in the text so many reasons to press the point upon them.

epon mem.

[†] It is supposed that this Sermon was preached at Irvine, on a facramental occasion.

Reason

Reason 1. Come, says he, let us reason together. And if ye will do so, I will admit you into near fellowship with me.

Reason 2. The second reason is, If ye will come and make use of the sountain, or remedy, that I have laid out unto you, then come; I am content to debate, or

reason the matter with you in a gospel way.

Reason 3. The third reason is, If ye will come and make use of the sountain, be your condition what it will, it shall not be remembered; "if your sins were as sear-"let, they shall be white as snow; tho' they be like crime" son, they shall be as wool."

I The first is, the word "Come."

H. The fecond is, " Let us reason together."

III. The third is, "Though your fins be as fearlet, "they shall be as snow; though they be as crimson,

"they shall be as wool."

And there is the authority on which they are given, viz. "Thus faith the Lord;" and the last reason is expressed twice over, to beat down all objections whatever.

Now we come to the explication of the words. And,

I. The first reason, as we have said, is "Come." And to come is several ways taken in scripture. And,

1. To come, sometimes signifies to appear, as Hib.

Paran. There coming is taken for appearing.

2. Sometimes coming is taken for believing; John vi. 35. He that cometh unto me, shall never hunger. There it

is meant of believing.

- 3. Sometimes, in scripture, it is taken for going from one place to another; and in this sense it means a piece of reformation in life; and so it may be taken in these words.
- 4. Coming may be also taken for a heavenly joining together: as Micah iv. 2. And many nations shall come, and fay, Let us go up unto the mountain of the Lord. That is, Come let us join ourselves in a heavenly way together, in the Lord's service.

Now, we fay, all these fignifications may be contained

here, in the word Come. Now,

uft, The first fignification was, to appear. In the former words he has laid out a fountain unto them, and

bas

has bid them, Come, and make use of it: and it is well. Come, says he, and let me see thy countenance; let me bear thy voice, for sweet is thy voice, and thy countenance is com-ly, Cant. ii. 14.

Ye are guilty of all these things, says he. Now if ye will come and take my advice, and submit unto me; then I allow you faith to believe upon my Son, and you shall

have life.

3dly, As it fignifies to come from one place to another: and this expresses some piece of reformation, as I said before. Says he, If ye come, and make application to this sountain, then I will command holiness for you. As John xv. 3. Now ye are clean, through the word that I have spoken unto you. By what word? Even, by that word that he had spoken unto them, and that they had believed.—So says he, Come, ye shall be cleansed; I will command holiness for you. But,

4thly, The word here is principally to be taken for a heavenly, or close joining together. You are guilty, says he, and ye cannot be cleansed, but by the fountain; and if ye will come, whereas ye were but strangers and outlaws before, and I took no gracious notice of you; now I will admit you to be near unto me; and I will notice, and look into your case and condition.—But there is a

coming two ways,

1. There is a coming, out of respect to a command, where the creature dare do nothing, but even because there is a command for it; and then a necessity pressing upon the back of it, and the creature must give obedience. And indeed many a time the creature thinks the command of God very unreasonable, as in this instance that the like of it should come, and believe; and yet necessity,

and the command press unto it. And,

2. There is another fort of coming, and that is not so much out of obedience to the command, and of necessity, as it is out of love to God. This kind of coming is rather a reward for the creature, than a duty; for it may be, the creature has stayed itself upon God; and yet comes to God but as a law-giver; and because of the command, it goes about duty. But when one comes out of love to a loving invitation; then it becomes rather a reward than a duty.

II. I come now to the fecond reason, that is given to press this point on these people, "Let us reason together."

Let us humbly and mildly debate the matter as to whatever concerns your well-being. I am now upon speakingterms with you, which I was not before. Now there are fundry forts of reasoning between God and the soul.——

And,

There is a law-reasoning between them. Sometimes when the Lord as a just and holy God sets all the sinner's iniquities before him; and then he appears as a law-giver unto him. Now, in this law-reasoning, all the acts of parliament are from the covenant of works: and this is one act, Cursed is every one that consermeth not all the words of this law to do them, Deut. xxvii. 26. And when he comes to this creature, this clause is in its bosom, Depart from me, ye workers of iniquity. Now in these acts there is nothing given unto the creatures to work upor, but their own strength. Neither do they admit of repentance, but persons are cursed for the least sin as a breach of that law.

2. A fecond kind of reasoning, is a gospel-reasoning, The form of it is this,—God enters into debate with the creature, only for the removal of its doubts. And he reasons with the soul only according to the acts, or terms of the new covenant, and this points out a pleasant way

wherein the creature may be fully fatisfied.

3. There is a reasoning which, in some sense; may be called a law-gospel reasoning; beginning in the spirit of bondage and fear; but terminating in the gospel. In this, the Lord calls a rebel to an account; and at length he finds all he has forfeited; he is made feasible that there is not fo much as a diffi, or a fpoon that he poffeffes, but he, as it were, fleals it from God, as having no proper right in law to it .-- Now, after all this, the criminal hears an ancient act, which was made in the reign of king Josus: and it is found there, that if any man, either by himself, or in the person of another, can fully fatisfy, he that be free. Whereupon a submission is drawn up, and the criminal submits unto it: he will have Christ to come in, and bring him into friendship again with God. On this Christ, as Mediator, steps in, and takes up the plea. He convinces the creature, and favs, You have wronged God greatly; but it shall be done away. And then our of God's own treasure he takes as much as latisfies God fully: upon which this promife comes out, All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wife east out, John vi. 37. And let him that

that is athirst come, and whosoever will, let him take of the water of life freely, Rev. xxii. 17. Now this we may call

a law-gospel reasoning.

4. There is a fourth way of reasoning, wherein the Lord reasons, or pleads with his people by strokes. In this kind of reasoning, he is said to contend, as ye will find it frequently expressed in scripture. And this reafoning has its rife from the former. This arises from the gospel, in this sense, that it is a clause of the covepant to correct his people: as Pfalm lxxxix. 31, 32, 33. If his children for sake my law, and walk not in my judgments: Then will I vifit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. If they stand in need, they mult not want strokes. This is a clause of the new covenant. But shut out faith and confolation from the creature, and debate only for fin in the creature, then it becomes a law-reasoning. Therefore he has faid, If he fees it needful, he will strike them. But judicially, or aiming at fatisfaction, he could debate with Christ only. So that he does not strike his people to get satisfaction from them; no, but for their good; Rom. viii. 28 .- All things work together for good, to them who love God, to them who are the called according to his purpose. Though it may not seem good for the prefent, yet it shall be for their good at the long-run, as the fcripture fays, No affliction for the present seemeth joyous, but grievous. Besides, the apostle says, that he afficis us. that we may be partakers of his holinefs.

Now, there are also other forts of reasoning between God and the creature: as when the creature reasons from arguments taken from the Lord himself, such as Moses, or Jeremiah used. The latter says, Why shoulds thou be as

a mighty man, who cannot fave.

Again, fometimes the creature reasons from his own holiness, or uprightness. As Psalm Ixxxvi. 2. Preserve my soul, for I am holy;—fave thy servant that trusteth in thee. And Job xxiii 3, 4, 5. O that I knew where I might find him! that I might come even to his seat! I would order my cause before him! and fill my mouth with arguments. I would know the words which he would answer me; and understand what he would say unto me. There the righteous might dispute with him, So should I be delivered for ever from my judge. Now the servant of God may argue from the argument taken from what they have already got from him. But my reasoning here in the text is gospel reason-

ing. Come, fays he, and I will debate with you in a gofpel way: I will answer all your doubts, and let the Mediator be Judge of all.

III. The third thing was, "Though your fins be as fearlet, they shall be white as snow; though they be as crimson, they shall be as wool." Their objection was, Why should we reason; we can look for nothing but death. No, says he, though your fins be as scarlet; tho they be of a double dye, yet they shall be blotted out. But how is it that he says, they shall be made white? Why, he makes them as if they had never committed them. For if once ye will yield, says he, and come to the fountain, ye shall be freed from the pollution of sin. Moreover, if ye will yield to Jesus Christ, he shall make you hely, and ye shall be reformed more and more, and made thourougly hely.

And the authority for this is, "Thus faith the Lord." Submit, I will reason calmly with you, and answer all your doubts. And for your warrant ye shall have the word of Jehovah, who is absolutely in and of himself; for by my name Jehovah shall I be known. Before, he was saying, that he could not away with their offerings; and then in the fixteenth verse he says, Wash you, and make you clean: but here he gives them his word, and his own

great name, as the fecurity of their cleanung.

Now, if ye look on the command, and the necessity,

you will fee that the doctrinal point here is,

Doct. I. "That provided any abominable finner will "fubmit his way, and himself to God, he may come "boldly, and have access unto him." Heb. x 22. Let us draw near with a true heart, in full affurance of faith, having our heart sprinkled from an evil conscience, and our bodies washed with pure water. See also, Eph. iii. 12. In whom we have boldness and access with consilence by the faith of him. And chap ii. 22. In whom you we also builded together for an habitation of God, through the Spirit.

So that if any finner, though ever so great, yield once to him, he may come with boldness and have access unto God. And the

Reason is, If once the soul come and yield itself to God, it has got a sull right and title to the heavenly inheritance. Heb. xii. 22, 23. But ye are come to mount Sion, and to the city of the house God, the heavenly Jerusalem,

and to an innumerable company of angels, to the general afsembly, and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And they get the new name, and white stone. Moreover, the partition-wall that was betwixt God and them, is now broken down. When the creature confesses his faults, and submits unto him, then he may come boldly. I John i. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness .- Further, the soul is a bride for the King's Son, and therefore is it not becoming, that his daughter in-law should come familiarly unto him? The real enjoyment of this access to God manifests itself by gospel-holiness, I John i. 6, 7. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. - Again, we have access unto him, because we are entered by the door. John x. 9. I am the door, by me if any man enter in, he shall be faved, and shall go in and out, and find pasture.

Use. This doctrine is of use to comfort all those that are content to take Christ as their Prophet, Priest, and King; and yet dare not be bold with him. But if you be content to submit to him, ye may come boldly unto him. But whosever they be, that will not yield to God, and lay down their arms of rebellion, they are proud rebels, and God knoweth the proud afar off. And they get all that God gives them, as one would cast a bone unto a dog. If ye ask me, what points of familiarity those

who have submitted unto Christ may use?

If, You may go, and tell God what is wrong with you, either with respect to fin, or judgment. Ye may come and tell him the greatest fin that ever ye committed. Think it before him, when ye dare not speak it. Many a time the fin is so heinous that the creature dares not speak it. And yet ye may tell the thing to him that ye dare not tell to a living creature; for he is the best secretary that ever one had.

2dly, Whatever you have need of, you may get, and take, in and through Christ; even whatsoever can do

your fouls any good.

3dly, Ye may use familiarity with God to know his will, or purposes, in so far as such knowledge may make you forth-coming to his praise. You may say, Wilt thou let me know, Lord, what thou wouldst have me to do

in this case, and what is thy mind in it. God allows you to be samiliar with him, so far as it may make you forth.

coming in your duty to his praise.

"Come let us reason together." Thus God allows them in a peaceable way, to come and reason the matter with him; and, says he, You shall be satisfied concerning all your doubts. The doctrine is,

DOCT. II. "If once poor sinners be content to yield to Christ, then he is willing to come into terms of feaking with them in a peaceable way; as ye will find in fundry places of scripture."

Now, for the reasons of this point, we find in scrip-

ture, that the Lord uses to reason with his people.

1/l, We find the Lord's fervant fometimes reasoning with him about the matters of his divine procedure.——And,

ade, We find, in scripture, the Lord reasoning with them, that he may have their approbation of that which

he is doing Now,

I. For the first reasoning about the Lord's procedure, Lee Jer. xii. I. Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments.
Wherefore doth the way of the wicked prosper? wherefore are they all happy that deal very treacheroufly? I will give thee credit before I begin, that thou art righteous, fays he; yet there is somewhat in my heart concerning thy dealings, and I would be glad to be fatisfied as to that: Wherefore doth the way of the wicked prosper? Here the fervant of the Lord reasons with him as to his proceedings; and yet at the fame time acknowledges that all he did was righteous. See also, Gen. xviii. 23, 25. when the Lord was about to destroy Sodom, he tells it to Abraham; who had some reluctance in his heart; Wilt theu also destroy the righteous with the wicked? - Shall not the Judge of the earth do right? But, fays the Lord, I will fatisfy you: and than he falls a reasoning with him about his way of proceeding with Sodom.

Sometimes they reason about the work of God in themfelves.—Now, the creature's mind is not clear, but in
doubts; and therefore he must reason thus,—Lord, if it
be not so, that I have the work of God within me, where
is all this striving? If thou hadst designed to have killed me, wouldst thou have taken a meat-offering at my

hand?

Again, There is a reasoning concerning the creature's duty. The creature is at a stand in duty, and cannot go any farther, till it knows the Lord's mind. Lord, let me know what thou wouldst have me to do in this, and in that cross, that is fallen in my way. Somewhat of this is expressed, Isa. Ixiii. 17. O Lord, why hast thou made us to err from thy ways? and bardened our heart from thy fear? Lord, we would know why thou hast let this and that come upon us. But the natural man doth not say so; for it were blasphemy for him to speak to God after this way and manner. And,

2. We fay, It is granted to the creature to debate with

Cod; and why?

(1.) Because it is one of the privileges of the creature to be of one mind with God; for God will seek the creature's approbation as to what he is about to do. And,

(2.) Because it concerns his glory, and their duty. For where they know not his mind, it is lawful for them to reason and plead with him, in order to know it, that they may know their own duty concerning such and such

a thing.

tife. You that have field to Christ, plead for satisfaction in any thing concerning God's glory, and your own duty. When ye are likely to succumb, and see not the Lord's mind in any thing, ye may go and plead for the manifestation of it.—But ye that have never field unto Christ, ye shall never be satisfied concerning the Lord's way. It is well known that the natural man many times is ready to curse God in his heart, because he cannot be content with his way. But iniquity shall stop the mouth of the wicked. But unto you that slee to that sountain he shall make known his covenant; that is, he shall make you read his covenant in that which does not resemble it.

The next thing in the text, is the justification of the sinner, by taking away his iniquity. "Though your sins be as scarlet, they shall be white as snow; though they be as crimson, they shall be as wool." Hence,

Doct. III. "The most viie sinner that ever comes to "Christ, is welcome, and shall be set free from the debt of sin." Him that cometh unto me, says Christ, I will in no wife cast out.

The reason for this doctrine is, Because the soul having once fully yielded itself to Christ, owes God nothing,

fo to speak; it is not a debtor any more; it is completely justified; God has nothing to say unto it, when once the righteousees of Christ is imputed to it. As to every one who savingly knows him, he is fully justified through his blood, which cleanfeth from all sin.

U/e. This reproves all those who have God's testimony in them, that they are content to submit unto him, and yet they have thoughts arising in their hearts as to what thall become of them for such and such sins; for the text fays, Though they be of a double dye, they shall be done away, and made white as fnow. Sins that are done against light; fins committed against challenges of conscience, are fins of a double dye, and yet they shall be done away. --Sins done against love, even against much of the goodwill of God, are fins of a scarlet dye. - Sins done against vows, making former vows lie like fo many broken chains about your necks, are fins of a fearlet colour. Such fins committed after facramental occasions; fins relapfed into after you have been oft-times convinced of them; fins after fasting, when you have been duly warned, by those who would not be found guilty of your blood; fine against covenant-engagements; fins against a profession; all these are fins of a scarlet colour, and crimfon dye,-But I say, suppose your sins have been after communions, -after fasts, -after swearing, or covenanting, -if once ye stoop, and be content that Christ reign in you, the Lord will cleanfe you, and make you white as frow, or as wool.

But what is the matter, fay ye, although I be clean today, I shall be as unclean to morrow. But the text fays, that he will put holiness in you. Hence,

Door IV. "The most unclean sinner that yields to "Christ, and comes to the fountain opened, shall be "made a pure saint" i Cor. vi. 9. Know ye not, that the unrighteous shall not inherit the kingdom of God;—no idelaters, adulterers, extentioners, drunk ands;—not fach were some of you; but ye are washed, but ye are sufficiel, but ye are justified in the name of the Lord Josus, and by the Spirit of our God.

Come, then, to him, and he will fanctify you, and make you holy. The reasons are,

1. If you yield to Christ, he is engaged to make you holy; 1 Thest. v. 23, 24. And the very God of peace fantly

you wholly. Faithful is he that calleth you, who also will

2. The foul now coming home unto God is under correction for misbelieving him so long, and therefore is afraid to fall into sin again, and provoke God to be again

angry.

3. A third reason is, That he has been far from God, and in the devil's service. He knows the subtle devices of that anemy, and therefore does all he can to evite them. But we do not wish, that any would take occasion from this to go far from God, that they may the better know the subtile wiles of the devil——And therefore yield yourselves to God, and ye shall be purified, sanctified, and made holy.

But, O say ye, I would gladly yield, if I knew my warrant, or ground whereupon I would be the better .--I fay, there is a command; and there is a word that fays. This is the command, that ye believe on the name of his Son, Fefus Christ, whom he bath fent. Here is a command, and ye shall receive damnation, if ye obey it not; John iii. 36. He that believeth on the Son, bath everlasting life; and be that believeth not the Son, shall not see life; but the wrath of God abideth on him. There is nothing within you that should be allowed to justle out a commanded duty. But, fay ye, I would yield unto him, if I knew that he would but accept of me, or the like of me. O high blafphemy! to fay that thou wouldst, he would not; to fay that thy infignificant love would go beyond his infinite love; for he chose us before we chose him; he loved us before we loved him.--His love has helped many, and drowned their iniquity; -- many who were loath to come to heaven. Hell, devils, and men have tried his love, but they have never yet found a crack or flaw in it.

Now, to put you out of all doubt, he doubles the expression, verse 20.—For the mouth of the Lord hath spoken it. To satisfy them, he uses two different expressions of one meaning: whereby we see that the Lord is pleased to answer the daughters of Zion with sundry expressions for one doubt. And he does so for this reason, That the creature is simple, and the devil is subtile; the devil who takes so many different methods to make the creature relieve that these are new doubts again, which indeed are nothing but the same. He will say, How prove ye that ye are within the new covenant? Because, say ye, I do not hate instruction; Plaim 1.17. But I love it, and them

them that give it to me. I consent not to sinners, when they go on in sin; and therefore I am within the covenant.—And then in a little, he will come back again, and say, How know ye that ye are called? Because, say ye, I have got mine ear opened to hear the word, and I love it better than I did before, and it does me more good many times.—And how know ye, says he, that God is your Father? Because, say ye, I get my meat, drink, and all I have from him.—And then he will say, How know ye that ye have true grace within you? and so on, still one doubt after another, as long as he can make the poor creature jealous of God; and yet all these doubts are one and the same in substance; and therefore the Lord uses sundry expressions, though one and the same in substance, to answer all his people's doubts and fears.

Use Think much on the devil's subtilty, and God's goodness towards you, who takes such pains in answering your condition. Ruminate upon your own folly.—Though God has forgiven you; never forgive yourselves. And for your security you have, Thus faith the Lord; the greatest security Zion's daughters can have in the world; and the only security that can satisfy the sou!: For if ye would speak never so much to the soul, if ye do not prove it by Thus saith the Lord, the soul will not believe it. And moreover, this security; or way of security, keeps God in much respect among his people; because all their salvation and the grounds of it depend on him; and it makes much for our duty also.

Finally, If we had only a n.an's word for our fecurity in any matter, would we not be more loth to offend that man? How much more careful should we be not to offend the Lord, whose word we have for our security? This security makes believers continually seek to have God honoured. Come, then, faith the Lord, and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall

be as wool.

SERMONV.

Isaiah lxiii. 17.

O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear?

IT is likely, if we all knew how it were with us, and if it were given to every man and woman in this affembly, to know our own fores, and the plagues of our wicked hearts, it is, I fay, more than probable, that there would be a very harmonious joining in prefenting this unto God, as the matter of our fad complaint, that our hearts are hardened from his fear. But it may be, that it is with the most part of us, as it was with those that Elihu speaks of, when he says, The hypocrites in heart heap up wrath: they ery net, when the Lord bindeth them, Job xxxvi. 13. Many are bound with the bonds of a very hard and obdurate heart. It is an evidence that it hath gone a great length, and is come to a very great height with us, that we are not sensible of our bonds, and are out of capacity to cry unto God, because of this strong binding wherewith we are bound.

Now, these words are very sad words; the very mention of them, especially when they are so descriptive of our own condition, might make our hearts to tremble. It is one of the heaviest and sadest troubles from the hand of God upon men and women, to have their hearts hardened from his sear. And yet the business is not desperate, or past remedy, so long as there is so much softness of heart, as to perceive; or take up the hardness of our hearts, and to be capable of regreting it before God.—Hard softness, as we may call it, is not the worst kind of hardness, or at least it is not the greatest degree of it. But alas! to be so hardened that all sense of discerning or feeling of it, is worn away, is very sad. Although the people who spoke these words, were very far under this stroke; yet the Lord had so graciously set bounds unto.

it, that it had not gone the full length that it would have done. Hence they take notice of it, and fay, Why haft thou suffered our hearts to be hardened from thy fear, and to be so hard that we should not fear thy name?

But before we come to any observations from the words, lest the expression should be mistaken, and lest any of our apprehensions should be intermingled with wrong thoughts of the majesty of God, ye should know

and confider,

1. That whenever it is faid, that the Lord hardens, it is not meant that he does fo, by infusing any sinful qualities into the heart of man: as it is expressed by the apositie, Let no man fay when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man, James i. 13. For he is incomprehensibly holy, and infinitely removed from being accessary to any

thing that is finful in the creature. But,

2. It is faid he hardens, when he not only permits and leaves the man to the hardness of his own heart, which is natural unto the fons of fallen Adam; but also when he with-holds, or withdraws fomewhat of that grace given to the creature: on which hardness of heart follows: and the majesty of God being under no obligation to give grace unto the creature, either by a natural necessity of himself, or yet by merit in the creature, that hardness of heart cannot be charged upon him; nor yet can he be blamed for the with-holding of abused grace from Besides this, he may present objects occasionally. which may be good, pay are good in themselves, and yet by the person's own corruption abusing them, they may harden the heart. For instance, professors may make use of the ordinances for Christ, and their own gifts, unto their own hardening. Also, he may give up a person to his own lusts, and to the power, or hand of Satan, to be hardened, as a punishment of his former fins and iniqui-As the Pfalmist says, My people would not hearken to my voice; and Ifrael would none of me. So I gave them up unto their own hearts luft; and they walked in their own counfels, Pfal. lxxxi. 11, 12. And as this may come to a great height in the case of natural men, even so it may be in fome degrees incident unto the people and children of God.

Having thus premised these sew things for guarding against mistakes, ye must look upon the complaint as not being speken in a way of proud, or ill-natured expostulation laying all the blame upon God, and evading, or

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fhift-

shifting it off themselves: no, the wordsintimate the Lord's carriage towards the church-members who are speaking here. Nor are we to think that these words are spoken irreverently in the way of complaining of God; but only in the way of exposulation with themselves; as if they had said, "Lord, what have we done, that hath pro-"voked thee to deal thus and thus with us?" There is an infinuation of a desire to know what sin in them it was, that had brought on this plague, or stroke of hardness of heart; which was grievous to them beyond any thing in their external condition and captivity.

Now having taken the words in this fense, we come shortly to draw some doctrinal observations from them.

And,

I. In general, we observe, That a child of God, when in his own proper latitude, will be very diligent in taking notice of God's dispensations about, and towards his own heart, and is in some case to make a representation to God, how it is with his foul. O how fad is it when God is dealing with our hearts, and yet we are not fo much as taking notice what either God, or the devil is doing about them. If the Lord reach not the carcafe with some extraordinary judgment, heart-maladies never trouble many. It feems to be one of the evils of the time wherein we live, that many, even good folk, are become strangers, in a great measure, unto their own heart's case and condition. We are so seldom in our approaches to God, in any case to make a serious representation of the posture of our spiritual affairs, but just as if we were in one country, and our hearts in another: We are become fo great strangers unto them. But,

II. And more particularly, I observe, That hardness of heart, or heart-hardening is an evil incident even unto the people of God. It is by such that this complaint is made, Why hast thou made us to err, and hardened our heart from thy fear? We think, that much hardness of heart, or blindness of mind, could not have seen and felt such a weight; and we think that it is with much bashfulness uttered; being spoken by those who before were assumed, that they could not plead an interest in God as their Father, being so much degenerated from their ancestors.—Yet they are necessitated to lay claim to God. They are such as give God much credit; as if the look of his eye could redress their condition, and they are in case

to observe the former dispensations of God, and to compare them with their present case. They likewise take up a great alteration of his kindness towards them. The case of David is a proof of this, who for near the space of an year, was bound up under hardness of heart.—Solomon is a proof of this, who for some time was inclined unto idolatry.—As a is a proof of this, who imprisoned the prophet, and oppressed some of the people, and under his disease sought unto the physicians, and not unto the Lord. It is probable, the time wherein we live, affords us likewise many a sad proof of the truth of it. Oh! hardness in part, and in many degrees is incident even unto the people of God. But that ye may the better understand this, we shall hint at a few symptoms and evidences of it. And,

1. Take this for one: When challenges for fin do not eafily make impression upon us; that is, when we are more hard to be wrought upon by challenges than formerly we were wont to be, and are become like green wood, that, you know, is long a kindling. For inflance, when David was in a good case, and his heart tender, he was inftantaneously alarmed with any evil, such as the cutting off the lap of Saul's Ikirt; but when he was under hard. nefs of heart, there was much ado to get him convinced in general: though the case was particularly pointed out in the parable used by Nathan; yet that would not do; he takes little notice of it in the way of applying it to himself, until the prophet said, Thou art the man. And is it not the case of not a few that a challenge doth not not fo eafily grip, or draw blood upon them, as formerly it used to do? And,

2. When challenges are taken with, and fins acknowledged, without perions being so affected therewith, as to be made better thereby:——It is true, there may be a conviction, that will extort a confession; but in this case, the eye that sees the sin, doth not affect the heart.

3. Another evidence of it is, When a challenge is much more easily put off, than sometimes it was wont to be.—That is, when the impression of a sin, or challenge for sin, is easier worn off, than formerly it used to be. I think if there were a spiritual dexterity learned, of sinking challenges for sin in the blood of Christ, there were no great skaith. But when the challenge is thrown off through deadness, passes away we know not how, or else is forgot before any satisfying views of pardon, our case is not right. It is likely that this is very common. We

have frequent challenges, that things are not right with us; that corruption is strong, and grace is under a decay; but we let them go. Such a course evidences hardness of heart, and hath a great influence in hardning the heart still more.

4. When the conscience hath lost a great deal of the power of reslecting upon ourselves, or our case, as to what is sin, or duty; this is another symptom of hard-

ness of heart But,

5. There is another great symptom of hardness of heart, and that is, when we are under cross dispensations, and yet prayer is restrained before God. This the people of God, or the prophet in their name, regret; There is none that calleth upon thy name, or that stirreth up himself to take hold of thee, Isa lxiv. 7. The same is signified by Daniel. Says he,—All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth, Dan. ix. 13. And,

6. It is another great fymptom, when fear is in a great measure, cast off; yea, this is the first degree, wherein hardness of heart doth appear. The soul can searcely be under any degree of hardness of heart; but it will soon appear in the want or decrease of true fear. Say they,

Why hast thou hardened our heart from thy fear?

7. A feventh evidence of hardness of heart is, where persons become rash, heedless, precipitate, and searless in worship, and in walking, rushing forward without ever considering their own condition, without searing lest God's name be taken in vain by them, in their worshipping of him; or at least without fearing lest they should be deserted of God; strengthening their own hands in their way, as if there were no hazard in peoples walk and conversation; taking every idle discourse or common tale by the end, without fear of being indisposed for worship, or any kind of duty. When folk are become thus fearless, it is a great length they are come in hardness of heart. And,

8. In the eight place, It is an evidence that there is much hardness of heart in this generation, that there is much fearlessness in our preaching, and that we have in a great measure, cast off that reverential fear, that we ought to have. We are grown very rash and fool-hardy, as we use to say; as if we lived not in the midst of snares and manifold temptations; or as if we had not hearts rea-

dy to comply with every snare and temptation. We are not afraid of catching skaith by our excess of mirth and jollity. So that walking in the fear of the Lord all the day long, is become a rare thing among Christians now a-days.—Standing in awe to look with the eye,—speak with the mouth,—and to do, or forbear doing any thing that may be displeasing to a holy God, without leave asked of him and obtained. There is little fear of abusing God's goodness, which says that there is little fulfilling of that promise,—And they shall fear the Lord, and his goodness in the latter days, Hosea iii. 5.

III. The third observation is, That felt hardness of heart, is, in the account of God's children, one of the heaviest and greatest of strokes that come upon them from the hand of God. It is pitched upon here as the worst of judgments. I think their hearts were at their mouths. and the tear in their eyes, when speaking out these words, Why hast thou made us to err from thy ways? and hardened our heart from thy fear? Here they do not complain to the majesty of God of their outward calamity, though it was more than ordinary; but this was the stroke that affected them, even hardness of heart. Ha luiv. 7. And there is none that calleth upon thy name, that flirreth up himself to take hold of thee; for thou hast hid thy face from us, and haft confumed us because of our iniquities. And Dan. ix. 13. All this is come upon us; vet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

Now, the reasons why the people of God look upon

this as a fad stroke, are these.

1/t, The first reason is, Because it is a sad and angry like stroke, and hath somewhat judicial in it. As there is displeasure or anger in a stroke; so it is sad and grieveous to a gracious heart. But of all strokes, hardness of

heart hath most of God's displeasure in it.

adly, Because it borders very near upon the condition of the reprobate. I say, it comes near to that which is their lot, or condition. God gives up his children unto some degree of a reprobate mind,—as he delivers them up to walk in the suits and counsels of their own heart. Hence it comes to pass, that it is in a singular manner puzzling in that case for a child of God to get himself kept from concluding that he is none of his, and he is ready to say, My spot or provocation is not like the spot of his children, and consequently my stroke is not like

the stroke of his children, but only like that of reprobate

or wicked men. And,

3dly, Because this keeps back from a kindly resenting of all the evils done by them that are labouring under it. Yet tho' they see, and know that they are in the wrong; yet they cannot mourn for them before God. They sin, and cannot repent; repentance is, as it were, bid from their eyes. So that if a child of God be any time in his own proper altitude, his light always leads him to look upon that as a most grievous stroke unto him.

4thly, Because, while under this stroke of hardness of heart, there is no profiting under any of God's dispensations. But let him smite as he will, their hearts grieve not. So that they, in this case, may say, That all this is come upon us; yet have we not made our prayers unto

thee.

Use. For use, I would in short pose you, and desire you to put it unto yourfelves .- What think ye of fuch a stroke as this, and how doth it affect you? Do ye feel it, and think it one of the heaviest and sadest strokes? Do you feriously think that if it were meet for you to enter into a paction with God, ye would be content to take any other stroke from his hand, upon condition that this were removed? If ye were kept tender, and your heart melting before the Lord, it were a good token. Ye will conceive that there is a merciful difference to be discovered betwixt a person that is plagued with hardness of heart, and one who is fmitten with it in a kind of fatherly difpleasure: that is, there is in the one, a looking upon it as a grievous stroke; whereas in the other there is not.-And therefore, I would fay unto you that are under these bonds, and yet not affected with them, wrestle with him that bath the keys of hell, and death in his hand, that he would loofe your bonds. If ye be grieving for it, and yet your grieving is not adequate, or according to your stroke. -Yet if it be looked on as a stroke, and lamented by you as fuch, fo that ye are fenfible of it, and that fente puts you upon making your complaint unto God,-fuch exercife fays, that there is so much softening as that you have the knowledge of it. A quick feeling of hardnefs fays ye are not given up altogether of the Lord; that there is yet hope in Ifrael concerning this thing; and ye are in the way of getting your captivity turned back, as the streams in the fouth; and ye should not look upon your case as desperate. IV. The

IV. The fourth observation is, That there will be in a child of God, while under this stroke of hardness of heart, some serious fearch, or enquiry accomplished concerning what hath been the procuring causes of it, and what hath provoked God to fmite with this stroke. Therefore they fay, here in the text,—Why hast thou hardened our heart from thy fear? Now there will, and should be some search made into the cause, where there is any thing of God? And I would commend this unto you that have hardness of heart as your burden, that you would take it as a favour from God, that it was, or is your burden. Perhaps, that it is fo little your burden makes you question, if there be any thing promising-like in your case and condition. Search then into the causes. And for your help in this, I shall only touch at a few things, which I conceive have much influence for the most part in many degrees of hardening the heart, even in the case of the godly, and which may ere long bring this hardness upon those who are yet in any measure free of it. And.

1. Not taking notice of challenges of conscience and convictions, and trying to quench the motions of the Spirit, gradually harden the heart, and provoke God to let fuch a person alone. Smiting of this kind may sometimes befal a child of God.—But where conscience tables a challenge, O then, let it speak out, and smite it not upon the mouth, when God hath given his deputy in the foul, a charge to arraign; then, it well becomes you to listen to what it hath to say. It is likely that David had his own stirrings of conscience at the beginning of his fall; but because he listened not unto them, he is smitten almost year and day, with a benumbed and filent

confcience.

2. Another cause may be this, When the Lord's calls are very urgent and prefling upon us to entertain grace, co.nniunion and fellowship with God, when these are borne in upon a person or people, and the soul listens not, but lets them pass by, and takes no notice of God's intreaties at all. This is observed by the Pfalmist, Open thy mouth wide, and I will fill it.—There is the offer But my people would not hearken to my voice; and Israel would none of me: So I gave them up unto their own hearts lufts; and they walked in their own counfels. Plalm lxxxi. 10, 11, 12, There is nothing hath more influence in hardening than Hence people that live under an intreating gospel, if they get not God's grace, or if they shift the offer of it, are the most hardened of all people.—And when this deadness in the people of God prevails, and they are gadding after their idols, it brings on many degrees of hard-

ness of heart upon them.

3. A third cause is, When any sin that we know to be a fin is not seriously opposed; but gets leave to sit down upon the conscience unrepented of. As every act of sin strengthens the habit of sin, and disposes unto mere acts of sin, so it hardens exceedingly, thrusts out from God, and keeps the soul still under its dominion. And therefore, says the apostle to the Hebrews,—But exhort one another daily, lest any of you be hardened through the describulates of sin.

4. A fourth cause is, A continual custom of formal worshipping of God, either in public, in the samily, or in secret; and when ye use no ejaculations in the time of your worship; and when ye restect not upon it when it is over. Alas! we are killed in these days with much formality. There are symptoms of it in this place, in regard that there is so much sleeping even among good folk.——There is much of it even where that evidence is wanting. And, O what lightness is in the duty of family worship, even to such a degree, that strangers may observe

it. And,

5. The fifth and last cause we shall at present observe. is. When people get a way of exposulating with themfelves in the duty of prayer; and are near the putting of themselves unto the door, making the grace of God that is in them debatable; but then they leave it fo, and immediately fall a talking, or laughing, but never mind, or ask what becomes of these evils, that they expostulated with themselves for: and so ly down, and, as it were, leave the door open unto wrath, &c. No marvel that many a night, flood-gates should break in upon them before the morrow. This is a very fubtile cause. Many good folk have a custom of complaining of evils, who wrefile not with God. For their pardon, and victory ower them; and hardness of heart is one of these evils .--It is true, there is a number under this evil that never complain of it, and it is a doleful prelude that it will be their death at last. - But it is a good token, and some ground of hope, when a person is puzzled about it, and burdened with it. The Lord convince us more thoroughly of it, and teache us to make use of the right remedy, through Christ Jesus. AMEN.

SERMON VI.

MARK xi. 24.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

AVING formerly spoken unto divers things upon this subject of prayer; both as to its kinds, and nature, and to the persons for whom we ought to make conscience of prayer to God, and likewise the persons against whom we may warrantably pray; I come in the next place, to speak of those qualifications requisite in acceptable prayer; there being a vast difference between prayer, and acceptable prayer;—between our uttering words to God, and praying by a gift; and praying by the promised Spirit of grace and supplication, in such a way and manner as to be accepted of God in what we pray for. This is the thing that doth so much take up the thoughts of the tender and serious Christian: Am I accepted of God in what I do? The words of the mouth many times run this way; and if ye heard the language of their heart, ye would hear much unto this purpose.

Now, the first requisite qualification of acceptable prayer to God is true and saving faith. And it is so requisite in prayer, that no man, or woman can put up a suitable defire without it.——And the having of this grace makes any thing that they do in this exercise of a sweet sinelling sa-

vour unto God. Hence,

I shall observe, That in order to acceptance with God in all our addresses unto him found, saving, and justifying faith is very requisite, and necessary. And the method is the following.

I. I shall shew you from scripture, that this is the thing that God requires in prayer, to make it acceptable.

II. Shew

- II. Shew you what it is to pray in faith.
- III. Shew you what is faith's work in prayer.
- IV. Shew you what is the nature and properties of this grace, which is so necessary in prayer, that without it God will not accept of prayer.
- V. Shew you how it is that this faith, which I shall describe, as to its nature and properties, is so necessary in prayer.
- VI. Shew you in what respects this grace is requisite and necefary in prayer.
- VII. Shew you what are the helps to attain unto this grace of faith.
- VIII. Shew you some of the noble effects that faith in prayer hath. And,
- IX. Laftly, Make fome application of the whole.
- I. For the first of these, The scripture makes this very clear and plain, in the words of the text; What sever ye desire, when ye pray, believe that ye receive them, and ye shall have them. As ever ye would be accepted of God. believe, and fo (Matth. xxi. 22.) What soever thing ye shall osk in prayer believing, ye shall receive. See also, I Tim. i. 8. I will therefore that men pray every where, lifting up boly hands, without wrath and doubting. That is, let faith be acted, and exercised in our prayers. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. iv. 16. and chap. x. 22. So that the way to draw near to God acceptably is by faith. The apostle James allows any that lack wisdom, to ask it by faith; If any of you lack wisdom, let him ask of God .--But let him ofk in faith, nothing wavering, James 1. 5, 6. So if you would obtain any thing from me, fays God, feek it in faith. And fays the same apostle, chap. v. 15. And the prayer of faith shall fave the fick, and the Lord shall raise him up; and if he hath committed fins, they shall be forgiven him. Now that which gives being, and life to prayer is faith. Thus for the first head, these scriptures hold out that in acceptable prayer, faith is requifite. and altogether neceilary.

II. The fecond thing is, To shew what it is to pray in faith.

I shall take it up in these five or fix things, which ye

may endeavour to keep in remembrance. And,

i. To pray in faith, is to be endued with faving grace from the Lord. This grace of faith must be insufed into the person that approaches unto God. For it is impossible that the person that wants faith can be acceptable to God. I mean not faith of miracles, or an historical faith, but true and justifying faith. This shews that all that are destitute of this grace, are in a bad case. For without faith it is impossible to please God. And this is the worll case they are in that want faith, that never any thing they do, is acceptable to God; and this again, is the noble privilege of those that have it, that all they do in duty is accepted of him

2. To pray in faith, is not only to have this grace infused into you, but it is to have that grace in exercise in, and about the particular petition, ye would put up to God. Whatsoever thing ye ask, ye must have faith exercised about that particular, whether it be for soul, or body; for yourself, or for the church; for spiritual, or

for temporal things.

3. To pray in faith, is to make use of the grounds of faith in our praying, viz. the word of promise; for the promises are the ground of our suit. So that in acceptable prayer, faith makes use of this and that promise, and turns the promise into a petition. This is faith's work. It is neither humility, nor self-denial that can do this—But faith takes this and the other promise, and holds it up to God, that he may make it out, as Psalm exix. 49. Remember the word unto thy servant, upon which thou hast caused me to hope.

4. To pray in faith, is to make use of, and to employ Christ the Mediator. So that the soul will never go to God, but in the Mediator; and it looks for a return to its suits, or petitions, only in and through the Mediator, Jesus Christ, and him crucified. Says he himself, Whatfeever ye shall ask in my name, that will I do, John xiv. 13. That is, expect access to the Father in and through my name; look for a return in and through my name. We pray in faith, when in all our addresses, we are actually endeavouring to improve the merit and mediation of him, who is at the right-hand of God the Father.

5. To pray in faith, is to pray over the belly of all opposition. When in Luman appearance there is nothing, but anger and wrath from God, and when the soul is under the apprehensions of his wrath, yet faith will come over all these unto God.—When he is inflicting some judgment upon the person, and seems to be angry with the person, then faith goes over all, and presses in unto God, that is to pray in faith; for instance, Jonah, chap. ii. 2, 4. I cried by reason of my affliction; I said, I am cast out of thy presence. Yet what does faith when in sense he is cast out of God's presence; faith puts him upon supplicating God again. Yet will I look again to thy holy temple.

6. To pray in faith is this, When the foul promifes to itself on the ground of God's word an answer to the particular petition it is putting up to God. To pray in faith is not only to know well, that the thing ye are feeking is warrantable, and according to his will, but in some meafure to have affurance, (or endeavour after it) of an anfwer in absolute things; that is, if it be absolutely necesfary, they believe it shall be granted. As to conditional petitions, they believe that if it be good for them, they shall have what they ask. If they present a petition for those things that are absolutely necessary, whether in respect of themselves, or his church, it shall be sure unto them; and if their petition is for things conditional, either to themselves, or the church; if it be for their good, it shall not be wanting. Ye see an instance to this purpose. Mic. vii. 7. All was then going wrong, yet, says he, I will look unto the Lord; I will wait for the God of my falvation; my God will bear me: As if he had faid, What then? I answer myself, that God will hear me. Remember these fix things which shew what it is to pray in faith.

III. The third thing is, What is faith's work in prayer, or what is the work of this grace in a believer in his fuits

and supplications.

(1.) It instructs the person of his own need of the unfearchable riches that are in Christ. It makes him cry out, O finful man that Iam; I have destroyed and undone myself. And on the other hand, it informs the soul of its relief, and outgate, from that misery, and of the soul's portion that is to be had in Christ, and of the sulness thereof; so that there is not the least want; but there is a persect and complete sulness in Christ, as ye may see in the case of the Publican, Luke xviii. 13. What was

the thing he prayed for? Says he, God be merciful to me a finner. Faith inftructs him as to his fin, and then as to the way of his relief and help from fin, viz. in Chrift; fo that faith's first work in prayer is to instruct a foul of its own condition, and then of its supply, and help.—And poor, poor are they that want this grace of faith; and rich, rich are they that have it.

(2.) Faith's work in prayer is, to be the hand, by which the foul takes hold of the remedy, and relief that is in Chrift, and offered by him to us in the gospel. It is the foul's hand to lay hold of Chrift, and his fulness, as he is offered and held forth to us.—As a poor man puts forth his hand to take that which is offered unto him; so it is with faith in prayer. It is called a receiving, and it is the very hand whereby Chrift, and all that is to be had in him, is to be received, or laid hold of. This is an

excellent mark in prayer,

(3.) The work of faith in prayer is, to enable the foul to wait patiently on God, for a return of the petition it hath put up. Faith fays, ye have prayed, and that is your duty; but fee, Sirs, that ye stay still at his door until ye get an answer. Be not like those who shoot blunt-shot; and never look where it goes. See Pfalm laxxiv 8 I will hear what God the Lord will speak. And Hab. ii. 1. I will sland on my watch, and set me on the tower to see what he will say unto me, says faith to the soul—This is a good work of faith in prayer, to make our souls wait patiently upon him, while he is trying them with delays. It is saith that puts strength into our souls to make them patiently wait on, till God send an answer unto them.

(4.) It is true faith's work in prayer to make them judge aright of all the Lord's dispensations towards them, especially in, or about the exercise of prayer. Faith says, Look that ye construct aright of him, and entertain not wrong thoughts of him: although he give you not his presence now, yet he will come. He that will come, so that come, and shall not tarry:——If he give you not in that measure that ye propose, see that ye fret not. If he seem to frown upon, you are then to abase yourselves as misserable wretches.——What says David, O my God, I cry in the day time, and thou heardest not —But thou art holy, O thou that inhabitest the praises of Israel, Psalm xxii 2, 3. There is faith's work, he cried to God, and is not heard; but says he, Thou art holy. As if he had said, I aver that He is holy, if he should shut out my prayers, as it were,

with hewn stone, and refuse to answer me till my dying day:—yet thou art holy. That is faith's work in

prayer.

(5.) Faith's work in prayer is, to take hold of the least meaning, may-be, or intimation from the Lord, and to lay hold of the least ground of hope of mercy; as a poor man takes hold of the least meaning of mercy from man. It was the exercise of the woman of Canaan in her prayer, Matt. xv. 26, &c.; when he upbraided her, faying, What have I to do with thee? Should I give the childrens bread to dogs? Truth, Lord, fays she, thou hast given me some ground to expect help from thee. Truth, Lord, I acknowledge I am a dog; but it is as true that dogs eat of the crumbs which fall from their master's table. Whereupon Christ tays unto her: O woman, great is thy faith. Thy faith hath taken hold of the least intimation, or maybe, as a ground of hope. - Be it unto thee even as thou wilt. And this reproves those who fret, if they get not what dish of meat they please; or if it pleases them not, they cast it from them. But if thou knewest what thou art, and how little thou deferveft, thou wouldst blefs God, that thou art not in hell already.

(6) Faith's work in prayer is to enjoin every praying faculty, or all that is within the foul, before God. For faith fets its defires in order. Faith makes it defire nothing but what what God hath allowed in his word, and it will be nothing short of this. Again, it orders our zeal, so that it is not blind and prepofterous: where faith rules it orders humility, so that the soul does not say in a sullen fit, Lord, depart from me, for I am a finful man. It orders forrow for fin neither to be too little, nor too great. is faith's work to make the foul forrow heartily before God: on the other hand, it makes us guard against anxious forrow. Then it orders hope that the foul may wait patiently for the answer or accomplishment of pray-Thus it is faith's work to order all things within the foul, and put all things in a composed temper. So commanding is the grace of faith in a foul where it is, that it

will let nothing be out of order.

(7.) Faith's work in a foul in prayer is to make it importunate in pressing for that which it prays for. Having the word of God for its ground, and the name of Christ sor its encouragement, it importunately presses for the thing desired, and when he seems to say, Ye shall not have it; it says, I will not let thee go. It was faith that made Jacob wrestle that night with God; says the angel, Let me

go, for the day breaketh. And he faid, I will not let thee go, except thou blefs me, Gen. xxxii. 26. And, Moses, says the Lord, will ye let me alone, that I may destroy this people. But says Moses,—If thou wilt forgive their sins; and if not, blot me—out of thy book, which thou hast written, Exed. xxxii. 32. And the woman of Samaria, say what he would, harped still upon this string, Lord, have mercy upon me.

- (8.) Faith's work in prayer is to undertake for the foul to God, and for God to the foul. This is the very kernel of prayer. Faith fays to the foul, I affure thee that whatfoever God hath promifed in his word, that he will give and perform. Faith fays to the foul, There is not a promise made to the church, but it shall be accomplished; nor to itself in particular, but it shall be performed. So that this is the work of faith in prayer to engage for the Lord, that all the promises that he hath given shall be made out, and fulfilled unto them. - On the other hand, Faith engages the foul to wait patiently on for the accomplishment of all that the Lord hath promised. So that this is one of the mysteries of God; and it is lamentable, that fo many fouls live strangers to God. and to this work of faith, and do not confider the worth and excellency of this grace of faith. -- I dare fay, that we his church, and people, would be as far above trouble this day, as we are under it, if we had faith, and the lively exercise thereof. Those that have this, are of all men the most happy.—And those that want it, are of all men the most miserable.
- (9.) Faith's work is to make the foul to plead with God upon feripture argument. Faith looks to what God hath promifed, and makes use of all these promises in its approaches unto God in prayer. This ye may see in Motes' pleading for the people. He pleads upon all the promises the Lord had made unto them, when they had provoked his anger to burn against them. And so Jeremiah pleads upon scriptural arguments, not for himself only, but for the people of his time, that the Lord would do some great thing for them.—So that this is faith's work, to gather all the arguments contained in scripture, and to pray that the Lord would do this and that according to his promise.
- (10.) The work of faith in prayer is, to turn over all the fuits that the fupplicant puts up, into the hand of Christ the Mediator, that for his sake, intercession, and mediation they may be accepted of God, and answered

in things according to his will. Which implies a disclaiming of any works, or merit in the person's self, that is praying. Says Daniel,—Cause thy face to shine upon thy fantuary that is desolate, for the Lord's sake, Dan ix. 17. Not for my sake, nor the people's sake, nor for any thing that we can do, but for the Lord Jesus Christ's sake. He puts all the suits upon Christ's account, that in his name they may come before the Father, and be accepted.

(11.) This is faith's work in prayer to make the person praying keep at a due distance from God. Faith makes the person keep its own due room as unworthy, as dust and ashes. It teaches persons to give God his due room, as he is the high and losty one; to have low thoughts of themselves, and high thoughts of God. Faith says to the soul, Carry in subordination unto God; let not your words be rash, nor your thoughts and conceptions of him unsuitable. Faith made Abraham cry, I have taken upon me to speak unto the Lord, which am but dust and ashes, Gen. xviii. 27. It is an excellent work of faith, to make us to ascribe to him that which is due to him, glory, honour, and dominion for ever; and to take shame, and consusion of face unto ourselves.

cant with subject matter of prayer, viz. to gather the promises that are here and there in the Bible. And then it not only furnishes matter, but it furnishes a mouth to speak unto God. It opens the mouth to speak unto God that which the soul hath gathered ——Nay, it surnishes seet to go unto God with the matter gathered. Nor does faith only surnish matter, and a mouth to speak it, and seet to go to God with it; but it is as wings unto the soul whereby it slies, as it were, with wings unto heaven with

(12.) Faith's work in prayer, is to furnish the suppli-

for his work, or for his Zion. O but this is an excellent work of faith! It makes them that wait upon the Lord mount up as on eagles wings; and walk, and not be weary;

the petition, that it hath to put up to him for itfelf, or

and run, and not be faint.

(13.) It is faith's work in prayer, to enable the foul to wait patiently, till God give an answer of prayer. Faith is ftill petitioning and supplicating the Lord till he give a gracious return. To renew the telf-fame thing in prayer again and again, it being according to his will, and warranted in his word, in the exercise of the self-fame faith, is no tautology, though it were a hundred times to have the self-fame suit. It was the way of the woman of Canaan: I am not sent to thee, says Christ; yet she prays

still,

still, Have mercy upon me, Lord. And it made Paul return his suit again and again. For this thing I befought the Lord thrice, 2 Cor. x 12. This is also an excellent work of faith. Nay, I may say, they never can do any thing in the exercise of prayer, that want this grace. Their prayers have no bones, strength, no edge. They will

never pierce heaven.

(14.) Faith's work in prayer is, to make the petitioner take up God aright as the object of prayer, and Christ Jesus as the only Mediator, and take up their own condition aright, that they may apply the promises accordingly. For faith's work is to apprehend aright our Lord Jesus Christ the Angel of the covenant, and to apprehend our own soul's case and condition aright; as in Isa. xli. it is called a looking; as it makes them take up him whom they are seeking, and themselves aright. This is faith's

work in prayer. And,

Laitly, I shall add this. It is faith's work in prayer to enable the soul to prevail over, and, as it were, to command the Lord. The prayer of faith has a prevailing and commanding power over the great and dreadful Lord. Hence it is said by James, The fervent prayer of the righteous availeth much, Jam. iv. 16. And it healeth the sick. It is said of Jacob, Hosea xii. 4. He had power over the angel, and prevailed. Says the Lord, Isa. xlv. 11. Concerning my sons and my daughters, command ye me. Thus the Almighty maker of heaven and earth is content to be commanded by his own creatures praying in faith, and in a manner prevailing over him. This is only prayer animated by faith. Were it not so, your prayers would not go above the crown of your heads.—It was faith, that made him yield to the woman of Canaan;—Be it unto thee, even as thou wilt. For I cannot keep it from thee. Thy faith hath prevailed over me.

Now from all these, ye may see the woful case they are in, who want this grace; and the good and desirable case

they are in, whom God hath endued with it.

IV. The fourth thing is, What is the nature of this faith, which is a necessary and requisite qualification in prayer. That we may shew you the worth and excellency of this grace, and the need folk have of it, I shall in these particulars hold it out, that ye may know it, and how to come by it. And,

1. This grace of faving faith is one of the main, choice and principal graces peculiar to the elect, and is the very

root

root of all other graces. It is, in a manner, the kernel and life of all the rest, it being the only grace that closeth with Christ. I Cor. xiii. 2. 2 Peter. i 5. Add to your faith, virtue; and to your virtue, knowledge. It is the first ground stone, and then add to it all the rest. All that folk go about, all the moral duties that some professed Christians perform, are but mere shadows for want of this.

- 2. This grace is one in all the elect, but not in a like measure in all. It is the felf-same grace in all the elect. But you will fay, How is that? for then one's faith would ferve all. No, there are as many faiths, as particular persons of the elect; for it is not one in the elect, as to the measure of it; -for some may have a less, and some a greater degree of faith. But in this respect, it is one, as to its closing with Christ, and embracing of him as offered unto them in the gospel. It is the very self-same faith in all the elect. It was the self-same faith that was in Abraham, Isaac, and Jacob, that is in all the believers after them. The poorest as well as the greatest hath the selfsame faith in substance. If this were considered, it might be comfortable to us. You will say, the apostle Paul, and the rest of these worthy men, might plead consident-Iy with God in their own behalf, and in the behalf of others. But, I say, if ye have fled to Christ, and closed with him, ye may with confidence draw near to the throne of grace, to plead with God on your own, and on the behalf of others also.
- 3. This grace of faith may, yea ought to increase in the saints of God. See Mark ix. 2. 2 Cor. x. 15 where the increase of faith is mentioned. And, I Thess i. 3. Remembering without ceasing, your work of faith, and labour of love. This grace is said to grow. The righteousness of God revealed in the gospel from saith to faith. It is a sin and a shame for Christians to be, and continue at the same degree that at the first they were at. Where it is sound, and real, it grows. And O but the Lord's people should endeavour much for the increase of faith, that they be not as children, ever doubting and staggering, so that they cannot live without sensible manifestations of God's favourable presence unto them.
- 4. Ye should know that as it ought to grow, so sometimes it may come under a decay, as to the exercise of it; though there cannot be a decay of it as to its foundation. But, I say, it may come under a decay as to its exercise; which proceeds either from security, or from Christians

being

being too much elated in duty. When these give a stroke to faith, it may come under a decay. Christians, beware of security, for it is the bane of faith. Beware of uplisting in duties, for it likewise is the bane of faith.—And in your afflictions, pray to God for the increase of your faith.—For trials and rods of afflictions, are for trials to faith; therefore ye ought to pray for faith that are bearing the burden in the heat of the day.

5. This grace of faith is, that which renders all that ye do acceptable unto God: For without faith it is impef-

fible to please God, Heb. xi. 6.

6. This grace of faith hath always with it obedience, and the bringing forth of good fruit to the glory of God, and the edification of others; which fruit is called the obedience of faith, Rom. xvi. 19. Wherever it is, it leads fill to fincere endeavours to keep all the commandments of God. By this, folk may know, whether they have

this grace, or not.

7. This grace of faith apprehends things altogether beyond the reach of human reason, and brings these things home unto the man's own bosom. It makes things that are absent, as if they were present. It brings that into the man's heart that he shall have to all eternity; it brings in God to the man; it brings in Christ to his bosom.—It brings in the joys of heaven to his soul. Hence it is said to be the substance of things not seen. It was this that made Moses see him that is invisible, and the eternal glory and happiness of the saints in heaven. Whereupon he resused to be preferred in Pharaoh's court, and this is the nature of this grace which is so necessary, and requisite a qualification in the duty of prayer. And,

8. This grace of faith is a most fincere cordial grace. It is called faith unseigned, I Tim. i. 5. It knows not what it is to have the winding by-gates that carnal reason, and hellish policy find out. This grace of faith is down-

right, and without guile.

9. The nature of this grace is, that it is firm, stable, and stedfast, and renders the person stedsast in whom it is. Col. ii. 7. Rosted and built up in him, and stablished in the faith. They are like growing trees, that cannot be shaken. They are like mount Zion, that cannot be removed. When they are in a right frame, let the world turn upside down, they will not be afraid. But solk destitute of this grace, like weather-cocks, will never hold out in the storm. They may bear it a little, but will not endure unto the end. But they that trust in the Lord.

H 2 fhail

him, they can never be removed.

10. This grace of faith is altogether supernatural. It is wholly of God, and hath nothing of our own power in it. Faith is not of ourselves, it is the gift of God, Eph. ii. 8. It descends from the Father of lights; and by this ye may know where to find it; and if it be once infused into you, it can never be plucked out of your hearts again. They are fools that think to believe, without knowing God the Author of faith.

11. This grace hath the word of God for its ground. It is not this or that minister said it; not this great man, nor that great man that faid it; no, nothing will ferve the believer, until he gets this, Thus faith the Lord.

12. This grace of faith is, a knowing and intelligent grace; fo that they in whom it is, know fomewhat of God, and of Jesus Christ, who is the immediate object of faith, and of the promifes, of the golpel, and of their own case and condition. Says Christ, -And have known furely, that I came out from thee, and have believed that thou didst send me, John xvii. 3. Hence sometimes it is

called knowledge.

13. This grace is a lively, operative, and working grace. It makes the foul in which it is, lively, diligent, and active in working the work of God. It is called the work of faith, I Thess. i. 3. It puts folk upon working. Ye shall never see one who hath true faith, though he discerns it not, but he is busy; even though believers were not bidden, yea, though they were forbidden, they would read the scripture, pray unto God, speak and confer with the Lord's people, when under trouble, or disquiet of mind; if they knew them to be such as they might safely communicate their mind unto.

14. This grace is a most precious grace, in respect of God the author of it; in respect of Christ the object of it; and in respect of the gospel the mean of attaining to it; and in respect of falvation, the end of it. O but it is precious, and makes these that have it, precious unto

15. It is a most conquering and overcoming grace. overcometh the world, and the devil, John v. 4. It is the

shield that quenches all his fiery darts.

16. I shall add, That it is a purifying and cleanfing For it gives the person no rest until he has recourse unto the fountain of his blood. Says John, He that hath this hope in him, purifieth himself, even as he is

pure, 1 John iii. 3. Not only to be reformed outwardly, but inwardly. By these things ye may see what this grace of faith is; and by some of them ye may know if ye have it, and how and when ye may get it. Withal ye may fee the need ye have of it. If ye would go to God acceptably, -if ye would bear a storm, -if ye would have life, then fludy faith. If ye get it not, ye shall never see life. And nothing that ye do, shall be acceptable to God. Remember these things, lay them to heart, and do not think that it will be enough to hear them; for how will ve look death in the face, who never fludied this grace? How will ye wade the foords of Jordan to cternity? And how shall ye be able to answer God in the great day of accounts? If ye would get fafe through all these, labour to obtain this grace of faith.—The Lord help you fo to do.



SERMON VII.

MARK Xi. 24.

Therefore I fay unto you, What things foever ye defire, when ye pray, believe that ye receive them, and ye shall have them.

[The fecond SERMON on this Text.]

OBSER VED the last sabbath from this verse, that found justifying faith is, a necessary and requisite qualification of acceptable prayer to God. In protecution of this point, I went through these things in your hearing.

I. I proved from scripture, that faith is a necessary and requisite qualification of right and acceptable prayer un-

to God.

II. I observed, in several particulars, what it is to pray in faith.

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III. I shewed you what is faith's work in prayer.

IV. I cleared a little what is the nature, and the properties of this grace of faith, which is so necessary a qualification in acceptable prayer. Now, I come,

V. To the fifth thing in the method. And this is to shew you how it appears that the grace of faith, as I have described it in its nature, and its properties, is required in acceptable prayer. It will appear that found and faving faith is requifite and necessary in prayer, if we con-

fider.

(1.) That the Lord commands absolutely, that in our prayers to him, we pray in faith. He enjoins by his authority, that every petition we put up to him, be put up in faith. Let him that prayeth, pray in faith, nothing wavering. And here in the text it is faid, What things foever ye desire, when ye pray, believe that ye receive them, and ye shall have them .- So that in respect of the Lord's command. it is highly necessary.
(2.) Consider this, That there is no prayer acceptable

to God, nor well pleasing to him, without faith. No performance, nor duty that we can do, or go about, and confequently no prayer is acceptable unto God, without this grace. But without faith it is impossible to please God.

Heb xi 6.

(3.) Confider that it is by the grace of faith that the faints repel all Satan's temptations, and quench his fiery darts, wherewith they are afflicted, especially in time of prayer. And hence it appears, that faith is necessary in prayer. Persons cannot stand it out without this grace; they cannot endure his fiery darts, but must be burnt up by them. Says the apostle, Above all things, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, Ephel vi. 16. This is the grace that refists, when he sets upon them to divert them in prayer.

(4.) Consider that it is faith that prepares, fits, and disposes the Lord's people for the exercise of prayer. It puts and keeps them in a praying frame: Faith being a grace purifying the heart and life, and it being necessary that all that come to God be studious of holiness; says David, I will wash mine bands in innocence; so will I composs thine altar, Psalm xxvi 6. And this will make it appear that faith is necessary in prayer, if ye would be kept in a fit disposition for it, at all times and seasons.

(5) Con-

(5.) Confider that it is the grace of faith that makes the foul continue in prayer, till it obtains its answer or request. It is faith that is the strength, or bone of the foul, enabling it to go on in prayer, and not to take a refusal from God, till it obtains an answer, as appears in the woman of Canaan.—It was her faith that would not take a refusal, but she continued praying, and wrestling out her soul, until she got an answer. It was faith that made Jacob refuse to let the angel go, until he bleffed him. Thus it appears to be requisite, because it makes the people of God continue to wrestle with God in prayer. Folk that only pray by a gift will soon take a refusal; but it is not so with faith, it will not be refused.

(6.) Consider that it is this grace that mainly and principally glorifies God, and therefore it is most requisite in prayer, in ascribing majesty, power, honour, and dominion unto God—And must not that be necessary in prayer which glorifies, magnifies, and honours him to

whom we pray? And,

(7.) Confider that the grace of faith is the mean and way to see, behold, inherit, and enjoy the glory of the Lord. And O but faith is necessary in prayer, as ever ye would behold his glory and power in that duty. Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God, John xi. 40. And is it not then very necessary, that souls have faith; seeing it is the way and mean of getting a view of his glory? From all these, we may see how necessary faith is in all our performances, and especially in prayer.

VI. For the farther profecution of this subject, I shall shew you in what respects this grace of faith is necessary in prayer; and in cleaving of this, I shall sum it up in the following particulars. And,

1. The grace of faith is necessary in respect of God the

object of prayer, as of every other act of worship.

2. It is necessary in respect of Christ Jesus the Redeemer.

3. It is necessary in respect of the promises of God, 4. It is necessary in respect of God's providences.

1/t, I say, in our praying to God, saith is necessary in respect of God himself, the object of prayer. For taid: looks unto him.—He that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him, Heb. xi. 6. And particularly I observe,

(1) There

(1.) There must be in our prayer to God, saith in his omnipresence, as one that is in a manner present with us, when we pray! Faith looks on God as present with us. I Kings viii 27. But will God indeed dwell on earth? Bebold, the heaven, and the heaven of heavens cannot contain thee; how much less this house that I have builded? We should take heed to his omnipresence; that is, his being every where present.—Thus faith takes him up as pre-

fent with the person wherever he prays.

(2) In our prayers, faith is necessary in respect of his omniscience, by which he is intimately acquainted with our case, and ways, acquainted with the sighs and groans of the soul. Jeremiah in praying to God, says, For thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruits of his cloings, Jer xxxii. 19. Faith looks unto him as one to whose eyes all things are naked and bare. Christ says, Pray to your Father in secret, and your Father who seeth in secret, shall reward you openly, Matth vi. 6. So that there must be faith in his omniscience in one praying to

him in an acceptable way.

(3.) In our prayers, faith in his all-fufficiency is also necessary. There must be faith in him, as one who hath to supply our needs and necessities to the utmost. --- His supply and help is broader than all our wants. He hath a sufficiency to help our need, without any mean or instrument. -- As Pfalm I. o. to. There he holds out his all-fufficiency, as one who needs neither bu'lock nor goat. For, fays he, every beaft of the forest and cattle on a thousand hills are mine. I need none of these. I have enough for thee; Only call then on me But look by faith unto my all-fufficiency. So that there must be faith in God's all-sussiciety in prayer. And O but it is necessary to take him up in prayer, as one who hath to ferve our turn; -- as one who hath mercy to pardon us :- life to those that are dead ; - healing to those who are fick and differfed; -- righteousness unto those whose rightcousness is as filthy rags; - peace unto them that are confuled ;-light to them who are in darkness;-and firength to them that are weak, and not able to go about duty.

(4) Faith, while we pray, must be exercised in his omnipotence, and aimighty power, in respect of which there is nothing we stand in need of but he is of power to give it, and able to perform it for us. He can do it without the concurrence of second causes; nay, his power can do it above natural causes; as Jer. xxxii. 27. Behold, I am the Lord, the God of all fless: Is there any thing too hard for me? What is it he cannot do? What is it thou standest in need of that he cannot do? What evil is there that a soul is under, that he cannot take away? What evil is it that ye are troubled with, that he cannot remove by his power?

(5.) It is also necessary, and requisite in our prayers that we exercise faith in his gracious nature, as one that is gracious, and merciful to pardon poor sinners, be their guilt what it will. As Psal. ciii. 3. Who forgiveth all thine iniquities, and who healeth all thy diseases.—Sinners, ye should look unto God by the exercise of faith, in his gracious nature, as one ready and willing to forgive, and pardon all your sins. O but that is necessary in prayer.

(6.) In our prayers, faith should be exercised in God's simplicity, and spirituality, as he is a Spirit invisible, and cannot be apprehended by our outward senses, and therefore one that requires to be worshipped in spirit, and in truth. God is a Spirit, and they that worship him, must worship him in spirit, and in truth, John iv. 24. Ye must be spiritual in your worship, that so ye may not have gross and unsuitable conceptions of the Lord whom ye worship.

(7.) In our prayers, faith must be exercised in his eternity, as he is an eternal, and everlasting majesty, without beginning, or end; as one who was from all eternity, contriving the salvation of sinners; as one who had time enough to do good to his creatures; as one who endures for ever to be their happiness.—Says Habakkuk, Art thou not from everlasting, O Lord my God, Hab. i. 12. We are to look on him, as one with whom a thousand years are but as one day. The faith of this might damp all the perplexed thoughts of our hearts, as if he were long in performing his promises.

(8.) In prayer, we must exercise faith in his unchangeableness, as he is unchangeable in all that he is in his nature; in his goodness: He is the fame yesterday, and today, and for ever; without variableness or shadow of turning. The Psalmist, Psalm cii. 26. looked upon God as one who changeth not. But thou art the same, and thy years shall have no end. There is great need of faith in this respect, that the soul may be fixed on God, as one that hath done such things, and can yet do such things for them.

(9) Faith should be exercised in him, in prayer, as he

is holy, and of purer eyes than to behold iniquity; that with all due reverence, the foul may draw near unto him.—
Thou art of purer eyes than to behold evil, and canst not look upon iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? Hab i. 13. Think ye, that men and women durst wallow in sin, if they exercised faith in God as a holy one, as one who cannot look upon iniquity.

(10.) In prayer faith must be exercised in his justice, as he is a just and jealous God, and will by no means acquit the wicked; that the sins persons are guilty of, may be the more grievous unto them, considering that God will not let them go unpunished, if they get not true re-

pentance.

(11.) Faith in prayer, must be exercised in the relative titles that God hath come under, unto his people, as that he is their former and maker. We are the clay, and thou art the Potter, Ifa. Ixiv. 8. As if he had faid, Lord, deftroy us not, for we are the works of thy hands. Faith looks to him as a Father, as in chap. lxiii. 16.—Though Abraham be ignorant of us, and Ifrael acknowledge us not: thou, O Lord, art our Father. And they should look on God as in covenant with them. 2 Chron. xx. 12. O cur God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. How sweet the relation faith looks to in prayer! They should look to him in prayer as their Hufband, confidering themselves as his married people, called by his name, and having his name put upon them -I will be their God, and they Shall return unto me with their whole heart, Jer. xxiv 7. This then is the first thing in regard of which, faith is necesfarv.

2diy, I told you, faith is necessary in respect of Christ the Mediator; for in going to God in prayer, we must have an eye to the Mediator: For his sake, not for one own sake looking to be heard. There are particularly these things in Christ, that faith looks to in prayer.

1. It looks unto him as one in and by whom the perfon praying, gets access to the Father. It is in and throw him that we ever had nearness to God; no coming unto this holy God, but in and through Christ the Mediator.

2. It looks upon him as one in and by whom the supplicant finds acceptance; and not only access. One may, in some cases, get access, and not get acceptation; but

fays the apostle; He hath made us accepted in the beloved,

Eph. i.-6.

3. Faith looks upon him as one who offereth up incense with the person's prayers; that the value of Christ's sufferings may make the prayers acceptable to God.——Faith looks much unto the obedience and sufferings of Christ, through which it gets acceptation before God, and remission of sin.

4. Faith looks on him as one who intercedes with the Father. The praying person finds there is this and that he cannot say to God, and in what he says, there is this and that wrong. But, says he, I have all my dependence on Christ's intercession in my prayer; therefore do I look to him that is at the Father's right-hand, interceeding for sinners.

5. It looks to him as one who is the agent, or advocate with God for the person praying, seeing he cannot plead his own cause in the court of heaven—And if any man sin, we have an advocate with the Father, Jesus Christ the

righteous, 1 John ii. 1.

6. Faith looks upon Christ as one appearing before God for sinners, and presenting the person unto God, as praying like the high-priest who had the twelve tribes upon his breast, when he went in unto the holy of holies, that he might present them unto God. Such is this person's case, and such is that person's case, says he to God; For Christ is not entred into the holy places made with hands, which are the figures of the true; but into heaven itself, to appear in the presence of God for us, Heb. xì. 24.

7. Faith in prayer looks upon him as a cautioner, fubflituted for finners to pay their debt, and to answer for them, when the principal debtor hath nothing to pay.— By so much was Jesus made the Surety of a better testament, Heb. vit. 22. God substituted him as their Cautioner and Surety. What they could not do for themselves, he did for them. Faith looks upon him as satisfying justice, and

responsible for the believer.

8. Faith looks on him as compassionate, merciful, and pitiful to poor sinners; he having our nature, and so a sellow-seeling with us. Hence he is held out, and typissed, Heb. v. 2 by the High-priest, as one compassionate on the ignorant, and these who are out of the way. Thus there must be a mystery of the exercise of faith in God, the object of prayer, and in Christ the Mediator and Redeemer, otherwise ye are not the wetting of your singer in water the better for your prayers. They will never

ascend above your heads.—He will regard them no more than the barking of dogs, or the offering of swine's flesh, or the cutting off a dog's neck. The Lord rejects all these, and so without this grace of saith, folk spend their labour for that which profiteth not, and their money for that which is not bread. How very necessary is it to exercise saith in Christ the Redeemer; and O is many would reflect, how they have gone about this duty, they would look with black countenances, and they may say, That in effect all our prayers are lost; we have not taken the right way in it.

3dh, I told you, That faith was necessary in prayer, in respect of the promises of God. As we have examples of the exercise of it, in many places of scripture, as in 2 Sam. vii. 28. David makes much use of God's promises by faith in his prayer to God. And 2 Chron. xx. 7. Jehoshaphat is praying, and in this exercise he makes much use of the promises by faith. Now in prayer faith

is requifite in respect of the promises.

1. Because faith gathereth the promises that are interfpersed here and there in the revealed will of Gcd, as a hungry man his food, or a thirsty man his drink, or as a naked man his cloathing to keep him from the chilling cold.

2. Faith not only gathers God's promifes, but it makes application of them to the heart of the person in particular; as if the person had been set down particularly by name and sirname. Faith makes the promise directed to

finners in genéral one's own in particular.

3. Faith chooses promises suitable to the case and condition that the soul is in; for such a case, such a promise; and for another case, another promise. If the soul be dead, it looks to the promise God hath made of life. If it be under the sense of guilt, it looks to the promise God hath made of the pardon and remission of sin. If it be ignorant, it looks to the promise of giving light, and knowledge. If it finds its own righteousness as filthy rags; it chooses a promise holding out the perfect and complete righteousness of Christ. If it finds its heart hard, it chooses a promise of softening the heart, and giving a heart of slesh, taking away the stony heart. Thus faith chooses suitable promises to the man's case and condition, as a hungry man chooses meat, and a thirsty man drink, and a sick man physic, &c.

4. Faith makes persons urge in prayer all the promises of God, that he would person and accomplish them

unto them. It looks through the scriptures, and chooses such and such promises; and goes to God with them, and begs God that he would make them out unto them. As ye may see, 2 Sam. vii. 27. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house. What does David with the promise? Why, he goes unto God with it. Now therefore, let it please thee to bless the house of thy servant, that it may continue before thee for ever; for thou, O Lord God, hast spoken it. Faith having found out the promise, goes to God with it, and puts him to it; turning the promises into petitions to God.—There is no grace in the soul besides saith, that can put it upon wrettling and pleading earnestly with the Lord, that he would make out his own word, even his gracious word of promise.

5. Faith having gathered the promifes, chooses them, applies them, and urges them; and then it will make the foul patiently wait on, without fretting, or wearying, till God make out his promises to it. Thus in respect of the promises of the gospel, O but faith is requisite in prayer,

if ye confider these five things already noticed

Athly, I told you that faith is requisite in prayer in refpect of God's providences.—This ye may see, Psalm xxii 4:; where David prays earnestly, and his faith is exercised in reference to the dispensations of providence. There are three or four things that faith does under providences. And,

1. It makes the person wisely observe every passage of God's providences to himself, or others. Platon over 43. Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord. And Micah vi. 9. Hear ye the rod, and who hath appointed it. Faith makes a person careful to observe God's providences.

2. Not only doth faith make them carefully observe God's providences, but it makes them have errands to God as to all the occurrences of providence. If it were but something happening one's beast, or one's child, nay if it were but a fore singer, fore head, or the tooth-ache, it goes to God with every such passings of providence, whether it be of mercy, or of judgment; nothing else than faith can, or will do this essectionally.

3. Not only doth faith observe, and make errands of occurrences of providence to God, but it also puts good constructions on providences though they should see not contradict the promises ——It will make Abraham say, when he is commanded to offer up his son state, there is

the wood, there is the fire, but where will we get the facrifice. But fays he, God will provide himself of a lamb for

a burnt-offering, Gen. xx. 8.

4. It makes this of providence, that it refuseth to make it the ground of the person's walk, when it comes to contradict the promises. For the Lord's providences are not the ground of our walk.—O but faith is necessary in prayer. Without it, folk will never observe God's providences, nor make errands of providences; nor shall they wisely interpret providences; nor shall they resuse providences to be the rule of their walk. But those that have faith and look to the object of prayer,—to Christ the Mediator,—to the promises,—to the occurrences of providence; know certainly that this grace of faith is highly necessary in prayer; even so necessary that persons cannot make a right use of God,—of Christ,—of the promises,—and of providences without it.

VII. But, say ye, What shall they do that have not found saving faith, it being so absolutely necessary that without it they cannot pray one word acceptably to God. Now what shall we do, who think we have it not? Now, that I may answer this, ye must consider that these who have this question, scruple, or doubt, are,

Ist, Either fuch as have no found faving faith at all;

or,

2dly, Such as have it, and yet cannot discern it. Or, 3dly, Such as do but make a question, or scruple about it in words, to fill the field, (as we sometimes say) but use not the right means to get it. Or,

4thly, Such as in fincerity are making the doubt, or feruple, whether they have faith or not, and are using

the means for it, and would gladly have it.

First, For the first of these, I would have them that have no faith, consider these two things; I. The danger of such a case. 2. Consider that they are yet in the place of hope, and therefore ought to use the means to attain it. I say, those who have not true faith, as there are many who have it not, should consider the case they are in. And what is that?

(t.) They are a proy unto the devil, to do with them what he pleases. 2 Tim. ii. 26.—Who are taken captive by him at his will. They curse, they swear, they debauch, they profane the sabbath-day, they lie and decrive; for it is impossible to resist the devil, that is going about as a

roaring

roaring lion, seeking whom he may devour,—without this

grace of faith.

(2.) And not only are they a prey unto the devil, but they are a prey to their own hearts lusts. See Psal. lxxxi. 11, 12. My people would not hearken to my voice; and Israel would have none of me. But what comes of it? So I gave them up unto their own hearts lust; and they walked in their own counsels. O but that is a dreadful thing, for men to be given up unto the lusts of their own hearts.—Know ye not, that sound faith is evidently a-wanting in our days, when almost all ranks of men are given up to profanity; to their own hearts lusts; to all forts of wickedness. Scotland, since any can remember, was never so full of abominations as it is at this day. And,

(3.) It deprives them of fellowship with God, and with Jesus Christ. They that have no faith, can have no communion with God. For it is by faith that Christ dwells in us. And is not this a doleful thing to be without God, and without Christ in the world? One is without God,

while he lives without that precious grace.

(4.) The want of this grace brings on more obduracy, and hardness of heart. See Mark xvi. 14. There ye will find that unbelief and hardness of heart go hand and hard together. Is it not a fad case, to be bound up in stupidity and hardness of heart. But so is it with those who are destitute of faith.

(5.) They not only cannot pray acceptably; but unbelief also takes away the gift of prayer, and the mouth, so that they cannot speak to God. Luke i. 20. Behold thou shalt be dumb, and not be able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fusfilled in their season. It makes the person a slighter of prayer, in secret; and if they have a family, in their samilies; so that there is never a day goes over their head that they pray a word unto God. Thou shalt be dumb, and not be able to speak, &c.

(6.) They that want faith cannot bring forth fruit unto the glory of God, John xv. No more than these branches broken down can bear fruit, no more can a man without faith bring forth good fruit unto God. What is that which makes solk like briers and thorns? Whence their profanity, ungodliness, and throwing out oaths for every trifling matter? Is it not owing to their unbelief?

And,

(7.) This is the wofulness of their case that want faith, that whatsoever they do is sin. So Rom, xiv. 23. What-sever

foever is not of faith, is fir. Every thing that people do, is fin, if they believe not. The very work and labour they are about, is fin.—Their plowing, their eating, their drinking, their walking, their fleeping, and all that they do is fin. Their hearing, their reading, their praying is fin. And is not that 'a deplorable case, to have all that a man doth, looked upon as fin? And so it is with such as are destitute of the grace of faith

(8.) This is also a branch of the wosulness of that case, that they are obnoxious, and liable unto the wrath and curse of God, here and hereafter. John iii. 36. He that believeth not, shall not see life; but the wrath of God abideth on him. God's wrath and curse are on their soul, on their body, on their means, honour, wealth, poverty, &c.—
O but this is a dreadful case: and it is the case of these

that want faith. And,

(9.) This is their case; they shall irrecoverably die, and perish eternally, that do not believe. John viii 24. — For if ye believe not that I am he, ye shall die in your

fins.

They that have not found faith, would do well to confider, that they are yet in the land of the living. Your case however deplorable it may be, is more hopeful than that of these who are already in hell. The means are therefore to be gone about, such as reading, hearing; and be bufy in prayer to God for it, and fay, Lord, increase our faith. Be convinced of the want of this grace, and of the evil of the want of it, if ever ye would attain unto it. So that this is the answer unto the first fort. viz. Those who have not found faith, (t.) They should fincerely confider their case and condition. (2.) They should confider with themselves, "I am yet in the land of the living, and in the place of hope." These who find it to be so with them, should seriously say unto themselves, "I will fet to now, as if I had but one night, or one day to live in the world. I will not take reft, until, in some measure, I get it made out unto me, that I have taith.

Secondly, For the fecond fort, viz. Those who have it, and yet do not differn it. To such I may say these two

things.

t. Confider that the having of faith is sufficient security for folks happiness and well-being, though they know it not; seeing the having of it interests them in God as their own,—in heaven as their own,—in the promises as their own,—and in the righteousness of Christ as their own;

in justification, adoption, and fanctification as their own. I say, the having of faith is sufficient to secure salvation, though ye know not, that ye have it. Although their not having the knowledge of it tends much to the sorrow of such, yet the having of sound saving faith is a great matter. It is true, they have most comfort that know that they do believe, and can say, I know in whom I have believed.

2. Confider, that the Lord in his revealed will, hath laid down several signs, or marks of true faith; and therefore the Lord's people should try, and examine themselves by those signs, marks, and evidences of faith set down in scripture, whether they have them, or not. So that ye may not only have it, but know that ye have it, and take the comfort of it. There are these marks and evidences of sound faith in scripture, which I shall briefly mention here. And,

here. And, (1.) Those excellent graces, gifts, and fruits of the Spirit are where this grace of faith is. See Gal. v. 22.

(2) Where those Christian virtues, and graces, are linked together as in a chain — Add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, god/iness, 2 Pet. i. 5, 6. I say, where those virtues are linked thus together, there is faith.

(3.) Wherever there is true faith, there is love to the object of faith: For if he hath begotten any, they cannot but love him that begat. Whom having not feen, ye love: in whom though now ye fee him not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8.

(4.) Wherever faith is, there is fincere love to all the faints of God; Since we heard of your faith in Christ Jesus, and of the love which we have to all the faints, Col. i. 4. So

that faith and love go hand in hand together.

(5.) Wherever faith is, there is a patient waiting for the promifes. Faith makes no hafte, but waits for the performing of the promifes. It is by faith and patience that the glorified and redeemed have obtained perfection of the promifes; James v. 8. Be ye also patient; ftablifb your hearts; for the coming of the Lord draweth nigh.

(6) Where faith is, there is a patient enduring of affliction. What God carves out unto them, the apostle tells them they were to endure in faith. Faith keeps pa-

tience in the foul, where it is.

(7.) Where it is, it weans the heart and affections from the earth, and earthly things; they are not defirous of

then

them. I glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. It is by faith in the cross of Christ that the heart is taken off the earth, and earthly things, where it is real. Gal. vi. 14.

(8) Faith, where it is in exercise, resists temptations to sin, whether from men, or from the devil. The grace of faith cannot enter into any communication with the devil. It is not good communicating with him, left ye give way. Therefore faith rejects all his temptations with

this, Get thee behind me, Satan.

(9.) It is serious, and studious of holiness in heart, life, and conversation. Believing will not tolerate sin in the heart, or conversation. It makes the soul say, Should such a man as I yield to sin; should such a man as I go on with the world in their corrupt courses, who am an adopted child of God, Be ye hely, for I am holy. Faith purifieth the heart, I John iii. 3.

(10.) Again, where faith is, O but it puts folk upon being ferious, and fervent in prayer to God, Lord, I believe, help thou mine unbelief, Mark ix. 24. Now, are ye bowing your knees to God, and confessing your ill spent time, your ignorance, and the plagues of your corrupt

hearts?

(11.) Where faith is, persons are very sensible of the unbelief of their hearts; and gladly would they have their unbelief cured; Lord, I believe, help thou mine un-

belief.

(12.) Faith leads the person, in whom it is, to make conscience of yielding obedience to God, only in Christ's strength. It sets about every commanded duty; and has a respect to all his commandments in the way of looking to Christ, as made unto us fanctification. Therefore the obedience of the saints is called the obedience of faith, Rom. xvi. 19. And there are none that have this grace, that are not studying to keep his commandments. And,

Lastly, Wherever it is, they are longing for Christ's second coming, that they may be in his company, never to be out of it again. As ye may see, 2 Cor. v. 1.—There is a great longing to have the house, or tabernacle of clay dissolved, and to be possessed of that house not made with hands, eternal in the heavens. Take a believer in his right frame, you would find he does not care if the day of judgment were ere he sleeped; he does not care if all the world were in a red slame, as it will be, when that day comes; he does not care if the found of the

last trumpet were going through the sour winds of heaven. Therefore believers are described to be those who are hastening unto the coming of Jesus Christ. They are waiting for his appearing in the clouds. Where faith is not, they cannot endure to think of the judgment; because the Judge and they are not friends. The sight of the Judge shall be the saddest sight that ever they saw.—
Then they shall cry out, Hills, and mountains, fall on us, and cover us from the face of the Lamb. But where saith is, there is a crying of the soul, Haste, Lord. The Spirit says, Come; and the Bride says, Come——So much for the second fort, viz. Those who are not clear, and cannot discern it. I dare say, that it is folk's lying in their sins, that makes them uncertain of their faith.

Thirdly, For the third fort, viz. Those who make some words, or noise, about the want of it. Say they, What shall I do without faith? Why should I pray since I want faith? My praying will not be acceptable to God. Such are Gallio-like, indifferent whether they do it or not.—

To these I would say these two things.

1. To make words of that kind, and not to have any hearty concern for the want of it, is altogether unpro-

fitable.

2. While folk continue in that case, they cannot see the Lord, heaven, or eternal happiness. See Rev. xxi 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. That is, all that are such, shall be excluded the kingdom of heaven. But,

athly, For the fourth fort, even such as seriously think that they want faith, and would be glad to use the means

of getting it. To these I would only say,
1. Consider that faith is the gift of God.

2. Confider that the way to draw this faith from God, is by prayer; for whatfoever they need, let them feek it

by prayer.

3. Consider that as it is God's gift, and that which we should seek from him by prayer, they Lord hath promised to give whatever we ask in the name of Christ.—Ye would rest in saying ye cannot believe. But mind that God hath promised to give what ye ask, in the name of his Son Jesus Christ. It is his gift, and he hath appointed us to seek it by prayer; and promised to give hat.

76 whatever we ask agreeably to his will. - As this is so. I shall add no more. But remember the absolute necesfity of faith, and the good and defirable case and condition, they are in that have it; and the woful condition thefe are in, who want it. Remember that he is both the Author and Finisher of faith. He hath promised to give it, if ye feek it. Continue in fo doing, and ye shall receive it according to his own promise.

N. B. It appears, that the Author preached another SERMON upon this Subject, as the last Head and the Application is not discussed.



SERMON VIII*.

Isaiah xxvi. 18, 19.

We have been with child, we have been in pain, we have, as it were, brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men shall live; together with my dead body shall they arife: Awake, and fing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.

A S thir people had before heard of many judgments, and likewife of many good days to come; so in the first and second verses of this chapter, Zion begins this fong, In that day shall this song be sung in the land of Judah - Open ye the gates, that the righteous nation which keepeth truth, may enter in. And well she fings, and defires to have possession of that of which she sings. This

shews

^{*} This sermon was preached immediately before the celebration of the facrament of the Lord's supper, at Finwick.

shews what was in her heart; for she fings with the tear in her eye. . She fings a fong of that which is coming ou. She invites all to come and take a trial of the Lord; for, fays the, verse 3 Thou wilt keep him in perfect peace, whose mind is stayed on thee. And then, Trust ye in the Lord for ever. And then she begins to look what way he will do it; as in verse 5. For he bringeth down them that dwell on high; the lefty city he layeth it low; he layeth it low. even to the ground; he bringeth it even to the duft. And then she and her daughter comes, verse 8. to fay, Yea, in the way of thy judgments, O Lord, have we waited for thee; the defire of our foul is to thy name, and to the remembrance of thee. And at length, the takes the promife boldly, verle 12. Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us.

In the words we have read, the thuts up her fong. As if the had faid, I can fing no more, except it be in complaints; We have been with child. We may take this to have been spoken, when she was in captivity. She Tays, We have been in pain, - we expected a deliverance: but when we thought to have brought forth a man child; then we only brought forth wind: We have not wrought any deliverance in the earth. But Christ answers her thus ; Although thou be dead, and lying in the duft, yet fing; Thy dead men shall live, together with my dead body shall they arife. Or the prophet fays it, in Christ's name. I am fully perfuaded that ye shall be well, and I would engage to fink and fwim with you. I shall, fays he, defire to be no better than ye shall be. He bids them all believe it. And then they begin to apply the promife unto themselves, and they all conient to that which the prophet had faid. Hence the church fays, her dead body thall arife. So that all her members begin and apply it unto themselves. The Lord begins to bear in the application of the point upon them. Then they all confent to fing; and they encourage one another, faying, -Our dew shall be as the dew of herbs; and the earth shall cast out the dead.

Now ye have heard of the close of the fong. - And now in this, and the preceeding verses, ye have, (1) A complaint. (2.) A promise. And, (3) An application of the promise.

As to the complaint, it confifts in three things, (1.3 We have been with child; this is their condition. They are pained. (3.) The continuance of the pain -

We

We thought to have been delivered, but our thoughts and expectations are frustrated, and we bring forth wind. instead of a child.

DOCT. I. When ye find fuch a woful condition, and yet a fong appended to it, observe, that sometimes Zion and her daughters fing with tears in their eyes.

Now, for proof of this, there are many mournful Pfalms of David that bear this title, or infeription, A Song or Pialm of David. The church of God is reprefented in a fad and woful condition in this place; and yet the prophet calls this representation a fong. The reaions are threefold.

1. The first reason why she must sing with the tear in her eye, is because it is a commanded duty. Though the can give no reasons of a song, either internal or external; yet she must sing. If it should be to run over some precipice, and dash herself to pieces, if she hath a command, the must obey the charge. Whatsoever stands in her way, the must go through it; and then he allows Zion to fing; the must fing a fong.

Use. This reaches a reproof unto the natural man; for he knows not what it is to obey a command out of regard to God's authority. He cannot do it in remembrance of him. But the spiritual man must essay it, and he dares not fay any thing to the contrary. Says Job, Yet in my flesh Shall I see God; that is, My dust shall yet praise God. Thus the children of Zion must go on in

obedience to a command. And,

2. She must fing. And why? That she may engage others in this work; for although I never thrive, fays the child of God; yet I wish all Zion's daughters to thrive, and prosper. So that, Christians, you should not fuffer any of your jealousies to frighten others from coming to God in Christ. Zion's daughters will smile when they hear the word preached, altho' it should sting them

to the heart

3. The third reason why the sings is, she knows that if there be any means under heaven to engage God to work for her, and to recover her out of her bad condition, it is this exercise. Says David, I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies, Pfalm xviii. 3. She knows that to call upon God, and to praise him, would be the way to be faved by him. The scul knows that it never got God's approapprobation for difbelieving. Many times, fays the foul, hath he frowned upon me for it; and therefore, I would strive against unbelief. Now when the foul can plead this way from experience, then it is encouraged to fing. But again, as Zion fings, she fings with the tear in her

eye. The reasons for this are,

(1.) Because, although she sees she is bound to sing; yet she sees a debt in her bosom, that she will never be able to pay. This makes her weep because she hath wronged Christ; and when she sees how far she is fallen from God, and from that sweet and desirable condition she was in, as the Psalmist expresses it, When I remember these things, I pour out my soul within me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day, Psalm xlii 4.—Thus he begins to sing, and then the tears start into his eyes, and he thinks, O that it had been with me as formerly; then I might have sung chearfully.

(2.) The second reason why they sing with the tear in their eye is, because their enemies thrust sore at them. When they begin to sing, the devil perhaps starts up, and says, O thou blasphemer of God, how canst thou sing? for thou but dishonourest him with thy song: Then the tear starts in their eye; as you have it, Psalm cviii. 13. Theu hast thrust fore at me, that I might fall; but the Lord helped me. And then she sees that she hath reason both of singing, and complaining.—At last she finds out a way to unite them, and sings with the tear in her eye.

(3.) The third reason is, because ye know, singing is a token of hope. When she begins to think how many vain hopes she has had, she is troubled, and that makes

the tear to start into her eye.

Now, we think there are fome people this day, that would fing, and they must fing, and yet the tear appears in their eye, when they think how many vain thoughts, and vain expectations they have had, to be loosed from their bonds.—Now we would wish the Lord's people would not plead their duty of praise out of doors. For be your condition what it will, sing; for the worst condition ye can be in, gives you no liberty to thrust out a command. If ye will give this place, we defy unbelief to prevail with you. But you may fay, ye know not what condition we are in, and yet you bid us sing. Indeed I know not your different conditions; but they can be no worse

worse than the condition the scripture here speaks of.— We have been in pain; we have brought forth wind; we have not wrought any deliverance in the earth.

Now, We have been in pain; we have been with child. Here the church's condition may be divided into three different things.

1st, A conception or deliverance under outward trou-

bles.

2dly, This conception comes to the hopes of a delivery. And,

3dly, They were disappointed in this.

Docr. II. Great troubles and affictions are in the let of the people and children of God.

But you will wonder that we took such a text or subject on this day; but as we essayed to pass it by, but could not get liberty, so we think that many of the peo-

ple of God are come to this pals.

I say, outward afflictions are the lot of the godly; for —we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Many are the offlictions of the righteous; but the Lord delivereth them out of them all, Pialm xxxiv. 19. Some have troubles on their bodies, some upon their names, some upon their goods, &c.—But

why is it fo with Zion?

(1.) The first reason for this is, because it is to scour off the rust, so to speak, of their armour, that it may be put to use, or practice. Sometimes when a man doth not his duty to God, then he tays trouble one way, or other, upon him, to stir him up to his duty. He will suffer this man's character to be tosted as a soot-ball up and down the country, and by that means will set the man upon working; as Rom. v 3,—5. Knowing, therefore, that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not assumed. Acquainted with troubles, people grow more patient; they will bear with a wrong now, that they could not have endured, or borne with before.

(2.) A fecond reason is, that they may know that the sull enjoyment of their peace is not on this side the grave. For when they begin, as it were, to lay in a stock for themselves to live peaceably upon, then he cuts the snews of their expectations. That which they leaned unto

tails,

fails, so that they can find no comfort in it. But says the apostle, Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing

city, Heb. xiii. 13, 14.

(3.) The third reason why he lays troubles upon his people is, that the rent of these troubles may be paid unto him. There are a great number of outward strokes that he lays upon the men of the world, and they never acknowledge God in, or for them; and therefore he lays them upon Zion, that he may get the tribute of them from her. He will have his people declare what they can pay to him out of any year, accident, or the like. He will have them give a proof before the world, what may be made of that, which the world can make nothing of. And, we dare say, that if people knew this, they would walk more sure, and safely, in and under troubles——Pay thy dues then, O man, or woman, before the world. I will pay my vows now, in presence of all his people.

Now the Lord out of his absolute power and sovereignty, will lay the plague of pessilence on some of his people, that the world may see that they can believe, hope, and rejoice in such a condition, and pay the due thereof unto God.—The world cannot do it, and therefore you of Zion shall get them laid upon you. We have been in pain;

we have been with child.

The trouble is, as that of a woman with child; that is, great trouble in itself: But the thoughts of being a mother to a child, mitigates the pain unto her. Hence,

Docr. III. That outward trouble is grievous in itfelf,

Therefore it reproves these who may be saying, O that I had some cross, I would wait better upon my duty.—But soois, I say, that trouble is altogether grievous in itself; it is as a woman with child in pain to be delivered. It is true, the man is blessed that gets the right and sanctissed use of it. Blessed is the man whom thou chassness, O Lord, and teachest out of thy law, Pialm xciv. 12. But without teaching of his law, trouble is an impediment, and hindrance unto many. I say, a cross, laid on you, if ye get not the sanctissed use of it, will bring one trouble after another daily, as so many strangers that will hold you so busy, that ye shall not have time or leisure for prayer to God. Therefore let none of the people of the Lord, now approach unto his table, with these thoughts in their hearts. For crosses of themselves are an enemy

Τ.

to godliness. For instance, some man will have a bad wife, and some woman a bad husband; some bad children, and these troubles occasion new ones, so that they are in pain to be delivered, and yet oft-times bring forth

nothing but wind. And troubles are grievous,
(1.) Because the Lord hath hidden, as it were, his face; and that makes it troublesome. For it is imposfible for one to be much subdued with any affliction, if he have the Lord's countenances. But when he hides his face, then troubles become more grievous. Thou hidest thy face, and I was troubled. Now we would wish, that those who have trouble, and from whom the Lord hath hid his face, would pray unto God, that he would, as it were, draw the curtain, and that would make every trouble fweet and comfortable unto them.

(2.) A fecond reason why trouble becomes grievous is. because ye have not a clear conscience, but have challenges along with the cross; and then the least cross hath the sting in it. For if I am not confused with guilt lying upon my conscience, then I can plead with God more

(3.) The third reason why your troubles become grievous to you is, that when ye fee thefe things come to pass that ye proposed unto yourselves, yet have not got that in them, which ye expected. This brings forth wind, and makes your trouble grievous unto you. For example, a man that, perhaps, hath a bad wife takes comfort in this, he thinks, I shall have good children, and I shall have honour of them; but God makes the children croffes to him as well as the wife; and thus what he laid down as his ground of comfort, brings forth wind .-- I will tell you what makes it grievous to you; it is because ye limit the way of getting your cross loosed. But, I say, refolve to wait; and depend upon God, until he deliver you, although it should be until your last breath.

(4) The fourth reason that makes your cross grievous unto you, is because ye will not bear one days cross alone; as if the cross ye have were not enough, ye cut and carve out croffes unto yourselves. Ye think, What if this and that shall be, then, I must be still worse and worfe. Thus the man is vexed with his own vain thoughts. This and that will come, fays he, and then I shall be ashamed; then I and my house will be ruined. -But is not every day fufficient for the evil thereof, fays Christ. And can be not fend as much strength with the

cross, as shall make you bear it. These sad thoughts of

the cross makes it become exceeding heavy.

Use. Now for use. Any who are thinking it shall be thus and thus, and whose time is taken up with these vexing thoughts of crosses, ye should live in a constant dependence upon God, and on bills of exchange. One cross shall surnish you with as much as will carry you on to another; and thus ye shall be carried still from one to another, if ye live by a constant dependence on God.—This kind of life will keep his name great in your estimation. God is our refuge and strength, and a very present bely in trouble, Psalm xlvi. 1. I wish that the Lord's people, before they now go to his table, would resolve upon this, to live henceforth, as it were, on bills of exchange, and trust all unto God. O that all God's afflicted people would do this.

(5.) The fifth reason is, Ye will not yield do the cross, when it lays hold of you. Ye know when a beast frets and takes ill with the yoke, then the yoke becomes more grievous, and irkfome to it than it would be, if it took well with it. So when he fays you shall bear it; you fay ye will not bear it. But you should say, I see thou are defigned to cross me such and such ways; and now from henceforth I defire that I may receive strength to bear them. He allows you all means to hold off the cross; but when it comes, ye should resolve to bear it. For if ye fay, that at fuch a time croffes shall not come in my way; then they shall undoubtedly come in your way. ---As when the Lord fent a meffage to the Moabites, faying, Let my people go through your land, and they firall take nothing from you. Say they, They shall not get leave to pass through. But says the Lord, They shall go through it, and to your cost too. Let my rod pass by you, says God; but ye fay, ye will not have it come your way; and when it comes, ye lay the blame on this person, and that person. But from henceforth never own the creature for thy party, but take God for thy party, and fay it is good reason it should be so and so. -- Welcome the crofs.

We have been with child; we have been in pain; we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.—There is a term, when their pain comes to a height, and they expect to be delivered; but their hopes are frustrated.

DOCT. IV. That sometimes the troubles of the people, and children of God comes to a height; and then they presently expect an outgate, and yet they bring forth nothing, but, as it were, wind.

Now in this, it is Satan's way to make them hope on wrong grounds; for then he knows, that when they are thus beguiled, it is a hundred to one, if they be not made to question all the work of God within them. Now we shall shew you some of these false grounds, whereupon

he makes you hope. And,

t. When ye see a sin, which ye saw not before, O ye think surely this has been the sin for which he hath contended with me. Now since he hath let me see it, he will forthwith deliver me. And dost thou think he will deliver thee for that? Hath he not enough of reasons besides for contending with thee, although thou beholdest them not.

2. The fecond ground whereupon ye hope is, That he

fhall deliver you, because you have taken on a new duty, or engagement to duty.

3. The creature hopes for an outgate, when it feems to have attained to any measure of submission under the cross. But do not hope upon that ground; for that is but a weak ground or evidence for you to hope upon.

4. The fourth falle ground is, That he makes them hope when they feem to have a promise of deliverance. But, I say, take heed how ye understand the promise; for, I say, ye are not bound to believe any promise, but that which is necessary for salvation. But ye may believe in general, that all his paths are mercy and truth unto you. Indeed, I grant that we may believe a promise for such a particular thing, if the Spirit of God so bear it in upon

us, that we are engaged to believe it.

5 The fifth ground whereupon your hopes are wrong, is, That when ye come to fuch a height of diffres, ye think, furely he will now either destroy, or deliver you. But ye are mistaken; for he may bring you to the door, when ye think your troubles are at a height, and, as it were, let you get the air; and even put you back into your prison, and shut the door upon you again. Therefore, I say, limit not the grounds of your deliverance; for if ye lay down a ground, and hope upon that ground, and when it is frustrated, it is a thousand to one, if ye do not question all your salvation to morrow. Therefore lay down no such grounds: for he that knows all things,

things, can he not take a time to work when it shall be

most conducive to his own glory, and your good? Now all that entertain these false hopes shall be disappointed. We wish ye would not lay down any ground whereupon ye should hope for present deliverance. But let every one of you fay, Thy dead men faull live; together with my dead body Shall they srife: Awake, and fing, ye that dwell in dust; for the dew is as the dew of herbs, and the earth shall cast out the dead. And let all who are under trouble, apply unto themselves the two last verses of the chapter where my text lies; Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyfelf, as it were, for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth alfo fball difclose her blood, and fball no more cover her

But the words may be taken in another fense here. - There is another conception that the daughters of Zion may have, and that is a conception of faith. And

here,

flain.

I. We shall shew you how there is such a conception.

II. How this conception comes to a height.

I. Of a false conception, whereof some are with child. She is a wife woman, that can differn betwixt a falle, and a true conception, at the first time of conceiving. --- Ye that have this false conception, ye say, ye are waiting for a delivery, and then all shall be well. But we ask you first these questions. And,

1. The first is, Ye that are waiting for a delivery, how and when did ye conceive? It is true, every woman cannot tell the precise time, when she began to conceive, but the can tell within fo many days, or fo long a time. And then ye may fay, that ye know the time; and yet by your

conversation, I know ye have not conceived.

2. Thou fayest, thou hast conceived, and yet the evils of thy nature are still breaking out. Now when I fee a man that fays he hath conceived, and yet his evil nature is allowed in breaking out daily, I fay, there is not fo much as even a falle conception in that person.

3. The third question we think pertinent to alk is, What fellowship or discourses have ye about the new birth? We will not fay that this holds in the natural example altogether. But we think it is fometimes to, that a woman, in this case, will desire to have some discourse about conception, the stirring of the child, or the like. But sure we are it holds in grace; if thou hast no discourse about them that are regenerate, and the marks of regeneration; and if thou desirest not to be amongst those that are born again, it is but a false conception that thou hast, and not a true and genuine one.

4. The fourth question is, A woman after conception sometimes longs after new dishes, or kinds of meat.—
Then hast thou any longing desires after this and that spiritual good? All that have conceived graciously, do still long for some new things; and they long for the sincere

milk of the word, that they may grow thereby.

5. Thou that fayest thou hast conceived, and is waiting for an outgate, whether or not does thy conception make a lively stirring now and then in thy bosom? Now in a salse conception there may be a general kind of stirring; yet however great, it is but salse. But to have a stirring in particular parts, in legs, in arms, &c. never can be the property of a salse conception. I say, then, where is thy lively stirring in particular parts? A true conception hath these symptoms.

(1.) In true conception the child stirs some short time

after it is conceived.

(2.) There is a stirring when it receives any hurt.——And.

(3.) There is a time of stirring, when drawing near the birth. If thy conception have not flirrings in particular parts at these times, thou hast but a false conception. I think nothing of a man's having a stirring sometimes at a preaching. It is not a scriptural conception that hath not these marks. I know there is a time of the stirring of a false conception, when it would come to the birth. When there is a rich reward to be given to religion; as when there were gifts to be given to the Jews, many called themselves so that were not Jews. There was a stirring among them. So there is a stirring when Christ hath a great day in his sanctuary; when he is, as it were, dropping myrrh amongst his people. --- Again, there is a stirring in this man, and that, when the Lord is dealing about great strokes. Psalm lxxviii. 34. When he flew them, then they fought him; and they returned and enquired early after God.

And then the false conception hath a stirring, when there are great out-breakings. Then the man's conscience slys in his face, and he hath a great stir within him. Yet, I say, the man that hath but these, hath but a false conception; and shall bring forth wind. If thou trust to such a false conception, thou wilt break thy neck, by approaching sunto these holy things in the sacramental ordinance, however thou prayest, think that thou bringest forth something.

II. We come to the true conception; and we shall shew you how it comes to a height, and thinks to be de-

livered, and yet brings forth the wind. Now,

1. The first and great doubt thou hast is, That it was not a proper mean that first set thee on foot. Thou say. est. It was not the fight of my sin, and transgression, and therefore I bring forth but wind. What was it then? Why, it was a cross, or affliction, say ye, that first set me on work; therefore I bring forth but vanity. But that is bad reasoning. As if a man going about a base errand, should find a purse of gold by the way. - But he fays, I will not take the gold, because I came not to seek gold: But when I come to seek gold, then I will take it. Every one fees the folly of fuch reasoning. Now that we speak of that which first set you on work, ye say, it was 2 cross; we say, it is not the unsounder for that circumstance. With regard to most of those who came unto Christ in the days of his flesh, it was some outward trouble that made them come. Some came, as it were, to buy a needle -But stay, faid he, I will tell you that there is not a whole shirt upon your back. In this way, he made many a bargain with poor fouls. Some came that did not fo much as know that he was the true Meffiah; and yet they were brought to fay, Rabbi, where dwellest thou? And he fays, Come and fee. And, fays he, Ye shall bear testimony of me before the world. I shall give you enough. What is that to you, what fet you on work, if ye be fet on work? You believe the mafter is speaking to you, and take it as from God, and hide your faces when ye hear this told you; but you need not do fo; for it is a true conception, although ye have these doubts about it.

2. A fecond question, or doubt, that ye may have about the foundness of your conception, is, I had no such pain as I conceive some have had in their conception; and therefore I think mine is not a true one. As for that that ye say, that ye have not been so damped with the works of the law as others, ye must know that the

Lord

Lord is an absolute sovereign, and he works as he will. It is true, that some that have the work of God within them, can tell the very hour of conversion; but it is also true, that there are others that cannot tell it, and yet have the work of God in them.—For which cause, we shall give some rules whereby ye may know, whether ye have the work of God within you.

(1.) Whether or not didft thou fee so much villainy and uncleanness, even in thy boly things, as made thee slee unto the Mediator, and refuge set before thee. Then the Lord allows strong consolation to all those who slee unto the refuge set before them, or have sed for refuge, to lay hold upon the hope set before them. Heb. vi. 18.

(2.) Whether or not didft thou fee so much of the covenant of free grace, as to make thee wonder at it, and say, I see as much in free grace as can pardon the greatest sinner that ever was. Unto the new man all things are pure. Look if thou hast got such a view of justification, as makes thee fear him; Biessed is the man that sevreth the Lord. And thou art asraid to offend him in any thing. We use to say, that burnt children dread the fire. Now this is all ye have to object against your conception. Ye say, Seeing it is true, why then am I not established and delivered? I say, for this reason, that ye walk upon salse grounds. And.

[1.] The first false ground whereon ye walk is, That ye will not believe as long as ye see an out-breaking in your-felves, or as long as ye see an infirmity. So that if ye were once healed, ye would believe, and come to Christ, But, I say, whether ye be healed or not, ye are bound to believe; and ye shall never get these evils mortified, un-

til you come to Chaffe.

[2.] A fecond file ground wherein ye walk is, That ye tay, fuch are some of the marks of the child of God; but I cannot believe that these are stirring in me, because I cannot get all the marks of the child of God. Therefore I am not of that number. But shall the ear say, Because I am not the eye, therefore I am not of the body.

When thou dost get unreteen promises, that thou mayest lay hold upon; yet thou wilt not believe, because thou canst not lay hold upon the twentieth; that is, to give God the lie nineteen times

[3.] The third falle ground is, Because, say ye, I have not the condition of that promise, Come unto me, ye that labour, and are heavy laden, and I will give you rest.

Therefore I will not come. But, I say, if none should

come

come but those who have the condition of that promise, of what use are all the promises in the Bible? For if none thould come, but those who have the condition of fuch a promise, there needed be no more promises in all the Bible. But because some have got the condition of one promise, and some that of another *; Whosoever will, let him come and take of the water of life freely. They are free; if you get a grip of any promile, take tit under the pain of condemnation. Now these are some of the reasons why ye are not established.

Now would ye know when the conception comes to a height? Many a time the conception stirs, and ye would think it at a height; when a great stroke is coming on, and it sees hell, as it were, beside it, then it stirs to be at the Mediator. At other times it will be filent. Sometimes when it comes to a height, there is much of the power of God feen. When the person is walking thro' the fanctuary, then it begins to flir like John Baptist, who as foon as he heard Mary's voice, leaped in his mother's womb. So the true conception begins to ftir, when there is a day of his presence in the sanctuary. Another time is, when it receives a hurt, when there is some sin committed; then it strikes with hands, and feet; and says. Either take Christ now, or never. When threatenings come forth, then it resolves that it must set about believing. Another time is, just before it be delivered. Now we may affign these three reasons as the causes that make persons bring forth the wind; and hinder them from being established in believing. 1. There is somewhat in .. God's part, as an act of justice, that because ye delighted not to believe, and to retain the knowledge of God in your kearts, therefore he hath given you up to strong delusions to believe a lie. 2. A fecond way in which it comes from God, is, as it is an act of his wisdom. And, 3. As it is

^{*} As the Lord has been graciously pleased to favour us with an absolutely free grant of Christ, and of eternal life in him, so he has condescended to exhibit this grant in a wonderful variety of promifes suitable to the variety of our cases; i John v. 11. 2 Peter i. 4. And this is the record, that God hath given us eternal life; and this life is in his Son. Whereby are given unto us exceeding great and precious promifes; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world thre' lust. Hence these words, "Some have got" the condition of one promise, some that of another," must be understood agreeably to the nature of the gospel promise, as if it had been faid, The Lord has given us not one, but many great and precious promifes; so that though a person does not see one of them to be suitable to his case, he may see another to be so.

an act of his absolute sovereignty. He would have the creature give up all claims to him. As long as it will not believe, it shall never be established. Otherwise, it comes from Satan's falle way of reasoning with them.

1/t, He reasons from wrong expounded scriptures .-But take no expositions, but what agree with the analogy

of faith, and the grounds of religion.

adly, He reasons from fundry ways of providence. But I am not bound to these. For no man knows love, or hatred by all that is before him, fays the wife man.

adly, He reasons from a part to the whole.—Thou

canst not deny, says he, that thou hast hypocrify; then thou art altogether a hypocrite. But, Satan, this is

groundless and foolish logic.

4thly. He reasons from one time to all times. Says he, Ye dare not fay that ever ye had love to God, or to his people; therefore ye shall never have it. And then he reasons from breach of promise. Says he, Thou hast promised to him many a time, and hast still broken thy promises. If thou shouldst do so to any like thyself, would he ever believe thee again. That is bad reasoning; for it is to bring God unto the level of the creature. But as far as the heavens are above the earth, so far are my thoughts above your thoughts, faith the Lord. And then he reasons from one saint to another. Thou canst not find another faint in thy case. As Job's friend said unto him, Unto which of the faints wilt thou turn? But I am not bound to find another in my condition, if my condition be like a scriptural one. Then he will propose an objection, and because ye cannot answer it; therefore, he fays, It is unanswerable. But he lies in this too. And then he reasons from what is done, to what is to do.— Because, says he, ye have not done such and such things; therefore ye shall never do it. I say, this too is falle reafoning.

But upon the whole, take his reasons, and throw them back upon himfelf .- Go to Chrift, and defire him to teach you how to answer them. But we add no more.

$S E R M O N IX^{\dagger}$.

PSALM lxix. 6.

Let not them that wait on thee, O Lord God of hefts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

HERE are many mysteries in the world, amongst which these sive following are none of the least.

Ist, Who are those that are called the godly party in

the world? This is a great mystery.

adly, How comes it about, that this party called the godly party, cleaves so closely together? It is likewise a mystery, that they are so strongly united to one another.

3dly, The variety of lots in this one party. Though they are so closely united together, yet they are led to heaven in different ways. Here is a great mystery.

4thly, What the exercises of that party are, when they

are at the worst, is likewise a mystery.

5thly, How they come to be guided and preferved in composure in their exercise, amidst all troubles, is another mystery.

Now there five things, I conceive, are contained in the text; and I perceive that there are five doctrines that

will natively arife from them.

DOCT. I. The godly party are fuch as wait upon the Lord.

Make of them what ye will, this is the true description of them. They are so described, Psalm xxv. 21. Let integrity and uprightness preserve me; for I wait on thee.

In this distinction of them, ye may take up these things

following, that hold out clearly what they are.

† This fermon feems to have been preached immediately after the celebration of the facrament of the Lord's supper.

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1. It says, that their expectations terminate upon God. Their thoughts are conversant about an invisible God .-In Pfalm xxxix, when David has told us that every man walks in a vain show, he says, verse 7. And now, Lord, what wait I for? my hope is in thee.

2. It fays, that whatever that party be, their stock is in hope, and not in their hand. They are but waiting; they are but just looking for it; they have not as yet overtaken it. 2 Cor. v. 7. For we walk by faith, not by

fight, or fenfe.

3. It fays, they are a party devoted unto the fervice and attendance of the God of heaven. They are waiting upon God. Their eyes are fixed upon him; and they look to what is his will, and what he commands, and not to what man wills or commands, Pfalm xxii. Many wait upon poor mafters, if it were known; but the godly party wait upon God, and what he commands them.

4. They are a party that have committed their lot, and all the events thereof, unto the God of heaven. They are waiting on him, and are content that their fentence should come forth from him. Psalm xvii. 2. Let my sen-

tence come forth from thy presence.

5. It implies an inclination to wait, and hope for good from God's hand. He only is a godly man, who is actuated by the Spirit that inclines him to mercy's fide of

the question.

Ufe. For use, Try yourselves by these things, whether or not ye are waiting on God? Whether or not does your expectation terminate on God only? Whether or not are ye devoted unto his service? Do ye commit all events to God? Are ye content that your sentence come forth from before him? Look if your heart inclines you to mercy's fide of the question, and to look for good from God's hand? Can you say these things? There is no man in a natural state that can fay fo, or plead these things.

DOCT. II. There is a strong unity, and communion amongst the godly.

There is a strong bond of union amongst them. The Pfalmist here supposes that all the godly will have their eye upon him, and he is afraid that he may carry not aright before them. Jerusalem is builded as a city, that is compact together, Pfalm exxii. 3. But here I shall shew you, I. Some

- I. Some things wherein they are mostly united.
- II. What makes them be so closely united in one bo-
- III. What are the confequences that natively flow from these. Now,

I. For the first of these. They are,

1. A party that are one in heart. They have all one heart given them, Jer. xxxii. 3. It is a promife to all the godly, that they shall have one heart; that is, the new

heart which is given to them all.

2. They are one as to their interest. Their sirst aim is, that the Lord Jesus Christ may reign and be great in the world, and that his kingdom may prosper: and then that they may be found in him on that day, and in his righteousness. That is their interest, in which they are all one. If they were all asked, What is your interest? This would be their answer; Let Christ reign, and be great; and let us be found in him.

3. They are all one as to their defign and endeavours. Their defign is to be like unto him, and to be conformed to his bleffed will and command. This is the one way that is promifed unto them all. Jerem. xxxii. 39. I will give them one heart, and one way, that they may fear the for ever, for the good of them, and of their children after

them.

- 4. They are all one as to their outward profession in the world. In the primitive times it was so. In the days of the apostles, they had all things common. There was a communion of goods, or of worldly substance amongst them.
- 5. They have all one lot, which is, to be perfectled by the feed of the ferpent. Whoever he be that is not in some cases a sufferer with them, he has reason to sufpect his state; since it is the lot of all the feed of the woman to be persecuted by the seed of the serpent.
 - II. Now would ye know why they are all fo completely united in every thing.

1. They are all cast in one mould of the divine decree,

that is from everlasting.

2. They are all actuated by one spirit: Therefore they must be one. This spirit is promised to them all to cause them to walk in his ways. They are all actuated by this one spirit. Hence the spirituality of their duties.

3. They

3. They are all defigned for one end, that is, full conformity to God, and the immediate enjoyment of him, to all eternity, in fo far as they are capable of enjoying Since they are cast in one mould from everlasting, and actuated by one spirit, and designed for one end; then how can they but be one? Which brings me,

III. To what are the confequences that natively follow

from this oneness of heart and mind. And,

1. An unity in exercises follow on it, amongst all the people of God. They are all exercised about some spiritual thing.—They are all exercised about a corrupt heart, that is disobedient in the matters of God, and will not abide in his way. They are all exercised about the threatenings of God in scripture; such as that, Curfed is he, that doth the work of the Lord in negligence, and deceit-

fully.

2. They are one as to temptation. One temptation they are all affaulted with, is, Whether or not there is a reality in religion and godliness; and whether there is a God above that rules all things on the earth below, fince he lets all things go through one another in fuch a manner, and one man devours another, as the fishes of the fea. In this, and fome other things, I would fay, they have an oneness in respect of temptations. Satan loves to affault a man with that temptation whereby he prevails

oftenest, or most readily over him. But,

3. This follows on it, They are one in respect of the same precious truths that they believe in, and feed upon. -They have the fame michtams, or golden feriptures .-They have the same great and precious promises. Was not that a good word that you, and many love well? Although my house be not so with God; yet he hath made with me an everlasting covenant, well ordered in all things, and sure, 2 Sam. xxiii. 5. Was not this a word ye loved well? I will heal all your 'ackfliding, and love you freely, Hof. xiv. 4. And that word, Sin thall not have dominion over you, Rom. vi. 14.

4. There natively follows on it, a mutual sympathy in one another's case and condition. They stand and fall together. When one of them is glad, all of them rejoice. They joy and forrow together. The wicked we not fo. It is true, they are all one in evil. They are all one in the crucifying of Christ. Herod and Pilate was all one in this. They are all one about a visible God; but the other is

all one about an invisible God. The one goes upward;

the other goes downward.

Use. Try yourselves by this, how it answers your condition. Can you say, ye are all one with the people of God in these things. If ye be one with them in these things; think it not strange, if ye be one with them in persecution, and the cross of Christ also. If ye be not content to take that lot with them, then ye want one special point of your character. Wherefore let me obtest all the godly to be more and more one. Let us be one, come of us what will. I would use these arguments with you, to make you study this oneness.

(1.) It is your strength.

(2.) I hope it has been your happiness. For some years past, we walked together in one profession. Therefore let us be one, seeing we have walked together as one these many years past. Therefore I would obtest and charge you, to be still of one heart, and of one mind.

(3) This feast that we have been at, says, that we are all one. We have all fealed it this day, and taken our facrament on it.—The unity of communicants is the report of the sacrament of the Lord's supper, 1 Cor. x.

16, 17.

(4.) I believe if ye were all posed on it, ye would own you had no great temptation to join with any other party in the world. What can be your temptation to be one with another party? Therefore be one amongst yourselves.

And I thall only add. I put this queltion home to every one of you, Whether the scriptures do not speak most favourably of the godly party? For as low as they are in the world, the scripture speaks much to their commendation. You scarcely open your Bible, but you find it smile upon God's people, and frown upon their adversaries. Is it not of great advantage then, to be of the godly party?

DOCT. III. Although this party be most singularly knit together, yet it pleaseth their Mister to exhibit some of them, as on a stage for himself, more singularly than others.

Thus it was with these men here. He does so ordinarily in one of these three cases.

1. He exhibits some of them singularly with regard to the temptations to sin they are assaulted with. Some of them have ugly messengers of Satan, impudent devils

haunt-

haunting them. Again, others have not such gross things

following them, but only fins of infirmity.

2. There are some of them shewn, as it were, upon the stage of their personal affictions and sufferings.

Justice is still pursuing your house, or family. Sometimes taking away the wife, sometimes the husband, and sometimes taking away the children. Job stands as a pattern for us of all this.

3. He uses to make spectacles of some of his people in their public trials, for the couse of Jesus Christ. He exhibits some of them singularly, in order to the trial of the cross of Christ. Paul was so; 2 Cor. xi. 24, 25. Of the Jews sive times received I sorty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. The reasons of this dispensation are various. The Lord brings some of his people, as it were, on a theatre more than others.

(1.) Not because there is more sin in one, than in ano-

ther.

(2) Neither is it out of less respect to some, that he suffers devils to haunt and tempt them more than others. Nor.

(3.) Is it a greater flock of habitual grace, that makes him exhibit fome, as bearing the crofs of Christ, more

fingularly than others.

But the reason is, The absolute sovereignty of God, who will do with any of his people as he pleaseth; and that his wisdom and strength may the more illustriously appear in bearing them up under all their trials.

Use. Let never one of you, great or small, dream that ye may not be exhibited, as on a theatre, in one or all of these three ways, and mistake not the reasons why it

is fo.

DOCT. IV. The thing that vexes the people of God, when at the worft, is, left they be a shame, or an affront to all the rest of the goaly, by dispuning the Lord's way.—Let none that wast upon thee, O Lord God of hosts, be assumed for my sake.

This fays, That unless the carriage and deportment of the godly man redounds to the comfort of all the rest of the godly, through his being enabled honestly to bear up when I e is any way called out to a public appearance for God, it some way tends to the discredit of all the godly.

Since this is the case, when they slip aside, or carry not aright; fince they are all in hazard of doing so, it should be matter of assecting and afflicting exercise, less they do so. Fellow professors are ashamed of the person that carries not aright: they are ashamed that ever they should have been in company, or fellowship with him: they are ashamed that ever such a person should have owned such a cause; and that ever such a thing should have befallen a professor of such a cause; and besides they are weakened by him in their hopes of through-bearing for themselves.

Again, they are in hazard of being a discredit to all the godly, because, say they, it seems the Lord has granted no peremptory promise, as to the manner of their through-bearing, and corruption enough remains in them still, to overturn all their stock of grace, if they get not

present renewed influences.

Use. All of you know how many ways ye are in hazard of being a discredit to the cause, and to the rest of the godly, by yielding to temptations, after this communion. And we will be ashamed of you, if any of you sall into drunkenness, and other vices, after you have been at this communion. O think on it, that ye are in hazard of being a disgrace to all the honest folk that know you, if ye sail so, and wrong the work and cause of God.

Doct. V. The way to secure every one of God's people, is, to improve and make use of God, as he has revealed himself, according all the cases and conditions wherein they are in hazard of being a discredit to all the godly.

And wouldst thou improve this art, thou who art dogged with some viie temptation? Hast thou reason to teme that thou mayest be a discredit to the godly? Then improve the Lord as he has held out himtelf in a most anatwerable way to your case and condition. Dost thou sear that thou mayst wrong the cause or God, and be a discredit to his people, thou art so weak and ready to fall. Then, look unto the Lord of hosts, who is able to bear weak ones through, even such as thou art bear weak ones through, even such as thou art when I bid you improve him, then I allow you to sook unto the glorious titles, that he takes to himself, that are most consonant and agreeable to your ease and condition. Cleave unto him; hang on him for the performance of

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the promises by saith: wrestle with him by prayer to make out these promises to you. Let not those that seek thee be confounded for my sake, O God of Israel. This is the way to carry sair under every temptation; and may the Lord himself help and enable you so to do. AMEN.



SERMONX*.

ISAIAH lv. 1, 2.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and cat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and ict your soul delight itself in fatness.

HERE is in this chapter, a proclaimed market, fuch as never was heard of, even the most pleafant, most substantial, and most glorious market, that ever was: the most glorious wares; the most precious wares; the dearest bought, and cheapest fold that ever any wares were. Here we have the most free and lawful invitation to all forts of persons to come, and have them: They shall get them, and pay nothing for them. Now there is in this chapter,

if, An invitation to all perfons in all places, to come and receive Jesus Christ, the King of kings, Lord of lords, and Prince of peace, who is even among our hands in the gospel, wherein he manifests himself. Now that

^{*} This fermon feems to have been preached immediately before the celebration of the facrament of the Lord's fupper.

he offers himself, take him, and you are welcome to him. Any person who hath any thing ado with him, come; for he is now seeking employment to be given him. He hath balms for all wounds; salves for all fores; and cures for all forts of diseases. And,

2dly, There are some objections against this coming, and these he solves, and uses various motives and invitations to encourage souls to come unto him and buy.

Such are the following.

1. The market is free. He is feeking nothing from you; but hath all glorious things to give you. Theretore, ye are fools, if ye will not come, and take, when

ye have nothing to give.

2. If ye will not come, your well-doing is over. Your doom is, Depart for ever; and do what ye can, ye shall not prosper, nor get any soul-satisfaction any other way.

And,

3. If ye will come, ye need not be afraid of wrath, and justice. Ye shall not have that to say, that ye dare not come for scar he execute justice upon you. The Father took Christ Jesus to be your Cautioner, or Surety. Christ shall stand for you, and manage in your room or stead. He will manage all that concerns you, both with regard to the guilt and the pollution of sin: for the punishment of sin, if ye will but accept of him to be your Cautioner or Surety, he shall answer for all your wrongs, as if they had been done in his own person, and he shall stand for them, and ye shall go free. And,

4. Ye may think it a great honour, and prerogative that ever the like of you is allowed to come near Christ, instead of saying, ye will not come unto him. For God hath a mind to make him unspeakably honourable in his kingdom, think ye of him what ye will. For many shall come out of all kindreds, kingdoms, and nations, like slocks of sheep, and shall cast down their crowns at his sootstool; even those that have never yet heard of him; and what a shame will it be for you to be the last of all

in paying your respects to him?

5. If ye will not come, and close with him now in the offers of the gospel, wherein he is offered unto you, take care that ye lit not your time of the market; for there is but a fet time of his offers, wherein he will be found of you.

But there are two formidable objections, which are

these.

OBJECT. 1. We are so abominable, and have provoked God so often, that we think it cannot stand with his justice to accept of such traitors, though we should come. But God answers, Away with such chat: For my thoughts are not like your thoughts, faith the Lord; they are as far above them, as the heavens are above the earth.

OBJECT 2. Say some, Ye may promise us fair words enough; but in the mean time, we get nothing in our hands, but bare words. That is true, fays God; but I think my word effectual enough to perform any thing I can promife; for I am both powerful enough, and willing enough to perform it. Besides my word must prove itself effectual, for it must be for a name, and for a praise unto me, in all generations. And then he hints at the deliverance of the people of the Jews from their bondage. So much for the meaning of this chapter: We now return, to make some improvement of it in the way of comparing it with the former chapter, in which ye heard many a precious promise made to the church and her children. And now God will have them apply and bring nome all these to their own fouls, in closing with Christ; wherein we observe.

That whatever promife was made to the church, all the members of it should believe, and apply them to themselves in the way of closing with Christ. And now

we enter upon the words, wherein there are,

I. The King's proclemation making way for our coming to the market, in the words, Ho, every one.

- II. A public intimation of the goods that are to be had at this market, and these are water, wine, and milk.
- III. The manner in which these goods are to be viewed.
- IV. The duty of the party to come, and a dehortation from any other way in these words, Wherefore do ye fpend your labour for that which is nought?
- V. An exclusion from falvation in any other way than by coming unto Christ, and receiving him as he oftereth himself in the gospel. I return,
- I. To the first, which is the proclamation openly made for coming unto Christ Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall

shall flow rivers of living water, John vii. 37, 38. Now Christ is crying this day, who will come unto him? He is crying to deaf folk who never heard, Will ye hear, and believe the word preached? I will make you fee, ye blind folk, who are running upon imminent hazard. Ho, are there any folk who have wounds to heal? here is balm for you. Is there any man here, that defires to be made clean? here is water to cleanse you. Is there any who have fores to heal? come here is falve for you. Are there any fractured bones amongst you? here is healing for you. Are there any hard hearts amongst you? here is repentance for you. Are there any confused with darkness amongst you? come here is light for you. Do any defire to be taught? here is teaching for you. Do you defire to be made friends with God? here is reconciliation for you. Would any be borne up under their croffes? here is strength for them. Is there any perion who judges himfelf, though they suppose they are beguiling themselves? here is counsel for you. Come unto me, and I will tell you where you are, and what ye are doing. But oh! what is the matter that we have to fav unto you, that few of you will come to Christ, though ye know yourselves to be far from him? The reason why a proclamation must be made before we come to this market, is,

(1) That the King may declare publicly what good-will he bears to the common wealth of Ifrael. He would much rather have folk be converted, and live, than die

and perish.

(2.) He makes it public, that he may evidence his power and fovereignty over all things.

(3) He makes it public, that the mouth of all objec-

tors to the contrary may be stopped.

(4) That all his enemies may come to a rendezvous,

and fee whether they are able to stop him.

(5.) He proclaims it publicly, that all may know, that the market has but a fet time, wherein Jesus Christ is offered to souls; and therefore they should bestir themselves in the time of the market. Go not away then, ere ye get the wares secured to yourselves, seeing the great God of heaven has made an open proclamation for all sorts of persons to come to Christ. Let no person be so solish, as to despite the King's proclamation.

(6.) He makes an open proclamation, that you may know that there is a reality in clothing with Christ in the gospel. Consider this, all ye who never knew any thing

of your guilt, nor had the sense of it, nor have ever had any debate about your closing with Christ for your recovery out of your lost state and condition. I say, such are to look upon themselves as the most vile and the maddest creatures that ever were known. They even savour of the earth. Any person that is truly acquainted with the exercises of closing with Christ, and dare say that they have him for their portion, their countenance shall be made to skine in heavenly glory. As to any person who supposes he has any hatred of his sins, and yet through a sense of guilt, dares not venture upon closing with Christ, I say, as long as he stands on this side of Christ, he shall have no true peace of mind.

Now we shall give you some motives that we think may put you upon a peremptory closing with Christ.—And

confider,

[1.] That these offers are threatened to be removed. God knows how long you may have them. Now while you have your day of the gospel, improve and make use of Christ for your salvation, by closing your interest with him.

[2.] Though it should please him, to continue the same day of the standing of the gospel, it will not stand long without a storm, and many a winter blast blowing against it, and its professions.—Since the winter is approaching, ye have need to look that your cloathes be provided for you, lest ye go with the storms, and dint of the weather.

[3.] And is not God now plaguing all the land? We conceive it is for no other reason, but because people will not slee from their idols, and cleave to Christ, and close

with him for their alone portion. But,

II. We come to the wares of this market, and these are of three forts. (1.) Water. (2.) Wine. (3.) Milk.

With regard to water, he is called the water of life, Revel. xxii. 17. With regard to wine, the spouse compares him to flagons of wine, Cant. ii. 5. And with regard to milk, he hids his people suck out the fincere milk of the word, (which is himself) that they may grow thereby, 1 Pet. ii. 2. The reasons will be taken from the properties of each of these, which we shall consider separately for your better understanding of the point. And,

First. (1.) Water, ye know, is good for washing and cleansing away of all silthiness. (2.) Water is good for the softening of any hard thing. (3.) Water is good for re-

freshing.

freshing, or quenching of thirst. (4.) Water is good for cooling hot and fiery humours. All these properties are to be found in Christ. Art thou one of the most filthy creatures upon the earth? Then Christ is that fountain opened for washing away your sin and uncleanness. Is the wrath of God burning in thy conscience for thy sin and guilt of uncleannels? Then Christ brake down the partition wall, and quenched justice and wrath, and became a curse for us. Hast thou an old hard heart; harder than any thing thou ever fawest? I say, Christ can foften it, and pour out the spirit of repentance, and make one mourn for fin, that never mourned for it before. Is thy confcience galled for fin, that thou canft get no rest? Christ is a Prince for that end, to make peace in a foul, that is out of peace. Hast thou a desire after Christ, and are all things nothing to thee for want of him? Then come, and venture upon Christ, and thou shalt be satisfied, and filled with him in such a manner, that out of thy belly shall flow fountains of living waters; that is, thou shalt have full fatisfaction in him.—Is thy case one of the most strange and wonderful in the world? Then Christs name is also the Wonderful Counsellor.—Art thou afraid of the removal of the gospel, which would oblige thee to flee to the mountains, where thy foul would be famished for want of this water? Christ can be a little functuary, and preach to thee there himfelf .- But I fear. fays one, for all that, I shall fall into some error, or other, for want of instruction? I say, Christ will feed thee, lead thee, and teach thee .- But fay you, what will I have there to live upon, on the top of a bare mountain? Why, Christ can feed thee there, according to his prophetical office? But, fay ye, what if the gospel be not totally removed, but is tainfed with fome mixture that fiall prove poiton to me? I fay, Chrift, as in that 48th chapter of Isaiah, will lead thee by the way that thou should go, even up unto his own bosom, which is the ocean from which the whole gospel flows, where thou shalt drink pure and clear water without any mixture at all. And if thou thinkest thou canst not get him served there; he can write his law in thy inward parts; circumcife thy heart, and cause thee to ferve him,

Secondly, As for Wine, ye know, it is good for comforting a weak and heavy spirit.—It is also good for reviving one that falls into fainting sits.—It is likewise good for sitting a man for more than ordinary pieces of work. All these properties, and more, are to be found in Christ.

Then look what case thou hast to propose; there is still fomething in Christ to answer it. Is thy case a dead case? Then Christ revives the dead and dry bones of Zion. Art thou not only dead, but so very dead that thou art past hopes of recovery? Then Christ can say to these dry and withered bones, live; as in Ezek. xxxvii. 9 .- Is thy flrength quite gone? Then come to Christ, and he will be thy strength, and portion for ever. Thinkest thou thyfelf one of the most needy creatures in the world? Then Christ is that noble plant of renown, that puts life, and holds life in all his branches.-Hast thou no strength to relift an enemy? Then fay, When I am weak, then am I strong in the Lord,-Art thou oppressed and borne down with an enemy, and hast thou lost all strength to resist? Then they that wait upon the Lord shall renew their strength, and make them face their enemy again .--Is all thy strength so far speut, that thou art sighing and going backward? Then Christ is that green fir-tree, that holds in the fpark of life in all the branches that are withered .- And as for growth, half thou fuch a case that for all the pains that have been taken upon thee, thou haft never grown any thing better? Then Christ is the choice builder, who makes all the stones of the house cement compactive together. Besides he is that Sun of righteousncfs, who arites with healing under his wings, Mal. iv. 2. for all forts of maladies and diseases, or kinds of diseases.

There are other reasons, why Christ and all that believers have in him, are compared to water, wine, and mik. And Christ represents himself under these similar to hold out the variety of cures that are in him, suited to

the variety of diseases in his people.

Then, all polluted people, come away to Christ; he has cleanfing for you. All that are languishing under difeases, come away; he has cleansing for you. Here is a cure for all your difeales; firength for all your weak. ness; comfort under all your croft sand trials; growth under all your backwardnets. He takes away the guilt of fin, and the filth of fin, and the punithment of it. He makes the blind fee, the deaf hear, and the lame walk and go forward. He feeds the hungry with good things, binds up the broken hearted, and dandles thein upon his knees, and tenderly lays them in his bosom. We will fay no more of that ocean of fulness that is in Christ, but this, that eye hath not feen, nor ear heard it, nor is tongue able to express that bottomiels fulness that is to be had in Christ. O that he were made use of, and got employployment at our hands. How much more chearful in this case would many sonls be this day, than they are. There would not be so many complaints amongst you; but we think, all would be stirring up one another to speak unto his commendation; and that would be a sweet and comfortable life for you.

III. We come to the manner in which the party is defired to come, and accept of Christ in this market of free grace. And,

First, They are defined to come that are thirsty.

Secondly, Those that have no money. These are the only objects of Christ's free offers. For thirsty folk, it is clear from the forecited text. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, John vii. 37. And for those who have no money, see Revel. iii 17, 18. Thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mays be rich; and white raiment, that thou mayes be cloathed. Now,

ist, For the first of these, viz. the thirsty. I shall speak to so many sorts of them that are invited to come.

1. Some are afraid of hell, and thirst principally for heaven, that they may be kept in life. These perhaps have no thoughts of Christ. I say to those who are afraid of hell, and would gladly be at heaven, ye must come to Christ for that: for Christ hath both the keys of heaven and hell at his side: it is he that must open heaven's gates, if ever ye get there. Therefore close with Christ for salvation; and ye need not be afraid that ye will not get heaven: but without him, heaven ye shall never see.

2. There is a fort that thirst principally after thirst, and give them all the world, they count it out lots and dung, if they get not Christ; give them evidences of their interest in him, it will make up all their other lots—— I say, I wot well ye should come, and close with Christ; for he cries unto all, who have any define after him to come, and he will sufficiently all their desires. Come unto me, all ye that are weary and heavy laden, and I will give you rest.

3. There is another fort that thirst after holinest; and these also are bidden come. But although this be good in itself, yet take care that ye thirst not more to be holy, than to come unto Christ himself, who must fanctify you, and make you holy by his hely Spirit. And,

(1.) Beware of feeking holinefs in order to make it a positive qualification, whereby ye may have it to say, that ve have something in your hands to buy with, by which we will spoil all the market; for the market is without mo:

ney, and without price.

(2.) I fay, think ye ever to get the grace of holine's wrought within you, until first ye venture your falvation on Christ, and take him to be a righteousness unto you? Take Christ in the first place, and then seek holiness from him. According to his own word, Seek ye first the kingdom of God, and his righteoufness, and all these things shall be added unto you, Matt vi. 33. Seek first righteousnels, and then holinefs. Ye would think him a foolish man, that would look for apples on a tree that is not yet planted. So people are foolish to think that ever Christ will make one grow in holinefs, as long as they dare not venture their salvation upon him. How can ye believe he will make you holy, as long as ye cannot believe in him, or trust your salvation unto him. But,

(3.) In the third place, Think not that we discommend holiness, or those who are feeking after it. No, God forbid; for without holiness, no man shall see God. -- Our meaning here is, that people should think nothing of their holinefs. For any thing that they can do, is but as an unclean thing, which needs mercy for the imperfection of it. However they must be earnest in following after commanded duties, for fear of offending God; and the due honour of their Master, should be the reason of

holy duties. And,

(4.) I fay, if once ye were well interested in Christ for falvation, then he would put a principle of haliness within you, that would not let you take a liberty to fin, and would make you so walk in duties, that for a thousand worlds, ye durft not do fuch things as the multitude do, who know nothing of Christ by closing with him. Know ye what the apossile Paul, with all his holiness, fays?-I count all things but lofs and dung, that I may gain Chrift,

Phil. iii 8.

(5.) I fay, every thought that puts Christ out of his place, is as much as to tay, ye will fhift for yourfelveswithout him - I fay, that is even the conflict betwixe Christ and fouls: they would still have fomething in themselves; and Christ will have all flesh as grafs, still abasing themselves as nothing, and seeing there is a daily need of him, and a daily hazard without him.

4. A fourth fort that have a thirst, that lets them have no rest, and yet they are so stupid that they cannot tell what it is. But O how glad would they be to have some person's counsel, that could tell them the right way; and how ready would they be to do any thing that would relieve them. I say, let such wait on Christ for counsel, and close with him, according to that word, He that hath no light, and walks in darkness, and sees himself to be in that case, let him stay himself upon God, and come to Christ, and he shall give him light. Seek light from him who, I am certain, will not deceive you.

5. A fifth fort are those who have some desire after Christ, and yet spend their strength upon the world, and its vanities. I say, these may also come to Christ, and close with him in the way of forsaking their idols. Thou hast played the harlot with many lovers, yet return unto me, and I will have compassion upon thee, saith the Lord, Jer.

iii. I.

2dly, The fecond fort of people that are invited to come to this market, are those who have no money. And,

1. Is there any man that has no money in his purfe, and yet knows not where to get any, let him come to this

market, and close with Christ.

2. Those who have nothing in their purses, and yet know where to get it, but dare not come to take it. I say, here is your warrant to come holden out to you,

fubscribed and sealed with the King's seal.

3. There are a fort of poor folk, poor indeed, while they know not, that they are poor, but imagine that they are tich enough; they think that nothing is a-wanting to them. I say unto you, Atheists of this kind, if ye were but once brought fo far as to fuspect yourselves, and were but afraid of beguiling yourfelves, ye might make it an errand to come to Christ, and close with him, that ye might get a better fight of yourselves, according to that third chapter of the Revelation before-cited. So that if thirsters, and those who have no money, are to be the only party at Christ's banquet this day, and the only persons who are to taste of these fat things, then any one that fees his need, and has any defire of Christ and thefe things; and fees that he has nothing in himfelf to help him; and fees any worth in Christ to do him good; let such an one come away to him; here is your market.—Here is a rich supply of all your wants.

We know, that there will be fome object ons to this, proposed by some; but it will not be by those that are

convinced they have no money. We know few that can boast of their duties, or works, at this time; we think all may be ashamed of their naughtiness. But we know of some that will say, that they are not of those who are thirsty; and therefore they should not come. Their obfection will be this.

(1.) A thirsty man is pained and troubled under his thirst: but this I am not. I have neither pain nor thirst.

(2.) We fay, that a thirsty man is not only troubled, but is impatient under his thirst; but this I am not: I have neither trouble nor pain for want of Christ; neither

am I feeking after him, or at pains to find him.

(3.) A thirsty man is not only pained, and gets no rest under thirst; but even so much pained that he cannot forget it. But it is not so with me: I have no trouble for want of Christ; nor am I in pain to get him; and besides, any thought or defire I have, is soon forgotten. And how can any person in this case be said to thirst for Christ, and be among those that should close with him

this day?

ift, In answer to this. Dare you say that Jesus Christ, in this text, excludes any person that has the least desire to be interested in him? Here is a word for that. Boaz. who was a type of Christ, said to Ruth, When thou art athirst, go unto the veffel, and drink of that which the young men have drawn, Ruth ii. 9. So fay I unto you, If ye have any defire after Christ, he is here offered unto you. Go, take him, and close with him. And any man who will come, let him come, and drink of the water of life freely. But who dare put another qualification upon their clofing with Christ, than what he has set down here in his word?

adly, I fay, ye must consider that every one gets not alike degree of thirst after Christ .-- To some the King measures with larger measure; and to some with less, according to his absolute sovereignty. How dare you be fo bold as to make any qualification necessary that he has not fet down himfelf? Dost thou see any need of closing with him? Seeft thou any need of the pardon of fin, or any need of strength to be borne through, or any diseases thou hast to be cured? Seest thou that thou art not able to make any help to thyfelf? and that thou canst not remedy thy case? Seeft thou any merit in Christ? Come then, and close with him for falvation, in order to be freed from the punishment of fin, and to be cured of all your diseases, and to have strength for all your weakness. For think ye ever to get a constant dependence on him, adherence to him, hunger after him, and thirsting for strength to cleave to him, if ye close not with him first for salvation? But,

3//y, I say, it may be, ye have resolved upon it beforehand, never to close with him, till he give you such a measure of holiness, and then ye would venture your soul's salvation on him, if invited to it.—But then ye would think that Christ is bound to you by your holiness, and ye would think salvation, so to speak, to be out of

Christ's common. And,

Lastly, I say, that the text excludes none living, whether they have any good desires, or not. If they have any need of him, let them come, be what they will. If ye be so self-witted, that ye will not come, stand your hazard. If you can provide for yourselves without him, never come near him. If ye will not come, till ye get something in your hands to put you out of his common, then ye shall not come unto him; for that shall ye never get. And if ye remain as ignorant as stocks and stones of the knowledge of God, ye may not come unto his table. But if ye see your need of Christ, and are under the sense of sin, and behold any thing in him that will do you good; then ye may come forward to the table of the Lord, in the way of closing with him, as your Saviour, and receiving his wine and milk without money, and without price.

S E R M O N XI.

ISAIAH IV. 1, 2.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

[The fecond SERMON on this Text.]

W E spake, I. Of the proclamation making way for our coming to this gospel-market, in the words, Ho, every one.

II. We spake of the intimation of the goods to be had in this market, which were water, wine, and milk, which

hold forth Christ, and all that is in him.

III. We spake of the party that were invited to come, and close with Jesus Christ. Now we come to speak,

IV. Go the fourth particular in the method, which is to speak of our closing with Christ; which lies in these three things. (1.) Coming. (2.) Buying. And, (3) Eating.

All these hold forth people's closing with Christ, and

their receiving and embracing of him.

Observe, That the soul's right closing with Christ is a coming to him, a buying, and cating of him, and an obeying of him. Believing on him is called coming. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Matt. xi. 29. And him that cometh unto me, I will in no wise cost out, John vii. 37. So that coming unto him, is a believing on him, and a closing with him for sal-

falvation. And so is buying of Christ, I counsel thee to buy of me gold tried in the fire, Rev. iii 18. And in like manner, eating; Whoso eateth my sless, and drinketh my blood, hath eternal life.—For my sless is meat indeed, and my blood is drink indeed, John vi. 54, 55.

The reason why a cloting with Christ is compared to these things, will be taken from the properties of them.

We will speak of the properties of each, and what each of them severally holds forth. And,

First, In a man's coming, ye know, there are three

things.

(1.) He must come from such a place.
(2.) He must come to another place.

(3.) There must be some certain way by which he comes

from the one place to the other.

In like manner, in cloting with Christ, there must be,

[1.] A coming from the kingdom of darkness, where persons were ruled by the power of Satan, and the delight of sin. They must come from these principles that the multitude of the world walk by. They must come from their own self-righteousness, that once they thought to win heaven by. They must come from all the principles of their former walk and conversation. And they must come,

[2.] To a new King that they never had before. Their life must be a new life, wherein all things are new. So that it is a life hid with Christ in God, which is a mystery to the multitude of a dark world. They now fee themselves blind fools that have need of daily teaching, and direction, or elfe they would foon destroy themselves.—They now fee God to be infinitely wife in all he doth.—They now fee the principles of a vain world, by which they walked before, to be stark nought. They account any mercy they receive, a free mercy, if it were but a drink of cold water. They fee all the power of hell, and wicked men, as nothing, in respect of the Lord. They fee God in Christ, to be a holy God, and one that heals all fin .- They fee that there is nothing in themselves, that can make any help for their salvation. because of their insensibility; but they see God unchange. able in his love, though he correct them many times for their fins.—They fee all things in a world as what are with us to-day, and away to-morrow; and therefore they make light of them, and are loofed from them in their affections.—But they fee that the counsel of the Lord flands to-day, yesterday, and for ever.

[3.] For

[3.] For the way that he brings on fouls to close with Christ, I say, he may have many ways for converting them. For example, Some may be brought in by some heavy rod of affliction laid upon them. Some by great and horrible checks of conscience. Others may get, at first, a calm view of the love of God. But God's ordinary way is by the preaching of the gospel. If any have got good by this, they have these marks following, to know, or discern it by.

As first, The Spirit of God, by the authority of the word, hath circumcifed their heart; and made them greedily attend on every word preached; so that as soon as ever the minister speaks a word, they will be waiting for the next word, and still as they get it, they will apply

it, and make it their own. And,

the authority of the Spirit, does to them, is to discover the man's fin and guilt to him, and upon that discovery, to make him apply all the curies and threatenings of the law unto himself, as particularly as if there were no more than he; so that he is bound hand and foot, like one condemned to the gibbet. He condemns himself as liable to the wrath of God, and to all the threatnings against

fin contained in the scriptures.

2. Upon this, the Spirit of God, in the word preached, discovers to the man one who is exhibited as a Surery for him. And then he is made willing to embrace the free offer of Jefus Christ, according to the scripture. By these, folk may try themselves, whether, or not, they have got any benefit by the preaching of the gospel, and by the free offers of Jefus Chrift. I fay, was ever any of you determined greedily to take heed to the preaching of the word, till it discovered to you your lost state and condition, and upon that made you apply every curfe in the Bible, as belonging to you in particular; fo that ye were thereby bound hand and foot, not knowing of any help ye could make to yourfelves; but on the contrary, obliged in every thing to condemn yourselves? And after that, was there any cautioner, or furety discovered unto you? And were you made with gladness to embrace Jelus Christ in the offers of the gospel, according to scripture promi-Ers ?

Secondly, In buying, there is something that resembles

a cloting with Christ.

(t) There must be in buying a fight of some valuable goods.

(2.) Ye

(2.) Ye must see that these goods are not your own.

(3.) Ye must see them to be such commodities, as ye stand in need of, otherwise ye will not buy them at all.

(4.) Ye must commune with the merchant about the price of the goods, and agree with him the best way ye can, to get them out of his hand.

And, in like manner, I say, all these must be in a clos-

ing with Christ.

[1.] There must be an apprehension of the worth of Jesus Christ.

[2] There must be also a conviction of your want of

Chrift, otherwise ye will never seek after him.

[3] You must also have a sense of your need of him,

otherwise ye will never receive him. And,

[4.] There must be some exercise in the soul, in order to get a grip of him. You must go about the clearest way that you can to get him, and to get an union with him, so that ye may have boldness to call him, as the got-

pel warrants you to do, your Lord and Mafter.

Have you such a fense of your need of him, as makes you cry out, What shall I do to be faved? I must have thee; I cannot want thee; nay, fay what thou wilt, E shall not want thee. Bid me do what thou wilt, I shall be content, provided I may find thee; for it is by thee alone that I must be saved; and what is the matter what become of me, if I want falvation. Then try yourselves, whether, or not, there has been any transaction between you and Christ, about the matter of your closing with him? Did ve never mits Christ? Saw you ever such a worth in him, as made your heart long to be in his company? Did you ever fee that we could not live without him? And did it ever put you to your wits end, what ye should do to get him made your own, to fubdue your corruptions, and to pay your debts for you, while ye law yourfelves able to do nothing. And,

Thirdly, In eating, there are these things.

1. There must be an appetite for meat.

2. There must be a judgment that the meat is good.

3. In eating, there must be chewing of it in the mouth.

to prepare it for the stomach.

4. In eating, it must be swallowed, whereby its sub-stance becomes incorporated with the body.—So is closing with Christ, there must be a sense of need, to excite in the soul an appetite or desire after Christ; or if they dare not say they have an appetite, yet there will be clear convictions in their judgments, that Christ is good for any

person that dare make use of him; and they say, that they are all bleffed that dare call him their own; and that they are all curfed that know nothing of him. There is too a love in the foul, that is still acting in the way of trying to get Christ. Sometimes they see their fins, and have severe checks for them. Sometimes some beams of light calm their conscience again. They are sometimes effaying to grip at a promise; and sometimes they think that such a promise belongs not to them. At last, they venture upon a way in which they may best get him, and make him their own; and in which they may feed upon him, and have him for their King and Lord, ruling, reigning, governing, and fetting up laws within them, against all the powers of fin and Satan, that they are troubled with. And after they have closed with Christ, and made him a King within them to fubdue their corruptions, and regard him as their own, both for fanctification and redemption; then they become one in an embodied communion with him: fo that they live no more, as it were, but Christ lives in them, and the life that they now live, is a life by faith upon the Son of God.

Now the reasons why Christ useth these three words

together to express one's closing with him, are,

(t.) Because he must let his people see, that there are different experiences in closing with him. Some may get a sensible change from the power of darkness within them, and through the sense of sin occasioned by the great thunderings of the law-work upon them, may have a more piercing desire, and lively appetite after communion with him. Again, some may have got such a sight of the excellency of Christ, that they cannot think to have it said that they will want him. No, their need of him, and the value they see in him, make them both supplicate and cry about him; so that they can both name time and place when they met him; and can relate what transactions passed betwixt him and them, ere they got him laid hold of, so that they durst call him their own Lord and Master.

(2.) He useth many words in closing with him, that he may declare how willing he is, that they should not stand at a distance from him.

(3.) He useth all these words on purpose, to let people see that there should be such exercise in his people that should not let them be satisfied about their closing with him on slight grounds. And,

(4) He

(4.) He uses all these words on purpose that folk may trace all their steps over again, both before, and after their closing with Christ; and be convinced of their sin, and slee to Christ to interceed for the pardon of it.

Now for the clearing up of people's closing with Christ, let us mark out so many forts of people as have been at

this market of free grace yesterday.

1st, There is one fort of natural folk that have been bold enough to come to Christ, in his supper, that we dare say have never yet known any thing of closing with him.

2dly, There is another fort who dare boldly fay, that they have closed with him, and are bold to tell of all the actions and motions of agreement that passed betwixt him and them.

3dly, There is a fort that are halting betwixt these two, that dare neither say boldly that they have closed with Christ, nor dare they say boldly to the contrary. And,

- 1. For the first of these, we would say to you, that are natural folk and Atheifts, and yet have made bold to meddle with these holy ordinances. I say unto you, acknowledge it, and mourn for your prefumption, in being fo bold as to meddle with these holy things, and to profane this holy facrament. Be ye affured, that ye have drunk your own condemnation. But, I fay, if it shall please God to make any of you sensible of that sin, we do not bid you cast away your hope hereaster; as if ye had done that which could never be pardoned. Christ's market of his free offer is yet to be had, for the falvation of any poor finner, who will have it. O what a joyful fight would it be to fee Atheist-ministers, Atheist-scholars, all the haughty and high-minded men in the land, gentlemen and commoners, only fuspecting and judging themselves as a people living without God in the world, and without Christ; then there would be some hopes; but as long as ve never want God, and think ye had him, and believed in him all your days, and never once miffed your faith in him, we fay, we have fufficient evidence in that case, that we never yet knew what Christ was, nor what it was to believe in him.
- 2. With regard to you, that dare fay ye have close I with Christ, and are sure of it, I say this unto you, For as sure as ye are, if ye have been so bold as to come to this ordinance without examination of your sin and guilt, and of your need of new pardon for it; and without any exercises of that kind, ye have done that which may P 2

bring sad judgment upon your bodies, and great hardness of heart upon your souls. If it be so, that ye have
not been engaged in exercises of that kind before you
came, we allow you now to mourn for the abuse of these
holy things, as well as others. Cry down yourselves as
loathsome and abominable. But beware of limiting to free
grace any of your exercises. I say to you, though ye be
sure, yet beware of being careless or secure. This feast,
at such a time, says, that God has some difficult work
to put you upon; work that will try all your evidences
of being in Christ. Therefore dream not of ease; but

prepare yourselves for trials of all forts. And we think that though there were no more, it may even bind you to the diligent performance of duty, that God has given you that feast in this place, before many other places that were longing for it; and has not left you disputing about that matter, like many a poor thing in the laud *. I say, ye may bear the better with any piece of trial, that it shall please God to tryste you with; and ye should stick closely to your duty, that ye may be examples to others, of a

stedsast adherence to Christ.

3. With regard to you, who cannot tell whether ye have closed with Christ, or not, we will, (1.) Speak to some grounds of hope, that ye may have as to your closing with Christ. (2.) Speak also to some grounds of fear, that may hinder your closing with him, and are ready to kill you, when you would venture upon Christ. And.

(1.) For the ground of your hope, ye dare not deny, but that ye have real conviction of fin, and of your guittiness by fin, and that ye cannot help yourselves by any thing that ye can do, although you should perish. Ye dare not deny, but that ye have fled from any righteoustness in yourselves. Ye dare not fay, but that ye see some difference betwixt our principles, and the principles of the multitude; so that for a world, ye dare not do many things that ye see them do. Ye dare not deny, but that ye are fled from many of those principles ye once walked by; and now for a thousand worlds, ye dare not do that, which once ye thought it no fin to do. You dare not deny, but that ye look for falvation from no other airth, but from Christ. Ye dare not deny, but that ye hear the gospel preached with another ear than ye were wont to do.

^{*} This fermon feems to have been preached foon after the refloration of Charles II, when most of the faithful ministers were ejected.

You dare not deny, but that ye think yourselves liable to the curses of the broken law, and applies these particularly to yourlelves; and therefore ye would gladly be in hands with Christ. Ye dare not deny, (though ye dare not fay ye have really closed with Christ) that ye would not for a thousand worlds give up your part of him. Ye dare not deny, but that they are bleffed folk in your effects that have Christ, and dare call him their own; and that we account them all a parcel of poor beggarly creatures, that have nothing of him. Ye dare not deny, (tho' ye dare not fay that there is true grace in you) that ve are convinced of what ye understand of the marks of grace that we speak of, and find them to be matter of exercife with you. Hence it is your good day, when ye hear the most of these preached, and cleared up. Ye dare not fay, (though ye get not all your idols brought down that are within you) but that at fometimes, ye get fuch access to God, that ye get liberty to curfe your idols, and to hate them, and to wage war against them. Ye dare not deny, but that ye get fome taftes and motions of light within you, even such as ve would be at. Ye dare not deny, that according to these motions, ye anprehend some great worth to be in Christ, so that ye cannot think to want him. Besides, if ye durit say that ye claim your interest in Christ, it would foon make up any other want; and though one should give you all the world, it would yield no contentment unto you, as long as ye could not claim clearly your interest in him. In fine, ye cannot fay, but that there is some exercise in your foul about finding him, and that you effay, in the appointed way, to lay hold of him.

Now, I fay, all these are evidences of your closing with Christ; and serve to keep the spark of life within you, and to preserve you from giving over your endeavour to close with him, and are presides to your further success.

in this matter. And,

(2.) For the grounds of that fear which hinders you from closing with Christ, 1/t, Ye are afraid that you have never got such a deep sense of your sin and guildiness, as your closing with Christ requires. 2019, Ye tear, that ye have never had such a lively spiritual exercise in you, as the nature of closing with Christ requires. 3.1/y2. Ye cannot think that ye have c'osed with him, because ye think that for all that is threatened against you, and tor all that ye can do, there still remains some old predominiate.

minate fin within you, which ye think is still unkilled, and which you think inconfistent with the grace of faith.

For answer to these doubts, consider,

1. That with respect to your sense of sin, God gives not every one alike measure of exercises for their fin that closes with him. To some he gives more sense of fin, and to others lefs, according to the feveral employments he has to call them unto. Some he has to call to the work of the ministry, and these have need of a more deep exercife than others, for they have the charge of many fouls to look to, and to give account of; they have the doubts of the people to clear up to them, and they must

be exercised in order to fit them for their calling.

2. Some, I fay, have but small exercise about their sin, on account of the company among whom their lot is caft. Were some exercised as deeply as others, the people who dwell with them, would think them perfectly mad: they would never bear with them; and God's name would be profaned by these Atheists. But for the sense of sin, I ask, if ever ye found so much of it, as to be brought to a loathing, and abasing of yourselves? Have you been brought to think none in all the world fo vile as yourfelves? Have you been brought to loath and abhor yourselves, because of your filthiness? Have you been made to acknowledge that there is hardly a fin in all the world, (but what ye have been guilty of?) at least, that there is no fin, but ye find the root of it to be in you, and that there has been nothing that keeped fin in you from breaking out into the vileft of all out-breakings in the world, but only the good hand of God that prevented it? And now thou art made to bless God that thou art not such a man and fuch a woman as many are this day. --- No thanks to thee that thou art not one of the vileit of outbreakers that ever lived; for such thou wouldst have been, if God had given thee over to thyfelf, as many are. Many professors were never brought this length of loathing themselves. The high heads of many, their shaking and tinkling bravery which they prance with, makes us fear, that they have never known what it was to loath themselves for fin. After that conviction of fin, and loathing of thyfelf for it, did it work up thy heart to a high effeem of Jesus Christ; and wast thou made to yield to him any way he pleased, provided he would be a King within thee, and fubdue thy luft, and corruptions? And

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And now thou art made to esteem the holy law of God, and to account it holy, just, and good, yea, worthy to be observed; and thou now standest in awe to offend God, by breaking of his holy law.

I fay, all these are evidences of a foul's closing with

Christ.

(1.) To be convinced that really by the breach of the law, you are guilty of fin, and so liable to be condemned unto the wrath of God.—Then,

(2.) Fleeing from that unto Christ for a refuge.

And,

(3.) After all, making the law a rule of your life, and whole convertation.

But now ye want the knowledge of that incorporating union with him, which we fpoke of as imported in the third word, eating, when the fouls come to Christ, which is a making of Christ your own by an union with him.

 Λ nd.

1st, The first way in which God gives them this privilege, is by the Spirit of discerning, whereby they can understand all the actions, and motions within them, in order to their closing with Christ: while a divine command also holds out to them their warrant of closing with Christ.

And,

2dly, Some attain to the knowledge of this union with Christ, by the clearing up to themselves what marks of grace they find in life and vigour within them. Though the soul cannot clear up all the marks of grace as what are within them, yet they may not for that, deny their interest in Christ; for if thou canst only evidence one mark of grace to be in vigour within thee, and if thou art sure that the Spirit of God calls it a real mark of grace; I say, by that one mark, thou mayest claim thy interest in Christ. Suppose it were but a love to the brethren, let that be cleared well, and by it thou art proved to be one who is passed from death to life. However, we wish that people were clearing to themselves all the marks of grace in them.

3dly, A third way in which fouls may attain to the knowledge of their interest in Christ, and union with him, and dare most considently say, that Christ is their God, is by the seal and testimony of the Spirit, bearing witness in, and with, and upon their spirits. Now the Spirit of God hath many ways of working. It is the Spirit that both convinceth solk of sin, and maketh them

mourn for it, and bears testimony to the spirits of his people, that they are the children of God. And besides, he clears his people's judgment, fo that he makes them know and differn what marks of grace they have within them, that speak forth their union with Christ. And then, he brings a promife to their hand, that is fuitable to their union with him; and he himself opens and unfolds that promife, and makes it look pleafant to them. He bears in the promise in a lively manner upon them. and will not let it admit of any objection. The Spirit roules the foul, and makes it ftir, and flutter, and run, and embrace the promile, and welcome it home. He makes them believe the truth of it, and apply it to themfelves. On which marriage, the foul is wrought up to a fort of heavenly, and unspeakable joy; the greatest pitch of joy as a foul can attain to on this fide of time.

Now, to conclude, There are but few that attain to fuch noble testimonies as these; and yet every one that comes not that length may not deny his interest in Christ. I fav, if thou canst discern any motions, or acts in thy foul that leads thee to comply with the command to believe in him, and if thou can't clear up to thyfelf any mark of grace, which the Spirit of God calls a mark of grace, by which an union with him is evidenced. As for your faying, that ye cannot think there is any union between you and Christ, so long as your predominate fin is unmortified, I leave you with recommending to your confideration the apostle Paul, who got not all sin borne down within him; yet as it was his burthen, he was an enemy to it, and waged war against it, accordingly pleaded his integrity, and interest in Jesus Christ; and so may you do. If that fin be your burthen, and if ye can fay that we are mourning for it, and using means against it, and daily representing it to the King to be taken order with; in this case, though it still remains as a strong fort within you, ye may both plead your integrity, and interest in Jesus Christ.

But we add no more, but leave you to the Spirit of God alone, to whom it folely belongs, to confirm and establish you, in all your waverings. - Be earnest with the Spirit of God; and beware of doing any thing to grieve him. But by all means entertain the motions of the Spirit; for it is he alone, that can clear all your ob-P. Ctions.

N. B. Whether Mr. Guthrie's preaching on the Monday after the celebration of the Sacrament of the Lord's Supper, in his own Parish, was owing to the paucity of the Ministers, or the custom of the times, which is more probable, is not now certainly known. However, these Sermons, with the most part of these which follow, seem to have been preached betwixt the year 1660, and 1665, in which all the rest of the Presbyterian Ministers, except one or two, were cast out of their Parishes.



SERMON XII.

GALATIANS ii. 20.

--- Who loved me, and gave himself for me.

If we were in such a spiritual frame, and temper of mind as we should be in, and if our lamps were shining as they ought to be, we would wonder much at this text of scripture. How would we admire that ever the eternal Son of God, the heir of heaven, should have made tuch poor and wretched creatures, the objects of his love; and not only that he should have loved us, but that he should have given us such a testimony of his love, as to be content not only to give himself to be our Head and Husband, but to give himself unto the death for us, and that not an easy death, or an honourable death; but a most painful and shameful death, even the death of the cross.

Now, upon the Lord's day, ye were hearing thof the lover, and of his death; and how we come to speak of the giver, and of his gift. The lover, and the giver, are all one. He is spoken of, Isa. xxviii. 16. Behosa, I lay in Zion, for a foundation, a stone; a tried stone a precious corner-stone; a sure foundation: he thus televis, shall not make halle. Now the lover, and the giver here, is the

[†] This fermon seems to have been preached about, or after the year 1662, either on the Fatt-day, or Saturday before the celebration of the facrament of the Lord's supper.

Mediator of the new covenant, God and man in one perfon: He in whom it pleased the Father, that all fulness should dwell. And that the fulness of the Godhead should dwell in him bodily. This is he who is the lover, and the giver.

When we came to speak of this gift, we held out, that our Lord Jesus Christ gave himself to be a man, even to be accounted a finful man. He knew no sin, and yet was content to set himself up as a mark for justice to shoot at, on account of sin. He knew not what it was to break a covenant; no, but he was content for the elect's sake, that their sin of breach of covenant, should be laid upon him, and that he should be charged with the breach of the covenant of works.

And next we came to speak of the persons for whom Christ gave himself. The apostle says, that it was even for me. Who loved me, and gave himself for me. In like manner, he fays, when writing to the Ephelians, chap. v. 25. Even Christ also loved the church, and gave himself for it. - John, the beloved disciple, fignifies, that he gave himself for them that were given him of the Father, in that noble transaction betwixt the Father and the Son, from eternity. It was even for those that he gave himself, who are both the fewest, and the meanest of folk in all the world. He gave himself, but for very few great folk in the world. Indeed we find them ordinarily the most remote from being the objects of God's love. Hence, even at this time, Sirs, the great folk cannot endure to have Christ and his people in the land. They would have them banished unto the utmost parts of the earth, if they could get them. There would none of them have liberty to dwell in thir lands, but they shall not get all their defigns in this. It was not for many nobles that Christ gave himself unto the death of the cross. But as for poor believers, for whom Christ gave himself, though the men of the world may count such worthy of prison, banishment, perfecution, the scaffold, &c. yet let them do so; there is no great matter; for they are even the folk that Christ gave himself for. Let them bind them in prisons, and bonds as they will, yet they are Christ's free men. -Christ hath paid all their debt; fo that they are neither to be bound, imprisoned, nor banished, let the world think as they pleafe.

Now I come to the third thing, and that is, To speak of the fruits and effects that redound to finners, by Christ's giving giving of himself for them. But as it is said of the things that are treasured up for them that love him; that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of it; so it may be said of the great privileges that redound unto the soul of man, by the Lord's giving of himself for it. But we must not stand here, but come to point out some of these benefits, and privileges that redound to the soul by the death of Christ. And,

Ist, There is peace made up between God and man. Ye know, Sirs, that God and man were at variance.—
The distances, you know, became so great that the Lord drove Adam out of the garden, and placed an angel there with a staming sword in his hand, which turned every way, to keep man from the tree of life. There was an utter enmity, if we may so speak, between God and man. This is the benefit slowing from the death of Christ to us, that this variance is done away, and the poor believer, for whom Christ gave himself, hath access unto the throne of grace, to make his suits known unto God.—That vail is now done away, and we have now access to come through that vail, consecrated for us, that is to say, the vail of his sless, Heb. x. 20

adly, We have not only this advantage by Christ's giving of himself for us; but also we are hereby redeemed from the slavery and bondage of fin and Satan, and trom the power of darkness, as says the apostle, Ephel v. 8. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. He gave himself for us, and hath purchased life for us, that we might be freed from this bondage. He having satisfied justice, believers are set at liberty, as we have it, John viii 36. If the Son

therefore fet you free, ye shall be free indeed

3dy, Ye have this privilege, by Christ's giving himself for you; namely, access unto the throne of his grace, to find help in time of need. There are many amongst the sons and daughters of men that think it no great privilege, to have access unto the throne of grace. But such do not evidence themselves to be among those for whom Christ gave himself: For I am persuaded of this, that souls that know their need, will think it no small privilege to have liberty of access unto a God in Christ, to make known to him all their wants, and to speak to him concerning those who injure and trouble them. This is one of the benefits we have by the Lord's giving of himself for us; for it Christ had not given himself, as ye

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were hearing, we had been so far from this liberty of access to God, that on the contrary, we would have run as fast from him, as ever Adam did to hide himself amongst the thick boughs, when he heard his voice, walk-

ing in the garden.

4thly, Another privilege that redounds to fouls thro Christ's giving himself for them, is, nearness to God. By this the believer in Christ is advanced to be near of kin to God. There is, indeed, such a nearness between God and these souls for whom Christ died, that they cannot be separated. There is no union in the world so near as this union between Christ and his church: for it hath the properties of all the closest unions among the creatures. It is their ftanding relation, that God is their Father, and they are his fons. He is the Husband, and they the spouse. He is also called their elder Brother. he is all relations to them .- A child can never go more familiarly to a Father, than they are allowed to come unto him, and make known their requests to him. Never wife could go more familiarly to her husband to ask any thing, than the believer in Christ is allowed to go to the Lord for any thing he wants. Sit up, Sirs, and fleep not, it may be, ye will get fleeping enough, for hearing of preaching, ere it be long †. Those for whom Christ gave himself, are advanced to be very noble folk. I assure you, though the men of this world think not very much of their honour, there are none in all the world that can lay claim to fuch nobility as believers in Christ can do. It is faid of Caleb that he had another spirit with him, and followed the Lord fully. Whenever fouls begin to be made to act faith upon Christ, and the Lord begins by the effectual call of the gospel to call them unto himself, then a change is wrought upon them; then they become men of other spirits; even of far more novie spirits, than they were of before. When they thus become men and women of other spirits, then they follow the Lord fully. Now, Sirs, that believers are advanced unto fuch a state of nobility by Christ's giving himself for them, will more cafily appear, if we confider,

I Who is their Father. He is the Lord Jehovah, God of peace. He is their Father, and they are begotten through the bleffing of God, by the immortal feed of the word. Now must not those be men and women of

[†] This was in a few years fadly accomplified, when all the faithful fervants or Christ were thrust out from their slocks.

noble spirits, that have no less kindred than the Lord Jehovah, the mighty Prince in whom is everlasting strength.

And,

2. This will appear, that they are men of nobler spirits than any other in all the world, if ye consider their food: it is not the food of the world; or the husks that the men and women of this world eat; no, that will not serve them; their food is no less than the food that cometh from the Lord. It is no less than his slesh, and his blood.—As he himself says, Cant. v. 1. Eat, O friends, drink, yea, drink abundantly, O believed. Ye may see from this, that believers in Christ are men and women of noble spirits; for they cannot feed on common food, and the husks of the world, sin, and lusts. No less can prove satisfying food unto them, than the slesh and blood of the eternal Son of God.

3. It will appear, that they are the most noble solk in the world, if ye consider the language that they speak. They do not speak that broad blasphemous language, that is spoken up and down the country. They do not speak that cursed language of Ashdod. What then is the language that they speak? Why, it is that noble speech, an i blessed language of Canaan, as we have it, Isa, xix. 18. tive cities in the land of Egypt shall speak the language of Canaan, and swear to the Lord of bosts. Believers are a people of a pure language. That they are a noble people, then, appear; from their parentage, and their food, and their language; no food will satisfy them, but that blessed food we have spoke of: no language pleases them, but that blessed language of Canaan. But having spoken unto these points already, we now come to a word of use.

Use 1. Is it so, that Jesus Christ the eternal Son of God, hath not only loved an elect world, but hath given himself for them? Well, Sirs, you that find yourselves of that number, ought to be much employed to praising God. I assure you, this duty of praise is most incumbent upon you all, for whom Christ hath given himself.

Use 2. Is it so, that Jesus Christ hath loved you, and not only so, but given himself for you? Then Christ will with-hold nothing from you.—For if he would have with-held any thing from you, would he ever have given himself for you; and given himself to be poor, and a man of sorrow; to suffer weariness as a travail for you, and not only in his body, but in his soul. For you, he endured travail in his soul, and made himself a whole

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burnt-offering. I fay, he gave his foul, as well as his body, for you; as we have it, Ifa. liii. II. He shall fee of the travail of his foul, and be fatisfied. Well, then, what will he with-hold from you, believers? And what stand ye in need of, but he will give it you? He that with-held not himself, but gave himself wholly, soul and body for you, what will he with-hold from you?

Use 3. Is it so, that Jesus Christ, God's eternal Son gave himself for you; is it not a shame for you to refuse him any thing that he asks of you? He asks your heart; faying, My fon, give me thine heart. Well, Sirs, it is a great fin, and shame for you to refuse him your hearts; feeing that he gave himself wholly for you. He insists that ye should follow him, and cleave closely unto him, through good and bad report, through affliction and persecution, even through fire and water, unto a wealthy place. Well, then, be ashamed, if ye refuse to do these things for Christ. He refused not to be scourged for you; crowned with thorns for you; buffetted for you; nay, crucified for you. If ye do not give yourselves to him, embrace and close with him, wo will be unto you for ever. But it may be, some here will enquire, if Christ is indeed making offer of himself unto us, and hath given himself for fome, how shall we know whether we have got him yet, or not? We may not flay here. - But we shall point out thefe few things, whereby ye may know this. And.

If, If you have got, or received Christ, ye will know that you have done so, by your following God fully, with Caleb, Num. xix. 24. There is the disposition of a godly man; it is said, that he followed the Lord fully. If you be souls that have closed with Christ, ye will be still sollowing after him: not desiring to run before, but to sollow after Christ. You will always study to have him in view, that so ye may sollow him. You will not be sools, taking a by-way. This will not serve your turn. If you be souls that have gotten Christ, ye will be labouring all you can to sollow his steps. And then,

adly, You will know it by your labouring hard after God, as children of light. Eph. v. 3. Walk as children of light. I fay, if you be fouls that have gotten Christ, ye will be labouring by all means, to walk as children of the light; you will have a fervent affection to God, and to the people of God, as it becometh the people to have.

3dly, If you have closed with Christ, you will walk habitually as in the sight of God, Gen. xvii. 1. where the

Lord is making the covenant with Abraham, he fays to him, I am God almighty; walk before me, and be thou perfest. You that have gotten Christ, you will be always walking as in the presence of a holy God, and will be

loath to do any thing displeasing to him.

SER. XII.

4thly, If you have gotten Christ, you will be making much room for him in your hearts. Believers in Christ, know that he is a great King, and must have much room in the heart. If you have got him, there must not be a lust, or idol, left in all your bosom. No, you will be providing a large upper-room for him. You will put away all other things, that you may folace yourselves in him. You will be still faying with the church in Hosea. Ashur shall not save us; we will not ride upon horses, Hos. xiv. 3. The best of them is as briers; and the most upright of them as a thorn hedge, Micah vii. 4.-We will not fay any more unto the works of our hands, Ye are our gods. And with Ephraim, What have we to do any more with idols? Hosea xiv 3, 8. Now, Sirs, are there any amongst you making fuch great room for Christ in your hearts? nay, I fear Christ gets not the least room in them; for they are full of fomething elfe. And,

5thly, If ye have gotten Christ, ye will have a longing defire of foul after Christ. For there was never one that enjoyed any thing of Christ, but would still enjoy more of him. Would ye know these souls that have gotten Christ? Why, they are even those who are still longing for more of him. I will tell you what these souls that have gotten Christ are like: They are like the horseleech, that cries still, Give, give; or like unto the grave that is never full. 'The foul in this case will never be full of Christ, till it is perfected in glory; till his foul be so filled with his beloved, that he can hold no more. Will one kifs of his mouth fatisfy that foul? No, But let him? kifs me with the kiffes of his mouth, Cant. i. 2. Let me feek falvation of him with all my heart. - But I must have more of him, fays the spoule; He must ly all night between my breafts. I must have continued communion. and intercourse with him. I must have him fully and wholly, and that not for a day, or an hour; but I must have him, and enjoy him fully; not only in the day, but also in the night. He must ly all night between my breasts, Cant. i. 13.

Lastly, If ye have gotten Christ, ye will be much employed about the work of mortification, and felf-denial. When Jesus comes unto a soul, he works in that soul much felf-loathing and felf-abhorrence. The foul that hath gotten Christ, will say with the apostle, that these things that I counted gain, I now count loss for Christ.

This leads me to another point of doctrine, which is this. That the foul that is beloved of God, and for whom Christ hath given himself, is much engaged in the exercise of self-denial. The apostle says not, That the Lord loved me, and gave himself for me, on account of any thing that was in me; but, says he, Christ loved me, and gave himself for me, even me, who was a persecutor; for me, who was a blasphemer; for me, who was such and such. How much then was this minister, Paul, engaged in the exercise of self-denial?

Again, you may observe. That the soul that is loved of God, and for whom Christ hath given himself, will be much in the exercise of mortification: Or it is a duty lying on all those who are loved of God, and for whom Christ hath given himself, to be much engaged in this work of mortification and self-denial. Ye must not think that this is only the work of ministers, and men in eminent stations, to deny themselves: No, you have Jesus Christ himself, in Matth. xvi. 24. saying, If any man will come after me, let him deny himself, and take up his cross, and follow me.—But that we may come to speak more particularly to the words, there is a threefold self that must be decied.

First, Natural felf.
Secondly, Sinful felf. And.

Thirdly, Regenerated and renewed felf.

1. Natural felf, is the man confifting of the foul and body united—This a man must deny comparatively, or when it comes in competition with the glory of God, and your own soul's edification.

2. There is a finful felf, which is the old man, and unrenewed heart, with the affections and lufts. This finful felf we are to deny wholly and absolutely. We must not rest, till we get all crucified, and nailed to the cross of

Christ And,

3. There is a regenerate and renewed felf; that is, the new man. This believers are to deny, as to any merit in it. Indeed believers should be feeking after more of the new man, as their treasure; and they should make use of all means whereby they may be enabled so to hold it; that Satan, and lusts prevail not against it. There are some

fome folk that deny the grace of the Spirit of God in this; but that which we press upon you, hath these sew things in it. And,

(1.) A knowledge of themselves. The man that would deny himself, must know himself. But,

eny indicat, that know indicate follows

(2) As he must know himself, so he must loath himself. And,

- (3.) He sees vanity and emptiness in self. He sees that he is altogether insufficient of himself to do any thing that is really good. The person that denies itself, as he is one who knows himself, and one who loathes himself, is a person that sees nothing in himself, but emptiness, and has nothing in himself to trust unto in the matter of his salvation. Therefore he must be denied to himself, and must lay the weight of his salvation upon another, even upon Christ. And there is this in self-denial, that as the man sees his own emptiness, so he is still emptying himself of all the old stuff. Old things must pass away, that all things may become new.——So that if ye would know what self denial is, it is even to throw all Satan's houshold stuff out at the door, and have no more to do with it.
- (4) As ye must labour to cast out Satan's stuff; so ye must labour to have these things of God's providing brought in. Ye must have furniture brought from a far country; and ye must have it from home. Think not, Sirs, that these souls are denying themselves aright, that are crying down all that they have; unless they be also seeking the graces of God's Spirit to replenish their souls.

In a word, to deny yourselves, is, to forsake all things in yourselves, when they come in competition with the glory of God; and to be still seeking furniture from above. That it is a duty incumbent upon all, to deny themselves, will appear from these few things following.

And,

1st, It is what Jesus Christ, the Mediator of the new covenant, requires; as appears from the forecited text. If any man will be my disciple, let him deny himself, and take up his cross, and selfow me. This may be a sufficient reason for it, that it is Christ's will. If ye would not be rebels against him, fet about this work. Folk think it a great matter to be a rebel to an earthly king; but believe me, it is another matter to be a rebel to God. Well, then, ye see, Sins, that self-denial is a duty lying upon one, and all of you; and ye must set about it, if ye would

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not be found rebels against the God of heaven, and ye know rebellion against God, as the scripture expresses it, is as the fin of witchcraft, I Sam. xv. 23.

2dly, A second reason is this, that when ye look into yourselves, and consider what ye are by nature, you see nothing in yourselves but a heap of lusts, which rebel a-

gainst God.

3dly, Confider that Christ, who was the Heir of heaven, was content to be denied to all the pleasures of heaven for you. And think ye that it is too much for you to be denied to your finful lufts and pleasures in the world for him; who, though he was the brightness of his Father's glory, and the express image of his person; thought nothing to be fo far denied to himself as to come into the world, and take on him flesh, and be born of such mean parents, as had hothing to offer up for him in the days of his nativity, but two turtle doves; who not only was contented to be denied to worldly riches and honours, but even to his own life. Have ye not good reason then, to be denied to yourselves; fince he was content to deny himself to purchase salvation for you? And,

Lastly, To move you to this duty of self-denial, only confider the faints of God recorded in scripture, and you will fee that this has been their choice work. There are fome in this age too, that you would think have been much engaged in this duty, by their suffering for the cause and truths of God. - But will ye look to these, Heb. xi. that were contented to endure grievous deaths for Christ; that were fawn alunder, &c. I say, Sirs, confider the worthies mentioned in scripture, that cloud of witnesses whom we are to imitate, and ye will see that this felf-denial was a lesion, that they were much in learning. But before we come to the application of this doctrine, we would speak to some few things that ye should

not deny.

Whatever we have of conformity to the Lord, should not be denied, but in point of merit, or any worth, as if it might be any compensation to Christ for what he hath done, or any fatisfaction to the justice of God, for our fias.

Take good heed, Sirs, that we be persons loved of, and in covenant with God. Seriously consider what ye should

not deny. And.

Ift, Ye must not denv God. Therefore it is said, Psal. xix. 4. They cat my people as bread, and call not upon the Lord.

Lord. Ye may deny him, by a life and conversation, like

the practical Atheists of the world.

adly, Deny not your profession; for there is much required of you that are loved of God. Encourage yourselves by Rev. xii. 11. And they overcame by the blood of the Lamb, and by the word of their testimony; that is, by adhering to their profession. They overcame that red dragon. who fought against Michael, and his angels, whose design was to drown the woman with the man-child fleeing into the wilderness. -- Now, Sirs, would ye overcome that rod dragon, that is coming down into our land to destroy the woman with the man-child; to drive the church of Christ out of her temple; and to make her flee away to the wildernels, to other cities, and to foreign lands: would ye overcome this red dragon that is likely to come amongst us now, that is likely to draw down the stars of heaven. and that is killing and banishing the people of God; then adhere to your profession which you must now overcome by. And.

3dly, Beware, Sirs, of denying any of the truths of God. John has this in his commission to write to the church of Philadelphia, Rev. iii. 11. Hold that fast, which thou hast, that no man take thy crown. See, Sirs, that ye consider well what is written in the Bible, and hold that which is there. For if ye degenerate from that, the vengeance and curfe of God will be upon you; as we have it, Rev. xxii. 13, 19 If any man shall add unto these things, God shall add unto him, the plagues that are written in this book. And if any skall take away from the words of the book of this prophecy. God shall take away his part out of the book of life. - Sirs, let the word of God be written in your Through his strength, stick to your profession; and let the truths of Christ be so near and dear to you, that they may be as a girdle about your loins; that ye may part with your sweet life, before ye part with them.

And.

4thly, Ye may not deny your covenant-engagements; ye may, by no means, deny the covenant ye have folemnly fworn. For David-gives it as a mark of the man that shall dwell on that high and holy hill; that he is a man that will not fwear, nor for-fwear; he will not break his eath, though it should be to his hurt, Plalm xv. 4. So. Sirs, ye must not deny your covenant, though it should be to your hurt; tho' it should be to the loss of houses, lands, goods, &c.; yea, and your own life also. B 2

said, Hosea v. 7. They like Adam have transgressed the covenant. Many a time the Lord charges this sin upon the people of Israel, by the prophets. Now we must tell you, in the name of the Lord, this day, that ye should beware of breaking the covenant. In the name, and by the authority of the Lord Jesus, we debar and excommunicate all such from the table of the Lord, as are not resolved to adhere to these covenants, that the lands are under to the most high God. And,

sthly, You may not deny the going about Christian duties. -- Many cry down praying, and preaching, and communicating, except they take the communion upon their knees. Daniel was discharged, by the king, from worshipping the true God for a certain time. But he was a man much given to the practice of felf-denial. know, that the decree was established by the law of the Medes and Perfians. But Daniel goes to his own house, and his window being open towards Jerusalem, prays three times a-day. - In like mauner, ye must not deny your Christian duty and exercises, let the great men of the world make all the acts and laws against them that they pleafe. Do not think, Sirs, that we preach rebellion against any man. We are not pressing any man to rebel against our rulers; but we would have you know, that we are to follow their laws, no farther than their laws are according to the true word of God. Therefore, I fay, Sirs, ye must not deny the going about of your. Christian duties.

6thly, Ye must beware of denying your assistance to Zion, in the time of her assistance. If I forget thee, O Jerusalem, let my right hand forget her cunning. How shall we sing the Lord's song in a strange lind? Beware of denying your help to Zion. I pray you, Sirs, if you love your means so well, that ye will bestow nothing upon the poor assisted people of God that are imprisoned, and banished up and down the world; will ye help them with your prayers.—I wot well, ye may say with a certain man. That many prayers of the people of God, will do more for Zion, than ten thousand men armed with the sword, will do against her *. Therefore, Sirs, beware that ye deny not Zion the help of your prayers, in the time of trouble. If I do not remember thee, let my tongue cleave

^{*} It is faid, that Queen Mary faid the was more afraid of John Krox his prayers, than ten thousand armed men, which may be here revered unto.

to the roof of my mouth, Pfalm exxxvii. 6. O Sirs, there were many prayers put up for Zion in former times.—She was well remembered. But, I trow, the is now like a poor step-child put to the door, whom the step-mother forgets to take in again; or like a poor little one at night, that hath none to take care of it. So it is with the church, and poor banished people of God.—There are few to take care of them. You that are believers, know, that if you would not deny your duty, ye should not deny your help to Zion. If any of you forget Zion, it is a clear mark that ye are none of the people of God; for if ye were, ye would love God, and ye would love his people; and if ye loved them, ye would evidence it at such a time as this.

7thly. Ye must not be denied to the love of God. David would not be denied to the love of God, whatever he was denied to. Says he, Pfalm iv. 6. Many fay, Who will show us any good; and that is the world's voice. They would have the fat things of the world: But what fays David? what would he have? Lord, fays he, lift up upon me the light of thy countenance. I shall be denied to houses, lands, crown, and kingdom, and all, fays he; but I cannot be denied to the love and favour of God. -- Now, Sirs, thefe are the things that ye should constantly adhere to. But let us press them upon you, as we will, ye will not frand to them, unless God himfelf press you to stand to them. Whenever the temptation comes, ye will go with it, fwearing contrary to the covenant ye have fworn, unless grace prevents. I am afraid many folk will not hesitate much to do this.

But we come now to speak of these things that ye should deny, or be denied unto. And,

1/t, Ye must be decided to all these things that are sinful, and contrary to the word of God. Such things you

are to deny absolutely and wholly. And,

2dly, Ye must here consider, that there are some things, that ye must deny comparatively; or when they come in competition with the glory of God; that is, ye must either deny these things, or dishonour God, so far ye are to be decided to them; and I will mention three or sour of these things. And,

1. Ye should be denied to your own life; when your life comes in competition with the glory of God. I will assure you, this is not an easy thing; but it is a thing you must resolve to do. Well then, are there no Shadlachs,

Meshachs, and Abednegos, who if matters shall come to such a pass, that either their life must go, or they must worship the idol, will readily say, Be it known to thee, O king, though it should be so, yet we will not worship the idol that thru hast set up, Daniel iii. 18. I assure you, there are many idols, now going to be set up in the land; and we hope that many, ere they bow to them, will be denied even to their own life; and will, with Moses, (Heb. xi. 24.) resuse to be called the son of Pharoah's daughter; rather choosing to suffer assistion with the people of God: They will rather choose to go to Barbadoes, France, or Holland; they will rather choose to take banishment, than to worship these idols. But

2. Ye must be denied to the world; for it is with many as it was with Micah, who said, They have taken away my gods; and what have I more? Judges xvii. 24. Ay, but if thou resuse thy self-denial, in this respect, thou

canst not be Christ's disciple.

3. Ye must be denied to the wrongs, and injuries ye receive in the world. Therefore ye have that example, Acts vii. 60. When they were stoning that holy man, Stephen, to death; he said, Lord, lay not this sin to their charge: And that pattern of prayer, Lord, forgive us our debts, as we forgive our debtors: And again, Father, for-

give them, for they know not what they do. And,

Lastly, Ye must be denied to your gifts, your judgments, your duties, and even to your graces; such as faith, love, hope, and all the rest of the graces of the holy Spirit. These things ye must be pressing after; and yet ye must be denied to them; so as not to lay the weight of your salvation thereon. Ye must still be in the exercise of these duties; and yet ye must be denied to them. When ye have done all ye can do, ye must say, We are unprofitable servants. I assure you, in the name of the Lord, if a foul were looking on the most special duties, that ever he went about, he might see as much imperfection in them, as might make him say of all duties, that there is nothing in them all that deserves any thing; so that he would see himself obliged to say solely to the righteousness of Jesus Christ.

Now we come to another thing in the words; and that is, The way in which this godly man knew that Christ loved him, and gave himself for him. Why, if ye would ask Paul this question; how he attained this? He would have said, Why, it was even in the way of being much

in the duty of felf-examination; it was by feeing these fruits, and effects that the giver had wrought upon the soul. Hence,

- 1st. We would have you confider, that seeing it is a duty lying upon one, and all, to be much engaged in the work of self-examination; a duty never without difficulty, and yet a duty necessary at all times: But the Lord calls for it at some times more especially. And,
- 1. When a church, or particular person is under affliction, or trouble. At fuch a time especially the Lord is calling for this. Believers should be much in examining themselves, as to the reasons that they are thus afflicted and troubled. This ye fee in the third and fourth chapters of the Lamentations. The church was under very fad affliction, even as we are now. She is perfecuted, and her worthy teachers removed to corners. Her ordinances are gone, and there are none frequenting her folemn feasts. What does the in that case? Let us search, and try our ways, and turn again unto the Lord, chap. iv. 40. Would you know your duty, in the day of Joseph's affliction, in the day of the church's trouble, then be much in felf-examination to fee what it is in you, that hath offended the Lord, and made him deal with you, that fo he is taking his farewell of these convenanted lands, and scarcely leaving a meat or drink-offering amongst us as a token for good. --- Go to the duty of felf-examination, and fee what injuries are in you that hath been a help to this.

2. A fecond special time when God calls for this duty, is, when folk are under defertion; and when death approaches; such was David's case, 2 Sam. xxiii. He goes to this work, and saw on what terms he stood with God. Therefore after self-examination he says, Although my house be not so with God, yet he bath made with me an everlasting covenant, well ordered in all things, and sure.

3. A third time when God especially calls for this duty, is, before souls approach unto the table of the Lord; before they communicate with the Lord. This is a time, when God calls for this duty of self-examination—Are you intending to approach unto the table of the Lord; then know what God is calling for at your hands. Let a man examine himself, and so let him eat of that bread, and drink of that cup, I Cor. xi. 23. And I affure you, Sirs, in the name of the Lord, that there is good reason why a soul should be much in this exercise, before approaching unto the table of the Lord.

- (1.) Because the Lord, the Master of the feast, comes in to visit the guests, and to see how they are all arrayed and prepared. Examine then, and if any pin in your exercise be wrong, go away to Christ, and say, Thou must set this right, that I may come before thee, having the preparation of the sanctuary. This is a reason, Sirs, why souls should examine themselves well, before they come to the table of the Lord, for Christ will come through, and visit them.
- (2) A fecond reason why folk should be much in this duty of felf-examination before they approach the table of the Lord, is, Because it is very requisite that they come to the great day of the King's coronation. It is requifite, that on such a day, they come with many requests. - Communion days are the days of Christ's manifesting himself as the great King. - Communion days have been fweet days in Scotland; but alas! Christ and they are gone! Alas! Christ is gone; and communion days are gone. We have all the blame of it ourfelves. Many of us have, with the Gadareans, bidden Christ depart out of our coasts. Why, rather than Christ should not go away, many of us will abjure him, and perjure ourselves, that he may not abide amongst us. We will have him away at any rate. But, I fay, it is a great reason why folk should examine themselves, when they come to these deal days, that then tolk should present many requests. On fuch an occasion folk should know their need. Is it not by felf-examination, Sirs, that you come to the knowledge of your many wants? For he fills the hungry with good things; but the full foul goes empty away. We dare promise you, Sirs, in the name of the Lord. that hungry fouls, that dare fay their terrand is to get Christ, and that they have much ado for him when they get him; we dare promise you, in his name, that ye shall either get him, or a token from him or at least, good news from him, as to your getting him. He never fent away a poor foul from him, that had an errand, without fomething.

(3.) Folk should be much in this exercise, before they come to a communion, because it is very requisite, that folk, when they approach unto the table of the Lord, should be self-condemned. Now, I say, that it is in the duty of self-examination, with the Lord's blessing, that we come to get a particular view of the things for which

ye are worthy to be condemned.

(4.) Self-examination before the Lord's supper is very necessary, because it is in order to a great and important business. I affure you, Sirs, ye have need to be well prepared; for communicating aright with Christ is a most hard and difficult business; more difficult than ye are aware of. Communicating with God is a business of another concernment, than the generality of mankind think it to be. Many a foul has got much good at a communion; and many a soul has got that lots which they have never repaired again. And though many have got over it afterwards, yet it hath cost them many a sad day's weeping and mourning. For this cause, many amongst you are weak and sickly; and some are also dead, as faith the apposite.

2dly, We would have you here confider, that it is a duty incumbent upon one and all of you who do examine yourfelves, not to rest satisfied with your own examination; but to be intreating the Lord that he would examine you. Therefore David, in Psalm examine satisfied with half searched me, and known me. As if he would say, I have been at the work of self-examination, and I cannot be satisfied with my own examination, till thou searchest and triest me; nay, serious sou's cannot be satisfied with their imagined examination. And no wonder that it is so, since they have often deceived themselves, and made themselves think they were something, when

they were just nothing. And then,

3dly, That foul looks upon the enjoyment of God as of greater concern than to be ventured upon its own testimony, or upon the testimony of another, or upon any other than that of God himself, who is faithful, and cannot sie, as Job says, when his friends were labouring to persuade him, that he was a hypocrite; I will not believe you, (says he) but if God say it, I will believe it. O that I knew where I might find him!—I would order my cause before him, and fill my mouth with arguments, Job xxiii.

4thly, I would have you look to what is good in your-felves, as well as to what is evil: for there are many of the people of God, that look only to what is evil in themfelves; and hence they are poor melancholy creatures.—O believer, thou mayst look to what is good in thee, as well as to what is evil. If thou feest any good in thee, bles God for it, and acknowledge him, as Paul doth; By the grace of God, says he, I am what I am. But, on the other hand, the wicked still look upon what they

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think to be good; but Satan blind-folds them; fo that they never fee what is evil. They look always on that which is feemingly good; they think themselves something, when they are just nothing. But thou that art a believer in Christ, it is thy duty to look both upon that which is good, and upon that which is evil. You may see the spouse doing so; I sleep, says she; she looks on what is evil in herself; but she looks also to that which is good in herself; says she, But my heart waketh, Cant. V. 2.

But we may not here insist. Therefore we shall give you a few directions, as to your going right about this

duty of felf-examination. And,

Ist, Ye must begin this work with prayer. Why so? Because your strength, and supply must come from another airth, than from yourselves. Ye must have the candle of God coming down from heaven to enlighten you, before you can go through all the chambers of your own heart and soul. And,

2dly, Ye must acquaint yourselves with the law of God; for how shall ye examine yourselves, unless you know the rule you should be examined by. David says, I have hid thy word in my heart, that I offend not thee.—
Thy word is a lamp unto my feet, and a light unto my path,

Pfalm exix 105.

3dly, If ye would go rightly about this work of self-examination, ye will be labouring to fit yourselves for the task, in secret.—Therefore when the Lord, in his word, calls folk to set about this duty, alluding to the eastern custom of girding themselves for work, he calls them to gird up their loins.—Therefore, I say, ye should labour by all means, to be fitted for this work. And,

(1.) I say, ye should call in all your thoughts, and summon them all in the name of the great God at such a time, to wait upon the diet of self-examination.

And,

(2.) Ye should choose a place convenient for the purpose, for lear of being interrupted in the midst of it, before ye bring it to any considerable length, or to a ciose.

(3.) Ye should set yourselves to deal as ingenuously with yourselves, as you can. For a soul can never go about the duty of self-examination aright, unless it set itself against itself. And,

(4.) Yc

(4) Ye should, in the name of the great God of heaven, command all the affections and faculties of the soul to come, and be free and ingenuous with you. Let not your treacherous lusts rest in your bosoms: send them all out to answer for themselves. Do not cover any of them with the devil's mask; but seek to see them all as they are.

(5.) Go about this work, as in the fight and prefence of God. I fay, that ye should labour to know, that he with whom you have to do, is the great and everlasting God. Ye should go about this work, as in his fight, before whom ye must be answerable; and in going about this duty, ye must condemn yourself. For he that condemneth, shall not be condemned. And,

Lastly, As ye must begin with prayer, so ye should end with prayer. When ye have, through God's help, found out all these lusts, then pray to him, that he would subdue, and kill all these iniquities in you: nor neglect to praise God, for any thing good ye find in yourselves,

in the exercise of self-examination.

But we may not fland now, time being so far spent, to tell you the things that might be further said, concerning self-examination. I shall, therefore, only give you two or three marks, whereby ye may try, whether ye have gone about this duty of self-examination in a right way and manner. And,

1/1, All the heights of legal pride betwixt Christ and your souls will be done away. The poor soul has looked through his heart, and seen many traitors against God, and his loving-kindness in Christ; so that he sees himself to be worthy of a thousand deaths; and there is never a word in the poor man's mouth, but Guilty, guilty.

And,

adly, The foul that hath examined itself aright, will cleave stedsaftly to Christ, and his sinished work.—Indeed, he will say, I have contracted much guilt; I am a rebel; and thou mayst justly send me to hell; but, Lord, here I am come unto thee, and I acknowledge myself guilty. Yet, Lord, I beg thy pardon; I am come unto thee for mercy; and I shall never go to another.—Here I ly down at thy door; here I take witness, that I shall never die at another door. I confess I am guilty, and I am worthy of death. But if I sail into the hands of any one, let me sail into the hands of the living God. But then,

3dly,

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3dly, Although ye be passing the sentence of condemnation upon yourselves; yet ye will be waiting to hear what God the Lord will say. Ye will say, Indeed I am condemned, and worthy to be condemned; but I would gladly hear what the sentence of free love, and free mercy will be concerning me. Ye will be saying, I am worthy of hell, and of excommunication from God, and from the glory of his power. I have nothing to say to the contrary; yet I will wait to see what free mercy, and free love will do for me. I will hear what God the Lord will speak. Are there any such souls amongst you? Sirs, Christ is going away from amongst us, because he cannot find such souls amongst us. Such as are condemning themselves, and likewise waiting to hear the sentence of free mercy towards them.

Now there is another point from these words; but I shall only name it, and leave it to yourselves to enlarge

upon.

It is this, That folk may attain to the affurance of it, that Christ hath loved them, and given himself for them. Ye see the example of the apostle, who could say, He loved me, and gave himself for me.

But I shall not stay upon this now; but defire you to think upon what ye have heard; and may the Lord bless

it. AMEN.



S E R M O N XIII.

John vi. 36, 37.

But I faid unto you, that we also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wife cast out.

A LL these things that we preach, seem to shew you whether ye be in Christ, or not. Now all this is to clear it up, whether ye believe, or not. It is needful,

especially at such a time as this, to know who is the believer, and who is not.

Now these words speak somewhat unto believers, or up. believers. There was a great number of people that followed Christ, in the days of his flesh. They were still proposing questions to him, and running here and there after him; and yet were strangers unto God, and knew nothing of him. On this account, Christ tells them that their god was their belly. They gave royal titles to Christ, and called him, Rabbi. When they heard of heaven, they were bent on performing works to attain it. They fought great things from Christ: When he was speaking of the bread of life, as we have it, in verse 34th of this chapter, they fay, Lord, evermore give us this bread ____ And yet they know no more what this bread fignified. than a child did. Now Christ brings the charge home to their own bosoms, saying, Although ye have run after me, and have heard, and feen me do miracles, yet ye are as far from me as ever ye were. Ye do not believe. But if ye were included in the covenant of redemption, ye would come: For all that the Father hath given unto me, shill come to me. He knew his people would say, It does not belong to us to know, whether we be thus given, or not? But at leifure, fays Christ; I hold you upon this ground; He that cometh unto me, I will in no wife cast out.

Now, in the words, there is a challenge given them that followed him. In the text, fays he, Te also have seen me, and believe not. The reason is, Because ye were not given me of the Father; for, All that the Father giveth me, shall come unto me. They did not understand how this could be the reason of their unbelief. He expresses himself somewhat darkly; yet his own people are fatisfied.—Besides, he hath sent forth his ministers to clear up such things further unto the people.

Again, Here is a large promife to support his people, and to direct their attention to the revealed word of God. And he that cometh unto me, I will in no wife cast out.

There is a word of election, They that are given me. And then the effects of it, They shall come. Then there is a word to believers, a large promise for a ground of saith; He thit cometh unto me, I will in no wife cast out. He said unto them, Te also have seen me, and have not believed. Now, consider the persons he is speaking to; they were such as ran up and down the country, and professed

MR. W. GUTHRIE'S SERMONS. SER. XIII. much religion; and yet he fays unto them, Ye have feen me, and believe not.

DOCT. I. There are many that run here and there after the Son of God, to fee what he doth, and yet have nothing of God in them.

And, no doubt, there are many of this fort of folk

come unto this feast to-day.

Now, for proof of this dectrine, we think that all will grant, that many do fo that know nothing of God.

And,

I One fort is of those that professedly follow him, though they believe nothing, and knows nothing of God. Those are they that follow him, with the half of the law in their hand. They will pray a while; they think that they may serve God well enough, and yet ban, curse, or swear twice as long for it. They will pray half an hour in their families, and then they will drink till it be day again. These strangers to God are spoken of, Tit i. 16. They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.—They will profess, and say, that they have been serving God ever since they were born. But they cannot do any good thing, but are reprobate to every

good work.

2. A fecond fort, that run after Christ, and yet know nothing of God, are those that come to him with the second table of the law in their hand, as that young man in the gospel did; saying, Master, what shall I do to be saved? Do not commit adultery; do not steal; bear not false witness. O, says he, All these have I kept from my youth. Then, fays Christ, I will try you with one, and with the first one; Sell all that ye have, says Christ. But the young man understood not, what that command fignified, Thou shalt have no other God, but me. He loved the world better than Christ. Take beed to yourselves. Are there any that come with the second table of the law in their hands? They de y their neighbours to fay an ill word of them: to lay any fault to their charge; and yet they know not where their thoughts are when they go a-whoring after the world. To fuch, I fay, you know not the first command, and therefore go home again, and touch not these holy things.

3. A third fort that know nothing of God, will one while feem to run with Christ; and then will run with

his enemies another while. These are known enemies to him.—When they meet with the people of God, they will speak ill of the Atheist: and when they meet with the Atheist, they will speak ill of the people of God.—They will go as the bush goes—Some of them will come into the company of the people of God, to see what liberty the people of God take, that they may laugh at them afterward. Go ye home, and touch ye not these holy things.

4. A fourth fort run with their head, but not with their heart. They gather something that is spoken in a preaching, and get it exactly in their heads, but they take it not home into their hearts, in order to make use of it. They are like seed sown by the way side, which the sowls come and pick up. Satan is like these sowls. Such persons sit, and hear the preaching with their ears; but their heart is never moved with it: They keep not his commandments. Now we wish that these would go home as

gain, and not approach the table of the Lord.

5. A fifth fort, are they that run after Christ, to see what he can do: But they run with their idols in their hands; their idols which they would not have mortified. Their heart is on these idols. These are they of whom it is said, The word was to them, as feed sown amongst thorns. There are some when they begin to speak, that cannot speak three sentences, but their kine, or their corn is in the hinder-end of them.

- 6. A fixth fort run, and have not any ground upon which they run .- Many come here to the communion, and yet to this day, they could never produce any ground wherefore they run. Such never had their heart humbled before God under the fense of guilt. They will be content to hear, and yet as foon as they are out of the church, other vain thoughts get their heart. hear the word with joy for a feafon, and are compared to the feed fown on rocky ground. As foon as the ftorm blows in their faces, then their religion is delivered to the wind. Now there are many folk here, that run as the tide runs; and think they are in no effeem, now a-days, that profess nothing of God .- Therefore they will go as the most part go; and yet they have no ground whereupon they were ever caused to come to the church; they were never made to believe.
- 7. A feventh fort that run and know nothing of God, are such as have a ground; but it is a salse ground.—They make common providence a ground. I think, saes

he has fed, and clad me all my days. But stay, friend, he has given that to his enemies, and to reprobates ----I fay, he will give all that to heathens, that he gave to you. If we have not another ground, take heed to that word, Friend, how camest thou thither, wanting the

wedding-garment.

3. An eight fort come too, and come not aright, who are ever sticking about the door; but they never come in. Come to them now, and come to them three years afterwards, you will never know them an inch further advanced in the knowledge of God. They never grow more clear in any thing. God is not in fuch. For where God is, there is light. Strive to enter in at the firait gate. Thus there are a great many that runs to and fro after Christ, and yet are still taking up with this and that earthly thing; but they abide flill in the law; and they know not what it is to be justified by faith in Christ. We fay, fuch as never have light in this point, have no faith in Chritt.

Now all these forts we have spoken of, know nothing of God. Therefore we wish that ye would try yourselves. Provided ye have made no progress in any thing that we have fpoken of, hold off your hand. And yet if ye will come now, and fubmit, and yield yourselves to Christ, and fall down at his feet this day, and lay claim to him, and believe in him, we call upon you to come forward. Now.

if, With regard to them that feek him, there are many that feek the kingdom of heaven, but not the righteousness thereof. Seek ye this kingdom of heaven, and the righteousness thereof also, says Christ.

adly, There are many that feek the kingdom of heaven, and the righteoulness thereof; but they do not

feek it principally and chiefly.

adly, There are many that feem to feek the kingdom. and the righteousness thereof principally and chiefly, but they feels it not confluntly. They feemingly begin to feels it chiefly, at fuch times as this; before, or at communions; when they hear of damnation, and falvation .--At fuch times, they make a kind of flinring; but it falls away again, and they forget all when they go home.

athly, Others would feek the kingdom of heaven, and the highteoutuels thereof; and that chiefly and contentcally, but they do not feel it fatisfactory. Some appear contented with their condition, but yet they never feek fo much of God as to satisfy them; they do not feek to get satisfaction in the ways of God.

5thly, There are some that appear to seek the kingdom of heaven, and the righteousness thereof, first, principally, contentedly, and satisfyingly; but yet they do not

feek it upon a right ground.

6thly. There are some that appear to seek the kingdom of heaven, and the righteousness thereof, first, chiefly. principally, contentedly, and fatisfyingly, and do it on some ground, (I mean, they will give you a ground for their doing fo.) yet they know nothing of God favingly. They will give you a ground out of the scripture that will fatisfy you well enough; but yet there is no real change in them at all. You know nothing truly of God, if there be not any change, nor growth in you. You have not grace; hold off your hand. But, say ye, Who will come, then, if all these must keep away? I answer, All that the Father has given to Christ, in the covenant of redemption, thall come. In regard that Atheifts are never fati fied; in regard they fay, that if they be elected, they will get to heaven, whether they do good or not, we must now speak a word about the covenant of redemption and election, from the next verse of our prefent reading.

The Lord purposing to set forth the glory of his justice, and the glory of his mercy, creates angels and men. He lets men fall; and when they are fallen, Christ purchases some of them again. And these purchased ones are they that are given to the Son.—Now here stands election: the Lord speaks to two pieces of clay; to the one he says, Thou shalt be with me in glory for ever hereafter; and to the other, he says, Thou shalt be a

spectacle of my justice for ever.

Now, he does this, as the absolute Lord God omnipotent, having his being of himself. I will show mercy on whom I will show mercy, says he. He renders to no man a reason of his ways. He acts even as if one should take two stones out of a quarry; and say to the one, Thou shalt have a conspicuous place in my window; and should take the other, and place it as a stepping-stone in the mire. If we may exercise our freedom in this manner; far more may he who is the great Creator do so. The Lord as he is absolute, says to one, Thou shall be employed in an honourable piece of service to me; and to the other, Thou shalt be a reprobate, a stepping stone

Τ.

to me. Upon the foreknowledge of man's folly, the Father bargained with the Son. Now this bargain should be seriously thought on at this time; for now is the proclamation of it made to you. It is certain, the elect were given: Whether or not, say ye, were they given freely? No; they were not given freely: The Son paid well for them. The truth is, the Father and the Son bargained for them. But being fallen, they are not able to answer the law. Poor man can do nothing for himself. He cannot get a penny of the debt off his head: But in every thing he does, he still runs more and more into debt. Now the Father bargains with the Son, and he offers fo many to him, if he would pay him for them; and, fays he. These shall set forth the riches of the glory of my grace. Says Christ, I will do it; I am well content. Behold, I come to do thy will; in the volume of thy book it is written of me. Then fays the Father, I will bear thee through; and defray thy expences; as Isa. lxiv. 1. Says the Father, Wrath will enter upon you. Says the Son, I am well content: Give me a body that I may be fuch an one as wrath may get hold of. And when he has got one, he fays, Behold, I come to do thy will; as it is written, Pfalm xl 7. Whatfoever they owe, I am content to pay. They shall be freed from death for ever. shall be my children. And then he and the Father bargain, when he has taken on their flesh, and bone, and stands in their room. Then fays Christ, Let all their guilt fall on me. It falls on him. Then fays God, A. wake, O fword, against my shepherd, and against the man that is my fellow, faith the Lord; Smite the Shepherd, and the sheep shall be scattered. Stir up thyself, O wrath, thou thalt get one that will bear all thy wrestling. Now the wrath of God, never got full wrestling with any, till it got it with the Son of God. And so for the price of our redemption he quitted all his movables in the world, fo to speak, and laid down his life. He had not one drink of water; he gave up even that for us And when he had given up all his movables, he faid, Take the rest out of my body; and then they plucked the hair from off his face. He gave his back to the smiters, and his cheeks to them that plucked of the bair. And then they got a stone, and put it upon him, when he was dead, to hold him in the grave. But when the time came that he should rife, he faid, O death, I will be thy death; where is thy fling! O grave, where is thy victory! Now

Now comes the intimation of this to a lost world. It is declared to the disciples on the mount of transfiguration. Where the Father says, This is my beloved Son, in whom I am well pleased; hear ye him. This day there are messengers sent to declare that there are so many given to the Son. This verse shews us, that all whom he has covenanted for, will believe; and this may satisfy the minds of the people of God. We have been proving that the Son has bought them; and they are bought.

Notwithstanding all that the Son has given for them, yet he counts them a gift, and this testifies that Christ is well pleased with the bargain. Yes, he is well-pleased with it, notwithstanding all the evil treatment that we gave him; and he fets down this in scripture, to let us fee that he counts all his people a gift, notwithstanding all the price he has paid for them. Thine they were, and thou gavest them to me. This he does, that he may put jealousy out of the breasts of his people. --- Look to his carriage towards his spouse, when she refused to lend him a lift in his greatest need. He never says an ill word to her. This is a token that he loved them well. When he was in his greatest need, he fays, Shall ye be offended this night because of me. Says he, I know that ye will be offended, and take ill with it. Ye will not lend me a lift. But when the deed is done. I shall remember you. This tells us he was well pleafed with the bargain. When an ill-natured woman would not give him a drink of his own water, yet he gives her not an ill word; but fays, that it was his meat and his drink to do that same ill-natured woman's foul good. And even to this day, he is fending out his messengers to tryste his bride and spouse. He is so well pleased, that he says, Those who convert many, shall shine as the stars in the firmament. --- Now look on his carriage, and ye will fee his willingness. He fays, If ye will but grant that I have died for you, and honour me by believing. But his bride will not do that: She will not believe, though he purfues her in the time of her backfliding, and fays, I shall never leave thee, nor forfake thee. Still she will not grant that he has bought her. But yet he will not tell all the house what is between thee and him. And is not that a token that he loves thee? For the Father he is very well pleased.

1st, He fets the business on soot, and furnishes the

Son for it.

adly, He gives the Son, that is his dearly beloved, and is content to want his company a while to fend him to

3dly, There is none that comes to the Son, but those

whom the Father draws.

It is clear, that the Father is content with the bargain. Ask of me, says he, and I will give thee the heathen for thine inheritance. Come then, be content to take him, and believe in him. Whatever ye have been, he will regard you as a gift. But, fay ye, how shall we know whether we be one of these that are given, or not? The text an-Iwers, All that are given, shall come. If ye come, and lay hold on the refuge fet before you; then ye are given. But whether or not is my name in the decree? fay you. We say, ye must first read your name in the promise, before ye read it in the decree. Inquire then, whether or not are ye poor, and feel yourselves to have nothing? Then, Bleffed are the poor in spirit, for theirs is the kingdom of heaven, Matth. v. 3. Or are you one that is hungering for righteousness? Then, Blessed are they that hunger for righteoufness, for they shall be filled, verse 6. If these be your names, then they are written in the promises. Or is your name Sin abounding? Then, Grace doth much more abound. Or if you be one that wants repentance, and your name is a Wanter of repentance: then he is exalted to give repentance to Ifrael. But that is fill my question, What if I be not elected? The Lord says to thee, Come down; we are too high when you would pry into the decree of God. He will have you go upon the ground of his revealed will. Try in the first place, if ye be coming, or have come, and fo ye shall know, that ye are elected. But, fay ye, Alas! I am in as great doubt as I was. I fee some making a fashion of coming; but what wot I what is right coming? He that cometh to me, I will in no wife cast out. By coming here, is meant believing, according to the 35th verse of this chapter. He that cometh to me, shall never hunger; and he that bethe weth on me, shall never thirst .- This is a promise to them that believe. Now we will lay down fome reasons.

Coming imports a removal from one thing to another.

Now.

1. If we would know who they are that come rightly; let us examine from whence, and to what place, and by what way they come. We are to enquire from whence, that is, whether or not he comes to Christ; and by what way, that is, whether or not he comes by the new covenant exhibited in the gospel. Now there are many that come wrong, that feem to come for a little, but stop short of Christ.

(1.) There are some that come from themselves in part, and come to Jesus in part. They come to him in the matters of righteoulness, but not wholly. They flick to some rightecutness of their own. Ask them, What will they do to win to heaven? They fay, they can do no good. All that they do is wrong. And yet in their hearts they are faying, I thank God, that there is fo much right in my doings -- That is just to take a piece of new cloth, and put it upon an old garment; or to take a piece of Christ's righteousness, and set it on your own righteousness. Good prayers will do no harm; they will help fomething, fay most. I take Christ's righteousness for every thing. That is wrong, fay they. But, I fay, thou must take Christ for every thing thou dost, whether it be right or wrong. Ye must either take none of him, or elfe ye must take him wholly.

(2.) A fecond fort feem to come wholly from themfelves in the matters of righteoufness, and to venture themselves on the goodness of God. When they are challenged, they still say, We are great sinners, but God's mercy is greater, and that will help us to heaven. But then, they do not come wholly from themselves in the matter of wickedness; they love their fins as well as ever

they did. Such may not touch this feast.

(3) A third fort feem to come from themselves in the matters of righteousnels and justification; and from themselves in the matters of wickedness, in part, but not wholly. Such an one was Herod; Herod would take Christ's righteousness to save him; he would feem to see from himself wholly in justification; but not wholly from himself in the matters of wickedness. He refutes to let go some sin that was beloved of him. O, say some folk, such a sin sticks to me by nature. I say, that and that nature shall go to hell together; except ye say with delight, If I regard iniquity in my heart, the Lord will not bear my prayer. Hold off your hands, except ye resolve wholly to quit your iniquity, and to regard none of it.

(4) A fourth for that teemingly come from themfelves wholly in wickedness, but not one bit from themfelves in the matter of righteoutness ——Such were the Jews; they fled from themselves in the matter of wickedness; but they would abide by their own righteoutocis-

Let not fuch approach the Lord's table.

(5) A

(5.) A fifth fort feem to flee from themselves wholly in the matters of righteousness, and justification, and alfo in the matters of wickedness, as far as they can, yet their foot flips by many a time, and they continue not their course. When they commit any fin, then they refolve they shall never do the like again. And yet, perhaps, on the monday evening, they flide again into the tame fin. But fuch know no exercises of spirit, nor grief for fin. Hold ye off your hands here.

(6) A fixth fort are fuch as flee wholly from themselves in the matters of righteousness, and justification, and in the matters of wickedness; but they close not with Christ. They think it an impossibility, that the like of them can ever be faved by Christ's righteousness, and so they lose hope. They are convinced, that they have nothing in them that is good, or can ever do good, and yet when they see this, they are not stirred up to see to Christ

to get help and relief.

2. Now there are some that come aright, and can produce their grounds. Now for satisfaction to the minds of Christians, we shall speak something of the various de-

grees of them.

(1.) There is a fort, or rather a degree, that come in a confident manner. And then prefently the Lord lays out large allowance to them, and enables them to lay hold of it When they are convinced of their iniquity, and of their inability to be faved by their own righteonineis, then they flee to Christ, and he so lets out of

himself to them that they are satisfied.

(2.) A fecond degree is, of those that come out of themselves wholly, in the matters of righteousness, and in the matters of wickedness: But for their life, they dare not close with the offered relief; but stand and tremble. Now there is one word unto you. Isaiah l. 10. Who is amongst you that feareth the Lord, that obeyeth the voice of his Jervant, that walketh in darkness, and bath no light? let him trust in the name of the Lord, and stay upon his God. This man feareth the Lord, and obeyeth the voice of his fervant; he has fled from himself in the matters of righteoufness, and the matters of wickedness; he is fitting in darkness, and he thinks he has no light. But the man we spoke of before, that comes from himself in the matters of righteousness and of wickedness, would not grant a possibility of his help. But this man is persuaded there is a possibility of his being helped. Let such a man trust in in the name of the Lord, and stay upon his God; a man that has fled out of himself, and is saying, What shall I do

to be faved?

(3.) A third degree, is of those that come out of themfelves in the matters of righteousness, and the matters of wickedness; and yet they dare not boldly lay hold of Christ, because they see the iniquities of their practices. They dare not say, they regard not iniquity in their heart; and yet they are content to yield to him. They dare not say, that they are come, but they are coming unto him. All these we have spoken of are coming; and there is strong consolation allowed them that she to the resuge set before them, as well as to them that have sted already.—'These tolk are sleeing to lay hold of the resuge, Heb. vi. 16.

- (4.) A fourth degree of those that have fled from themselves in the matters of righteousness, and in the matters of wickedness, are such as have come and laid hold of the hope fet before them; and yet they are fallen from close walking with Christ. Therefore, he fays to fuch, Strengthen the things that remain. They are prifoners that are recovering their liberty. It is not their purpose to remain in that condition. They have stepped afide into the mire; but that is not their path-way; for the law of God is their path-way. Any good that a wicked man does, is extraordinary; it is not his path-way which is iniquity. But thou mayft come boldly to Christ, to get that strengthned that remains, when thou art put to exercise about the course of thy life, and when thou seest much iniquity in it, and art asraid to go to God. But if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous, says the scripture, I John
- (5.) A fifth degree, is of those that when they have fled from themselves in the matters of righteousness, and the matters of wickedness, and have closed with Christ, grow careless and inactive. As soon as they have gotten security of their falvation, down they sit, and rest themselves there. There are many of the people of God in this case now a-days. These are fallen from their first love; as Rev. iii. 4 But ye must set to again, and get God's loving countenance. You must work, and work over again; and fight, and fight over again, till ye be made to rejoice in his love. If ye do not this, ye shall want the fruit of this feast.

(6.) A fixth degree of those that come from themfelves in the matters of felf-righteousness, and the matters of wickedness, and close with Christ, are such as hold not on constantly in their motion. When they are convinced of this wrong, they do not renew the asts of their faith. They think shame, as it were, to trouble God so often with their fins, and with their evil heart. --- O fool, that thou art, he that bids us forgive our brother feventy times feven times in a day, allows none to forgive to often, or to much as he himself will for-

(7.) A feventh fort, or degree of those that are wholly come out of themselves in the matters of self-righteoutness, and out of themselves in respect of wickedness, are fuch as continue their motion. As fin prevails, they renew their actings of faith, and abide in him. All thefe,

are real and true comers.

Now a word to clear a doubt in the way. How do they come to him? There are fundry ways of the Lord's calling folks, and drawing them to come. But we shall tpeak of the ordinary way, that he takes to bring in his people. When all the people are going one way; and every one is thinking with himself he is like neighbours and others. Some day fomething comes into his mind. and he thinks there is a possibility that I am wrong. Now this is the first stoop, or goal he turns. And then he begins to think, I trow I need fomething. Then fays God, Come, buy of me fine gold, tried in the fire. that thou mayst be rich; and white raiment, that we may be clothed; and eye-falve, that ye may fee. Now when all this is done, the foul is but on the way to grace. The next stoop that he comes to, he says, Verily I think I shall be damned. This is according to that condition in Isaiah before-cited. He that feareth the Lord, and sheyeth the voice of his fervant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon bis God. He fears the Lord; and he has no comfort; he has no hope in himself; and he is crying, What shall I do to be faved? And if one would ask him, What think ye of your ways? Verily, favs he, I think they are most abominable. I will not be proud of my poverty; but I will flee to another, to get gold that I may be rich.-For now ye must understand, that folks that see themfelves poor, are not bleffed folk; for there are some that

fee their poverty even on this fide of time, that are proud of it, and they will despair. But blessed is the man, who is not proud of his poverty; who ends his prayer with this; Who knows but God will have mercy; who thanks God that he is kept out of hell fo long .- But still he knows not whether to give God thanks for his creation, or not. He sees not as yet whether it had not been better for him to have been a beaft, than a man. At the next ftoop he turns, he fays, I must have it from God: I wait, and long for it. Then, Bleffed are they that hunger, and thirst for righteousness; for they shall be filled. He sees that he wants much; but yet he sees not that the goodness of God can supply his needs. He next comes so this stoop; I dare say, says he, I am lost for all that myleif can do. But he knows, that the defire of my foul is, that he may reign in me, and that he may deliver my feet from falling. But what have ye resolved, friend, in the mean time? I have refolved to ly at his door, and die at it. For I know that there is help at Christ's door only, and no where elfe. I am not only content to live with him hereafter, but I am also content to have Christ for my King. So the foul advances step by step, till it close with Christ.

Now, I fay, this is a way of coming that is approved of God.

There many other ways of coming. According as our wise Lord thinks sit, so he will give them so many stoops, or marks, to run about. Any other way of coming, that ye see in the scripture, if your way has been like it, will prepare you for coming to this feast, and ye shall not be cast out.

Now when times of trial are coming on, ye have need to make fure work of your coming. Amen.

S E R M O N XIV*.

MATTHEW XV. 27.

And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.

It is a business of great importance that was prosecuted by this woman, in her depending on God, and in her address to him, through many difficulties. It was a discouragement that he was filent; but when he gives her an answer, it was worse than silence. It is not, says he, meet to give the childrens bread unto the dogs. But yet she had better skill of this answer, than of his silence. From this she presset her point. She gets some footing here. Christ tells her she was a dog. I grant, Lord; I cannot deny it; yet I am such a dog as may expect a crumb. If I may have a relation to thee; let it be what it will; it is good enough. She is content. He calls her so, and she says, The dogs may eat of the crumbs. She grants all he had said, and yet she gains her point well enough.

The point of doctrine is,

Doct. True humiliation doth not justle with Christ Jefus; but sweetly complies with him.

This poor woman did not justle with Christ. But when he calls her a dog; well, Lord, I grant I am a dog; and come of an evil kind, and evil of myself; and there are many much worthier to be set at the table than I. Yet I will wait for a crumb; and that crumb is as essential as a great piece of bread.

In speaking to this doctrine, we shall consider,

^{*} The manuscripts title bears this to have been a communionfermon, at Finwick, being the last facrament he had there, and so the last action fermon he ever preached.

I. Falle

- I. False humility, and in what cases it justles with Christ.
- 11. What is true humility, and in what cases it sweetly complies with God.
- III. Some properties of true humility.
- IV. The advantages of them that have it.

I. The first thing we are to speak of, is, false humi-

lity

This day, we shall shew what way false humility works. False humility is ever in one of these two extremities.—It is either, 1/l, Over low, that is, lower than God would have it: Or, 2/dly, It is higher than God would have it; higher than can be tollerated before him.

ift, False humility goes lower than God would have

it, in these following respects.

1. False humility submits things to God that are not to be submitted, until they have an actual existence. For example, God never allowed a man to submit his salvation, until it had an existence. There are many of you, that will leave it to God, whether to save or damn you. That is false humility: Because he has declared his mind peremptorily to the contrary People are still to press to get into heaven, until they be actually cast into hell.—They will get no thanks from God for that kind of humility.

2. False humility leaves a latitude to God, (where he leaves none) to save them, whether they believe, or not. We know, say they, that people should believe; but he may save us any way; he may bring solk to heaven as well without saith as with it. Do ye imagine that God will bring people to heaven, except they believe? You are in a great mistake. He that believeth not, shall not see life. Without holiness no man shall see the Lord.—This

is a fufficient proof.

3. False humility puts a man lower than the reach of free grace. When a man takes such a look of his guilt, that he thinks himself below the free grace of God; tho' he will not say that he has sinned the sin against the Holy Ghost, yet he thinks God cannot pardon him. It is a sin to think so, when he has said, All manner of sin and blasphemy shall be forgiven.—Thus salse humility justles out the whole device of God in the covenant of free grace.

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4. False humility is more tender of the glory of God, than ever he was himself. It is a strange fort of humility, when one stands up, and says, I think it were an incroachment on the holiness of God, to shew mercy unto me. He may condescend to shew mercy to whom he will: But he cannot condescend to pardon me. That is a strange thing. What is that to you, what incroachment it be on his holiness, since he has declared that he has sound a ransom? And will ye be wifer than he? He will never account that humility. It is enough to us, that he has made a declaration through the world; This is my beloved Son, in whom I am well pleased; hear ye him.—

I shall satisfy myself in myself. Trouble not your heads about that. I am satisfied.

5. The fifth case wherein false humility goes lower than God allows, is, that it counts it indiscretion to put little things into God's hand. Many thinks it indiscretion for them, at such a time as this, to bid God heal their fore head that incapacitates them to hear the preaching; to help your faint heart that hinders you to profit by the word. This is the devil's humility; for the Lord counts all the hairs of your head. Some think it a piece of indiscretion to seek a peck of meal from God; and a coat to put on their back at such a time as this; though he has commanded you to put all your wants upon him,

from your falvation to your shoe-latchet.

6. False humility thinks it indiscretion to come often to God about one and the same thing. This humility justles with the majesty of God. This is the case with many of us. Ye have told God often what you are. You have frequented many communions, and yet you are not the better.-Ye have come often with one and the fame thing, and ye blush to come to him again. But in this, ye are humble overmuch. I would have you athamed that you have not come again, and again about one and the fame thing. Never account it indifcretion to come to him, though the men of the world should think it fo, while he has bid the brother forgive the brother, even to seventy times seven in a day. O how much more will the great God of heaven forgive us in one day? So this humility is lower than ever God allowed it to be.-Ye are ashamed to speak of your evil case over again, you have spoken of it so often. But truly ye must go again to him with it, or else ye must do worse. For none of your ways are hid from him. Ye think it would offend a faint to come so often to him about one and the same thing. thing. But God will bear infinitely more with you than any faint will do. Although these things be marvellous in our eyes, yet they are not so in his eyes. You either grant that his mercy is like himself, or else ye quite mistake him.—Now these are cases wherein humility goes lower than ever God allowed it. And,

2dly, The next case is, wherein humility rises higher

than ever God allowed it.

1. False humility goes higher than can be tollerated, in refusing to be in God's common. This is when people are still seeking for some qualification, before they dare meddle with Christ in believing. They say they would not think much to go to him, if they could get their heart fo and fo broken; that is, if they could endure a pepance for their fins. But this is to justle with God. For he is upon this string, to come without money, and without price. O but there are many playing upon this ftring, had I fuch a measure of forrow for my transgressions; i. e. I have no will to venture on him absolutely. But nothing shall ye have, but God's curse, or displeasure, if ye take not another way. - Ye think it strange, when people run still to Christ, when they cannot do their own turn. But you may affure yourselves, that it is the only way, for if ye stick at any qualification, ye spoil the mar-

ket of free grace wholly.

2. A false humility has no will to be in Christ's common absolutely. It resolves to be but very little in it at all. Though perfons that have this kind of humility acknowledge, they must be somewhat in his common; for, fay they, he may shew mercy to any other stoner; but not to such an one as I am. I know he can pardon sinners, but I cannot tell if he will pardon fuch as I am .---False humility says, There is nothing pinches me, but to go to him in fuch a case as I am in. When ye say so, truly it is a token ve know little what is betwixt you and him. But remember what distance is betwixt you the creature, and God; and betwixt fin and free grace. The difficulty here is, to make God floop to man, there being such an infinite distance betwirt them. But there is no fuch disproportion betwixt your fin, and the fin of any others, as there is betwixt God, and the creature. But has free grace stooped to pardon the fin of any? Then the hazard is past. So that your humility is proud humility, because ye will not be absolutely in his common, Ye dare venture the pardon of one fin upon him; if it were but an ill thought, or fo; but ye dare not venture

the pardon of fuch a fin that is great. That is strange ignorance. Ye think if ye were like unto me, ye would venture upon him: But if ye knew what I am, and if I knew what ye are, we would fee there is no fuch difproportion betwixt our fins, and those of others, as there is between God and the least fin that ever man committed. But know that if God stoop to pardon any man's fin, then the hazard is past. For your sin is not se far beyond the fin of any other, as God is diftant from the creature. But fince free grace has flooped to pardon any fin, then if ye have the heart to venture the pardon of one idle word upon him, then ye may venture upon him the pardon of drunkenness, breach of covenant, yea, of every fin: No fin can fland in the way; because the difproportion is betwixt fin and grace, and not betwixt grace and fuch a particular fin. Since God has stooped in this matter, the anger is past. His becoming Imma-

nuel, God with us, is a greater difficulty.

3. This false humility justles with God about sin after conversion. At first, it was content to be in his common absolutely; yet as to fin after conversion, it hath no will to be in his common; for taking of new extracts of pardon, or making special addresses to him for the same.-This is proud humility. There are many that think, that when they come first to close with Christ, they must refolve to take him on his own terms, and to be absolutely in his common; but afterwards they think they cannot come, except they have such and such a stock of grace. Would you have me going to God, fay they, in such a frame, before I get my heart humbled. But then, poor fools, ye may go any other way ye will. Are not all your repeated actings of faith, repentance, &c. from God, absolutely from God? And therefore ye must be in his common for repentance, and a broken heart, as well as for the pardon of fin. It is not a time now a-days to be prigging with him, as ve were wont to do: Ye must be abiolutely in his common, as at your first closing with him. It is true, ye ought to have better framed spirits; yet ve must be ever in his common; fince ye want that, and cannot get it, ye must be ever in his common for new debt, as well as for the old. I grant, it is duty to feek for a good frame of fpirit, at fuch a time, as this, but if ye cannot get it, ye are to cast all upon himself together, who careth for you.

4. This false humility will not acknowledge crumbs to be essential bread. Because persons meet not with special munications as others do, because there is something they have never gotten, because they never knew what fensible hearing of prayer, and fensible presence was; therefore they cast at all they have experienced. Truly, ye are very proud; ye think nothing of heart conviction. while you have a broken state; but consider, that a man may have a worse thing than that. Ye think it nothing, that ye apprehend Christ to be a precious jewel; ye think nothing, that your defire runs that way. But, indeed, I think very much of it. Ye think nothing of it, that ye account all his commands to be right, and that ye have a respect to small and great of them. That is a miferable humility of yours, tince the scripture has said, that they shall never be ashamed who have respect to all his commandments, Pfalm exix. 6. These crumbs are essential bread, as well as big loaves. This was a prudent woman; she could be doing with little crumbs, until she

5. This humility that is over high, will abate unto God fome promife, upon condition that he will perform other promifes But that is a curfed humility that would abate one promise, in order to obtain other promises, that are of a greater concernment. I dare fay, there are many this day, that would not feek health to their bodies all their days, nor the life of their wives, or children, provided he would but fave their fouls, and keep them from the troubles of this ill time. And is this fair, think ye, to fet up fuch limits to the free bounty and holy majefty of God, as not to deal liberally with him, according to his own word? Doth he abate any thing to thee? He is of a liberal heart, and allows his people to devife liberal things at his hand. Will he be in your common, fo to speak, for giving him down the performance of one promife, for the out-making of another. Nay, he allows you to feek your falvation, your health, and the health of your children, with food and raiment to you and them, and every other thing that may be for your good. The people of God think it a fingular virtue, that they get all submitted to him, except their falvation. I grant, it is good if the Lord call for these things at your hand. In that case, ye are to submit all to him: But when he is not expresly putting you to it, ye are not to do it; but to put him to his promise. Has he not promised, thou shalt have bread, and thy water shall be fure, Isaiala xxxiii. 16: Ye may feek it from him, for he can well fpare it. He will never thank you for not asking a tem-

poral

poral benefit, tho' it were but the cure of a fore head, or fickly body.—So never offer bid him to pass from one promise, to make out another. Ye will never come the better speed for doing so.—I say, seek health, food, and raiment, and as much means as may carry you through the world, without being burdensome to others. I warrant, ye think that ye should never seek these things; but he hates the manner of a churl. It is still good to bode good, and get good at God's hand.—The liberal man deviseth liberal things, and by liberal things he shall stand, Isa. xxxii, 3.

II. Now we come, in the fecond place, to speak of true

humility. And,

1/t, True humility complies with God in all the charges of fin. Let God charge the man with what he will, true humility takes with all. When he calls one a dog; it is true, Lord; we are justly called fo, being come of an ill kind; and we ourselves being far worse, and like to grow no better. We are guilty of such and such things. Thus true humility grants all, and yet is never a bit the farther from its end: And this is the thing in which ye are to comply with him this day. If there be any thing in your way, when approaching to him, at his table, and ye cannot tell whether it be a sin, or not; take with it as a sin, and never stand upon it

2dly, True huntility complies with God in all the charges he brings of corruption. God fays, ye have an evil heart. I wot well, fay ye, that is true. You are not likely to amend, for all the pains I have taken upon you. I think so, Lord; I come but little speed. Your heart is as ready for an ill turn, as ever it was. Certainly that is a truth. I think there was never an ill turn that fell out in the hand of any of thy people, but it is like to fall out in yours. True, Lord. Your heart sways some bad way at this time. Indeed, that is as true as any of them all. Thus true humility takes with all the charge of cor-

ruption that are brought against the foul.

3dly, True humility complies with God, as to the remedy both for the pardon of fin, and for help against the power of fin. True humility accounts it no pride to submit to the righteousness of God. True humility complies with God, as to the remedy he has provided for the guilt of fin, and as to the remedy for the dominion of it. It grants that it is a flave to many a lust; yea, a very fool;

but it will grant more; it will grant that Christ is made wishom, righteousness, fanctification, and complete redemption. My heart faints and fails; it is true indeed; But God is the strength of my heart, and portion for ever, Psallxiii. 26. That is true. If God say, There is life in my Son; true humility is as ready to say, That is true; I shall get life. If he say, There is no way to destroy corruption, but by abiding in Christ. Well, says humility, I will cleave to him, as the branches abide in the vine.—
There is a fountain opened to the house of David for sin, and for uncleanness. Well, says true humility, and it complies with this contrivance, as the only remedy for the purging away of corruption.

4thly, True humility complies with God, by standing to the bit, and that over the belly of fuch boafting, and many difficulties, and does not take the Lord short at the first word, so to speak, i.e. If God will not give this thing, at this time, let him do as he pleafeth. It is but pride to take God at his first word. This woman was an example of true humility; she was a pattern to copy after. Thou art a dog. I grant, fays she, I am a filthy one. Thou art none of mine. I grant, fays she, I was never worthy to be called one of thine: That is true, Lord, but we must not part so. I will abide, until I reach God's defign; which was to fave finners. All his hard fayings were never to put away a poor finner; but to quicken their desires, and bring them nearer to himfelt. Thus true humility always complies with God in what he fays. It will be grieving that it gets not more; but yet it still takes what it can have. Take good heed; this carriage of true humility lies much in these two things.

1. It will be taking the effentials of life and peace, viz. Christ himself; and yet will be still complaining of the want of these communications, these precious things he useth to distribute to his people. Yet it will solace itself in essential grace, when it finds itself under the sentence of condemnation for sin, through the conviction of heart. It sees Christ the essential treasure, worth all in the world. It will take up him thankfully, as the essentials of life, and peace, and all the other graces. The awe of God being upon the heart, they that have this humility, will make conscience of their way; but still there will be much forrow at heart, that they cannot get the love of God more abundantly shed abroad therein, with sensible presence, and prayer taken off their hand.

Av. but these things are not meat; they are beautiful rings and jewels; but they cannot eat them. They are good and delightsome; but a man's life cannot be holden in by them. It is himfelf that fills, and is all in all to them.

2. It will be taking what is effential, and yet it will know itself to want many things. It will be ever grieving or complaining for want of other effentials. True humi lity will be bleffing God, and yet it will be loathing itself. for what the person has done. - It will be very low, because it cannot get heart-breaking contrition, self-loathing, and felf-judging for fin .- It loatheth itself, because it cannot love, and take thankfully off God's hand any thing of love he bestows. - It would gladly have more love. Though the person's heart be not so as he would, and ought, yet he will take it thankfully off God's hand. that he has brought him to this, to offer up the heart to him, and also unto his whole law. But still it breaks his heart, that he cannot attain to practical obedience to all his commands. Yet fince God has stated it as an evidence of his love to have respect to all his commands. (Then shall I not be ashamed, when I have respect to all thy commindments, Pfalm exix. 6) He will blets the Lord. for all he has given him, till he get more. Some will get leave to stand at the king's table; and some to dip their morfel in the platter with him; while others are fee at a by-table with a piece of dry bread upon a truncher; and fome lies under the table, and gets the crumbs falling therefrom: And yet all those are partakers of the same effential bread, and all are fed with the fame subitantial food; even he that gets the crumbs, as well as he that fits at the table.

sthly, True humility takes things in the naked promile, and leaves the performance of them to God's own time. Give true humility a promile, and it will reft latisfied. It gives much glory to God, and is well pleating in his fight, that we should hang all upon the promise. It is what God has defigned, that we should all hang upan his word. True humility complies with God. If he will give me a word, that will fave me. Let him do with me as feemeth him good. - Give me the promife, that thou wilt break the dominion of fuch and fuch a luft or idol: then I will leave it to thee to do it when thou wilt. Though I be impatient of its rule in me, yet I will not be to peremptory as to fay, that I will have it done at this communion, or elfe never look for it more. Ye must

not limit him to fuch or fuch a time. Ye must not limit the holy One of Ifrael. He hath faid, That it shall be well with the righteous. And the foot of the wicked shall slide in due time. Then wait for it; it shall be accomplished, fince he hath faid that he will also do it.

6thly, True humility dares not help to bring about the performance of the promise in any way, but in the way he has allowed. If the Lord commands a peremptory duty, it dares not diffute with God about the event. whatever crofs, or difficulty may follow thereon. It deals more with Christ for the removal of the wrath, than of the stroke in the cross. It closes with him as the only remedy; whereas false humility would shake off the cross, and take some nearer way. But true humility will wait on a while, for it still expects good at God's hand. If he command me to go to fuch a communion, though I want a frame for it, I must go there. And then I am to apprehend himfelf, and exercise the faith of adherence, till I get more. Though I be not in a good frame, I am not to stay away from the communion; for where is a good frame to be had, if not in his way? True humihty dares not take any finful way, to bring about God's promife; neither dares it venture upon any thing not

commanded of God.

7thly, True humility complies with God in this, that it still makes more bold with its own things, than with the matters of God. Hence when its own interest, and God's come in competition, it flunds to God's, and lets its own fall. For example, there is a thing, the doing of which is a fin, or I shall be made to suffer. Well, but I will rather suffer before I sia: For there is but sutfering on the one fide, but there is finning on the other. Ay, but there may be fin in it confequently. Yet that is but a may-be. The one may, or may not be, but the other is clearly and manifestly sin: Suppose my suffering be fin consequently; yet I am not called to venture upon what is manitest guilt; because my suffering may be sin confequently. True humility will venture more upon the body, than upon the foul: and in this it complies with God, for God regards the foul most. Take this example for a proof, God cut down Job's children, and all his worldly suoftance; yea, all he had, that he might get a little more prace. O but God will squeeze a man strongly in his body, interests, and goods, to increase his grace. X_2

III. The

III. The third thing to be spoken to, is, The proper-

ties of true humility. And,

If, Although it is most condescending and complying, yet it is most sagacious and wise to take up all that God says or does to his people. It discerns that God thereby designs to save and not destroy his people. It takes up all that God does, as what is in order to bring them to himself, and not to chase them away from him.

2dly, True humility is wife to diftinguish between spiritual truths, and those called canonical. Every word of scripture taken by itself, is not canonical, as that, I will deliver you no more, Judges x 13. Whereas he delivered them many a time after that. And that; I am sent but to the loss speep of the house of Israel, Matt. xv. 24. Can these literally be called canonical? Then they must agree with other scriptures, and with the analogy of faith. Every place of scripture, taken by itself, could not be called canonical, except it were compared with other scripture.

tures, and the analogy of faith.

3dly, True humility is most wife and fagacious to take up fin as the worst thing in the world; and then it is most charitable towards God in all his procedure, but most uncharitable to itself in all the cases we have spoken to. True humility puts a good conftruction on all God does, or fays. If it cannot extricate, or fatisfy itself by one particular truth, it will run to another, that relates to the sovereignty of God. It still deviseth liberally of God. What if I cannot fee a confishency between such a promise, and what he seems to say in such or such a particular; or how such or such a particular work shall be brought about: Well, in this case, humility runs to some particular truth that is absolute As that, Marvellous in our eyes; yet it is not so with him. Let him do what pleases him; for it is in his power. Then true humility has still true faith going along with it. It dares not queltion whether he will condescend to all these things, even to whatever he has faid in his word. He fays, That in all the offlictions of his people, he is offlicted. And yet all the world cannot tell, how it is fo. He has faid, that he will fave his people in due time; and that he will be a helper to them, and that right early, Pfalm xlvi. 5. True humility dares not question these things, since he has said, it shall be so; though in the mean time, he be breaking them in the place of dragons, and they see the wicked flourish as a green bay-tree, Plalm xliv. 19.

athly, True humility is most legal, and dare not difpute any of his commands, whose will is a law, a prerogative that belongs to no fovereign power on earth.--True humility dares not dispute his commands; but if he charge and command in his own name, that any who fees his need, should believe in his Son, and that he should turn the grace of God into wantonness; he must do it; He commands the man who brings his idols this day to be flain by the death of Christ, to take his communion as a feal of the pardon of them, and a feal of all the promifes that ever he hath spoken. They know it belongs to them to perform duties, and not to debate commanded duty. Then true humility will weather out many blafts, and ward off many affaults. It fees a reason, why it gets not fuch a thing, it would have at fuch and fuch a time; and why he deals this and that way, and not another way, with his people. It fees a reason for all these things. Then true humility will not be wifer than God; for it knows he fees a way to glorify himself more in pardoning and faving the person, by believing, than by letting him die or rot in the prison of fin, through unbelief. He will never have fo much glory in that way; for he is more glorified by believing in Christ, than he would be, if ye should burn in hell to eternity.

IV. Therefore ye fee the advantages of true humility. that whoever has it, their condition is most promising for growth in grace; for he giveth grace unto the humble. He giveth more grace to the man that will not strive with him, but is still taking and waiting for more. If the Lord is dealing any thing to his people, fuch an one is the most likely to get something. -- He is the man that gets the quickest dispatches from heaven of any. For he hears the defire of the humble; yea, if it be but come to a defire, it will be answered, and that is a great advantage: and if he happen to fall, or make a flip, fuch a man or woman has a promife to be raifed, or made up again. To this man will I look, that is of a humble, and contrite heart. Then this humble frame has a great advantage in this respect, that God will let such as have it know, what way to go in a dark and cloudy day fooner than any other. Yea, and to keep the way, when many others run wrong. Here it is, The meek will be guide in judgment, and the meek will he teach his way, Pfalm xxv. o. Nav, the' he be otherwise, a fool, he is affored (which is much worth in an evil day) that nothing will effect him.

Use. Let me then, exhort you to beware of salse humility at this time; and justle not with God. Be not lower than what he would have you. Say not, that ye will not come to turn again with reiterated guilt, and saults that ye have done over and over again, and confessed very often before him: for there is no other way for you to go, or to get your case helped. Never cast at crumbs, but remember that in true humility lies your best frame of spirit; and most sure outgate. Take with all your sins, and with all that God charges you with, as to sin and corruption: and yet cleave closely to him; and any bit that salls to your share, take it, and be still weeping, and seeking for more.



SERMON XV*.

MATTHEW XV. 27.

And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.

The fecond SERMON on this Text.]

HE Doctrine is this, Although there be gradual difference in many things in God's house, yet there is no

effential difference amongst these things.

This woman acknowledges that there was a feast at the table, that people might partake of, as also crumbs not effentially different from the great loaves.—There are some that fit at his elbow at the table; and there are others that have a true interest in him, and yet are but dogs in their own esteem, in respect of others; and these creep in among the children, and eat the crumbs that fall from the table: and yet these crumbs are essential bread, as well as the great loaves are.

* This Sermon was preached upon the Monday after the last facrament Mr. Gutnrie had in Finwick.

Now

Now in speaking to this subject, we shall,

- I. Shew what are these things, or matters of God, wherein there is such a gradual difference, and wherein this doth appear.
- II. Shew you that, though there be fuch gradual differences, yet there is no effectial difference.
- III. Shew you why the Lord hath refolved to keep fuch a difference amongst the receipts in the various administrations to his people, that often we think it would be much better, if we had the managing of the business; and that all should be equal, and of one fize in this respect.

I. The first thing then, is, To shew wherein this dif-

ference does most appear. And it appears,

1. In this, That there is a gradual difference among people's transgressions; and therefore there is a gradual difference amongst them in the law-work which they undergo. There are some that have such strong convictions of their sins, that they can scarcely say, they have any impressions of them upon their hearts. And again, there are some others, that are kept many a day under the spirit of bondage. Yea, upon some they have been so heavy, that they have been ready to kill themselves; and others put almost stone-blind with terror of conscience. But it is the mercy of some, that they are not put upon

that extremity.

SER. XV.

2 There is a difference in the Lord's out-letting of his faving grace. To fome he has given but a little measure of grace; but yet so great, that they still take up God to be God, and sin to be sin. But O how far are they from that sagacity, and wisdom in grace that others are partakers off! The Lord hath given it to some only to look to Christ, and they dare do no more. But he giveth to others to receive him with open arms—He makes out all his receipts in different proportions; and yet there is no ground of quarrelling. So it is in all the graces. Some get strength to stand in a tentation; and there are some that dare not venture on sufferings as others do. And,

3. There is a gradual difference in the special manifeltation of his favour, and in the shedding abroad of the light of his countenance, which ye call sensible presences or the shedding abroad of his love upon a man's heart.

Theie

There are some that have but tasted of these things; so that even though they had them; yet they would scarcely have the considence to assert, that they have any thing at all. Others have been seasted with apples and wine, well refined on the lees for many days. And yet there is no ground of quarrelling with him, when there is a gradual difference amongst his people in this respect. There are some called babes, being weak; some called young men, being strong; and some are called fathers, because

of experience.

Listly, There is a gradual difference in the promises, relating to all these fore-mentioned sizes; the Lord having made one or other of the promises answerable to each person's case, size, and condition.—There is a promise made to him that hungereth, and thirsteth; to him that is called, and to him that wills; to them that can but look to him; to them that open their mouth; and to them that are far off. All these promises are moulded differently by him, to answer the different case of each particular person.

II. The fecond thing that we would fpeak unto, is, To let you fee that there is no effential difference amongst them. This will appear, if we consider, the true nature of the things themselves, that we have spoken of; for to partake of them in the meanest degree, has in it no essential difference from partaking of them in the very highest degree, spoken of in the scriptures. For,

Ist, As to the law-work, which makes way through people's fouls, for Christ, some have got but little of it a and yet they have walked afterwards, so that they durst not say, but that they had the grace of God, as well as they who had more of it; for in both cases, there has been a real belief of the wrath and curse of God, due to

them for fin, and transgression.

2dly, There hath been a proportion of the curse of the law directly to themselves for sin; and then the party from an apprehension of misery, slees from himself, being now past hope of any relief from himself, feeling his utter inability to help himself.—Christ has thus made room for himself to come in, and has discovered sin in such a light, as has excited in them a hatred against it, even the most earnest beloved sin as the worst thing imaginable. This makes out, that in these things there is no effential difference. Then,

3dly, If we confider the nature of faith, there is no difference in this respect. There are some that have weak faith, and dare never call it faith; and there are others that have strong faith, and yet, I say, there is no essential difference. It is called the like precious faith; but not the like strong faith. For is there not in the former perfons the denial of felf-righteoufnels, or any thing that could help to fit them for appearing before God .--- . This is to be found in both parties And have not both had the faith of Christ's fulness; they believe that there is a fulne's in him to fatisfy, and fatiate the foul. But all the matter is, how to get it. However there is real faith in both parties. Both consent that there is a fulness in him suitable to their case. In the weakest faith, there is a defire and endeavour, to have it implanted in the heart. Herein stands the true essence of faith; when the creature applies Christ in the promise to itself, and its own case, although it knows not, if it shall come speed. If so then, what need ye make fuch a noise that ye have not fo much faith as others have?

4thly, Then there is a gradual difference in the grace of love. There are some that durst never say, that they had love to Christ; and yet are loathing themselves, that they could never love him. Again, there are others that find the passion of love, so carrying them out toward him, that they are made to disdain all other things, besides him. O but there be great differences here, and yet no essential difference. For is there not that operating love to him, that sets him above all other creatures in their esteem. There is an invincible respect to Christ which sets him beyond and above all creatures, so that many wa-

ters cannot quench it, nor can the floods drown it.

Yea, I may fay, many ill turns done you, will not quench it, nor will many waters of afflictions alienate your affections from him. He has taken that from you, which was as dear unto you, as yourfelf; and yet that has not alienated your affections from him. If the dearest friends you have in the world, had done the hundredth part of that which he did to you, ye would never be reconciled unto him; they would never have got your hearts again. Then, is there not respect to him that turns to jealousy, and that jealousy burns like a fire? If ye have true grounds of jealousy of his love, and respect to you, is there any thing in the world that can quench it. As ye could not readily fall upon that thing in the world that could fatisfy you, as to the jealousy that he loves you not-

Again, if there are jealousies that ye have not a regard to God's commands, upon which the Spirit of God has terminated that love, although ye have not yet overcoming assurance, or dare assirm that there is essectual obedience to his commands, yet I hope by this, ye may find yourselves to have the essentials of true love. Again,

sthly, There is, in the grace of patience, a gradual, though no effential difference. I know that this flicks much with the people of God, that they are so far different, in point of submission, from others; and that they cannot bear things as others do; and yet have a grudge to fay, they have no grace. Yet I must let you see that it is not the least degree of patience, that they have; for they have given away their foul to Christ, and have a respect to his commands; and that must fix the character of the party: for patience will not do, where that is awanting. If ye grant that, then ye must grant this also, that all the graces of God are there, in the habit. And then the exercise of this grace of patience appears in their felf-judging, and acknowledging that they have justly procured these things that they have met with. It looks like patience, when they judge themselves worthy of much more punishment, than ever he laid upon them. It looks like true patience, as I think, when there is a cordial justifying of God, in what he does to them, and a del-berate submission to him in cold blood; and when their heart will not go with them, then they appeal to God to make it submit. And herein, I fay, lies the nature of true patience By this ye may apprehend, that there is no effectial difference, in thework of grace, amongst the hearts of his people; because the promises are equally directed to all the feveral degrees, even to the meaneit of his people. This fays they agree with others effentially. Whatever promifes are made to the man that receives him with open arms, are also made to him that but looks toward Christ, and cannot tell if he shall get him; the promises are made equally sure to both. And this will make it out, that there are many a time as good accounts had of the meanest of gracious recipients, and of the meanest fizes, in difficult cases in the day of suffering, and testifying for Christ's interest in the world, as there are of them that are of a greater fize and capicity; by which we may discern there is no essential disference. It has been often found, that fome who durst never claim an interest in Christ, nor had the confidence

to do fo, yet have been as bold for the interest of Christ. when it came to the bit, as those who were of a greater fize, both for gifts and graces. And many a time the man that could never think to bear an ill word from his neighbour, has fuffered chearfully to be dragged to a priion, and hanged for the cause of Christ, without ever opening his mouth. Many a time, the weakest that ve never made any account of, have, at their death, made a better confession of Christ, than the greatest professor in all the country. And the reason is, Christ has got his penny-worth, fo to speak, of the man that has been a proteffor for years pait, and was known to be fuch. through all the country, before his death. But there is a poor man, or woman, that was never known to have any thing, before he was taken by death; is feen glorifying God, and his free grace, to the refreshing of all who fland by. So that all thele different degrees of grace, are all of one and the same gracious spirit, and the same gracious work, and have the tame gracious end . -And that fays, that there is no difference efficially; although there be different manifestations and administrations. It is unity with him, and conformity to him, that all these administrations drive on; that is the great end of the whole.

III. The third thing, is, Wherefore doth the Lord keep, or make, their gradual differences in his way of dealing to his people.—Ye would think it much better for God to give a great frock of faith, love, patience, 3rd to all his peop'e, and that it would be more comfortable to them, than when they are kept at fuch a great diftance, and with fuch a feating measure of girts, and graces. It is true, we think fo; but he is much wifer than we. For,

1/1, He does it, because he has resolved to give out divers administrations to the body, whereof he himself is the Head. He will have different members of his body, and different qualifications with which he will be solved. He will have in the body eyes, hands, sect, &c. And yet they are but one complete body, and communion of faints; which could not be, if all were alike. Ye know more than I do, says one, and have greater un fertianding in the matters of God. Well, says another, but I love more than ye do. Ye think ye would do more for Christ, than I would do: But it may be, it there were Y.2.

ought to do for the cause of Christ, I would fight bet-

ter, than ye would do, for all that.

adly, By this gradual manner of his administration, the Lord keeps the ransom still in request, and the intercession of Christ in heaven still in request. For if we had gotten it in our own hand, Christ would soon have been out of request with us, and we would soon lose respect to the ransom. But now when infirmities appear from day to day, it keeps the ransom still precious to the soul.—

O but Christ is precious to the soul, when it thinks upon this, I have gotten much from him, but I want much, and I must have more from him.

3dly, The Lord is pleased to continue this diversity of administrations of grace, because the earth could not bear grace in its persection. Therefore hath the Lord given it out in a small measure. For the Lord hath determined to transplant all the trees of grace into Immanuel's land, where only there is the sull, and uninterrupted breathing of the Holy Ghost. The creature, while here, cannot

bear perfection. And then,

Athly, The Lord is pleased to do so, because he intends there shall be a clear difference betwixt earth and heaven. And O how sweet will heaven and Christ be, and the sulness of joy that is at his right hand, so the poor creature, that could never be satisfied with him here on earth. If solk could get a satisfying sight of Christ here on earth, they would become out of conceit with heaven, and eternal glory. O but heaven, and perfection will be sweet to those, who could never get their corruptions mortised here in this world, but were trampled upon by them day by day; and many a sigh they heaved, and many a grone for their redemption while on earth. O but heaven and glory will be sweet unto them! Since the hopes of it, are sometimes so sweet and comfortable, even now in this militant state.

Use. Now for use, let me farther obtest you, that fince there is such difference in the administration of these graces, you do not mistake him, nor go away with an evil report of him, though ye sind not these things in

yourselves that others have.

If, I obtest you, that ye always account these crumbs effential bread, and cast not at them, though ye get no more at present. As for the being, and true nature of grace, never cease till it have an existence within you. Make sure of this; and then have a respect to all his commands: acknowledge God in this, and thank him

for

for it, although ye cannot attain unto a greater degree

of grace.

2dly, Although I would have you covet the best things, yet I would have you be thankful for the least things ye have received. Be thankful, although ye have not attained unto such a frame of heart, as you would have defired at this time. And,

3dly, I pray all of you that ye judge not others, because they are not of your own size. It is a miserable evil in these times, that a dreadful spirit of jealousy prevails, one of another, of their falling in with the snares of the time; because below them in understanding in the matters of God that are now in debate. And yet when is comes to the point, these may be as particular in their confession of the truth, as ye will be, and perhaps may abide better by it. Neither on the other hand, are ye to think that those who can speak better in these things,

than ye can do, are under a delusion And,

4thly, Make this use of it; That if it is to, that gracious recipients under many degrees suffer many foils by corruptions; then what will grace fuffer in them that have but a third degree, but turn it over again? If he that has but a third degree of grace, resists a temptation and comes honourably through, how much is your fin and shame that are foiled, and snared by corruptions, though you have received grace in the fixth degree. But be it known unto you, that it is not the degrees of grace that holds out against corruption, and enables to debate with it, and to refift temptations; but the fovereignty of grace: otherwise how comes it that he that is in the lively exercife of grace, is almost overcome and foiled by temptations, when he that is out of frame, and grace much under with him, is not fo much undone with corruption? Truly no man can give a reason for it, but this, That he hath fet a bound to the fea, and faid, Hitherto shalt thou come, but no further, Job xxxviii. 11. He hath fet bounds to a man's corruption, that fuch a length it shall come, and no further. Therefore trust much to him, and his fovereignty; and little to grace received in the highest degree that men usually receive in the administration of it; for many times those from whom least is expected, prove most forthcoming for the glory of God. Who would have expected this, of this Canaanitish woman? And O but the proves a frugal and wife woman!

But let us then, Sirs, for larther use of this doctrine,

oblerve,

1/1, That the gradual degrees of grace, and parts, is not from the difagreement of natural properties; for many a time those persons that have but little promising-like, and are but like striplings, will get as well through, as those who are of a greater stature; shrubs will sometimes stand, yea, even small plants in God's garden, when the most tall cedars will split, fall, or break in pieces, before the wind of temptation.

adly, It is most consonant to the nature of grace, that where least is expected, most should come forth to the praise of God. Because grace runs in that channel: Not many wife, not many noble, not many mighty are called; but God hath chosen the socist things of the world to confound the wife; and God hath chosen the weak things of the world, to confound the things which are mighty, I Cor. i. 26.

3dly, This is most congruous to Christ's prophecy; Hany that are first, shall be last; and the last shall be first.

And,

athly, This is agreeable to the experience of the people of Go-1. In all ages, it was full fo, that there was most good found in the hands, where little was expected.—What then are these things that makes us expect little at some people's hands.

1. They are come of an evil kind, and of an ill education. But it is a finall matter with God to make fuch profitable: For fuch was this woman. She was come of an ill kind, and of a bad education; and yet the was as

wife a woman, as was in all that country.

2. Where there is an unfruitful foil, and want of the means of inftruction, it is a circumftance that makes little be expected at their hand. But that will not tell; for there is many an open-hearted Christian in the world, that no person can tell, where he got his knowledge, for in the bounds alloted him, there is not one full meal to be gotten; but they have been obliged to break over into some other foil for sustenence.

3. Little profession of the party makes us suspect them, and look for little good from them. They were never much heard of. But this is nothing; for truly ye will

not know them. And,

4. They have fallen into some temptation so easily, that ye never look for more good at their hand. But what would ye have thought of Peter, that a simple girl put so shamefully out?—Yea, but Peter will be hanged for the same cause afterwards, for all that. There may be many like Nicodemus, that dare not make much pub-

lic confession for Christ, and yet there may be rich forthcoming in them atterwards. Yet in these cases, there

will be.

(1.) In regard of folid acknowledgement, and bearing witness to the truth in a declining time, when people that have greater knowledge and parts will make a foul flip, and difappear, then others who never knew the tenth part of these things that they knew, will stand it out to the utmost. - It was so, when a deluge of error came through the land. There were some poor folk, that kept their leet better, than those who had ten times more knowledge. It will be to yet in these times of trial that

approach.

(2.) There will be forth-coming in many likewise, in respect of faith, and of pure gospel-ordinances, where little is expected. When there is no opposition, we use to fay, it is eafy calling in the court, when there is none calling again. So it is easy professing the truth, and a work of reformation, as long as none are called to an account for it. But stay a little till the trial come, as to the faith of the gospel-ordinances, and then ye will see one who durst never profess much confidence in these things, cleave fast to pure gospel-ordinances, when many that now profess much, will draw back, and fall behind in the truth.

(3.) In point of charity, there will be much forth-coming, where little was expected. There is much talking of religion, but will ye evidence your religion by works of charity to the banished ministers, and others of his peo-ple, who are in straits for him. There are many who have no great profession; but they are liberal in love and kindness to the people of God. And I assure you, that is no small piece of religion; true love to his friends in their straits, for his take, is not one of the least parts of

religion. And.

(4.) Such people as there will be little expected of, in point of patient suffering for Christ, may yet be as free and frank as can be; nay, go beyond others, that more

might have been expected of

But then, ye will fay, What makes our Lord Jefus Christ take that way, that in those of whom least was expected, there should be most forth-coming for him, and his cause. The reasons may be,

[1.] That God loves to take a way of his own with all his works; as we fee ordinarily, that whenever we pitch upon any way we think most sit, suitable, and convenient for carrying on any matter, it is a hundred to one if ever God take that way, but another way with it.

[2.] He does so, because where there is much, people are ready to idolize that stock of grace they have, and trust much to it; but where there is but little in hand, there is much, or more relying on God by faith in duty.

Then for another use of improving this. If there be much forthcoming in those from whom little is to be expected; then there may be much expected from you. who have received much. It will be both a fin, and a shame, if ye do not something for him. And remember this, ye that are great professors, the more that is expected of you, if you come short of it, the more will be the loss, and disadvantage to the cause of God, and to your-Misgiving in you will be more shameful than in many others. Ye that are great professors in the country fide, I pray you, take heed how we defire the day of trial; for people will fay, they will do this, and that, and the other thing, and what not, when they are not put to it; but away with such foolish romances. Ye will find a trial in suffering for truth another thing than ye think. Some think they will do, and fuffer, because of what they have received; and because of their former engagements, and great parts, which thought is but a trufting to their own strength. But truly if ye look for standing in that way, it is a hundred to one, if ye fall not, and that shamefully. Ye must never reckon upon your stedfastness in one trial; or your resolutions and engagements, or upon this, that other folk think much of you; but think ye fill the less of yourselves. For ordinary, in the day of trial, God uses to stain the glory of all flesh. If others think much of you, think little of yourselves, otherwise ye shall perhaps fall into some scrape, or all be done, that shall make all the country think little of you. -- Then, if you would keep your feet in a day of trial, keep up a constant trade with heaven, for fresh supplies from God, for that will do it. Be content to be amongst the meanest in respect; for we always hope that the Malter shall have most praise from many people's faithfulness, and honesty, that have least help or hope in themtelves. Then pray for them of whom we have little expectation, for their standing may be much for the Master's praife. Do not think it strange, that you hear, that some people that ye would have expected little from, have given such testimony, and not joined with the times, notwithstanding

withstanding their little or no profession. For it has pleased the Father to reveal these things to habes and suck-lings, and hide them from the wise and prudent; even so

it hath pleased him to do.

And moreover, I would gladly engage fome of you who are gentlemen, great folk and proteffors, to bear testimony for the truth. I would have you not to think it foolishness to be engaged in the matters of God. There are many of you gentlemen, and country men, that think we look for little at your hand, as to your abiding by the truth, and being valiant for it. Well then will ye beguile us? indeed we think much of you; and we hope there is a good turn in some of your hands yet, for the cause of God. I would not have you over busy to comply with the folk in the leaft. Since we look for a good turn at your hand, if there be ought ado, then will y be commerding the controverted truth to your families, and poor things under your hand. Keep your hands now free of complying with the wicked party. Do not admit of a tentation; and that will be your peace, and credit, and will much commend you to the hearts of the people of God, to make them praise him for you, and pray for you, and fay I have refolved to quit my estate as well as others, before I fin. I shall bear witness, that I shall be as denied to it as others, that may be promifing more; and it may be I shall go to prison as well as others, before I deny the work of God, and break the Covenants.

And then we would have you beware of giving way to difference.—But leave room to the promifes, when the matter is come to this pulls. For he will bear your

charges, and give out the expences.

Laftly, We shall speak a word to you, who are great professors. O but ye have need to study to be much to the Master's praise, both in word, and deed; to be particular in faith, in doctrine, in temperance, and holy walking with God; and generally to make it your study, how to be for his glory; for he has taken much pains with you, and for your encouragement. The master's glory is much concerned in your being faithful; and his glory and your standing are twisted together; and that connection is of much value. And further, your slanding in these evil times, is an accomplishment of the great gospel promise in the word for your comfort. And further, ye have the very flower of all the people of God's prayers in the three nations, with you for your confolation. There is many a beautiful cloud of prayers go-

 Z_{4}

ing up in the three kingdoms in behalf of them, that keep honest, as they are engaged in the truths of God. And truly if we were not more beholden to others prayers, than our own, it would not be well with us. For though ye be not still at prayer yourselves, yet there is some still at prayer for you, then behave yourselves honestly.—God has given a good account of these gone off the stage, for the truth already. God has given us a good break—in them that have suffered, and are banished. These have given the cross of Christ a noble testimony †, a circumstance that speaks much good to us who are to solve waster. Then Sirs, take up your ground, and state yourselves. Has God given you Christ? how much more will he give you with him every good and perfect gift?

Now have ye gotten Christ? Truly then all other things

Now have ye gotten Christ? Truly then all other things will be but little to that.—Any other thing is but like a pin in your cloaths. This will be your victory, even your faith. Faith is accounted the more precious, that it endureth tentations. Faith that dares cleave to him in spite of all oppsition, gets still the quickest dispatch in any thing in the word of God answering it. Then faith and patience are no empty things, (this woman found it so.) She found it even as he had said, it was no bare compliment; it was an effectual word; and her daughter

was made whole from that very hour.

[†] By these gone off the stage here, no doubt, is meant his cause in Mr. James Guthrie, the Marquiss of Argyle, and Lord Warriston: And by the banished, those seven eminent ministers, who were in the years 1662, and 1663, banished to Holland.

ERMON XVI.

MATTHEW XV. 28.

Then answered Jesus, and said unto her, O woman, great is thy faith: be it unto thee as thou wilt.—

HESE words as we have heard before, contain the result, and conclusion of the business, that paffed between Christ and this woman. He commends her faith, and grants her her errand to the full; and gives her the word the was waiting for. Ye have heard from these words t, that the more, and greater difficulties that faith honeftly wreftles through, the more it is esteemed by the Lord, and well pleasing in his fight. Her faith is called great upon this account, that she wrestled honeitly through great difficulties. Ye have heard also. that fometimes the Lord bears testimony to grace in his people. Here ye fee he gives testimony to this woman's taith, O woman, great is thy faith.

I proposed lastly, this third Doctrine unto you, That of all the graces in God's people, faith still proves most victorious, and attains its errand best.

Faith is still victorious, with regard to what it is depending upon God for. It is upon this account, that he calls this woman's faith, a great faith; because the had fo absolutely hung upon him, till she obtained it.

In profecuting this doctrine, we told you what this faith was, that it was a resolute depending upon God for necessary mercies in his own way, and that this faith was joined with prayer, with diligence, with patience, and with courage, in and under occurring difficulties, and with hope in God, in and beyond all thefe; and what

[†] There are other two Sermons, (in manufacipit) preached before on this text, and also some following which would not now be published. Z 2

SER. XVI. it was that this faith overcame; and how it overcomes these things by setting prayer on foot, by engaging the glory of God in the business, --- and by setting former experiences of his thankfulness and kindness against new threatnings; by engaging Christ in the business, by aiming at glorious ends, and fo making the mercy that they got, redound to the glory of God; by turning all difadvantages into encouragement: it cannot be other than victorious, when it keeps this way and method. The last thing that we left off at in the doctrine, was this, the time when it attains and carries its errand, or is victorious: How it is victorious we have already spoken unto; and that it prevails with omnipotency, and how it prevails, has been shown you. But though that be true, that it overcomes and carries its errand, yet ye must understand, that it never carries its errand, until the time of the decree. Ye must not be so foolish as to think, that the strongest faith in the world can carry its errand before the appointed time come, even the time appointed by the Lord. For faith is but the instrument that brings the decreed thing into the mans hand. Indeed, when God works faith in a foul, it is a good instrument for doing fuch things as you have heard, and which ye may hear of afterwards .- But I fay, it doth not carry its errand, until the time of the decree. But now ye may be all ready to think with yourselves, fince faith carries not its errand till the time of the decree truly we will never wait on it: it may be a long term day. For preventing

things. (1.) Every thing is beautiful in its feafon, as faith the scripture, Eccl. iii. 14. And I hope ye will not think, that the Lord moves unjustly and imprudently in his purposes. He who had all time in his own hand, could not fail to take that time which would be the most proper time. - Never think that the time of the decree is an unfit time, fince God has made every thing beautiful in its season. He has pitched upon the right season of every thing, and of the out-letting of every mercy. Ye cannot think otherways of God, unless ye think dishonettly of him. - He who was before all time, and had all times in his eye and option, he faw what would be the most fit time and season, for the out letting of every mercy. Our time, and the timing of our mercies are in his hand; where they are better than in the hands of any other. There would have been a cold work amongst

this, I would put you in mind of these two or three

the faints ere now, if their time, and the timeing of their mercies, had been in their own hand. I hope ye will give credit to God in all the works he has done, that they are all beautiful, according to that word, God will help ber, and that right early. This is still a good word at alt times, and in all places; The Lord will help, and that right early. If he let out his mercies right early, then they will still come in season to his people. The mercy will be with you in as good a time, as if ye had been watching all night for it—It will be with you, ere ye get on your cloaths, so to speak—It will be at your hand, ere ever ye be ready.—So I say, faith carries still its errand in the time of God's decree—All things are beautiful in their season. The Lord will be an helper, and that right early, Pial. xlvi. 5. And,

(2.) When things appear to be for the glory of God, then faith carries its errand. Faith doth not carry its errand at every time. No, nor till the thing appears to the praise of God, as Peter expresses it, I Pet. i. 7. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jefus Chrift. This woman got an answer, but when was it? not until the had buckled a while with the trial: not until the came unto this with it, Be what I said, I shall have that mercy. Then be declares the had faith; and then it was to his praise to grant faith its errand. Whenever faith begins, to grows as it were, unreasonable, an I ill-mannered, and refolves that no difficulty shall stand in its way, which shall not thro' God's help be brought about to his praise, then there is hope of obtaining the mercy. Send her away, faid the disciples; She will affront us all, if the get not fomewhat. Then was the time for faith to carry its errand; for then it appeared to the praise of him who gave it - Ye have been wreftling for the church thefe two, or three years past; and ye cannot get a good answer: but ye must wrestle better yet, ere a delivery come. If once it were for the praise of God, then it will come. Ye must once come to this with it, that if God should drag us through heli, To to speak, we will be at him; whatever difficulties occur in the way we will be at him, then readily it will be for his praise to answer your petition. There is a

(3.) Third thing that speaks south the time, and that is, patience. Let patience have its perfect work, and then readily faith will carry its errand.—Indeed I must con-



fels some folks has been right well exercised this good while, still waiting some chance of it: But patience must come to a perfect work. Folk must resolve to be made what he pleases; and then they will be made something of by God.—But truly there are not many of us at this with it. Yet truly the most part of us are but, as it were, binding and lowing with it, yet in some things; but this must be laid by before faith have its perfect work. Faith's work is to be content to be made any thing he will. - This woman was content to be made any thing he would,provided the could gain her errand. When the perfon is content he should do any thing he will with it; that he should try better try; that he should afflist more afflict: then the person has resolved if all should go to all, fill to hang upon him for the mercy, and is ready to receive every impression, but the wrong impression, that he will by no means receive. Faith is content to receive any impression he will; but a refusal of the mercy it will not admit of. There are many things the Lord has upon the wheels yet to be done: and if all these things were done and ready; then faith would carry its errand for the church of God in her delivery. Ye must not think it long till the number of your brethren have fuffered, and several things be done that God hath to do; then faith will carry its business Ye must let God alone. mean ye must not peremptorily limit him to any time, for working what he has to do. Ye know not how much he has to do yet, ere he deliver the church. Ye fee not all the irons he hath in the fire, fo to speak; for truly if ye faw them all; ye would not speak as sometimes ye do. Though he be coming for the deliverance of the church, yet there are many things withstanding him in the way. The prince of Persia must stand in the way, till Michael come. The work of God may be retarded for many days, till Michael your prince come, and then it will be let no longer, as ye have it, Dan x. 13. Ye know not but it may be working in AMERICA, and going to come down by FRANCE and GERMANY *. That will do

^{*} If we apply this to the Revolution and what followed upon it, it may be confidered as respecting the coming of the prince of Orange from Holland, and the accession of the prince of Hanog ver, one of the principalties of Germany, to the British throne: or perhaps it may apply to the present commontons in Britain, France, Germany and America; commotions which may perhaps bring about much good to the church of Christ.

our turn. Yet the prince of the kingdom of Persia must withstand the work of God for many days. Would ye take patience till these days be over, the prince of the kingdom of Persia must withstand the work of God, till Michael your prince come. But ye shall be no losers by this; for he will come at the set time; And ye shall see good reason to bless God that he chose out the time for the church's deliverance.

Now for Use of this Dostrine, It is no wonder that many folk ly in the mire, with regard to many things that they have depending before God. Why, they never fet faith on foot to help them. Faith is a victorious grace. Be it unto thee, even as thou wilt,—all things are possible to him that believeth.—And they could not enter in, because of their unbelief. I say, it is no marvel, many folks business ly low, because they do not set faith on foot to carry its errand. Would ye have any thing that ye have to do with God, to come good speed with you, then set faith on foot, and make it move in the bufiness .- Now, I know as foon as I fpeak this, it will raise this objection in many: (for I know it is the thought of many of your hearts) that the thing, that ye have depending on God, is what ye cannot get faith acted about. Ye cannot make faith move, nor yourselves believe it. I am presfing you to fet faith on work for doing any thing that ye have to do. Now ye object to this, that ye cannot get faith acted anent any thing ye have ado. Now that I may speak to this, there are several things that I shall tell you of, that hinder faith from going out, from acting and moving as to fuch and fuch a butiness. Now ye must either remove these; or else ye will never believe any thing that ye have depending upon God; so as faith may move, act and carry its errand in the business. And,

1/1, The first thing that ye would remove out of the way, is, your delight in known iniquity; for wherever there is any regard to any known iniquity, faith cannot move. If I regard iniquity in my heart, the Lord will not hear me, says David, Psal. Ixvi. 18. Whenever a man is condemned in his own heart, for cleaving to any known iniquity, saith so to speak, will never go out at that man's door, for the bringing of any thing from God to him; for it never expects to see him more. Remove this then, ere yesend out taith. Ye that are still saying, that ye cannot act saith as to such and such a business, ye should know, that if your heart condemns you

or any known iniquity, without a refolution to quit it; all the world will never cause you to act faith as to any

business that ye have to do with God.

2dly, Ye should understand this, that unless a necessity be both pressed, and received, ye do not act faith, as to any business. Faith moves best on a clear ground. Faith is such a grace as cannot move but upon serious and necessary things. That which this woman has to do here, is serious and necessary business. Faith always moves best when it is distressed with wants: as we have it, Judges x. There the children of Israel, ye know, were under distresses, and want; and their faith moves. So if ye would have faith move anent any thing ye have dependent on God, ye must remove indifference anent that matter, out of the way; for faith moves not but in serious and necessary business.

3dly, Faith moves only, when folk are diligent in duty. It is but a fancy to think that faith will move without diligence in duty, and uprightness in your walk. Ffith has still hopes of meeting God, when the person is diligent in duty; but so to speak, faith has neither hand, nor heart, to move in matters that it has dependent upon God, unless there be diligence in duty; for the band of the diligent maketh rich. Faith is made to move, and look for good, when the soul is diligent in duty, working righteousness, and walking uprightly before God.

And,

4thly, Faith has no skill in moving, when it cannot fay, that the thing that it would have, shall some way redound to the praise of God. Says James, chap. iv. 3. Te ofk, and receive not, because ye ofk amiss, that ye may confume it upon your lusts. Faith moves always beit, and can believe mon, when it can fay, if God give fuch a thing, it shall redound to his praife. This is an argument the pfalmist makes use ot, for the Lord to arise and deliver his church - The kings of Tarshift, and the isles, shall bring presents; the kings of Sheba and Seba shall effer gifts. Pial. Ixxii. 10. And that a generation unborn should ferve him. In this case, the thing redounds to the Lord's glory Spare me, and I shall shew forth thy loving kindness to this generation. Therefore, it were still best to send out faith with a vow in its right hand: for faith never moves well, but when it has a vow in its right hand .- When such a particular receipt of mercy thall be in fuch a particular way for God's glory, then faith moves well. And I tell you, ye should put some

argument in faith's hand; for it is not good for us to hold at generals. No truly, we are not well known by generals; we must come to particulars with it; or else faith will never move, when God gives you fuch a mercy, as ye are interceeding for. Then fay, that fuch a particular mercy shall redound to the Lord's praise. Layon the vow, and fay that it shall be for the glory of God. Promise that at such a time, ye will do such a thing.— Will ye fay this, and lay on the vow. Will ye fay, unto thee shall vows be performed, O Lord. I would have the people of God, specifying some particular way, for the attaining fuch a particular mercy, as they are feeking, in which it shall be for the glory of God. Once come to particulars with it this way, and then faith will move: think ye that scripture useless, Thy vows are upon me, O God. And ye know, that when Jacob went to Padanaram, and left his own country, fays he, If thou wilt be with me, and keep me in the way that I go, then shall the Lord be my God, and of all that thou shalt give me, I shall surely give the tenth unto thee, Gen. xxviii. 20, 22, 23. So I fay, faith moves always best, when it has a particular aim, and a vow in its right hand; and that particular aim muth be to the glory of God. Ye remember that which I spake to you not long ago, -If I deliver you, says Jepththah, then shall I be your head. If Christ shall deliver us, he shall be our head. He shall be the head of the church himself. There shall not be a rival, that shall get a part of it. It is true, he shall be our head whether he deliver us or not. But I would have you to come to fome particulars with it, that if he shall help you through this evil time, ye shall do such a particular thing, that shall be for his glory; and point out wherein it shall be for his glory. The last thing I would say is this, That faith never loves but to go upon known grounds. The thing I mean is this, faith would still know what to fay: it would fill have its mouth filled with arguments, when it has any thing to do; and then it will move, and go boldly on. I am persuaded the great reason why our faith in this generation never fets out fairly for any thing, we have to do with the Lord, is, that we are never at the pains to fill its mouth with arguments. I grant, that true faith is the evidence of things not feen :- yet it is as true, it defires not to go upon unknown grounds: for ye must understand, faith is no fancy; it doth not move without some grounds. - Therefore ye should fill its mouth with arguments, that ye may move the more boldly. For all Aa that

that we are intending, is this, to fee if we can get faith to carry its errand for matters that it has depending upon God, (as ye heard the last day,) so that it may prove victorious at last.

And there are only these three cases, I would condefcend upon; and I believe a great part of you would gladly have faith moving as to all the three, in bringing you a good answer from the Lord concerning them all, I believe ye will think them cases of importance and conscience: And faith is to be waited on, and employed in all these three cases. But unless ve fill faith's mouth with arguments, it will not move, nor bring you a good answer from the Lord, as to any of these. Therefore we shall endeavour to let you see, what arguments will be fit to put in its mouth, fo that it may the more confidently move, and bring you a good answer anent them all. The

[1.] Is the case of your fouls. I am sure some of you would know amidst the revolutions of the times, what will become of your fouls. I am fure there are fome of you that have been waiting a long time to hear what God will do, or fay anent your fouls. Well, we shall tell you what arguments you should put in faith's hands, that faith may bring you a good answer as to your fouls.

[2.] Another case is as to your thro'-bearing in this evil time. I warrant there are some of you, would gladly know if they shall be carried honestly through in this evil time. Ye cannot make faith take footing well in this businels --- Well, we shall tell you what arguments ye should put in faith's mouth that it may take footing, and

move on these arguments, if it move at all. The

[3.] Case is, anent the church of God. I am sure some of you would gladly have a good answer from the Lord for his poor church. Therefore we shall tell you what arguments ye should put in faith's hand for this, that we may expect some good thing from the Lord hand to the poor church, notwithstanding all these sad things that our eyes do behold. I think these three comprehend the substance of the great work, that now we have to do, concerning ecclafiaftical affairs, and matters of religion. Now there three are the most important cases under the fun Well then, if ye would have faith moving and bringing you a good answer from the Lord as we have said there is a necessity of filling its mouth with arguments. Let us then see what arguments are proper, that we may the more confidently believe, and look for good from

God concerning all these three things.

I now return to the first of these, which is, The case of your souls. Ye would gladly have that perfected which concerns your souls. It may be, ye have been labouring to set faith on foot; but it would never move that way yet. Well, we would now press you to take trial of faith further. There are very many arguments, that we would have you to put in faith's hand as to this. If faith move not with these arguments, truly if we may so speak, faith is far in the wrong to you: And on the other hand, if ye have bidden faith move, and have not put these arguments in faith's hand, truly ye are far in the wrong to faith. And if ye cannot appropriate these to yourselves, when ye hear me pronource them, I have the worse notion of you, and so may continue to have this twelve month for any thing I know. Now the

1st, Argument I would have you to put in faith's hand, is this, I have even been one of those to whom the Lord hath discovered his lost condition. Have ye this to say, I wot well, I saw myself lost upon a thousand accounts. I have seen myself verily guilty and liable to wrath. I am sure that must be a good argument for you; since the Son of man came to seek and to save that which was lost. It is likely ye may think little of this argument, but truly, I'll tell you, you will put many arguments in faith's mouth, ere he move, if ye put not this in it. Let God do with me what he will, I am liable

to death on a thousand accounts. And then,

2dly, Have ye this to fay; well I wot, I feel my lost condition, and mourn for it, and the causes of it, as one mourneth for his first born. In a word, this has come nearer your heart than any thing ye ever met with in the world. Have ye this to fay, that you have been made to mourn over your lost condition, as one for an only fon; and that it has gone nearer your heart, than any thing, that ever ye met with in the world. This indeed is a great argument, when ye dare take the Lord witness. that now and then, though feldom, this bufiness has gone nearer your heart, than any thing ye ever met with. Indeed if ye can fay fo, ye look like one of those, to whom that promise of washing is made, by that fountain that is opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness, Zech. xiii. 1. It was opened for them that mourn for this, as one mourns for his first born, or an only child.

adly, Have ye any more to fay? Yes, I have this to fay, I have lost all hope of relief in myself. Well ye are then like those folk, that have no confidence in the flesh, whose rejoicing is in Jesus Christ. - I would not wish for a better argument than that; take heed to these arguments, and remember them, and gather, and keep them well together: you are one of them to whom God has discovered their lost condition; and when ye were made to fee it, it went so near your heart, that ye never found any thing go fo near it before. Ye faw there was nothing in yourfelf to help yourfelf. Ye might well make the plea worfe, but ye could never make it better, and therefore you cast off all hope in yourself .- Very well

faid indeed, these three agree very well together .-

But. 4thly, A fourth argument, have ye any more to fay? Can ye fay this further; that your eyes have been thus far opened, though ye wot not not well how, that you now fee where your help lies, so that ye are not afraid to fay this, I wot well, my help is in Christ, if I could attain it; I would feek no other thing from God, as miserable as I am, but what that ransom Christ paid did procure. I will have no more, and I will have no lefs. I will tell you more, if I had a thousand souls in one, I would venture them all that way, upon that purchase. I would not venture one of them upon another way: a very good argument, truly. I cannot see ye can be well refused. Ye see ye want help in yourself; and ye see where your help lies, if you could have it: and ye will not go another way for it. Ye grant God has made you fee where your help lies both fuitably and fatisfyingly for your state and condition. Ye say ye dare venture upon it for all need, both for the present, and for the time to come. Indeed it is very likely ye hear of something promifing like concerning your foul. For he that believeth that Jesus is the Christ, is born of God, I John There is good in that argument; it is much to believe that he that fuffered without the gates of Jerufalem, is the Son of God; and to be content to take what he has purchased by that suffering for their help. To believe that is no small matter indeed.

5thly, A fifth argument, What more can ye fay? Can ye fay any more to faith ere it go? Yes, I can fay this farther,—That he is happy, that gets this, though he were burnt at a stake; I have such an esteem of it, that I think if God would uphold me, I would be content to be burnt at one myself for it. Truly that is very well said. Indeed Christ is the pearl of great price, and that treasure hid in the field to you.——And I think you are the merchant, that would sell all he hath, to make that your own. I will affure you that is a valid argument, if ye hold on. Such faith could not be long, till it brought you a good answer, believe it, if ye sollow on in that way. And,

othly, But have ye any more for faith to fay before a throne of grace? Yes, I have this to fay, that in such a way as I could get it done, I closed with Christ with complacency and fatisfaction, my heart bended towards him, and acquiesced in him, and rested on him; so that I thought I was content to close with him as my Prophet, Prieff, and King. I was content as I thought to have him with all the croffes that follow him. Truly that fays more yet, and is a very ftrong argument. Indeed, there is much strength in it. I warrand you, if ye hold on; fuch faith would betake itself to its feet very foon. I dare not well fay, that I have the thing you call cloting with Christ; but I wot well in the way I thought I was to close with Christ, I closed with him. I wot well my thought, my heart was content to take him in all his offices, as wellking to rule me, as prophet to teach me, and priest to intercede for me.

7thly, Have ye any more to fay, or add so these?
Yes. I have this to say more, that of all these my heart condemns me not for the contrary. I wot well for ought I know, I closed with him this way; and my heart condemns me not for the contrary. O good argument indeed. For if ye have not a mind to beguile yourselves, God will not beguile you.— And what more have ye say? are we parted? Have ye say more to say, that ye

think will do any good in this cale?

Ethly, Yes; I have this to fay, that from that time forth, I know not how it was, the fear of God fell upon my heart; from that time forth, I have felt it otherways than ever before, and ever fince, I have had a respect to all his commandments. Indeed that is a very good argument for a poor man, or woman that has not many high school terms. - But have ye any more to say to faith, that it may go the better about this business?

othly, Yes; I have this to fav, that in all the business that I thought passed betwixt Christ and me, I was will ask as I had been deceived, and therefore with what I thought to be seriousness, as far as I could attain to it,

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MR. W. GUTHRIE'S SERMONS. I appealed to the God of heaven and earth, that according to his verity and faithfulnefs, as he was a just and a faithful God, he would not only prevent a poor thing from beguiling itself; but that he would let me know. whether I was right, or wrong. I appealed unto him and bade him try me, and let me know, whether I was in the right or wrong way. — Well faid; truly there is much good in that argument. I affure you, there is as much in it as in other two. Light draws still to light, and darkness to darkness. The wicked with their evil deeds draw still to darkness O but I love this well. It is alwavs promifing-like, when man dare appeal to the God of heaven, that he would fearch and try them, and fee if there be any wicked way in them There is good hope in that, when folk have cordially and feriously appealed to God that he would let them know, whether they are right, or wrong. Then ye can say this, that ye appealed to God the Lord, and defired him as he was faithful and just, and delighted not in the death of sinners, not to fuffer a poor creature to deceive itself unwittingly, and unwillingly — Have you this to fay further, that the answer that came back from his word to you, came as an answer of peace, at some solemn or supplicating time, when ye have put it upon God to give you a return. you found the return come from his word, though by the mouth of a stranger ye know not. But there came an anfwer of peace to you, and it came in fuch a strain, and on fuch a scripture ground, that ye knew well from whence it came. A good argument indeed. Ye put yourfelf into the hand of the Lord, and having appealed to him in the thing, the answer from him to you was peace, and ye thought yourselves more happy than ye were wife .-But.

nothly, Have ye any more, for in my mind, ye that have that, have more to fay? Yes, I have this to fay to prove that this answer took effect on my heart, when it came: I mean, as I faid before, in all this my heart condemns me not.—Indeed that is far faid. I marvel then, if ye have not considence in God; if it were not for your ignorance, I wot well ye would have it. If it were not for your ignorance, I affure you, ye would not be without it. But indeed ignorance will mar this; for if there be any challenge for fin in the conscience, it will not be; for there are many folk who take challenges off the conscience for heart condemning. But of a truth, I take it not so. But when ye have this to say, my heart doth

not condemn me, that is, I hold not nor allow myfelf, in any known iniquity; nor do I defire, or allow myfelf to omit, or shift any known duty, competent to me in my place and station: --- O but that be a strong argument to put in faith's hand. That is not the queftion. I may be free of heart condemning in that cafe. For heart condemning is, when my heart condemns me for allowing myfelf in some known fin of commission, or in some known fin of omission of duty. But without I know this, I shall not be condemned of my own heart. For, no Judicatory in the world can condemn a man by law, without they can instance some capital crime they have to lay to his charge. Law will not condemn a man before it hear him. Think ye that the greatest rebel against God at this time will condemn a man, upon sufpicion that he is a rebel, because he went under the name of a Phanatick, while they could not instance wherein he was treasonable, but only because he was called a Remonstrator. --- Well, shall I be condemned of my own heart, while it cannot instance or inform myself of a particular wherein I am dealing deceitfully before God. This were the greatest ignorance in the world. I would not be condemned of my own heart, unless it can instance some particular for which it condemns me, as I faid before. Ye ought not to receive from your own heart a sentence of this kind; But when ye know a particular fin ye are given to, and ye will not have deliverance from it; or some known duty, that ye slight, and do not go about it. In that case I am heart condemned. But I am not fo, if my heart cannot charge me with a particular that I am guilty of, as to any known fin, or flighting known duty; it is a strong argument if ye can truly fay, ye allow yourfelf in no known fin, nor shift any known duty.

well, fince ye began; but have ye any more to fay? Yes, I have this to fay, that the business I have been speaking of is not a new start got up with me, but I have been labouring on therein, this long time. Indeed that is a very good token too Ye have not been hypocritical. Job's triend thought very wifely; that a hypocrite will not always call upon God; indeed it is well faid, and I would

that many had this to fay. But,

12th, Can ye fay any more? why, that I have this to fay, that I have been labouring, or drawing at this buffness a long season; seven years, and more: and I dare

even fay another word 'oo, to conclude all with. Truly I would love you much worse for all you said, if you could not fay this; and it is even this, and fee it ye can fay it - I dare fay that God has determined my heart at this time, to join with him, and to continue on his fide, and to win and lefe with Christ, and his people, Dare ye fay that God has at this time, determined my heart with Moles, to choose offliction with the people of God. &c. Have ye this to fay, that ye have looked through all the business with deliberation, and closed with Christ and his cross? Indeed this is a very good closing argument, that these long seven years, or more, ye have been following religion, and have had there bleffed transactions fore-mentioned as figns betwix God and you, and now ye have even this word to close all with, ye will choose affliction with the people of God. I dare fay, that there is many a foul of you here, that has never been at thefe things with it. There are many of you that have been harling after religion thete long feven years, and more too, that never knew thefe things. And I put it to you this day, what have ye to prove your interest in God, or what arguments can ve make use of at this time, to prove that it will be made perfect, that concerns your fouls, ----If ye cannot make use of one of these I have tolk you of, I wot well ye are far in the wrong. For I have told of a confiderable number of arguments that the people of God have to make nie of, and they are all very fignificant, full and clear in their exercise. Now judge with your own hearts, whether or not, ye have done your duty to faith, and have bidden it move, and fetch you a good answer from the Lord concerning your fouls, when ye could not put this into faith's hands. I believe this is a thing ye have been looking to there many years paft, what would become of your fouls Now if ye would have that made perfect which concerns your fouls, put thefe arguments in faith's hand, and fee what answer faith will bring you back from the Lord.

Now dare ye hold by them all? Can ye fay that God has made you fee your loft condition, and has brought it fo near your heart, that he has made it bitter to you, and made you mourn for it, as one mourns for his first born. - Has he emptied you of all hope of helping yourfelves and made you ice where fuitable help lies, even in the bleffed Jefus, whole name was as ointment poured forth unto you?---Did he deal with you in fuch a way that ye

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bended your course towards Christ, and closed with that help that is in him, and was well content with it, and all the inconveniences that follow it? And in all this does not your heart condemn you? From that time forth did the fear of God to fall upon you as made you have a respect to all his commandments? Again, after that time, and in all this bufiness, were ye afraid that ye had been deceived? Ye appeal to him, that he would make you know whether ye were in the right or wrong way; And did you get a good answer, and a return back from the Lord? Does your heart not condemn you for any known fin that you have committed, or any known duty that ye have omitted? Have you been following on these long seven years atter religion? And to conclude have you now chosen affliction with the people of God, and refolved to win and lofe with them, to stay at home, or be banished with them, being contented to take your lot with them? If they should never rise again, are you content never to have a joyful day in this world again? Truly, there is a good stock of all these, each of them speaking much good, and much more when they are all together: Now I am fure, if ye have put this furniture in faith's hand, faith will run, and bring you a good anfwer concerning your fouls.

The second Case I promised to speak to, was this, if ye would have faith going; to bring some good tidings concerning your being honeftly carried through in this evil time; believe that God will bear you honestly thro' in this evil time.—Truly that is a great and comprehenfive case. But I will not promise to give you such sure grounds for this, as for the other, I could infallibly fay of the other, that if ye would put them in faith's hand, that faith should be made perfect as to what concerns your fouls. But I cannot give you fuch fure grounds for this. But I shall give, or advise you to put arguments in faith's hands, that if it move at all, and bring you a good answer, it will be upon these grounds, or arguments, and I think faith being your friend, ye may come to receive that good from God amongst the rest. Then that bodes good yet. Therefore put some good argument in faith's hand, and fee what it can do, in order to your being honestly borne throughin this evil time, If it move at all; it will be upon arguments. And as we faid of the other, look if ye can fay this from the bottom of your heart.

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(1.) And first have you this to say, that the Lord has called you by his name? that is, I am a protessor of godliness, his glory, and my good name are interwoven together. Ye are content to give out yourfelf for one of his; and ye cannot, will not, dare not deny this. Though I confess folk should not make too much noise about this. For it is, a great disadvantage to that man. that has had fuch a name, if he hath not been real, or if he lose his feet in a day of trial. But it is a great advantage to him, and to others, that look on, if he has not been dealing descritfully with God, but has been profeffing God in reality, and has had the inward coming up to his outward profession. O but he has a great plea in law, when he has this to fay, I am one of those who proteffed thy name. This was an argument, that the fervant of the Lord David had. Put not away thy fervant in anger; thou hast been my help, leave me not, neither forfake me, O God of my faivation, Pial. xxvii. 9-Wherefore that? why they will fay, there is one who would fill be called the fervant of God, go where he would; but fee how he owns him now; and look and fee if thou wilt have much credit by it; if you are likely to lofe a flep in the day of trial, when there is to many on-lookers; put in this word, in faith's mouth, his name and your name go together; his glory and your glory goes together; -and his credit and honout will fuffer with yours. Make this go, and ye will get the belief of this; for to the pure he will flow himfelf pure. He will deal faithfully, when he finds honeley. But,

(2.) In the next place, have ye this to fay, I have no confidence in the flesh. Truly, if ye be not come this length, I fear very much, that you give but a foul testimony. But if ye are got this length, ye are far forward. Ye have left Peter a step behind you already. It is true indeed, it is very good to resolve well, if I should die with thee, I will not deny thee; a good resolution! But I doubt that perhaps you will make two of that ere a year, or little more come about. But if ye can say, ye have no considence in the flesh; but in your own mind, will, or would, be a poor apostate, if God helped you not. Indeed this is a very good argument, and my mind is, that ye that think so, your considence is upon surer

grounds than ye imagine

(3.) Well can ye fay any more? Have ye this argument also? That ye are looking every weight that preffes

you downward? Truly ye will fail the better for that, if ye are going to Barbadoes +. Truly if ye be for this ve must be loosing the ties, betwixt wife and children, houfes and land, and whatever more ye have, putting your affairs in order. -- But if you have not these ties loosed. but your heart and eye will be in them, (for it is even that which they would have, and if they cannot get a hair in your neck, as we commonly fay, they will even do it for your means,) I fay, if ye loofe not yourfelf from these, ye will come foul off some way, or other: therefore loofe yourselves from these things that ties you to them. If you do not, I am persuaded, there will be a rack amongit you. Lay afide every weight that prefies you downward. Either you must have that argument to use, that your heart is fully loosed from these things, or I perfuade you, ye will get no answer about your being honefuly carried through in this evil time. You must loofe your hearts from your estates and farms, otherwife there will be news of it. The house and the land has been long called by one name, and ye are loath that it should go out of that. No, truly, you must loose that weight, and let it go. Now have ye that argument to use, that every weight that we know, that presses you downward, ye are laying alide, and ye are looling the ties where ye find them fattest. This is a very good argumentindeed, as good as some two, that I know, so that if ye would have faith moving, as I faid, then ye would.

(4.) In the fourth place have this to fay, that there is nothing now that ye are afraid of at this day of trial; but what to do, and what to fay ye know not, ir he help you not. This is no bad argument; ye are not vexed what will become of this, and the other thing; what will become of wife, children, house, estate, portion, and all the rest of it. But this is your anxiety; what will I do or say, for a subtile enemy will accuse me; and it I a poor ignorant creature, speak a wrong word, they will take occason from that, to reproach religion, and the name of God, and much more. If I am even vex d what to do or say, less his name, or religion be injured by me, this is a good argument; and I think ye will

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f Here it is to be remarked that in this instance. Mr. Guibrie seemed to be a true prophet, in regard that several years afterward, a number of his hearers were bandhed to Backadoes for the cause of Christ, although there was no appearance at this time of their being exposed to such hardships.

get an answer for good with that same argument. It feems that that special promise, Mat. x. 18, 19. hath a relation to you, when ye shall be brought before kings and governors, And ye shall be brought before governors and kings for my fake, for a testimony egainst them and the Gentiles. But when they deliver you up, take no thought how, or what ye Shall speak, for it Shall be given you in that same hour what ye shall speak, I trow, that promise is made for your mouth; for truly that promife is made for that party, who is careful for nothing, but what to do, and what to fay for the glory of God and religion. To fuch it shall be given in that hour what they shall do. and fay, left they should wrong the glory of God, and deny his truth. They are careful for nothing but that they get not a word to fay for the glorious name of Jefus Christ. They are only careful how to debate the cause for the glory of God, and how to do answerably to what they fay. For fuch, fays Christ, I pass my royal word upon it, that it shall be given them in that hour what to speak, or fay. And,

(5) Then ye would have this argument to make use of, if ye would have the faith of being honeftly carried through in this evil time; that all the hope and expectation of your foul is only upon the account of free grace in Christ; not because ye have done this or that; not because ye have cast away every weight that presses you downward. I look not to be carried honeftly through because of that; but I look only and solely to free grace

in Christ Jesus.

(6.) And then ye would have this further to fay, if ve would have a good answer from the Lord, concerning this, that as far as ye can, ye are dealing faithfully in the little that God is putting into your hand. That is also a good argument; better than two friends up at court yonder; it is better than the favour of a lord of the feal up at Edinburgh | It is good to be still faithful as to any thing God hath put into your hand. It is very likely that when ye are faithful in the little that God has put in your hand, that God will make you faithful in that which is much also - But let me tell you, if ye keep to the luft, with those that still defer, saying, we will keep our testimony to the last and great shock. ye may come foul off. For if ye be not faithful in little, I am atraid ye wi'l never be faithful in much.

(7.) Have se any more to fay? Can ye make use of this argument, that as you are able, you are helping them

that

that are foremost in giving a testimouy for Christ? Help is good in all places, and with what measure ye met, it shall he met unto you again. It is no small matter, to have so many thousand honest folks prayers to light at your door, so to express it, for your good every day. This is no small business indeed.

Now these are the arguments ye are to put into saith's hands; if ye can make use of them, it is well. Though I cannot say these are infallible grounds for faith to move on, for bringing you a good answer from the Lord for your being honestly carried through, as I have said of the other, concerning your soul. But if ye have not these arguments to use, ye are far behind; and if ye have them, ye are far forward. For,

[1.] It is a great thing to have it to fay, my name,

and thy glory are interwover together.

[2.] I have no confidence in my flesh, nor ny thing that I have received, but only in Christ.

[3] I am loofing all weights, that press downward,

and letting them go.

[4] The great matter that vexes me, is not these things I have let go; but the thing that troubles me is, what to do. and what to say.

[5.] The hope I have as to the business, is, even free

grace in Jesus Christ.

[6.] As I can, so as I am called, so I resolve to give a testimony even in little things.

[7.] As I am able to lend them a lift that are called

to give a greater testimony than I am yet called to give.

But I go no further. If ye dwell much upon these things, I am affured that very soon faith will bring you an answer of good from the Lord, that ye shall be honestly carried through in these evil times.

N. B. There is another Sermon upon this text; wherein he begins upon the third particular here not spoke to viz. Church deliverances.

S E R M O N XVII.

Isaiah viii. 17, 18.

I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me, are for signs, and for wonders in Ifrael; from the Lord of hosts, which dwelleth in mount Zion.

HE prophet, in the former part of this chapter, has been threatning the adversaries of Zion, with an overthrow. Then he comes to threaten fad judgments on the married bands, which they should not be able to refist or escape; and withal he inhibits the Lord's people from joining with these who decline in an evil time. In order to prevent their destruction, he exhorts them to functify the Lord of hosts, and to make him only their fear, and to cleave close unto him; and he promifes to be a fanctuary unto them. But all that join with decliners in an evil time, he threatens with utter destruction. Yet the prophet, thinking these words would not have weight enough, except with a very few, further fays, Bind up the testimony, seal the law among my disciples. Here he hints at the duty of the godly in an evil time, which is to wait on the Lord, while he speaks for himself, he likewise speaks in the name of all the godly. Truly he speaks what will be the case and condition of those who resolve to be waiting, namely, that they shall be for figns and wonders in Israel.

Here he hints not only at the lot of the children of God, begotten by his ministry, who should be made figns and wonders amongst the profane, and ungodly; but also those children who by their abiding faithful, tho' reduced, should fignify good to the church. Then

he warns them against charmers,—not to make application to these dead dogs, in seeking the living amongst the dead; but to cleave to the true God; to the law and to the testimony. To encourage them to go to God, and keep them from going to these charmers, he denounces dreadful judgments upon those who make application to them; such as, that they shall curse their King and their God, and look upward. They shall receive comfort from none of those, whom they have followed. Now in the text there is,

1/t, The fad lot of the church of God held out in these words,—That hideth his face from the house of If-

rael.

2d'y, Ye have the ordinary lot of the church of God in that case, that they are made signs and wonders in Israel, to be mocked and gazed at; but there is a mystery in it, in regard that it is from the Lord of hosts. As if he would say, seeing it is from the Lord, we ought to bear it better.

3dly, Ye have in the words, the duty of the people of God; and that is to wait on the Lord, until their fentence come forth from before him; until he plead their caute, and execute judgment for them. Many a time it falls out to be the lot of the children of God, that he hides his face from them, as in Ifa. xlv. 15. Verily thou art a God that hidest thyself, O God of Israel the Saviour. And this is often the complaint of God's people in scripture.

Now for clearing of the Dostrine, I shall speak a little unto these things.

- I. What is fignified by the Lord's hiding of his face.
- II. What are the causes why the Lord does fo.
- III I shall speak of the duty of the Lord's people when he thus hides his face from them.
- I. Then what is fignified by the Lord's hiding of his face? And for answer to this.
- 1. By the hiding of his face is meant, the Lord's feeming to fland aloof from noticing the cante of his people. Hence the pfalmift complains, Why standoft thou of ir off, O Lord, why hidest thou thyself in times of trouble, Pfalm Ixiii. 17.
- 2. By the Lord's hiding of his face is meant, or underflood, the refleatining of his Spirit on the ordinances,

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or with-holding his influences therefrom:—So that the word of the Lord has not that kindly effect, and operative power upon the heart, as it has had formerly. But your hearts are hardened from his fear. Hence the prophet complains, Why bast thou hardened our hearts from thy fear? A complaint put in beside these words, and where is the sounding of thy bowels *.

3. By the Lord's hiding of his face, must be underfrood, The Lord's restraining of the Spirit of prayer. Is a lxiv. 67. We all do fade as a leaf, and our inequities like the wind have carried us away,—There is none that calleth upon thy name; that stirreth up himself to take hold of thee.—We have not an heart to pray: and he gives the reason for it, thou hidest thy face from us, and hast

confumed us, because of our iniquities.

(4.) By the Lord's hiding of his face is meant, The Lord's keeping of his mind from his people. The Lord is doing strange things; but his people have no open vifion. Hence they complain, We fee not our figns; there are no more prophets; neither is there any amongst us that knoweth how long? Psal. Ixxiv. 9. Job likewise complains, That the Lord passed by on his right and left hand, but he could not perceive him, or what he was doing. I confess when the Lord wraps up his mind in the public ordinances, it is the saddest of all these ways mentioned of the Lord's hiding of his face from his people.

II. A fecond thing from this doctrine, is, why it is

that the Lord hides his face from his people.

I confess it is hard to speak of all the reasons the Lord may have for this. It is very hard to see, or conceive this.—Say ye, the Lord hides his face from a whole land for trial: but the Lord may hide his face from particular persons for the trial of their faith: But he will not readily do it from a whole land, but for the punishment of their fins; and that, because there is no land so clean and upright, but that he may have many things to charge against it. But the reasons I shall specify why it is that the Lord hides his face from his people, are,

1/1, Sin. Sin separates many a time betwirt God and us. Many gross and grievous transgressions here filled this land, and defiled it so, that the Lord has no more ho-

nour, or credit by his people therein.

^{*} See Sermon V. upon this text.

2dly, The Lord hides his face in the public ordinancesfor the deceit of the people in their approaches unto God.
There is hypocrify and deceit in our frequenting of ordinances. Few come with a defign or refolution to
improve what they hear. Mic. ii. 7.—1s the Spirit of the
Lord firaitned—Do not my words do good to these that
walk uprightly? that is, If ye deal not decentually with God;
and thence I give this reason as particularly relating to
the former cause of the hidings of God's face from his
people. But,

III. What is the duty of the Lord's people in that cafe

when he hides his face from them? And,

1. His people should search and try their ways, and turn unto the Lord. This is thought a common truth a yet it is a good old truth. Many look for vain things to be done as their duty; but I will assure you, till the land, especially the godly in it, search and try, what is the evil of their own ways and doings, and turn from them, ye need never expect peace from God, or that he will be at peace with you again. For this was the way his people took of old, Lam. iii. 40. Let us search and try our ways, and turn again unto the Lord.—Therefore acknowledge your fins, and the evil of your own ways, or ye shall not soon have a comfer able visit of God again. Yea, and more, if ye do not fearch and try your ways, his vengeance shall be upon thete lands.

2. When God hides his face, it is the duty of his people to justify him in all that he does, and to judge themselves to be guilty. Lay aside then, your ornaments, and ly in the duft. It is not a time now to drefs up yourfelves in a gaudy manner. No, ye should sit in sackloth, if ye would expect manifestations of favour from God. Be humble before him. Many of you are ready to fay, The king, the nobles, and ministers have all the blame of what is now upon the land. But no man fays, what have I done? But till every one look what himself hath done, I justify the Lord, and fay be wath done nothing contrary to the covenant, which is, If we forfake him, and break his laws, he will chaftife you with rods yea, with the rods of men. I fay, until ye do fo, ye need never expect your tronbles will ceafe. Remember that this is told you in the name of the Lord .- You are ready now to make light of this word. But it shall show you out, and witness against you one day or other yet. But,

3. When the Lord hides his face, it is the duty of his people, to strengthen what remains. Is there any thing left? Go, I pray you, and strengthen that, and take unto you words, and return unto the Lord. Is there no more left, but words, make use of these; and speak the citener one to another. Is prayer left? I pray you, ply it well. Can ye pray better with others, than by your self alone? then improve social prayer well. Whatever duty ye come best speed in, ye should make it your care to go about that duty. Whatever remains, ye should strengthen that. It is the will of God you should do so. If ye do not, ye know what is threatened. Rev. iii. 2. Be watchful, strengthen that which remains, which is ready to die; for I have not found thy works perset before God. And then, he threatens, ver. 3. to come upon them as

a thief, unexpectedly and fuddenly.

4. When the Lord hides his face, it is the duty of all his people, who are doing thefe three things mentioned, to wait on the Lord, and expect good from him, both unto themselves, and to the church. Let Israel wait u. pon the Lord, from this time forth, and for ever. Wait upon the Lord, and be of good courage; and he shall strengthen thine beart: wait I fay upon the Lord, Pfal. xxvii. 14. Reflect again, upon the ground of hope ye had long fince; and fee what more grounds ve had then, than ye have now. Had ye the hope of the Lord's work thriving then when it was verylow before? Then what ground of hope want ye now, that ye had then; Are armies gone? The spirit of prayer gone? Shall the hope of Ifrael depend on these things; on a few men in arms; and on the blowing of the spirit. Is this all our hope, that we have armies in the field, whose rotteness is too visible this day? or shall the ground of your hope and expectation be founded upon the breathings of the spirit of prayer, which proceed more from the prosperity and fuccess of arms, than from any other thing? Or did not many of you fay, betwixt God and you, after Mr. M'donald's † days, that ye would no more be ashamed of your hope? Did you not say so, in the Duke's

[§] I suppose he here means society or sellowship meetings, a duty instituted in scripture, and however much neglected, and shouted at; yet was much practifed in our land, when religion struished.

[†] This Macdonald rofa with Montrofe, and fought with the

SER. XVII. UPON ISAIAH vin. 17, 17.

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days ‡, and likewise when the English invaded the land | ? and why should ye be assumed to hope and trust in the Lord now, as well as ever ye did.

For Use, I wish ye were all convinced that God is hiding his face from his people at this time. There are no doubt some who think these are the best days that ever they saw. But dreadful is the case of such; Let not my soul enter into their secret. There are some that say the ark is returned out of the land of the Philistines. I shall say no more for consuting the opinion of such, but this; I fear, ye shall, ere all be done, miss in that ark, these two principal things.

1. The two tables of the law written by the finger of

God himfelf. And,

2. Aaron's rod bloffoming.—But when our covenanted God hides his face, then turn unto him, and take with the evil of your ways. Be ferious in all the parts of God's worship, and diligent in them all. Wait upon him, and expect good from him, in the use of all these means.

DOCT. 2. When God hides his face, then faithful minifers and their converts, are for figns and wonders in Ifrael.

So much fays the text, Behold I, and the children which thou hast given me, are for signs and wonders. David says, I am a wonder to many, Plat. xxi. 7.

Now in speaking to this Doctrine, I shall notice these

things.

I. It supposeth that faithful and honest ministers have some children begotten by them, in the work of the gospel.

II. Those children are the gift of God. And,

III. There is a mutual interest between these two, viz.

The minister as the parent, and the converts as the children being converted by his ministry. And,

IV. It is ordinary for faithful men, or ministers, to be put first upon the brunt of the trial. And,

‡ Dake Hamilton went to England with an army, to afid Char. L. acno 1648.

+ By the English I suppose he means the invasion under Obver Gromwel.

V. Let the minister and his converts suffer what they will, it is ordinary that they are both one, especially in being made signs and wonders in Israel in an evil time.

I. For the first of these, it supposeth that faithful

mi nifters have converts, and,

1. For ordinary, when the Lord lights a candle there is a great light.—So when the Lord plants an honest and faithful ministry, there is some work there, though they are often but sew in number. And,

2. These converts for ordinary, are hid from the

minister himself.

3. And yet in the hour of trial, they appear who are his children ——For if they appear not in the time of tri-

al, I have little skill, or hope of them.

adly, These converts are the gist of God: and I would have you remember that he cannot convert any of himself, and therefore hath little to glory in, or boast of,—so that people have no ministers to thank for their conversion.—And yet it is their duty who are ministers, to labour as it were in birth, to see if they can be instrumental in forming Christ in any of those, over whom they have the charge, and oversight in the ministry.

adly, There is a mutual interest between the minister and

his converts. And that is,

1. In regard of spiritual things. They have one Lord, one faith, and one baptilm --- And that which edifies the

people, may be edifying to the minister himself.

2. In regard of sympathy: what troubles the one, affects the other also;—and what makes the one sad, makes the other sad also: and when the one rejoices, the other is glad, and rejoices also.

3. As to giving and receiving, there is a mutual communication, even of things temporal. All things are as it were common. If the one have, the other will

not be in want.

athly, it is most ordinary, for ministers that are most faithful, to be first put upon suffring in an evil time, and the reasons are,

1. Because they are for ordinary, most free in the discharge of their duty, in an evil time, a circumstance which lays them open to the malice of the adversary.

2. It then comes to pass that those children begotten by their ministry are discovered, and made appear, who were in some measure, latent and obscure before.

3. It

3. It is because those that are good have in providence a thorn in the flesh given them, that they should not be exalted above measure. This serves to keep them humble; for all that the Lord hath made them forth-coming for to him. He exposes them to straits and difficulties; and then it were good for all, to judge of them as the Lord doth -There is a time, when the Lord appears in the Church openly, and flines upon them, and then they are bonourable - Again, there is a time, when he hides his face from them, and they are troubled, and despicable. They are then for figns and for wonders in Ifrae!.

sthly, The last thing in this doctrine, is, That ofttimes ministers and their converts share in one and the fame lot. Especially in being for signs and wonders in if-

rael. And.

1. They are noticed and taken for strangers and singu-

lar persons who are the troublers of Israel.

2. They are figns and wonders in Ifrael, as they become and are made the common talk, or discourse of the country fide, and the times they live in. And,

3. They are faid to be for figns and wonders, as to their usage, and entertainment. The treatment they meet with, gives a proof of their temper, and dispession.-According as they are dealt with, men may judge of the goodness or badness of the times, wherein they live in the world.

4. Again, they are for figns and wonders, as to their carriage or deportment. This is a clear proof . at may be expected or looked for, of the choice that his peaple make of God for their party in an evil time. Ye

thould confider.

(1.) That nothing falls out to the people of God, but what is according to his determinate purpose. There cannot an hair or their head fall to the ground, without his providential hand, or disposal. Honce it is said of Chrift, -- Him, being delivered by the determinate can fel and foreknowledge of God, ye have taken, and by wicked bands have crucified and flain, AGS ii. 23. No more than this they could do. But.

(2.) Again, he hath thoughts of peace toward his peod ple, come what will -I know the thought, that I think towards you, faith the Lord; the great peace and not of evil, to give you an expelled on the xxix 11. And feeing that the Lord hath thought he acted towards his people; it fays, that he doth is a ways afflict them;

and therefore they are to fearch out the causes of their

affliction. And,

(3.) Although the thing falls out according to the purpose of God, yet instruments are not the less culpable. or guilty; nor shall they escape his judgments for their wickedness in due time. It however concerns all the people of God to take him for their party; and to study to have him upon their side as their second; for this is the great work the people of God have to do upon fuch an occasion.

Use 1. This should quell and compose the hearts of God's people very much, that nothing more nor less, can be done, or fall out towards them, but by his deter-

minate counsel.

- Use 2. Let the faith of this, be fixed in your hearts that he hath still thoughts of peace toward you. Let me fee the man, or woman that hath chosen him as their God, and treasure, even that treasure hid in the field, and hath accounted him the pearl of great price, valued at the highest rate; fuch may wait for peace, according to that word: He shall fit and rule upon, his throne, and the counsel of peace shall be between them both, Zech. vi. 13. What two? viz. The offices of Christ as king and priest, that are to fixed, and the peace of his people as fettled between them: fo that as he can no more remove thefe two offices of Christ; so neither can the peace, or safety of his people be removed, for they are equally fixed, and made fure.
- Use 3. Lay aside all passion and rancour, then, at men; go and fecure your interest with God in Christ. Get him on your fide, otherwise all is in vain -Man is not your party or fecond in this; but the Lord God Almighty, and his strength.
 - DOCT. 3. Let God hide himself, as it pleaseth him, yet he is still within doors, so to speak.

For here it is faid, that the stroke is from the Lord, that dwelleth in mount Zion. He hath his abode there.

Wherefore ve should remember.

1. That the Lord dwells not in his church, as one who is not affected with her case and condition. No, he is mindful of her concerns: and those who touch his people, touch as it were, the apple of his eye. Thus he is concerned in whatever, either good or evil, befals his children and people. 2. As

lands a

2. As long as God dwells amongst his people, he hath always some work to work amongst them. He is not

there without a cause, as an indifferent spectator.

3. Although it be true that he is in the church, yet he is not confined unto any particular church in the world fince the days of Ifrael. He engaged himself unto his peop'e of Ifrael, until the Messiah came; and he hath engaged himself to return again unto them, when the fulnels of the Gentiles is brought in.

4. Although it be so, that he is not engaged unto any particular church, yet there are some churches have more ground to expect his abode with them, than what other churches have.—And I take Britain and Ireland, to be

of that number, for the following reasons.

(1.) I take Britain and Ireland to be a part of the ends of the earth, that are given to Christ, Pial, ii. 8. Ask of me, and I will give thee the heathen for thine inheritance, and the utmest parts of the earth for thy pessession. Besides it is the very parcel or plot of ground that he intended for that end, or use; for the Lord did take possession of these lands, beyond any other land since the Apostolic age.

(2.) These lands have sworn away themselves note the Lord most folemnly, singularly, and frequently. Seven times hath Scotland been sworn away unto the Lord, in little more than the space of an hundred years †. I grant indeed, that these covenants have been broken; for which breach the Lord hath been plaguing these

[†] According to Knox, Spotswood, Calderwood, Petrie, Defoe, Steventon, Crookthanks, and others, what they called the first Covenant, was entered into at Edinburgh, in Decem. 1557 ;. the fecond at Perth, in May 1559; the third at Edinburgh, 1560. What is called the National Covenant, was entered int in 1581 and again subscribed in 1590: and again renewed by the affembly in 1596; and afterward fworn with great folemnity by all ranks through the land, in 1633. The Solemn League and Covenant was tworn in October, 1648. These Covenants were again taken by the King and others in 1650, and were renewed by the handful of witnesses at Laneik, Nov. 20. 1666 What a fad reproach it is to the present generation that they seek to call off the obligations that our forefathers came under to the Lord? there are many in our day, who not only flight and neglect the duty of covenanting, but deny the warantableness of it, though we have manifold scripture examples of covenanting. Josh. XXIV. 35. Nehem. ix. 38. 2 Cor. viii. 5. We have propheses of it, as what would take place in New Testament days, Ha, xix. 18, 20. We have precious promises of it, Iia. xliv. 5. We have precepts for it, Pial. Ixxvi. 11. Mat. v. 33,

lands: and as there hath been no breach of covenant formerly, like unto this: fo I think, there hath no plague come, like that which we may now expect. And yet feeing there is still a party in the land who adhere to these Covenants, and have given a testimony for them, and that party is, and will be accounted to the Lord for a generation, or the holy seed, and substance of the land, since this is the case, God and these wincestes will not part yet, if they shall abide by, and adhere to these Covenants. A

3. Ground of hope that God will not quit his interest in Scotland, England and Ireland, is, that there was no land, o rnation, wherein the Lord's work was carried to fuch a pitch, such a high pitch, as it bath been in them, since the days of the apostles.—And do ye think that the Lord will eradicate, and utterly overthrow that work? I

think he will not.

The last ground I observe, is this, that according to the text, the Lord is in his church in Britain and Ireland. And it is good token, that he is yet amongst ns, and that God will help her, and that right early, Pfal. xlvi. 5.

U/e 1. We are then, a people, and a part of the church of God, feeing there is to much of the true ordinance of

God to be yet found amongst us.

Use 2. Seeing God is in the church, he is not far off, if ye will feek him.—Seek him therefore, sectionsly;

for he is most willing to be found of you.

Use 3. Although God be not absolutely bound, or engaged to any one particular church, since the days of strael of old; yet from the foresaid grounds, we are not yet left without hope, that the Lord will yet dwell amongst us, and the God of Jacob will be our refuge, Selah.

DOCT. 4. That when a people are shaken out of all self-confidence, it is their duty then to wait upon God.

We are to do fo,

1. Because we are commanded. Wait on the Lord;

this isoften commanded in feripture.

2. We should wait on the Lord, because of the promise that is annexed unto this exercise.——Those that wait upon the Lord, shall never be assumed.

3. To wait upon the Lord is the most quiescent and composed posture one can possibly be in. In an evil time, it is good to hope, and quiesly wait for the salvation of the Lord.

4. Wait

4. Wait upon the Lord, for it hath been the work, and practice of the people of God, even in the days of old, fays the pfalmilt, My foul waits for the Lord, more than they that do watch for the morning.

5. To wait upon God has always a joyful iffue. Lo this is our God, we have waited for him, we will rejoice in

him

But that you may the better know, when it is your duty to wait upon the Lord, I shall in the next place, show you, 1. What proceeds, or goes before waiting upon the Lord. 2. What it is to wait, or what this waiting doth import. And 3. What follows upon a right waiting upon the Lord. And,

1. The thing that goes before waiting upon the Lord,

(1.) The duty itself, is fully holden forth in this chapter. Say not a confederacy with them, to whom this people shall say a confederacy; That is, let not their words make you atraid.—But only sanslify the Lord in your hearts; that is, be only afraid of offending him.

(2) Consider, that there is a promise held out to those who make him their sear. He shall be for a findingry un-

to them

(3.) There is a threatening pronounced against the common multitude who decline, and join with the times. He will be for a flone of flumbling unto them. It is but a promise held out to those who walk aright; while it is a threatning against those who go wrong and comply in an evil time.—And then there follows, a wraping up of the law, and ordinances amongst the disciples, or people of God, for a time.

2. There is the duty of waiting, which imports,

(1.) The termination of the beart, with an expectation fixed only upon God for help, and upon none elfe: As in Pfal, ixii. 5. My feul, wait then only upon God: for my expectation is from him. That is, wait upon God, and upon no other thing. Similar is that word, help us, Lord, for vain is the help of man.

(2) To wait upon God, imports this also, that their expectation is more on God himself, than on any created mean.—God can give you means; but if ye get not himself, no matter what ye get — He may send back your means for a plugue unto you; and not for your good; therefore plead with him, and be positive with him, and say,—Go with us, Lerd, or else carry us not up

D d hence,

hence.—So I say, ye should plead more for God's prefence, than any other mean under heaven.

(3.) To wait on God, imports a submitting to the seafons of the outgate from your present condition, and the ordering of it, and all that concerns you, while under

the trial.

(4.) To wait upon God, imports a resolution to abide at the duty of waiting, until he shew you what else ye should do. For waiting on God is still your duty, while ye are in the dark; and can use no other means for your relief.

3. These things follow after waiting, and are clear

from the text.

(1.) You must resolve to be for signs and wonders in Israel; if once ye resolve to be a waiter on God, ye must resolve to be mocked, reproached, banished, imprisoned, and every other way persecuted for Christ.

(2.) A great many temptations follow a waiting upon

 \mathbf{G} od.

(3.) There will be few left to preach the gospel, or to consult with in that dark time. He says, Go to the law, and to the testimony. Ye must then, make use of your Bibles, instead of your ministers. But,

(4.) The manifest vengeance of God shall be upon those, who turn aside. That shall be their lot, who op-

pose the work and people of God.

Use 1. Have ye your work, and duty in a dark time? Then go to God, and do not pretend ignorance, and fay, what shall we do? I say, wait upon the Lord, and judge yourselves happy, that the thing which is your duty, men cannot take from you, though they may take your life from you.

Use 2. Lay your account with temptation, under that lot; to cause you to turn aside. Therefore study to be clear in your judgments, as to the honesty and justiness of the cause, and for that end be well acquainted with

the scripture, and there see what is your duty.

And lastly, to conclude, believe this, that God's wrath abides those that turn aside from him, and all which they before took pleasure in, shall forsake them, or shall be imbittered to them in that day, when the waiters shall enjoy what they waited for.

THE

SERMONS

MR. MICHAEL BRUCE.

>000

S E R M O N XVIII.

GENESIS xlii. 25.

Then Joseph commanded to fill their facks with corn, and to restore every mans money into his sack, and to give them provision for the way: and thus did he unto them.

ANY and various are the sharp and searching dispensations to sless and blood, (especially to the unrenewed part) wherewith the Lord doth tryst, and exercise his people; an emblem of which we have here concerning Joseph and his brethren. For here, in a very pinching strait, his brethren go down to Egypt, to buy corn. Instead of selling them corn, and dismissing them, as he did others, he begins to quarrel with them for being spies; and speaks very roughly to them; and puts them three days in prison; and then keeps Simeon, and lets the rest go, only upon condition, that they would being down their younger brother Benjamin to Egypt, that he might see him; a very sharp trial, indeed, both unto them, and to their father Jacob.

Now while Joseph deals thus roughly with his brethren, the more they laboured to vindicate themselves, the harder he fixes it upon them. At the same time, heart-

D d 2 humbling

humbling convictions of their former evil deed, and unnatural usage of him, are set home upon their consciences; and then they begin to fay, that all this trouble we have met with, is the just desert of our cruel and unnatural dealing towards our brother Joseph. For he was ill used by us; and we have bought all this that is come upon us, with our own money. Justly may this reprove Scotland this day, and darken all our faces before the Lord. for all the fins he hath written upon our judgments, as it were, in legible letters, and yet we never read our fins, that we have wickedly and inhumanely committed against Christ and his interest; either our personal sins against the Lord; or our public defections and backflidings from our covenant engagements, and national obligations to We may long travel through the land, in many places, affemblies, congregations, and families, before we hear much of the wrongs done to Joseph, as what lies near our hearts. But here the wrongs done by Jofephs brethren lies nearer their heart, than any thing in the world.—And likewife it is observable, that in the midst of his rough dealing with them, and the striving of their conscience thereupon, his carriage towards them is very remarkable: they are faying, we are guilty of our brother's blood, and he is weeping; they are mourning, and he is mourning also, but lets them not know of it. He lets them go; but in the mean time, must have Simeon bound and left behind them, that fo they might have an errand back again. So that we may fee, that our Lord will never bring a stolen dint upon his people, but when he brings trouble upon them for their fins, by which they have provoked him to anger. Then he will fer it visibly before their eyes, that so he may be the more affected with it, and convicted of it. Yet he will not have hispeople frightened away by this trouble, that they should not come back again to him; but he must have a pledge of them in order to their return to relieve it. Thus Simeon must be bound before their eyes, till they come back, and loofe him again. But we shall not infift any longer by way of introduction.

In the words read, there are three things confiderable. In the first part of the verse, there is an account of three particular enjoyments; and then there is a relation of his favourable dealing with them in the last part of the verse. The three particular enjoyments are, 1. The sacks must be filled with corn. 2. Every man's money must be restored into his sack's mouth; And, 3. They must

have provision by the way. Indeed there never was such a favour bestowed as this, which Joseph conferred on his brethren.

Now from the words, we shall observe two points of.

Dockrine.

And first from the coherence of the whole matter, and the substance of what passed betwixt Joseph and his brethren; from his rough carriage towards them, and his favourable dealing with them; from the connection of the words of our text, with what is set down before, and what follows after, we observe,

DOCT. I. That it is a part of our Lord's infinitely good and gracious way of dealing with his people, that in the day when he is about to confer mercies, and fingular expressions of his favour, and good will upon them; that even then he will carry himself very strange and unkind-like unto them; and will deal very roughly with them for the punishment and conviction of their sins, whereby they have dishonoured him, and provoked him to anger against themselves; and partly for the trial and exercise of his grace in them, that he may sit and prepare them, for new manifestations of himself, and for what he has to bestow further upon them to tryst them with, and exercise them under.

For there is a Simeon here to be bound hand and foot as a pledge to engage them back again, in order to get new discoveries of Joseph, and further tokens of his kindness to them. There are two pieces of our heavenly Lord and Master's wife dealing with his people, in the day that

he confers mercies upon them.

1. He puts a counter ballance upon his people's enjoyments, that so they may be kept sober and humble. Jacob must have a knee-mark all his days, to keep him halting, as it is Gen. xxxii. 31. The Apostle must have a thorn in the sless, and a unsfenger of Satan to buffet him: list he should be exalted above measure, 2 Cov. xii. 7. In the day, when our Lord admits his people to the nearest enjoyments of communion and familiarity with himtelf, then he wisely binds on the most heavy back-weight to keep them still in sight of that due distance that ought to be still kept between the infinite majesty of God, and them, both as poor, finite, mortal, frail creatures and also as they are tinful creatures. How often does he call Ezekiel by the name of the son of man, which is the

back-weight he binds upon him to keep him humble uuder his enjoyments. You that are proud professors, and airy in your religion, he will let loofe your predominant corruptions to tread upon you, and to drag you at their heels, as he did with Peter, in the matter of denying his mafter; and with David in the matter of his adultery and murder; to the end that you may fee what mettle ye are of by nature, and what is within you, and how little reason ye have to be self-conceited, or to have any considence in the fiesh. When the Lord's people begin to wax wantou, or turu proud of their religion, then he will let some snare so far prevail, as to turn up their tails in some piece of backsliding, or defection from the truth, and the right way of the Lord by some foul fin, ca and personal transgression against the Lord; and he will fuffer them to fall from their integrity, and to become a scandal to religiou, and the gospel; and a greater discredit to the truth by their fall, than ever their former profession was any way a credit to it; and all this, that they may fee their own weakness, and that he that thinks he standeth, may take heed lest be fall, and to make them lean upon the strength of Christ, and not upon any thing of their own. Yea, when people begin to become felf conceited of their spiritual gifts, and mere special endowments, their exercises, their parts, the growth and increase of their grace, and their apprehended proficiency in godliness, and so begin to be puffed up with spiritual pride; -Then the Lord will lay on a heavy back-weight upon their enjoyments because of their abuse of them; and this he does ordinarily by withdrawing from them; as was the case with Sampson, when all the seven locks of his strength were cut off, and he knew not that the Lord was departed from him, till he arose to shake himfelf as at other times. The Lord will obstruct, and blast all their spiritual gifts, graces, exercises, increases and fruitfulness therein; and cause their progress in christianity to be impeded by restraining the quickning, strengthening and fructifying influences of the holy Spirit, even by with holding the continual communication of life and firength, and the dew of heaven which should lye always upon their branches, whereby grace is both infused and increafed. This feems to have been the ground of the church's complaint, in the lxiii of Isaiah. It seems to be the ground of her prayer, Can iv 16. It seems also to have been David's cafe, Pfalm xxxii. 4. And thus our Lord stains the beauty of his people's idols, and

hedges up their way, that they cannot find the paths of their lovers; even by intercepting the light of his countenance, and drawing a cloud of defertion betwixt him and their fouls. I confess, indeed, that this is a very sad lot. But yet when the gracious result, and event of it shall be to take away fin; when the believer shall have his graces, and duties both purged from their dross, as it is, Isa. xxvii. 9 By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images shall not stand up. Then they have no reason to complain of the Lord's cross like dispensations, or to entertain unbecoming thoughts of his love. There is a

2. Piece of our bleffed Lord's gracious dealing with his people; and that is, that in the day when he confers mercies and enjoyments upon them, he gives them to that he may put an errand into their hands to come back again. For here are three enjoyments, their facks full of corn; their filver in the mouth of them; and provision by the way. But Simeon must be bound and left as a pledge for an errand back again. There are some of you perhaps that have been wreitling for some time, both for your own particular case, and for the public case of the church of God, which is now much broken and wasted. It may be ve think ye have come little speed. Why? Because ye see, that the Lord has accepted a facrifice off his poor perfecuted people's hand, both before at Pentland; and fince that time some have been prevailed with to make Moses' choice: even to choose a lot of persecution and affliction with the people of God, rather than keep their worldly wealth and eafe, in the way of complying with the enemy to ruin the work of God. Some have been determined to give obedience to Christ's command, Mat. x. 28, 37. and xix.29. Yea, some have been so powerfully prevailed upon, and gracioully dealt with, as to confecrate both life and fortune to God, and to feal his covenanted works of reformation with their blood, not counting their lives dear unto the death, that they might hold fast the testimony of Jelus Christ, and finish their course with joy. Now ye that are the wrestling people of God, may think, that we have not come little speed at a throne of grace, and that your strength is not spent in vain, seeing this is the fruit of your pains, and the return of your prayers. But ye may fay, ye want not fill a new errand to come again to Christ, both in behalf of the public concerns of

the work of God, and in behalf of your own fouls, even as long as that bitter root of Prelacy is planted, and thrives to well in the Lord's vineyard -Truly, neither the well being of the church of God, nor the spiritual edification of fouls will profper much by it. And had we been as faithful, careful and diligent in cleanfing the gardens of our hearts, as we should have been, from other evil and noxious weeds; the Lord would never have permitted that naufeons plant of Prelacy, and Eraftian supremacy to have been planted in his vineyard, to be a plague to his church, and a scourge to us for our fins. Truly, I do not like these folk, that want an errand to come back, and back over again to God, when there is fuch a fad broil betwixt the husband and wife, children and fervant, in the family. They are unnatural-like children who have not an errand to the throne of grace in such a case, to plead and wrestle with the Lord, who is the good husbandman, that he would root out that wicked plant from his vineyard by his power and almighty arm. So then this is one way whereby the Lord puts an errand into his people's hands, to come back to him again upon the receipt of enjoyments, that they may plead and wreftle with him by prayer and fupplication, that he would purge his own house, and root out of his church every unhallowed plant that his own heavenly hand never planted, according to that promife, Mat. xiii. 71. The Son of man shall fend forth his angels; and they shall gather out of his kingdom: all things there offend, and them which do iniquity.

Another way whereby the Lord puts a new errand in his people's hand to come again to him, is, that when he gives his people mercies he liveways lays on some fad crofs along with them; fo that they do not enjoy thefe mercies with full fatisfaction: and this is a new errand to him, that he would either remove the crofs, and those bitter ingredients in their lot, or elfe fanctify it to them, that so it may be helpful and not hurtful to them. The Lord gives mercies and enjoyments; but then he, as it were, makes a hole in the bottom thereof, whereat all their comfort drops through; and this puts a new errand into their hand, to get this made up again. The poor creature gets a mercy; but it gets a crofs with it; or else it is in a continual fear, that it wants grace to improve those mercies rightly. O, fays the poor man or woman, I have got a mercy; but what will I do with it; but abuse it, and dishonour God; except I get grace to improve it aright and to honour him in the use thereof. This puts the person upon prayer again; this becomes a new errand to God to get grace and firength to manage its enjoyment aright. So our Lord gives an enjoyment, but he gives a crois above it. He gives water above their wine, that so they might have a new errand to him again. And what the worse are they for that? Our blessed Jofeph loves his friends and brethren fo well, that he cannot want them long out of his presence. We are ready to undervalue our mercies; because there is a crofs with them; and to think little of our enjoyments; because there is some want, and we cannot get full contenument with them. But the Lord will learn us another way of it: He will make us know, that it is the greatest piece of our mercy, and the best ingredient in our enjoyment to have still a new errand put into our hands, to bring us back again .- If this were not the cafe, we wou'd neither know God, nor ourselves; we would forget our duty, and our obligations to him; we would forger our continual dependence upon him. There are three pieces of his people's necessity, that he loves to make them fentible of, that may fill be a new errand to them.

1/t, He gives them a proof of their own weakness, and

inability.

24/y, He gives them a proof of their own improficien-

cy in grace.

3/lly, He gives them a proof of their own weakness and mortality. And he also loves to give them a proof of his own all-sufficiency, and that is a piece of the Lord's gracious dealing with his people.

rieft. He makes them fee their own weakness, and in-ability, that he may put the bottom out of their own

felf conceitedness And then,

Secondry, He lets them see what he can do for them in their extremity, when he hath brought their own vanity and emptines into open view. This is clear, John vi 5. Christ asks Philip, where they would get bread for such a multitude? And when he had tried his reason by which he and the rest were grounded, then he gives a print of his God head, and all-sufficiency, by which he feels them minaculously, so that there is not one hungry amongs them all.—Whatever mercles, and enjoyments the people of God get conferred on them, as long as the church is in a militant state and condition here below;—as long as the devil is in hell, and the worked upon earth to disturb the believer; the true christian believer shall

not want an errand to a throne of grace, upon account of the church, the work and the people of God. No not fo long as they are in a state of mortality in this tinful vale of mifery; and as long as they have a body of fin and death about them. - For although there were no more, Christ can make his people's predominant corruptions furnish them with work enough, for a continual errand to feek grace and strength to fight against it, and to long for the final victory over it .- I like not the folk's case, that have not an errand every day, and hour; yea, every minute to God, on account of their predominant corruptions, to get them mortified, and to get strength to relist them, and get the victory over them. The person that bath not still a new errand to come to Christ upon that account, I am afraid, never knew what a right hand lust, or idol was; or what it was to be vexed with a predominant corruption. That person's case must be deplorable, who can let the devil run in and out through his heart, and carry off his affections unobserved. That person looks judgment-like, that can conceive and bring forth a fwarm of vain thoughts, and vain imaginations; and yet never essays to crush the heads of these ftinging vipers; nor yet struggles to suppress these swelling thoughts in their very bud and beginning, by running to God with them, to get vengeance taken upon them. A prayerless spirit in any person is a very bad fymptom; and it looks like one of these two; either a graceless foul never brought out of black nature, not delivered from the power of Satan, and dominion of fin, like these in Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob, and devoured him, and confumed bim, and have made his habitation desclate. Or elie it looks like one in a palpable or visible decay in the exercises, fruits and effects of graces, similar to the case of these, Isa xliii. 22. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. So that ye fee whatever enjoyments, or mercies our heavenly Joteph confers upon his friends and brethren, he must have it so ordered, that it may put a new errand in their hand, to come back again. Certainly that benefit, or enjoyment looks gloom? like, that puts not a new errand in the receiver's hand to come back to Christ; First, to express their sense of the worth of his mercy; Secondly, their own unworthiness of it, and thirdly, their unthankfulness for it; and Fourthly, to seek grace from

his all-sufficiency to honour him in the right use of it-There are many professors in Scotland, I trow, like these lepers Luke xvii. of whom there came but one back to give glory to God, for the mercy they had received. I think, I may fay, without a breach of charity, the strain and fignification of many of the prayers of many professors in this generation, is like those, Amos viii. 3, 4, 5. And the fongs of the temple shall be howlings in that day, faith the Lord God; there shall be many dead bodies in every place, they soill call them forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail. Saying, When will the new moon be gone, that we may fell corn? and the fabbath that we may set forth wheat, making the ephah small, and the she-kel great, and salsifying the balances by deceit? We are ruined with these folk's religion, says the poor profane Atheift, and covetous Worldling. When will the fabbath and its religion be gone, that we may go about our worldly butiness? Who will thew us any good? is their language, Pfal. iv. 6. Such is the language of most part of the professors in Scotland at this day. But the prayers of the true believer in Christ, whose mercies and enjoyments put a new errand into their hands to come back again unto him, are of another nature; and have another fignification. Give spiritual heavenly wildom, and a fanctified understanding, says Solomon, that I may behave myself, in managing the employment the Lord hath put upon me, Lift up the light of thy countenance upon me; fays the plalmist, Plal. iv. 6.

But not to infift upon the connection, that is betwist the text, and the rest of the history of what passed betwist Joseph and his brethren, we come to the words more particularly, from which we shall give you the

rest of the doctrinal observations.

DOCT. II. That it is a very promifing like mercy, and taken of good to a person or people, in the day of God's dealing roughly with them, in pursuing his controversy with them, because he hath been provoked by their sins, that even then he gives them still something in hand, to be provision unto them by the way, until the full manifestation of himself come.

Now in speaking unto this point of Doctrine, I shall shew you,

- I. What that provision is, that Christ gives his people by the way, and it is to be feared, that there are many unfaithful under stewards in Scotland at this day; who feed themselves better than the slock; like those who sit down, and eat, and drink with the drunkards, when they should be giving out to every one in Christ's family their portion of meat in due season.
- II. I am to shew you, how sweet and comfortable an expression of his love it is, to be getting your souls full of provision by the way.
- III. I fliall give you a fhort word of caution.
- IV. A short word of Use.
- I. I am to flew you, what that provision is, that Christ gives his people by the way, and there are twelve pieces of provision that he gives his people to bear their expences by the way, and every one of them is good corn in their facks.
- 1. The first piece of provision that he gives his people, is fuch a full discovery, and proclamation of his name, Exod xxii. 14 as may answer all the cavillings of unbelief and carnal reason, and may invite and encourage any poor distressed sinner to come to Christ, if he will not abute his grace. For here is not only a possibility, that a poor pennent finner may be faved; but also a posfibility that a humble and diffressed finner shall be faved by Christ, be his sin never so great. And is not this a parcel of good corn in a poor weary heavy laden finners fack? See what he favs of his name, Ezek xxxiii. 11. As I live, faith the Lord, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O boule of Ifrael? See also, Ifa. xlv. 22 Look unto me, all we ends of the earth, and be ye faved. And is it not good provision by the way, for wearied travellers to have this portion of the finest of the wheat to carry them through the wilderness? And well is the poor man or woman that gets this noble piece of provision. A -

2. Handful, or quantity of good corn that our heavenly Joseph gives his people for provision by the way, is a discovery of the covenant with all the promises and properties thereof. Of this see, Isa. Iv. 34. Jer. xxxi 32. and xxxiii. 6. Abraham took many a weary step, when traveling through the land of Canaan: and what

got he then? Even this, I am God Almighty, walk before me, and be thou perfect. And then he explains unto him the breadth and length of the land, Gen. xvii. And then he was well provided for, when he got the covenant lealed. In his arms they are not to mean, who get a large look, and their arms full of the covenant, and the confirmation thereof. - O but that is a handful of gallant corn.-Although we were never hungry and weary, a broad look of the covenant, and the confirmation of it, would fill be a full meal in the wilderness, yea, upon the banks of Jordan. Our grandees intend now to leave us nothing, and what can we help it?-But we need never think ourfelves poor, fo long as we have the covenant, and what is contained therein. We can take it in our arms, and fing over it; David thought himself no poor man, when he got it in his arms, 2 Sam. axiii. 5. to go unto elernity with. This is all my falvation and all my define. Our graceless gallants think no more of our Covenants, than to burn them at the market croffes. But it will be no wonder if they have empty facks and little provision by the way; seeing they have cost out so much malice against the covenanted work of God in the land. They fay, we shall not have liberty to keep these Covenants, else our necks shall go for it, as treason and rebellion. Well, although our necks, and all we have, fhould go for it, it is no bad bargain: folong as we have God's covenant, and all things comprehended therein, we may think ourselves, as rich as the best of them, be who they will. A

3. Quantity, or handful of good corn, one heavenly Joseph gives his people in their tacks, as provision by the way, is a lively difcovery of glory, heaven and happiness; ef the king in his glory, and the land that is very far off, with the pledge that was laid down to bring us there. Well, very good; as long as heaven and glory remain, and our Redeemer lives to bring us there, and his Spirit and grace to fit us for it, we shall not want a meal in the wilderness, and provision by the way. We have enough, 2 Cor. iv. 17. compared with these words, For we know, that if our earthly house of this tabernacle were deff level, we have a huilding of God, - eternal in the heavens, chap. v. 1. We wot well, fays the worldling and blind atheitt, we can fee nothing that thefe poor creatures have to feed upon. But, I wot well, the things that their blind eyes cannot fee, can feed us well; and no thanks to them for it. This is a part, or portion of the good corn, rav

brother Joseph has given me in my fack, to bear my charges by the way. Think ye not that I may feed upon it? But I fear many of us have lost fight of heaven and glory both; I mean, the confirmed affurance of it, and then we indeed have lost some of this good corn out of our facks, which it will cost us more pains to recover a-

gain, than we are likely to be at. There is a 4. Parcel, or handful of this good corn, that our bleffed Joseph puts in our facks, and that is the death and fufferings of Christ, with the whole purchase of his mediation, flowing from the womb of these sufferings. The poor bleeding-hearted believer, has many to accuse and condemn him, but here is a refuge and remedy against them all. Rom viii 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. What think ye now of me? fays Paul : here i stand upon my bieffed crucified Lord and Redeemer's grave; and I defy all the devils in hell, and men upon earth to twift me and this ground afunder. The poor persecuted believer in Christ, may take his cross in his arms, and go to Christ's grave. He will get as much there as will bear his expences by the way, and perfume his own crofs. I mean, he will get Christ's strength perfected in his weakness; and as much of Christ's love as will sweeten his cross. And, I defy the men of this world to get this portion of good corn taken from us; do as they will. And O for grace to improve it; for our Lord's death and fufferings are a piece of good provision to his followers by the way. Is it reproach, shame, or contempt in the world; or is it death, perfecution, or banishment? Then it is well for us, our bleffed Lord and Master has gone this way before us, and trodden these paths, and perfumed this lot unto us. The

5. Parcel, or quantity of good corn, which Christ uses to put into his brethren's sack, is the new performance of the promises, with new confirmations of old ones, and new remarks on old experiences of the Lord's goodness to his church and people. The enemy tays, what will we get to boast of now? For eur God is now gone,—and our religion both. For they think, the covenanted cause of the resonanted presbyterian church of Scotland is now dead, and buried: and they are beginning to write epitaphs on her grave. But the church will live longer than they. Zion will out-live all her e-

nemies in spite of all that is deadly.- I will tell you what our master does to us; if there be a promise with more juice or fap in all the Bible, he keeps that for us against the day of the cross. This he gave Abraham, Gen. xv. 1. I am thy shield, and exceeding great reward. But what wilt thou give me, seeing I go childless? says Abraham; then he renews the promite, and confirms the old one made in chap. xii. 2, 7. O Sirs, knew ye ever what it was to go to the Covenant, where the treasure of the promifes lies; and there fearch till ye find out a new one to fuit your cases, and necessity, in the time of trial; and till ye put the power and faithfulness of God to the accomplishment of it, to you for your comfort and relief. Truly I think, if ever we had any thing of this Christian dexterity, and spiritual skill of improving the promises for our relief in the day of our trouble, we have now lost it, or are gone out of the use of it; viz. that heavenly work, we find Jacob engaged in, Gen. xxxii. 9,---13,-28. There ye will fee he puts the Lord to his old promise, And Jacob faid, O God of my father Abraham, and God of my father Isaac, the Lord, which said unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; until he got a new confirmation; And he faid, Thy name shall be called no more Jacob, but Ifrael: for as a prince, hast thou power with God and with men, and hast prevailed. Now he was made a victorious prince both with God, and man. Here is a confirmation of old enjoyment of the promifes, and performance of new ones from our loving Joseph: The improving of which is a piece of heavenly wildom that our Lord laboured to train up his disciples in, in the days of his flesh, see Mat. xiii. 51. Jesus faith unto them, Have ye understood all these things? They fay unto him, Yea, Lord. And then he also exhorts them to improve it against the day of trial. David was also acquainted with this work and exercise. Plal. exix. 40, 50. This is my comfort in my affliction, for thy word hath quickened me .- If we had that divine skill in searching out the marrow of the promifes as they ly in the co. venant, there would not be a case, nor condition that we could be in, but we would get fomething to answer it. Is there never a poor vexed person, whose Christian work and business is like to grow so dark, confused, and difficult upon his hand, that he knows not how to get it managed for want of spiritual wisdom, heavenly counsel and advice: then let him take David's way of it; go to the

law, and to the testimony; to the instructions, and directions in the word of God, as in the twentyfourth verse of the last cited pfalm. O Sirs, are there none amongst you, whose journey is like to grow wearisom and difficult to you, to that ye are like to fuccumb for want of flrength and refreshing? Then do as David did, in the ninty-second verse of the same pialm. Go to the massy treasure of the promife, and there you wilt get an antidoic against your fainting fits and fears. Is there no one amongs you. Sirs, this day, that has this fad cafe to go to the covenant treasure of the promise with; that has dislocated backs, legs, or arms by taking a fhoulder lift of the broken and wasted like cause of the church, and work of God? O is there not one amongst you that can stand no longer under the weight of the church's broken and wafted case, and the guilt of his own fins? Then come to the covenant treature of the promife, and lay all the weight, and burden of the bufiness over upon the strong man, the Mediator, as the godly party did, in the like case, in Pfal. Ixxx. 17. Let thy hand be upon the man of thy right band, upon the Son of man, whom thou madeft Arong for thy felf. Compared with Pfal. Ixxxix. 19. and Ifa. ixiv. 6. Sics, I think it is not promifing-like, when there are fo few that fee what need they have of a phyfician .- I fear the end of it will be a fad mortality, if mercy prevent not.

6. Parcel, or handful of good corn our tender hearted Joseph puts into his brethren's facks for provision by the way, is the freth and green impressions of the truths of the gospel, that belong to the whole community of the mystical body of Christ, with grace to improve them rightiy. This is clear, John xi. in the case of Lazarus, and his fifters. Their brother is dead and gone; and they are mourning for him, -- Saying, Lord, if theu hadft been bere, our brither had not diel .- If thou hadft been here in Scotland and Ireland, there had not been fuch a death, amongst his friends, as has been, and such a downfall of the work of God, as there is. But how few are at this with it, at this day. But fays our Lord, ver. 22. I am the refurrection, and the life. Believest thou this. At last the came to this general truth, ver. 27. Tea, Lord, I believe thou art the Christ, the Son of God. Here is the ground of her faith, and it is a parcel of good corn our Master gives us, till we get a more particular promite relating to our cafe in particular. Think ye not that it is a piece of good provition, when we

when we can take the most general truth in all the Bible, and draw consolation out of it for our souls edification, and advantage, as Samfon did out of the dead hon. Judges xiv. 14. Out of the eater came forth meat, and out of the firong came forth sweetness. Even the most terrible threatning in the Bible, when rightly improved, and feafonably applied, may fometimes be of fingular ufe to the people of God. A

7. Parcel, or quantity of good corn that our bleffed Joseph puts into his brerhren's facks, as provision by the way, is the gracious providence of our heavenly father in Christ Jesus. And O but the good providence of a reconciled covenanted God in Christ is a piece of excellent provision by the way, wherein they are oft-times tryfted with many straits and difficulties by the way, in their defart case and condition. How often have the poor deflitute, and puzzled people of God been tryfted. with firange pieces of providence, that they knew not what to make of, or how to improve? Was not this a strange providence, related here in the history wherein our text lies? Malignants think to make us both cold and hungry: but what the matter? We shall have the best of it ver, in spite of them all, so long as the gracious providence of our brother Joseph remains Although Joseph's brethren were the most roughly handled of any that came to Egypt, they were the best dealt with of any, ere all was done. How often has God's providence brought mercies to his people's bed-fide, before they got on their cloaths?—How often have enjoyments been laid in their laps, that they never dreamed or, till they were there. Was not that a strange piece of providence the poor people of the Jews met with, as related in the book of Either. There is a great Haman high in favour with the king; and there is a poor Mordecai, a godly Jew; and Haman will have him hanged, and all his people destroyed root and branch. Haman gets his wicked defign fo far accomplished, that the decree was feal,ed, and the day of execution appointed. But here providence turns the chace upon him. The records are brought, and Mordecai's good fervice found out, for which he is honourably rewarded. Haman affigus this piece of honour to him, thinking it would be done unto him/elf, but is disappointed, and obliged to attend Mordecar through the city, and then he got the gollotis be had prepared for him; and his kindled and friends got the same cast that he intended ter the people of the feve

-So if we had but faith to believe in God, patience to wait upon him, and grace to keep his ways, faithfully with honesty, and humbly with submission to bear his indignation, because we have finned against him, until he arife, and plead our caufe; who knows how foon providence might make a fearful distipation amongst the enemies of the work of God? But I fear, there will be few of us, that will prove so stout in the back to our principle, as Mordecai did. And he lost nothing by it; for Christ will not let any be losers at his hand. There was never one laid ont two-pence for him, but he received thrice double for it. See such good corn as providence puts in Davids fack, 1 Sam. xxiii. 26. When in all appearance, he could scarcely have escaped Sanl. A messenger comes, and tells him, that the Phllistines had invaded the land; and fo David escaped. -- How often hath the Lord put another work in his enemies hands, to divert them from their deligns against his work and people. Was not that a parcel of good corn in Elijah's fack, 1 Kings avii. from the beginning? The famine was fore in the land, and little left for Elijah: Well, what is the matter? He must not want : The ravens must feed him; and when that is over, a poor widow woman in Zarepheth, must maintain him with a handful of meal, and a cruse of oil, until another relief come: and then he had more contentment than wicked Ahab, and all the ten tribes of Ifrael had. Many times the poor people of God are so destitute, that when they have got one meal they know not where to get another . Yet the Lord hath covered a table for them, and to their contentment too. Δn

8. Handful, or quantity of good corn that our Lord puts in our facks, is a treasure of faith, and supporting experiences of the Lord's goodness. He gives them the church's experience. Cant. i. 4. We will remember thy lov more than wine. Is xiii. 9, 15 where we see the Lord's gracious dealings with his church in former times. And says he, chap. Ix. 34. Thou dilst terrible things that we looked not for. And shall we not get a share of these now in our extremity? See Pfal. lxxiv 13, 14. Thou didst divide the sea by thy strength. Here was experience; and I wot well, says David, 1 Sam. xvii. 26. Thy servant slew both the sion and the hear; and he will deliver me out of the band of this Philistine. And says he, Pfalm lxxvii. 11, 12. I will remember the works of the Lord. He puts his people upon their own experiences, says the aposse

Paul, I Tim. iv. 17. I was delivered out of the mouth of the lion, and the Lord shall deliver me. Says the poor believer, The Lord hath delivered me in fix troubles, I hope he will deliver me in seven also, And it old experiences will not do, he will give a new one that they never knew be-The men of this world wonder, how we fare. But we have rich provision to feed upon, that they know not of; and we can feed upon our purchase, as well as those can do upon their stated revenues. A

9. Quantity, or handful of good corn, that our heavenly Joseph puts in our facks, for provision by the way, is the counterbalance of comfort, and over ballancing recompence of the joys of the Holy Ghost, and the senfible love of God, refulting from the well grounded affurence of an interest in him, and confirmed hopes of Calvation through Christ, and justification through his righteousness. This is a handful of good corn in the believer's fack; a piece of substantial provision by the way. What was it that made Habakkuk fing fo sweetly? Chap. iii. 17. 18. What was it that made the apostle triumple? Rom, v. 2. By whom also, we have access by faith unto this grace, wherein we stand and rejoice. We commonly lav. They never had a bad day that knew of a good night. The folid perfuation, and well grounded faith of this, that the poor wearied pilgrim shall get all his wet cloaths dried at night, and all his tears, fighs, and forrowings wiped away, may support his fainting spirits, and help to fustain his infirmities by the way. The

10. Parcel, or quantity of good corn Joseph puts in his friends facks, is the earnest of the spirit of adoption, whereby the believer is made to know, take up, and difcover the things freely given him of God. This is the feal of the holy spirit of promise, even the testimony of a good conscience, the spirit witnessing with our spirits, that we are the children of God; and this is nothing, but the believers earnest of the Redeemer's purchase for him, and his getting possession, or infestment of his heavenly inheritance, as is clear, t Cor. ii. 12. 2 Cor. v. 5. It is God who hath given unto us the earnest of the Spirit. Also Rom. viii. 15. But ye have received the Spirit of adobtion, whereby we cry Abba, father. Is not this a piece of good provision by the way, not only to have a good expectation, and well grounded hope of good to come; but even fomething in hand, the earnest of the possession, and infeftment of the inheritance? The malignant enemies of God's work fay, they will take possession of our

houses and lands, unless we abjure the Covenants, and renounce the work of Reformation. But as long as this portion of good corn remains in our facks, we shall be even and more with them. The

11. Parcel, or quantity of good corn, our Joseph puts in our facks, is the down pouring of the holy Spirit, to conduct, instruct, and direct us in our journey; and the communications of grace and strength, continually to enable us to our duty, and bear us up under our crosses. This is the Spirit of God, and glory resting on us.—This is to do all things, through Christ that strengtheneth us.—This is to run, and not be weary, and walk, and not faint; and go on from strength to strength, till every one appear in Zion before God, Psal. xxxiv. 7. And may we not be supplied with this piece of provision by the way, that our

brother Joseph gives us?

12. There is yet another handful of good corn, and piece of good provision, that Christ gives his friends and followers; that is the fanctified discipline, and correction of his rod, that by it we may be kept from finful straying from him in his way and truths. Christ will not give his children food without correction; and that is their mercy; For we have as much need of the one as the other. We have so much corruption, and ill-nature, that if we were not brought under the rod, we would in a little not know ourselves .- Wo to that person to whom he ceases ro be a reprover. If ye be without chastisement, whereof all are partakers, fays the apostle, then are ye bostards, and not fons, Heb. xii. 8.—It is one of the articles of the Covenant, that the Lord's people shall not escape correction for their fouls. Ptal. lxxxix. 30, 31, 32, 33. If his children forfake my law, and walk not in my judgments; if they break my flatutes, and keep not my commandments: Then will I visit their transgressions with rods, and their iniquity with stripes. Nevertheless, my loving kindnefs will I not utterly take from him, nor fuffer my faithfulness to fail. And in another place, the Lord fays, You have I known of all the families of the earth, and therefore will I unish you for your iniquities. So that if any go free, it will be the wicked, upon whom he will not beflow the red of correction. As for his own people, he will correct them. Many folk have ill bred children; they make little conscience of their obligations to train them up in the nurture and admenition of the Lord. But Christ will not do so with his. This is also a part of the

the good corn that he gives them, as provision by the

way.

But, O fay ye, how will that hold true? For we fee fome of the wicked made spectacles, in respect of crosses and afflictions laid upon them both in their bodies and consciences. I answer, That as Christ has a school of heavenly discipline and correction for the nurture of his own children to learn grace and godliness at: So he has also a correction house and stocks, wherein he puts the wicked, to fcourge them, and make them bear the mark of his spotless and vindictive justice, as a token of his wrath and hatred of them; fo that sometimes he gives the wicked, as it were, two hells; one here, and another hereafter. His school of discipline is a token of love to his children; but his correction-house and stocks are a token of his wrath and indignation to the wicked: Thefe are to be put into the flocks ;-but the children into the school, to be trained up in their duty, both to God and man. But tay ye, how shall I know whether my strokes be in love, in Christ's school, for my discipline; --- or the correction and stocks as the effect of his hatred? To this I answer, If thou art made a partaker of his holiness, and art more conformed to the image of God, as in Heb xii. 10, But he for our profit, that we might be partakers of his boliness; then thou hast been in the school, and not in the correction house To clear this, I shall point out some things, as distinguishing marks betwixt the one, and the other. And,

If, If thou be at this with it, that still the more the Lord strikes and afflicts thee, and seems to thrust thee away from himfelf thou in humility and fubmission drawest the more near to him, and as it were, creepest in under his hand, when fmiting Canst thou chearfully justify him, and condemn thyself? Canst thou from thy soul fay, Thou art righteous, O Lord in what thou haft done : but I am vile. Thou hast punished me far less than I deferve: for I have finned against thee, even against infinite goodness, holiness, love, power, faithfulness, justice, mercy, and tender compassions. -- But if thou art like a bullock, unaccustomed to the yoke, spurning at the fovereignty of God, going on frowardly in thy wickedness, as in Isa lvii. 17. For the imquity of his covetoufness I was wroth, and smote him, -and he walked on frewardly in the ways of his heart; If thou entertainest heartrifings and murmurings at the Lord's difpensations, or have a quarrelling disposition at his dealings with thee,

then thou may suspect thyself, for thou hast been but in.

the correction-house, and not at Christ's school.

adly, Is it not thy foul's defire and request, that the Lord would not take away thy cross, trouble, or affliction, until through his bleffing, it work the right effects of it upon thee, to humble thee by the kindly exercises of godly forrow, and true gospel-repentance? Wouldst thou more gladly have the causes removed, than the stroke itself? Wouldst thou have thy fins pardoned, peace and reconciliation with God made up, through the perfect righteousness of Christ, rather than have thy crosfes removed? Then thou hast been at Christ's school But if thou wouldst have thy troubles and afflictions removed upon any condition whatever, come after what will; thou mayst suspect thyself to have been, but in the correction-house: It is the proper mark of a wicked man to feek by all means to get out of God's hands. he could, as in Job xxvii. 22 .- He would fain flee out of his hand. But a child of God comes kindly to him. the pfalmist, But it is good for me to draw near to God, Pfal, Ixxiii, 28

adly, Hast thou got a humbling, and heart-breaking discovery of the dreadfulness, the soul-destroying, and God-dishonouring nature of fin, of thy own vileness; especially of thy original sin, the sin of thy nature, that fourtain of, and source of all bitterness, that leaven of matice and wickedness, the unreconciled principle of thy carnal mind against God? I say, hast thon got such a fight and fense of thy fin, and finful nature, as has made them more bitter to thy foul than gall and wormwood? Has fin become more loathfom and ugly unto thee than the devil and hell itself? Is thy soul perplexedly weighted therewith, and wouldst thou more gladly be delivered from it than from death and hell? Dost thou see no help for thee in heaven, or in the earth, but in the Lord Je. fus Christ? Dost thou see him to be a fatistying, suitable, seasonable, and every way all-sufficient Redeemer and Mediator unto thee? Does thy foul chearfully lay hold, accept of, and close with this glorious device of redemption and falvatiou by Christ? Does thy foul inceffantly long, and faint after this only defirable gospel way of justification, and fanctification through the righteousness, the infinite merit and mediation of Christ? Dost thou efteem those to be the only happy folk in all the world, that have got this cast of everlasting love,-although they were stripped naked of all creature comfort and enjoyment under the fun? Dost thou chearfully bless and praise the Lord, that ever he made this offer to thee, and that ever thou didst get an invitation to come to the marriage of the Kings fon? Is it the grief of thy heart that ever thou wast so long a stranger, and enemy thereto, that ever thou fat so many calls, and refused so many invitations to come to Christ, saying, Woes me, that I dwell Meshech, that Isojourn so long in the tents of Kedar? Art thou made to fit down aftonished at the long suffering patience of God, that has suffered so many affronts and indignities at thy hand, and not confumed thee in the midst of thine iniquity? Art thou wonduring at his condescension, that he yet waits upon thee, and is still pursuing with new offers of mercy and falvation? Art thou afraid, thou get not grace to improve it right, and that through thy corruptions thou mar thy own mercy? Now I fay if it be thus with thee, in good earnest, then it appears thou hast been at the school, and not the correction house. And,

4thly, Is thy foul transported, and as it were carried out of thy body, with the beauty and excellency of Christ? Is thy heart ravished with the love of God making you cry out, woes me, that I cannot get faith to believe in Christ, and depend, and trust in him, and credit him with all my concernments? Woes me, that I cannot get love enough to lovely Jesus. And is it thy exercise, that thou canit not get love to God, strong as death, and cruel as the grave; that all the letters of thy lust and corruption cannot drain? And art thou grieved that thou canst not get Christ; active, fervent, and constant love to Christ? Love to his kingdom and government, church, and people, truths, ways, and works, love to his providence, afflictions and croffes, love to his laws and to his gospel-love, to his covenant and work of reformation. and every thing that has his image instamped upon it? And art thou longing for the day when thy love to Christ in all these shall be made perfect, when there shall be no more defections in it, And

5thly, Is Christ so precious, and excellent, a person so desirable, and lovely to thy soul, that thou dost not see his match in heaven, or in earth? Is he the fairest among the children of men, the chiefest among ten thousand, and as the apple-tree amongst the trees of the wood, the rose of Sharon, and the lily of the vallies? And art thou asraic that thy heart runs all upon other objects; and so undervalue him in idolizing thyself, in thy strength, health, beau-

ty, birth, fortune, wisdom, priviledges, enjoyments, gitts, graces, profession, religion, duties, and performances? I say, art thou asraid of undervaluing Christ by overvaluing any of these things; giving them the room in thy soul that he should have; being guilty of idolatry

against the Lord? 6thly, Dost thou with a perfect hatred, hate all things, either in thyself, or in others that are an enemy to the glory of God, or hateful to him, and especially thy secret fins, that the world fee not; fuch as thy predominant lusts; the original corruption of thy vile nature, which is the mother of all thy other fins, and the root of all evil; thy vain thoughts, filthy thoughts, carnal imaginations, both of the flesh, and the spirit; proud selfconceited vain glorious thoughts, and worldly mindedhels; covetous thoughts; passionate and revengeful thoughts; all these secret heart plagues that the world fee not, and the laws of men reach not; flowing from thy unsanctified inature which the law of God reaches and his eye fees? And is it the grief of thy heart that thy unfanctified nature, has such a propensity and inclination to any of these inordinate affections? Is thy foul vexed with thy mifbelief, infidelity, formality, hypecrify, indifferency, lukewarmness; and deceitful dealing in the matters of God, and concerns of his glory, espe-

cially his worthip and fervice?

Now art thou as much humbled, and grieved for these legions of feerer fins of thy nature, prefumptuous fins, and fins of ignorance both past, and present: As for thy open and scandalous sins before the world; feeing that they both offend God, grieve his holy Spirit, and defile the chaftity of thy foul, marring the beauty of thy intermal holine's? Now is it matter of thy fouls fad exercises, that thou hast fuch a body of fin and death within thee, and fuch a law of sin and death in thy members? Is it thy greatest care and work, to keep a special watch upon theie enemies to God's glory and thy own falvation and to crush and knock them down in their very first conception by fincere work of repentance, and mortification; that they may not get liberty to bring forth fing and fin when it is finished bring forth death? And art thou honeftly refolved in Chritt's Itrength, and through the divine affiftance of his holy Spirit, never to give over the combat, by letting these enemies have any kindly entertain. ment in thy foul, to zign in thy mortal body, till death be swallowed up in victory? -- Now if it has been thus with with thee, thou hast been at the school of Christ's disci-

pline, and not in the correction house.

7thly, Art thou any thing better polished, and purified, fince thy trouble and afflictions were removed? Art thou any thing more humbled, and thy vile nature more Tubdued than before? Is it the product of thy croffes to mortify thy corruptions, and to put a greater distance betwixt thy foul and fin, and to wean thy heart and affections from thy luft, and to make thee fay, What have I any more to do with idols ? Is that foul-beautifying robe of internal holiness, become so lovely, useful, and defirable to thee, that thou canff no more want it, than thy necessary clothing? Is the wedding garment of Christ's right-outness become to indespensibly requisite, and abtolutely necessary to thee for thy justification, and salva tion, that thou canst no more want it, than thy life ? Is heart-religion and godliness so in all its parts, become the very aliment that thou canst not live without, as thou can't not without thy necessary food? And is the honour of God more dear and necessary to thee than thy own life and falvation? Now if it be thus with thee, then thou hast been at the school with Christ. But if thou be be come out of the furnace with as much drofs, and four as ever, if thou be as much the old man, and as profane as ever; if thou holdest fast that finning disposition towards feeding, foftering, ferving, and obeying the lufts of the flesh, the lusts of the eye, and the pride of life. Then thou maylt remember what Christ faid to the man. John v. 14. Sin no more left a worst thing befal thee -left hell, and the chains of darkness be the next correctionhouse thou meetest with? For I would not define a more clear mark or evidence of a person plagued of God, and given up to himself, than to have so much pains taken on him, and yet not profited by it; to be cast into the furmace, and yet not purged by it; to be under the rod, and yet not humbled. Hear what Solomon fays of tuch, Prov. xxix. 1 He that being often reproved, hardneth his neck, Shad suddenly be desiroyed, and that without semedv.

Sthly, Is thy fouls delight, and longing defire to have a well grounded truit in Christ, with union and communion with him, as the kindly fruits, effects, and result of a regeneration work upon thy foul, the new birth, new nature, and new creature? Is it heaven upon saith to thee, and that wherein the life lies, to have com. union and fellowship with God? Is it hell upon earth to

be under the hidings of his face? Dost thou know when he is prefent by thy touls quickening, reviving, frengthening, courage, agility, activity, comfort, and joy in Christ? Doft thou know when he is abfent by thy fouls fainting, failing, lingring, withering, languithing, and drooping under this? Knowest thou what it is, to have the saving grace of God diffused through all the faculties of thy soul, and members of thy body by its operative exercises, till it demonstrate, and put forth itself by its proper and native fruits, even external and internal holiness in thy life and conversation? O knowest thou what this new being is, and what it is to have a conversation in heaven? And knowest thou what is to vent thyself in the bosom of God by secret prayer, meditation, and spiritual ejaculations? Knowest thou what it is to have any longing, fainting defire after the fincere, incorruptible, reviving and firenthening milk of the word, the gospel, or rather Christ himself the substance of the gospel, in order to be increafed with the increase of God, and to grow up in him as calves in the stalls? And knowest thou what it is, to have a new work put into thy hand by obedience to all his commands from a pure principle of faith in, and love to him, and zeal to his glory? Knowest thou what it is to be like that man, Pfal. i. 3. And these, Pfal. Ixxii. 13. And like the flourishing state of the church, Ila. xxxv. 2.? Knowest thou what it is to bring down heaven to thy foul, and to bring up thy foul to heaven? - Now if it has been thus with thee, thou hast been at Christ's school, and made fome proficiency therein by these crosses and afflictions. -- But if it be not, fo, then thou hast reason to be afraid that thou hast been but in the correctionhouse. But,

othly, Is there a true and real principle of love and zeal for God and his glory, holy fear, and regard to God's absolute sovereignty and authority, as the great Law-giver, binding thy soul to the gospel-way of new obedience, to the moral law of God, so that thou darest not slight, neglect, or omit any known or commanded duty, nor yet allow thyself wittingly or willingly in the commission of any known sin, or transgression against the

Lord?

tothly, Is there such a principle of holy fear, and awe of the majesty, and authority of God, upon thy soul; such a faith's discovery of his all seeing, heart searching, omniscient eye upon thy ways and actions; that for thy life thou darest not slight, nor omit any of these duties of religion religion, or christianity and godliness, either in the first or second table of the law, even those that are most remote from the cognisance of men, and without the reach of their censure or law, and that no eye in the world can see, and yet thou darest not slight them?

fense, and impression of thy weakness, folly, madness and inability to do what is really good, with respect either to God or man, either of a natural, moral, civil, or religious nature, that can be acceptable or well pleasing to God, unless done from a principle of his grace in the soul, and with a constant dependence on him, for the divine help and affishance of his Spirit? For, says Christ himself, John xv. 5—Withest me, ye can do nothing.

12thly, Art thou so far from retting thyself content in a set form of religion or godliness, or sitting down upon thy own proficiency, or attainments that thou wholly slightest, and overlookest all that ever thou didst? Dost thou forget these things that are behind, and press forward, toward the mark of the high calling of God, knowing that no less than perfection can do the turn, and that no perfection is attainable in this life? Phil iii. And is thy soul longing for that happy day, when that state of imperfection shall be done away, and when that blessed state of perfection shall commence? And,

isthly Art thou so over awed with holy sear, and jealousy, so watchful and tender of thy ways and actions, that thou direct not for thy life offend, nor do any thing of weight or consequence in the matters of religion, either by terror or argument; neither by the distates of thy own heart, nor yet the example of others; till first thou go to the law, and to the testimony, and consult the word of God, and see whether or not, it be agreeable thereunto? And therefore art thou pleading and wrestling with the Lord, that he would fend forth his light and his truth, and guide thee in the way of his truth, and thy duty?

Iathly, Art thou afraid, that thou prove nothing at last, but a gilded hypocrite, a deceitful dealer with God, a lamp wanting oil, and a flourishing-like sig tree without fruit, a head full of unfanctissed knowledge, as a candle to let thee see the way to destruction? And yet art thou importunately pleading with the Lord that he would search and try thee, and let thee know what thou art, and how it is with thee, and that he would give thee truth and sincerity in the inward part, and prevent thee

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from going down to the grave with a lie in thy right-hand.

15thly, Art thou as serious, active, and diligent in the practical performance of every commanded duty in religion, as if thou wert to get heaven and happiness by it? And yet in point of justification and merit before God, dost thou reckon thy duties to fignify no more than dipping thy finger in water? Dost thou look upon all in the matter of self-righteoutiess, but as sitting rags and as a plunging of thyseif in the ditch till thou be more vile before God, than the devil himself? Art thou come to this with it, that when thou hast done all thou canst do, or suffer, thou accountes thyself an unprofitable servant in point of merit and justification?

16thly, Is it only through the perfect righteoufness of Christ freely imputed to thee, and instrumentally laid hold upon by faith; the all-sufficient virtue, valuer, merit and mediation of Jesus Christ, the Lord, Redeemer and Mediator; that thou desirest to expest the love, favour, and friendship of God, justification, heaven and

happiness, and in other way imaginable?

17thly, Is it only to prove the reality and fincerity of thy faith in Christ, and to testify thy love and thankfulress to God for thy justification and salvation through Christ, and for all his benefits to thee, that thou dost good works, and performest every commanded duty? Is it because the Lord commands it, you will do it; and because it is thy walking to heaven, though not the meritorious cause thereof?

18thly, In all thy thoughts words, and actions in life, is it thy fouls delight, defign, defire and endeavour, to glorify and honour God, and to exalt his name, and to abase thyself, and so to do his will, chearfully obeying his commands, although thy own profit or perfonal advantages were excluded out of it? Is it thy forrow that thou art fo useless in thy day and generation, and that thou canst not be more serviceable to him? Dost thou love God so much, and hate sin with such a perfect hatred, that thou darest not think of going to hell for ten thoufand worlds, if it were no more but for fear of blafpeming the holy name of God, under the terrors of these tormenting pains, where thefe damned creatures are fealded with fire, and their worm dieth not, Mark ix. 44 -They have no other thing to do; neither are they capable of doing any other thing in hell, but finning against God.

God perpetually, though they have no pleasure in it, but on the contrary, tormenting pains, under the wrath of God, and this makes them continually blaspheme his holy name.

20thly, Dost thou rejoice to see Christ's school thriving, and much honour put upon the mafter by the proficiency of the scholars under his hand? Is it the joy of thy heart to see thy fellows profiting much in godliness; and thy forrow to fee them spending their time, and nothing the bester, but worse under all the pains taken upon them? And art thou exerting thyfelf according to thy capacity for their relief, as in Jude, ver. 23. Pulling them out of the fire is by example, christian admonit on and reproof; an lif they will not lay it to heart, does thy foul mourn for them in fecret? Is thy foul grieved to fee fo many people delighting in that which shall ruin their own fouls, and that thou canst not put a slop to their career of fin and wickedness? But perhaps, thou will fay, if folk take pleafure in their own defirmation, who can help it? To this I answer,

(1.) Canst thou not pity and commissions the impenitency, unbelief, and obduracy of their hearts, when thou seest their security, ignorance, profanity and un-

godlinefs.

(2.) Canst thou not protest against their sin, and testify thy abhorrence of their evil ways? And if they will not turn from, and fortake them, their blood shall be upon their own heads, but thou shall be nee of it. And,

(3.) Canft thou not carry thyfelf fo, as not to be a flumbling-block, or bad example in their way; and keep thyfelf from doing any thing that may harden them in

their iniquity?

(4) Canst thou not go to God with their miserable case and condition, and by prayer and supplication, crave that mercy, and repentance may be given unto them, if they be of the travail of his soul, and belong

to the election of free grace?

(5) Canst thou not cast a fair copy of a christian, gospel life and conversation before them, and see it the beauty and excellency of gospel holicuts, will prevail upon them? Canst thou not tell what the Lord has done for thy soul, and bid them come and taste, and see that God is good; and invite them to share in your lot.

There are some self seeking tolk, it they could be we'l, and sure of heaven themselves, they care not what become of others. But it thou be one of Chine's senotus,

and a right expectant of heaven, thou wilt be glad how well others thrive, and how much company thou have. There is room enough there, for all the children of Adam, if the Lord give them grace to repent. And,

20thly. Art thou not as nearly and dearly concerned with the public case and condition of the church, and people of God, as with thine own personal case and condition? Is not thy foul as much humbled for the broken wasted case of the church of God, as for thy own broken case and condition? Are not the reproaches, affronts, and indignities done to Christ, and his interest falling upon thee? Art thou not grieved for the afflictions of Jofeph? Haft thou not a public spirit of simplicity, and fellow feeling of the wrongs and injuries done to the glory of God, by the invalions made on the kingdom of Christ, and the encroachments made upon his church by his enemies? Is not thy own personal case connected with the public interest of the church and people of God, that thou must stand and fall with them? Dost thou not mourn when Zion mourneth; and rejoice when she is comforted? Is it not well with thee when the is well, and ill when the is ill? If it is fo with thee, then it is an evidence that thou are a kindly fon of Zion, and a living member of Christ's mystical body, and consequently trained up at Christ's school of heavenly education by the cross. But if thou want this, I like thee the worfe; get, or have what thou wilt, if thou be only feeking felf-edification, felfpeace, eafe and accomodation, there is some crack or flaw in thy union with the mystical body of Christ. There are some who if they were fure to be happy themfelves, care not whether the church and work of God fink, or fwim. The bastard children of the church may be still known by this mark; for they are still one of these two, either wicked, malignant, malicious enemies, who can never be out of an ill turn to the church of God. as that is their proper element: They are fuch as will neither do a good turn to the church and people of God; nor fuffer others to do it, or elfe they are only on lookers and idle spectators, unconcerned with the church's case. They are resolved to take the times as they find them, and make the best of them that they can, for their own personal advantage. They are such as think gain to be godlinefs, from whom we are exhorted to withdraw, I Tim. vi. 5. But the genuine fons of Zion are of another flamp. Shall I go to mine houfe? faid Uriah, 2 Sam. xi-11. and

11. and the Ark, Ifrael, and my lord's fervants be encamped in the open fields. No, If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chiefest joy, Plalm exxxvii. 5, 6.

Lastly, And I shall add no more, is it thy only care and study to be of those folk that die in the Lord, that rest from their labour, and their works do follow them? Rev. xiv. 13. Art thou most taken up with making provision for the foul, laying up a good foundation for the time to come, learning the Lords wisdom and truth that thou mayst live thereby, and wait all the days of thy appointed time until thy change come, living every day as if it were to be thy last day, and doing every work and action in life, as if thou wert presently to compear before God's judgment feat, and render up thy account? Art thou striving to serve God with singleness of heart under the awful impression of his omniscient eye, knowing thou must be accountable for all thy thoughts, words and works? Now if it be thus with thee, thou hast been at Christ's school, and profited thereby. But if thou be putting the evil day far from thee, and living in the world as if it had been made for thyfelf alone, and not to ferve God by it, not minding the great end of thy creation. and living as thou wert never to remove out of world. making infatiable provision for the flesh, to fulfil the lust thereof; then thou mayst suspect thyself, and take heed lest the day of destruction come upon thee unawares, for it feems thou hast been only in the correction-house, by thy troubles and affictions.

Now by these marks ye may know, whether ye have been at Christ's school for edification and discipline, or In his correction house, wherein he puts his enemies. If ye be made partakers of his holinefs, then ye have, doubtless, been at the school with Christ. But remember it must be internal holiness in the foul, and holiness in refolution, according to Pfalm xlv. 13. The kings daughter is all glorious within; her clothing is of wrought gold. It must be holinets in thought, word and action, even in the inclination, defire, delight and affection, both natural, woral, and religious; holinefs in christian moderation, temperance, and fobriety in the lawful use of every creature enjoyment, and recreation It must be holinets in conversation, holiness in the tongue, hand and foot, and family, or domestic holiness; holiness within doors,

doors, and holiness on the street, and amongst thy neighbours; holinefs in thy calling, labouring, trading, or merchandizing; nay, in a word, it must be in all manner of conversation. And if thy finful defects, and failings in this, be thy grief and fad fool exercises; and if thou be longing for the perfection of holinefs, then the day shall break, and the shadows flee away, when thou shalt be made like the wings of a dove, that are covered with filver, and with yellow gold. I think, without a breach of charity, there are some folk going under the name of Christians in the world, and I fear, amongst profesfors in the visible church, who are of such a disposition, that give them peace, eafe and wealth they would not care whether they got Christ, truth and holinels, or not. Now such are strangers to Christ, enemies to holinefs and truth, whill they continue fuch. . But it is not fo with the child of God, who has been trained up at Christ's school of heavenly discipline by the cross, who has learned to know by experience how excellent and precious Christ is, and what a foul-beautifying thing holinefs is. Yea, t'ey would not defire to go to heaven without Christ, truth and holiness; for in this case heaven would be no heaven to them. But I return,

II. To the fecond thing proposed, which was, Wherein lies the sweetness of his love in getting our lack filled by our heavenly Joseph. And we say it lies in these tour

things. And,

1/t, It is a great prop and pillar for the believer's faith. and firengthens the foul against the affaults and fuggestions of Satar, when intufed into the foul, and fortified against the objections of carnal reason, and its murmuring against the the Lord's dispensations, and against the finful and florish sear of the world. When the christian is like to be failly exercifed under the crofs, then the devil begins to take him up. Now I know, he would never do well. Then carnal reason and mishelief begin in their turns, and lay, alas, alas, what shall I do? This is the thing I was afraid of: And now my fears are like to come upon me: I thall furcty one day or other fall by the bands of mine enemies. The world begins to frown, and the men thereof to fay, we shall get our will of him now; the day is come we looked and longed for. Then faith Meps in, and fays, Ride at leifure. What have you to fay to my maf'er Christ, and his cross? You shall be falfifiers; for I thall both do well, and be well, in spite of the devil and all that take part with him. For my mafter has as good furniture and provision to give his fervants as any in all the world, and better too, so then we see the advantages, and sweetness of the enjoyment lie in this, that it stops the mouth of all objections.

adly, It keeps the hearts of God's people from fainting in the day of trial, when they are like to fuccumb. and give over that work. For a long journey, and forc labour are very wearisome, for pure and undefiled religion before God, even the practical pure godliness. The truth and reality of which is a great work, and therefore is compared to fighting, wreftling, ftriving, and running a race; firiving to enter in at the strait gate, and taking the kingdom of heaven by violence. But the quantity of good corn in our fack is a good preservative, and strengthening cordial against fainting under all discouragements: When we get near Christ's hand, and get one meal, of a good old preaching, and a fecond, of an old experimental manifestation and enjoyment, and the third, from some old lively communion; think ye not that this may in. a long journey, keep us from fainting by the way.

galy, It keeps the believer always chearful under the cross, and makes him sing forth the praise of the Lord under the saddest trial and affliction, that can befal him. It makes the believer bring up a good report of all the Lord's works, ways and dealings, and speak much in commendation of the love of God. What was it that made Paul rejoice in tribulation? What made him and Silas sing in prison, while their feet was fast in the slocks? What made Habakkuk sing over his destruction? Was it not this quantity of good corn they had in their sacks? And the good provision they got by the way from their brother Joseph; for he will give his friends and brethren

the finest of the wheat.

4th/v, It enables the Christian to break through a troop of difficulties, and to overleap a wall with forticude and boldness.—It makes the weak strong, as the house of David, to run, and not be weary, to walk and not faint. It makes them do all things through Christ that strengtheneth them. The enemy intends to set hedges of thoros in our way, but through the strength of Jehovah, we will go through them all, by the provision our Master gives us by the way. He can make us overlesp a well, and go through a troop of difficulties, yea, all opposition, Ptal. xviii. 29. exviii. 6,—13. And may we not say that the quantity of good corn, and the provision by the way,

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that our brother Joseph puts in our fack, is both sweet, and comfortable, and of great advantage to us by the way.

III. The third thing we proposed, was, A word of

Caution. And,

First, I would not have you mistake our wise and blessed Joseph, for he will be now and then putting corn in our sacks, but he will take his own time in doing that. Therefore ye must not limit, but leave him room to come and go upon; nor prescribe a way, or time of your own contriving for him to work his work, or accomplish his glorious designs. You must leave room to him, both as to the time, way and manner; and likewise with respect to the means and instruments; else ye will greatly injure yourselves, and sit in the way of your own comfort. For it ye will take a right view of my text, ye will find these things in it.

1. That Christ will empty your hands before he fill them. For they brought empty facks to Egypt, and they had it as a door of hope, that the steward was there before them to fill them. Whenever they came there, they were clapt in prison, and then their facks were made more empty; at least their case became more hopeless, and

seemed worse than before. A

2. Piece of Christ's wise dealing with his people is, that before he fill their sacks, he will give them a fore heart. For there was nothing amongst Joseph's brethren, but lamenting and mourning. We are all guilty, say they. And then he causes their sacks to be filled. I trow, there must be more wet cheeks amongst us yet, ere all our sacks be filled. The many stubborn and whole hearts amongst us, say that our sacks will be long in filling. The

3. Way that the Lord takes is to lay a new crofs upon you, that ye never dreamed of, before he fill your facks. A bound Simeon was what these brethren looked not for. Therefore do not missake our friendly Lord and Master: for he will fill his friends sacks; but he will take his own way with it; and good reason that he should

do fo.

adly, Do not milake this, that ye must either get saith to read the Lord's dispensations towards you in the day of your affliction, or then then wilt let many a parcel or grain of the good corn be lost, or mismanaged. I trow, tome tolk have got more in their seeks now, than they expected: and yet I tear there is but sittle notice taken of

took unbelief to read her case.—But Zion said, The Lord bath for saken me. She sees not a grain of mercy in all her lot; but saith comes and reads better, in the 22 and 24 verses. Faith sees she is not utterly destroyed to posterity: yea, she comes considently to affert her interest in God; and this sustains her till she gets a sight of an happy outgate to herself, and ruin to her enemies, as ye may read it in the forecited places of scripture. I dare say, there is many a sweet and seasonable seasing mercy under our crosses, disregarded and forgotten, because we make unbelief read to us under these crosses.

adly, Beware of this mistake; that because we get not as much faith as to overcome the world at one stroke, and as much firength as fight the devil out of the field, and obtain a final victory over all your enemies, ye will think nothing of such a measure of grace as serves to keep you on your feet, and to maintain the warfare and combat. Will ye think nothing, although you get as much grace and strength, as to hold you at your duty, without giving it over as hopeless; because ye cannot get as much as will make a full end of your duty, that ye may be troubled with it no more But certainly we should think it a grain of good corn in our tacks, if we can get as much furniture of provision and grace, as to maintain the conflict against the devil, the world, and the flesh, and to hold us at our duty. I wot well, we want not a grain of good corn in our tacks, if we be helped to fing that fong, that although we cannot get the day carried compleatly over our lufts and idols at first hand, yet God bethanked, they never gained an inch of ground upon us fince our croffes commenced, and the bieffed Captain of our falvation helped us to fet out in the field against them And through his grace that strengthenesh his people with all grace in the inner man, we hope we shall never quit the cause till we get them all cut off.

4thly, Mistake not in this way, that because ye get not sensible and satisfying access to God in prayer, and are not taken and dandled by him upon his knees, and made to read your interest and relation in Christ by the senable light of his countanance, therefore ye think nothing tho' ye be be kept knocking at the door, pleading, wrettling, importunately waiting at the door till it he opened noto you, and every impediment removed. But I wot well, we may count it a portion of good corn in our sacks, if

we can get persevering grace and strength to wait on, and not to cast away our confidence and run away, because we get not access at first hand. We must still take it, for a door of hope, when we get grace to abide at any duty. This way David came to maintain his interest in God, Psal. xxii. 12. And Heman, lxxxviii 12, 13. This godly man was not so soon foiled as to leave it, and run away.

sthly, Ye must not mistake this piece of good provision, by the way, and a grain of good corn in the tack, which is little remarked or prized, and as little studied, or fought after; and that is to grow downward in humility and felf-denial; albeit ye be not fenfibly growing upward in attainments, in the progress of other graces and performances of duties. We are ready enough to count our going upwards a mercy, and to glory in it; but we thinklittle of it, if we are growing downward, as it were, beneath the ground. But I wot well, there is many a parcel of worfe corn in the country than humility, and felfdenial. Christ will never love you the worse that your feet make little noise in the streets of Jernsalem .- He will never love you the worfe, that your profession bears not more bulk than your felf-denial, and practical godlinefs.

We now come to a word of *Ufc*. I think it cannot be denied, but there are very heavy croffes this day, upon Scotland. But are ye getting a grain of this good corn, and a piece of provision to help to bear you up under it? There are two fad words I have to tell you. And,

r. That it both is, and has been a piece of Scotland's plague and judgment, that our crosses sind us asleep; and naked, with little in our sacks. Empty sacks and sinful security go still together.—Since it is the hand of the diligent that maketh rich; and drousiness clothes a person with rags; although our heavenly Master hath riches enough and to spare, yet I trow many of you have empty kitchens at home. There are three store-houses that Christ takes his people to, and there fills their sacks.—The

(1.) Is that in Col. ii. 3. In whom are hid all the treafures of wisdom and knowledge. It is a treasure of soulfaving, heart-humbling, nature fanctifying, and willrenewing wisdom and knowledge. O that ye knew any thing of this to have your fack full of this good corn. The (2.) Treasure house he takes them to, is that, in John i. 16, 17. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. O Sirs, know ye what ir is, to be supplied out of Christ, the weil-spring of strengthening grace.

(3.) He takes them to the treasure house of his goodness, with suitable satisfaction therein. Psal. xxii 7. How great is thy goodness, thou hast laid up for them that sear thee. And I wot well, if you have got these three you have got a quantity of good corn in your sacks. The

- 2. Sad word I have to tell you, and I defire not to predict much therein; but I affire you, many will fall by the right way ere all be done. There will be many dead field professors in Scotland, ere we get out of Egypt, through the wilderness, and to the end of all our troubles. I say it, and I will fland by it, that many will turn their backs yet upon the church, and let a blast go over. Well then, Joseph has enough, if ye will take it, and use it. But alas! I think your sacks are marred, and your vessels look as they would not hold water. Hearts prepared for receiving the mercy of God, that he is willing to give and allow his people, seem to be very rare in Dritain. Well then prepare your sacks, and mend them, for our Jeseph has enough to fill them. There are four rents in them that will mar them, if ye do not mend them. The
- 1. Is untenderness as to the truth, and the glorious concerns of Christ's kingdom. I fear that this will be one of the rents in many folks sacks.

2. The want of a heart filled with heavenly defires af-

ter Christ, and his fulnels.

The want of a heart, warmed and burning with love to God, and right zeal for the matters of his glory.

4. The want of a heart purifying faith in Christ, in exercise, to cast up the scum, and work out all the dregs of corruption by true repentance and mortification. O try to mend these rents in your sack, otherwise truly ye will make but a bad journey to Eaypt. Holy and heavenly desires are gone. The holy sless is departed, and that is a great rent in our sacks. As for love, it was never colder than now. Many are like to die, crying out, and like to give it over, and our blessed Joseph is saying, Who can help it? For the fault is at your own door. If ye would ask more believingly, ye would receive more. If ye would love more, ye would have more opportunity

of being beloved. How well is Christ's words now accomplished, that iniquity should abound, and the love of many wax cold? There is nothing that makes this earth more like hell than sin, and its inhabitants more like damned spirits, than the want of true Christian love: For there is nothing in hell, but sin; and there is nothing in the heart of the damned, but pure malice and hatred against God and one another. The next observation which we shall make, is this,

Doer. III. That although Joseph seem to deal more roughly with his brethren, than with any others in this world; yet at last he gives them the better bargain.

He gives them still a low fall, but then he gives them fomething over that which he gives any other in the world. There were none that got their silver in their sacks, for ought we hear, but Joseph's brethren: And I say the people of God shall still have the best of it, tho your enemies had said, and sworn to the contrary. In speaking to this point, I shall shortly

- I. Let you see how it comes to pass, that Joseph's brethren must have the overplus to the bargain.
- II. I shall let you see what this is that Joseph's brethren get beyond others.
- III. We shall give you a short word of Caution.
- IV. Conclude the whole with a word of Use.
- I. Now as to the first of these, viz. How it comes to pass, that Joseph's brethren must have the overplus, that is, as we commonly say, the boot and the better bargain.—And we say it must be so, upon these two or three accounts.
- 1. Because of the standing and near relation that was betwixt them and Joseph: there was not such a relation betwixt other men that came to Egypt, to buy corn; and therefore that relation that subsists betwixt him and them, gives them a better right to this favour. Christ's friends and brethren must have this overplus, and carry it from all the rest of the world.
- 2. The followers of Christ must have this overplus, that many a time he puts them under the cross beyond others. Many a troubled heart they get, that others want;

many a frown they get beyond others, in respect of his love tokens, and tender dealing with them. As he puts a difference betwixt his people and the rest of the world in respect of these, so he will put a difference between them in respect of mercies and enjoyments. The

3. Ground and reason wherefore the people of God get this and the better bargain beyond others, is, that Christ may manifest his love, and savour to those that are brought in and converted, that others may be engaged thereby to come unto him. O taste and see that God is good, says the psalmist, Psal. xxiv. 8. This is an invitation to come, and get a share of the bread he gives unto his children.

II. I am to let you fee what this overplus, or bounty is, that Joseph's brethren get beyond others. And there are these four things that they get beyond all other peo-

ple.

1. All the enjoyments they get, whether they be in the way of prosperity or adversity, come out of the hand of a loving brother who was born for, and inured to adversity. This makes their afflictions lighter, and their mercies sweeter than otherwise they would be. O Sirs, would ye make a richer bargain than that, Rom. viii. 32. Who gave us Christ, and with him freely all things. And I Cor. iii. 22, 23. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to some; all are yours; and ye are Christs; and Christ is Gods. The men of the world say, How comes it that ye are chearful under crosses? In answer to this we say,

(1.) We have the testimony of a good conscience, which

is a continual feast unto us. And,

(2) All our afflictions come out of the hand of our heavenly father, and from the fingers of our loving brother, and therefore we need not be afraid of them, for they can never hurt us. It may be ye shall be put in prison; but what is the matter? Simeon will not be the worse, if Joseph be the jaylor; the ten patriarchs will will not be the worse for being put in prison, since they are his brethren

2. There is not one who gets Joseph's croffes, but they get his bleffing with them, that is to fay, they get God's bleffing in the midft of their afflictions; and is not that bounty enough? The men of the world are filling our fack; but what trow ye is it with? Sirs, I will affure you it is no good grain. Some are putting in reproaches and

derifion; fome hunting and horning; fome prisons and banishment; and some are putting in heading and hanging: Here they must hold, for they can go no surther. Well, what think ye of that fort of corn?—But, says our bleffed Joseph, have ye done all ye can, O enemies, and can ye do no more? Yes; say they; we can go no farther. Well, says Christ, I will put a fill of better grain in my childrens sacks; since they have gotten a cross, they shall have my love and blessing with it. And what think ye of that? I desy all the world to equal it. What wilt thou do, man, with thy little quantity of silver? Never trouble yourself with that; for I will do well enough with it. I will tell you two words for that.

(1.) To be much in God's common and in his fear, which better than the best inheritance under the sun. God's providence or common that he makes his children to go upon, is better; and they will grow better upon it, than the men of this world will do with the best things they

have to enjoy. A

(2.) Word that I have to tell you, is, that a poor widow woman has but a little oil in a crufe, and a handful of meal in a barrel, which will be but a bit of bread today, and then die to-morrow; God can make that fame handful of meal, and drop of oil go far, and laft long; yea, it cannot be told how far a little mercy, or enjoy-

ment, will go under the crofs. There is a

3. Thing that Joseph's brethren get in to the bargain, that he pays them well for all the pains they are at in his work or bufiness. Is not that a noble bounty, Mat. xix. 28, 29. Toey shall receive an bundred fold, and inherit everlatting life. Here is a hundred fold of true foul-fatistaction in this life; and thrones and crowns in the world to come; whilst the men of this world, as it were, fweat out the very marrow of their foul, in the fire of fin, to do the devil fervice: Then he gives them hell for their pains at last. But our Master gives his servants a fack, full of the finest wheat, and filver in the fack's mouth.-Will we ever get an account of our stipends. our plundered houses, and our forfeited lands? We think not, fay the men of this world. Yea, but our Mafter will count with us, and pay to the full: He will give his hundred fold, and in the end give us eternal life. And may we not fare well? Our bleffed Joseph will not let his friends or brethren be at any lots; but he will pay them well for their pains. All the loss that ye are at in fuffering for Christ, shall not be one penny out

of your purse: He will count with you for the house. the cattel, &c. yea, to the last penny, and deny nothing of it. A.

4. Thing that God's people get, is a new invitation to come, and get more, as an addition to what they got before, that they may, as we commonly fay, keep the flock on foot, and prevent a downfalling market. Pray, fays our Lord, Give us this day our daily bread .- Feed me with food convenient for me, fays Agur, Prov. xxx. 8. Is not this a brave thing that our Master would never weary to give, if we would not weary to ask, and thereby to give him employment? The men of this world fav. that fuch a man is very troublesome; they give him one thing this day, and another thing next day, and yet he is still coming again. But our Master gives us a new bounty, and a new invitation to come, and receive more. O . but this is a gallant thing; He will give us an enjoyment and a cross upon it, that may affect our hearts, and be an invitation to come, and get more furniture and fupply out of his store house. Every new touch and trial we get, is an engagement to come back, and receive more provision for the way. Is not this overplus enough to the bargain?

Well then for Use, what say ye to the cause of Christ? Now, Sirs, may there not be a sad complaint in Scotland this day? What aileth the Lord at his people? For if there be any that may be called Joseph's brethren, they must be those that are most roughly dealt with; the poor mourners and weepers, who are the most roughly hand, led. But I will tell you, no less will do our turn to bring to remembrance our old by gone trespasses and evil deeds done against our heavenly Joseph, Christ Jesus, and to humble us for them. But when God has humbled his people by the cross, then he will put as great a distance betwixt them under their enjoyments, as ever there was under the cross. Christ counts up all his people's crosfes to pay them home with comforts: But he counts up the world's croffes to double them. Then Sirs, I think the value of a covenant is still best known under the cross; and the worth of a mercy is best known then; for there is always an overplus betwixt our stock and the world's flock As our spiritual enjoyments and provision come under our bleffed Mafter's care and providing, to do our temporal enjoyments also. Were it but a dinner, or supper, it shall be cared for. Well, count over your overplus under the cross; and bear up your heart, and standby your duty, and hold on in the way of the Lord. He that hath clean hands, and a pure heart, shall wax stronger and stronger. Ye shall have your sacks yet full; for Joseph is the governor. Be your case what it will, your sacks shall be full as long as he is governour. The last thing I observe from the text, is,

DOCT. IV. That this is a heavenly lesson that the Spirit of God has taught his people, that he would have them be very careful to learn all the steps, and degrees of his dispensatious, and dealings towards them.

There were fix steps of Joseph's dealings towards his brethren.

1st, Every word was for some time rougher than another. It may be thou art like to be mastered with thy trouble, and comest to God with thy crosses and condition, thinking to get some respite there; but instead of that thou gettest more sharp words than before. The poor woman of Canaan thought to have got the devil cast out of her daughter at her first coming; but instead of that she got this, It is not meet to cast the children's bread unto the dogs. I pray you; see that ye take faith to read your cross. I told you that the church in the third of Lamentations, took unbelief to read her cross; and then she never read a word right; but this poor woman takes faith to read her cross; and then she comes speed. There is much love in Christ's heart under his rough words and gloomy countenance, so to speak with reverence to his holy name. Christ has still a melting heart, and bowels of compassion under the sharpest words. I wot well, he has spoken much rough language to Scotland, fince the cross began : but I wot not, if ye have remembered it well.

adly, Joseph goes from words to deeds with his brethren, and his deeds are as rough and sharp as his words

were.

3dly, Every mean that they made use for helping to extricate themselves out of these troubles, involved them more, and made the day become more gloomy upon their hand. O do ye believe, that the result of new troubles and trials will be silled sacks? I doubt not, but it shall be so, if once it were come to this with it; that every one of us were crying out, guilty, I am guilty. But alas! we are yet at this with our case.

4thly, Joseph will be both weeping and binding his brethren at once. What think ye of our Lord's tender hearted disposition, that at the same time, will both bind and weep over his brethren. Christ loves his people so well, that he cannot want them: And he hates their sin so much, that he cannot let it destroy them; and therefore he must be both mourning and binding his brethren at once. O but there is a great deal of spiritual wisdom, light and understanding required in a Christian, to observe Christ's weeping and binding, wounding and healing his people; to observe his presence and his absence, his going away, and his returning again.—My soul follows hard after thee: there is his going away. Eut thy right hand upheld me: there is his presence observed.

5thly, The extent and largeness of Josephs enjoyments, that he confers upon his brethren, should be remembered; both the good corn, the sack, and the silver in its mouth: That is, the overplus, or as good to the bargain. O but we are at a great loss, as to the true comfort of our enjoyments; and God wants much glory from us, in the right use of these enjoyments; because we are ill remembrancers of the extent, and largeness of Christ's heart, and the mercies he confers upon

us.

Lastly, Joseph's great and good ends, and defigns, that he had before him, in all his dealings and proceedings with his brethren, to make them all happy and honourable, should be remembered.—What is Christ doing with his people, when he is binding on one burden upon another, and a cross above an enjoyment; yea, one cross above another? What is he doing with them? Why, he is hammering them, that they may become polished shafts in his quiver, made meet for the inheritance of the faints in light and glory; that they may be made vessels of his mercy, prepared by his grace unto glory.—And is not this worth your observation and remembrance?

Now Sirs, when your cross is bound upon your back by the hands of our tender hearted Joseph, are your spiritual bonds loosed, and your heart enlarged? Are ye getting liberty to pray? Are ye getting liberty to cry, and pour out your soul unto God? Are ye getting liberty to mourn, or to weep over the wrongs and injuries done to Christ? If it be so with you, it may be a good preparative to the filling of your sacks. Therefore take with your in quities, and ly much about Joseph's hand; for you cannot

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live without him. O long to have the facks full; and labour to get a quantity of good corn in them, and to get provision by the way; and ye shall have a brave life of it; and rich shall be your enjoyment.



S E R M O N XIX.

PSALM CXIX. 133.

rder my fleps in thy word; and let not any iniquity
have dominion over me.

HERE are two questions I would propose to you, to every one of you this day. First, Have ye any thing of a well ordered walk amongst you in this country side? There are many of you, I am asraid, that have an ill ordered walk: but few that have a gospel like walk in this generation. It is the plague of many in our day, that they walk, as we say, by guess of hand, and by the custom of the country wherein they live; but their steps are not ordered according to the word of God.

The Second question I would propose to you is, Whether bath iniquity, or grace most dominion over you? I fear that it may be matter of mourning to many of you, that iniquity has the upper hand: And while it is so with you, ye will never do well. Will ye tell me, can ye give me an answer to these questions; for the thing that I intend this day, is to have a well ordered walk amongst

you. But I may not stay in the introduction.

In these words read in your hearing, ye have the sum of two petitions, together with their qualifications. The

First petition is, Order my steps in thy word. I cannot order my steps; but thou, Lord, must order my steps, and my walk for me: a christians walk must be well orded

^{*} This Sermon appears to have been preached at West Cal-

like the march of an army. Every one of them must must walk by rule; but I trow there are many wide sleps in some of your walks; and so will come of it, ere the business be at an end.

The Second petition is, Let no iniquity have dominion over me. These are chief petitions, and one of them makes way for another: For the man that attains to a well ordered walk, will readily get dominion over fin : and on the contrary, the man who attains not to a well ordered walk, will never have it for his mercy to get dominion over fin. But we stand no longer upon the divifion of the words; but shall give you some few observations from the connection, and then come to the words more particularly,

DOCT. I. That there are many exercises of grace that Christians are to aim at.

Would ye fee some lively exercises of grace in a Christian? O come here then, proteffor, and fee and behold them. Here is the lively exercises of a Christian. Have ye yet won to them in this country fide? In this fection ye may fee them all in the practice of David. The

1. Exercise is this, That fince there are wonders in God's law, the Christian is still fearthing out these wonders. Thy testimonies are wonderful; therefore my foul loveth them. I trow, that may be matter of monraing to many of you, that for all the wonders that are in God's law and testimony, yet ye never saw one of them.

2. Exercise is this, he is ever more longing and panting for the living God. But I trow, there is little panting, or longing amongst you, and hence you have but a poor life of it. A

3. Lively exercise in a lively Christian is, To have a care of his principles, and to have his practice conformed thereto. There are many folk in these days, that have good principles to own, and the best way to follow; but they have still bad practices to stain their good principles. But these practices are such as, I wot well, never cam: from a principle of God's founding. But the lively Christian must have this lively exercise at heart, to have a care of his principles, that they be founded by God. Order thou my footsteps according to thy word. Here is the man's defire to have his walk conformed to his principles. There is this remarkable in the lively Christian, that be

his life what it will in a world, his exercises, and the on-

ly thing he defires are these two.

1st, A good understanding betwixt God and him—Hence in the end of this section, David says, Let thy sa ce spine upon thy servant. Hence also, he would mourn for all his iniquities; which is he did not, the shining of the Lord's face upon him, would not be his attainment.

2dly, The pardon of the iniquity of others, and mourning for them, because they have dishonoured God. Says he, Rivers of waters run down mine eyes; because they keep not thy law. I would have you learn to get these exercises on your hand. I know it may be matter of mourning to you, that ye have nothing of the lively exercises of a Christian upon your hand; and if it is so, what think ye will become of you? Therefore I charge you in the name of the great God, that ye labour to have such a walk as will not only prove you to be prosessors in name, but in deed.

Doct. II That every one should study the ordering of himself aright in the day of trouble.

I would know how ye guide your steps in the day of

trial. This observation imports,

1. That a Christian while in the world, should still be walking. Some say, ye are Christians, but ye are not walking, but still sitting. But a Christian till he come to his father's house, must be still walking forward.

2. It fays, that all the steps of a Christian must be in order. He must not walk at random, or by guess, but

in order.

3. It fays, that a Christian should be much exercised to

get his walk ordered aright. And

4. It imports, that a Christian who would have his steps ordered aright, must lay them all upon his Master. Order my steps in thy word; and let not any iniquity have dominion over me.

That I may speak a little to this,

- I. I shall let you fee, what a well ordered walk is.
- II. I shall let you see, wherein the excellency of a well ordered walk lies in the day of trouble.
- III. I shall give you a short word of Caution.
- IV. A fhort word of Ufe, and go forward.

I. What

I. What it is to have a well ordered walk in a day of trouble. A well ordered walk that becomes a Christian hath these things. But I am afraid, that many of you in the Parish of West Calder, are strangers to them all.

- 1. The man that hath his walk right ordered, places first and second things as God hath placed them. See Mat. vi. 32. But feek ye first the kingdom of God, and his righteougness, that is the first; and all these things shall be added unto you, that is the fecond thing. Have yo kent that order and method in your walking. Ye that are hearing me, may it not be faid of you, and many other professors in Scotland, that ye bring in the world in the first place, and the kingdom of heaven and the righteousness in the last place, which inverts Gods order? Therefore my advice to every one of you is, that ye would walk orderly in all things, as God has placed them.
- 2. A well ordered walk hath this in it; that you be fure of a warrant from the word of God for your walk. And then be fure ye do it not in your own strength, and when you have won to this, give God still the glory. A well ordered walk hath still these three qualifications in it.
- (1.) That you go about nothing under the notion of duty, till ye know it is commanded of God; so that you go about it only in obedience to his command.

(2.) When you do it, do it in the strength of God.

- (3.) That ye do all with an eye to his glory. Now Sirs, what think ye of these three things? I fear many of you do many things without a warrant from the word of God. The law binds us to this command upon one penalty, and to that command upon another penalty. The law of God forbids upon the pain of incurring his wrath and displeasure; Yet ye venture upon many things that the law of man bids, and God's law forbids. But the orderly walker feeks God's warrant for every thing he noes about, and he doth it in the Lord's strength, as his Master's will. And then he refers all to God's glory. This is his work. A
- 3. Piece of a well ordered walk is, That in your exercifes, and all your walk, you have thefe three things harmoniously upon your hands. (1.) The harmony betwixt the first and second table of the law in making every one of the commands, work to anothers hands in your walk and practice. The (2.) harmony is betwixt the light of your

consciences and your practice, in letting none of them go cross to one another. The (3) Is betwixt the outward and inward man, in suffering none of them to injure another. And O but it is pleasant to have a walk with these three things in it. The

4. Piece of a well ordered walk, that ye should have, is constancy and abounding in good works. But I think, it is the plague of many of you, ye walk by guess of hand by the rule of hazard, and no hazard; by the rule of advantage and lofs. But if this make you good Christians, I have little skill of it: For by so doing, ye prove inconstant in the way of the Lord, and do not abound in every good work -O Sirs, know ye any thing of this in the day of your trouble? I trow, some of you are satisfied if ye get thriving in the world, and abundance of these things with safety to yourselves: But for abounding in the works of the Lord, it never troubles you, if ye get kine, sheep, and your rent well paid, and something to the fore: if ye abound in these, ye trouble yourselves with little elfe: but for abounding in the works of the Lord, it is a rare thing in West Calder. The

5 Piece of an orderly walk ye have in Eph. iv. 15. But fpeaking the truth in love, may grow up unto him in all things, which is the head, even Christ. But let me see the man, or woman, that in these days hath attained to this: But till you grow up unto him in all things, an orderly

walk will never be your mercy. A

6 Piece of an orderly walk fee in Eph. v. 15, 16.—Walk circumspectly, redeeming the time because the drys are evil. I fear there are many flighters of time, but few redeemers of it in this place. But the orderly walker, the the more fad and difficult the time be, walks the more circumspectly. But I think, it is the plague of many of you, that ye study not to redeem the time. A

7. Piece of an orderly walk is, When men and women under afflictions, are bringing forth fruits of righteoufness and holiness under their troubles. But it is a

rare attainment in thefe days wherein we live.

8 The orderly walking Christian ye may know by that description, Pial. exix. 59. I thought on my ways, and turnedmy feet bushing to thy testimonies. He makes haste, and delays not. The orderly walker is still mending his steps, and so he makes halte, and delays not to keep God's commandment. But I will tell you news. In the morning the barn calls for you; the plough calls for you; the harrows calls for you; various bargains

call for you. The markets too fay, make hafte. Ye are deafned with the noise of these calls; so that ye never hear nor remember the calls that God's command hath given, that ye should keep, or obey them. Ye are never in case for that, and yet ye never mourn over it. It is a sad plough time for some of you, Sirs: for still when God calls for any service at your hand, ye have some other business to do. This is your sad plough, and sad time; and sad shall your harvest time be, except ye repent. The

9. Piece of an orderly walk, is a walk with these five

properties in it. The

(i.) Is this to walk humbly with God; To love mercy, and to walk humbly with thy God, Mic. vi. 8. O but humility under a profession, is a rare thing in our generation. A

(2.) Property of a well ordered walk is spiritual mindedness. Rom. viii. 1. Who walk not after the flesh, but after the Spirit. There is many a sleshly walker amongst you; but a spiritual walker is now become a rarity in

these days. A

(3.) Property is a tender walk. Walk tenderly before the Lord in your day and generation. But I trow, Sirs, if our Master were coming to try us, he should find many untender walkers amongst us. Let me see the man or woman among you, that is tender in their walk and conversation. It is not a little thing that will make your heart quake and tremble. But a little thing will smite the heart of a tender walker in the day of the cross—But there are many of you, if you can get yourselves secured from the present danger; ye care not to offend all the country side. If ye could get your own arguments to hold the foot, ye care not to offend all the generation of the righteous. The

(4.) Property of an orderly walker is, when men and women make it their exercise to get a proportion betwixt their walk, and the vows of God that are upon them. But it is the plague of many of you, whatever ye profess, yet your practice and deeds declare that ye have quite forgot, that the vows of the Most High God are upon you. But remember I have told you, forget it as ye will, the Lord forgets it not. Remember this, he takes notice both of time and place, when and where ye lifted up your hands, and swore to the Most High, to be for him. He will condescend upon the minister who read over the article of the Covenant, and all that he spoke, and all that

ye thought in faying AMEN to the fame, that all may witness against you, because your walk and doings have been quite contrary, fince that time, to the ends of that Covenant.

(5) Another property of a well ordered walk is that men and women in all their walk, fo carry themselves that they be not a shame or discredit to the cause and covenant. For count your haltings between two opinions between Ged and Baal; do they not fay ye are but a difgrace to the covenanted work of reformation? The

10. Piece of a well ordered walk that I would have among you, is, what you have in this same exix Pfalm, All thy judgments are before me, and I have kept myself from mine iniquity. O gallant! That is a piece of an orderly walk. The orderly walker in these days, should never want the rule out of his hand to square his life by. His great study is to walk uprightly before God: and if there be any iniquity that he may call his fin, he is most careful to keep himself from that fin, that doth so easily b fet him. I trow, the greater part of you have cast the rule of God's statutes out of your hand. And for uprightness of heart, and keeping yourselves from the sin that fo easily befets you, it is not much your study; it is an attainment that ye care not for. You are refolved to have a life of it in this world. The

11. Piece of an orderly walk is, when the Christian in all his trials, marks narrowly and mourns over his short-coming in duty. He marks what speed he comes in the knowledge of the Lord, and the way of his God, and takes an argument from both to increase his diligence in all commanded duties. This is clear, Phil. iii. 11, 12. If by any means I might attain unto the refurrection of the dead; Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jasus .- I press forward towards the mark for the prize of the high calling of God in Christ Jesus. There we see both the short-coming and success is marked, and an argument drawn from both to follow diligence in purfuit of Jesus Christ. There

12 Piece of an orderly walk I would have you observe. (for I think dif-orderline's is your plague in this place) is, Phil. iii 20 For our conversation is in heaven, from whence a fo we look for the Saviour, the Lord Jefus Christ. That is an orderly walker, that whatever he does, or whatever hurry of business he may be in, he has still his

thoughts

thoughts above, upon the pleasures that are at God's right hand. His heart is in heaven. His looks are towards

heaven; for he would gladly be there.

The last piece of an orderly walk, that I shall name is, That the man, or woman who has an orderly walk, have it for their care to give God his room, and to take but their own room in every part of commanded duty. That is an orderly walker indeed, that in all duties, gives Christ his own room, and keeps it to him, and takes no more to himself, but what is his due. But this is the plague of many of you in your duty. The bleffed Jeius has little room amongst you, when ye go about duty, just as if ye had no need of him. Ye will walk upon your own legs, and will not be beholden to Christ; but the Christian that walks orderly, gives Christ his own place in every duty, he goes about, and takes only his own room to himself. Now these are twelve or thirteen pieces of an orderly walk in fuch a time as this.

II. Wherein the excellency of a well ordered walk lies in the day of trouble. It lies in thefe feven things.

if, It promotes the golpel. It is a credit to your profession, and it pleases God. And who would not be at such excellent work, that will be well pleasing to a God

in Chritt, and an honour to your profession.

adly, Its excellency lies in this, that it is the thing that makes trials and afflictions fixeet when they come; but O the stings of an evil conscience, of a disordally walk; an orderly walk makes the croftes and afflictions delights tome, and eafy when they come. I am no great prepher; but I will fay this one thing; that the many wi'e Reps in the Christian walk at this time, will make many a fore heart yet amongst you, and will make many a wound in your confeiences, come our fair day, or day of deliverance when it will.

3dly, The excellency of an orderly walls lies in this, that it makes a Christians life sweet, and his death comfortable. This is the thing that enables one to make a good testament. See 2 Tim iv. 7. I have fought a good fight, I have finished my course, I have kept the faithe forceforth there is laid up for me a crown of rights & dr. while the Lord the righteous Judge shall give my as that day . and not to me only, but unto all them also that has his arpearing. He fings when he makes his tellament. The men of the world fay, you men live meanly, and have nothing among it their hands: But I would not charge

II to 2

my life with the richest of them all: And at death I hope to make a better testament than they can do. O but a well ordered walk makes a Christian make a pleasant testament. When that godly man Hezekiah, Isa. xxxvii. 13. turns his face to the wall and weeps, when he heard of death, O bleffed Lord, fays he, I cannot think to do out of the world yet: but thou knowest I have walked before thee with a perfect heart. That was his comfort when he should die, that he had had a good walk before God.

4thly, The excellency of this well ordered walk lies in this, that the more your walk be well ordered, it will encourage your Master to visit you the more; for he loves an orderly walker; he loves to pour forth his Spirit upon such. What makes so many faint under temptations, but because they and their Master are become strangers by disorderly walking? That makes you and him live so far

diffant one from another.

5thly, The excellency of it lies in this, that it will help to haften the return of the gospel; so that ye shall not be put to the difficulty of coming fix, eight, ten or twelve miles to hear a preaching at a burn fide, or moss edge, in hazard, and without the shelter of a house above your heads.-Now would you have Christ and the gospel to return again to Scotland; then study an orderly walk, and to have your steps ordered according to the word of God. Remember I told you that your Mafter may be longer a coming to Scotland, than ye are aware of. But the more ye order your steps according to God's word, the less fin shall have dominion over you. For my part, I think it not strange that temptations prevail fo much with you, when a well ordered walk is not your study. Men and women that study this, shall have it for their mercy, that fin shall not have dominion over them. O gallant! Sin shall not be your Master; Corruptions, remptations, nay the devil himself thall not be your Malter, if you can attain to a well ordered walk: Whereas the least tentation shall master you and more, if otherways. And then,

6thly, The excellency, or pleasantness of a well ordered walk, iles in this, that it either convinces enemies, or witnesses against them. Therefore study this, that so if ye cannot convince enemies, ye may condemn them by your walk. But alas, the men of the world, I trow, condemn us, they are more diligent in ferving their mafter, than we are in ferving ours.

7thly,

7thly, The excellency and advantage of it lies in this, that when all the world casts us off, God will take us up, and care for us. The men of the world fay, we have a weary life of it; but an orderly walk will bring us thefe

four enjoyments.

(1.) It will bring us the testimony of a good conscience. I would not exchange that for either cows nor sheep: glebes nor stipends. The men of the world say, what will ye get for keeping the covenant, and your honesty? We will get neither goods nor gear : these will be taken from us. What then? Ye cannot take a good conscience from us. Some of you may perhaps think this but a feckler penny worth. But persuade yourselves that it will be more esteemed than all ye had, when ye come to join hands with death and eternity. A

(2.) Enjoyment you will get is the favour of God, and the light of his countenance lifted up upon us. In all our straits his ear will be open to our cry. The men of. the world will not hear us, if we should cry all our days. But if we attain to a well ordered walk, we shall get the favour of God, and the light of his countenance, and in all our difficulties his ear will be open to our cry. The

(3.) Enjoyment will be much of the breathings of the Holy Spirit upon us. The men of the world think we will never rest till we ruin ourselves. But if we attain to this well ordered walk, that is according to his word, he will come and breathe upon us, and fay, Receive ye the Holy Ghoft. Obut much of the Spirit be a brave profpect. I would not give much for all your parts, gifts, and abilities, be they never so great, if ye want the spirit; it is the enjoyment of au orderly walker, to have much of the Spirit of God let out unto him.

Laftly, An orderly walker shall have the enjoyment of all the incomes of the covenant bestowed upon him -Therefore the orderly walker need not want a dilh of food upon the table; for, Although the fig-tree shall not blossom, neither shall fruit be found in the vines, the labour of the olive shall fall, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls : Yet I will rejnice in the Lord, I will jay in the God of my falvation, Hab. iii. 17, 18. All your days; yet as long as God and the covenant continue, we shall be fed in the worst of times : You may take your breaktast of the covenant, your dinner of falvation, and your supper from the new relation ye stand in to your Master, and he unto you. And may ye not feed upon these una

der the cross? Now these are the sour enjoyments that accompany a well ordered walk. I defy a wicked man, even in his best estate, nay, all the world to equal them. For if we could but walk orderly with reference to the case in hand, we have two white spots in all our black dispensations, and we may defy all the wicked in the world at their best to compare with them. The

1. White spot in our black dispensations is, that an orderly walk makes us better at our worst, than the wicked are at their best; in regard, that all our afflictions come to us through the channel of the new covenant; while their prosperity in fin ruins them. Yonder is a man spoiled of all worldly enjoyments; but that spoiling comes to him through the channel of the covenant: And is not that a pleafant fpot in a black dispensation, that makes him better at his worst, than a wicked man at his best? This love and faithfulness runs through all our troubles -- I know, O Lord, that thy judgments are right; and that thou in faithfulness hast afflicted me, Pfal. cxix. 75. Haft thou affl cled us? Well is it for us: For that is our crofs; faithfulness runs through it. I defy them to fay that in faithfulness God is making out these threatenings upon them, which are his plagues upon many of their carcafes. A

2. White fpot in our black dispensation, which makes us better at our worst, shan the wicked are at best, is, that crosses and afflictions are our workmen, that work out for us an exceeding weight of glory. The men of the world think that we are poor airronted peope, and that we shall never get glory in the way we take. But if we be orderly walkers, we may defy them to compare with us; for our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17. Glory is at the back of our afflictions; but hell and destruction are at the back of theirs; and what think ye of these clear spots that are in the midst of all our troubles? Wicked men with all their worldly

revenues, cannot compare with them.

III. Now to avoid mistakes about these things, I shall

give youlthefe cautions.

Ist, It is your duty to study a well ordered walk. But do not mistake this: It will cost you much pains and labour to get your walk well ordered in these days. For these four things will be upon you, and every one of them will give you a dash to push your feet out of the way.

I. It

1. It may be, the devil will make use of the husband's tongue against the wise, and the wise's tongue against her husband. Well, Sirs, have ye no other thing to do, than to be an advocate for the devil's cause? Have ye no other thing to do with your longues, than to use them one against another, to make your walk disorderly? It had been better for you if ye had never had tongues, than to employ them in the devil's fervice against one another. Therefore I charge you, wives, as ye will be answerable to God, that ye be asraid of acting as an advocate for the devil's cause, as Job's wise did, against your husbands.—I likewise charge you, husbands, as ye will be answerable to the great God, that ye employ not your tongues, to plead the devil's cause against your own wives.

2. Not only may ye have temptations arising from this airth; but even the devil may employ the tongues of great professors, yea and of good Christians to divert you from a well ordered walk. This ye may see, Mat. xvi. 22. Peter was an eminent divine, and a good Christian too: Yet the devil makes use of his tongue to divert Christ from his work. This has been practised amongst us, to divert poor men and women from an orderly walk. O Christians, let not the devil make use of your tongues to break one another. Have ye no other thing to do, than to go up and down the country playing the devil's agent with your tongues, to stumble poor folk, and bring them to a court of conformity? I think ye should

use them otherwise than this, &c. And

(3) Ye will find it very hard, to get a well ordered walk kept in reference to this, that the cause may be so stated, that it will be very hard for you to know rightly, what is sin, and what is duty; and so it will be much for you to keep up an orderly walk on that account.

4. Ye will have enough ado to keep up an orderly walk, as to growing troubles and hazards that ye cannot fee abough. It will then be a great matter for you to quiec yourfelves and your steps well in accounting hazards. But.

2dly. Do not mistake this, ye may attain to a well ordered walk for a day or two; and yet every ordinary temperation may entangle you.

The Use I would have you make of this, is shortly; Seek to attain to this well ordered walk: For it is a

shame to you all, Sirs, that there are so many wide steps amongst you. Here I shall name these nine pieces of walking amongst you, and I would not give much for them all. And therefore ye that live in this place, I charge you in the name of the Great God, my Master, that in your steps ye walk more orderly.

1. Of one diforderly walk I find amongst you, ye may find a parallel I Kings xviii. 21. How long halt ye between two opinions, if the Lord be God follow him. Shame and woe will come on such haters one day. Ye will go to church, and hear Baal's minister, another day ye will go to some hill side, and hear such a conventicle preaching as this. Will ye tell me, Sirs, think ye that a well ordered walk? Why do ye halt between two opinions? If the Lord be God follow him: If divine authority be to be followed, follow it. But if ye think human authority will do the turn, as well as that, then follow it, and be not mongrel professors in the matters of religion. But if ye be not determined to quit Baal, and follow God, there will be blacker days amongft us than ye have vet seen. A

2. Piece of disorderly walking amongst us ye have in Mal. i. 6. They fay, Father; and call him Lord; but neither gives him fervice, nor honour. Are there not many of you, that if Christ would take a beautiful profession off your hand, would give him fair words enough? But for an orderly walk ye have no skill of that. If he would take a fair profession and a foul practice, ye would give him that: ye would call him Father, but give him no honour; God, but give him no fervice. Your walk

is thus a disorderly one, not like your profession.

3. Piece of diforderly walking that may be feen amongst you, you have If. xliii. 24. Ye have not brought me the firstlings of your flock, but ye have made me to ferve with your fins. Are there not many of you in the parish of West Calder, who prigg down from God the half of his due, the half of his worthip, and the half of his praise, and spends it upon yourselves : Ye give him no praise or right worship, but ye make him serve with your fins, and weary him with your abominations.

4. Piece of diforderly walking amongst you, you have in Pfal. lxxviii. 37 For their hearts was not right with him, neither were they stedfast in his covenant. hearts, Sirs, may be known hy your practice and difcourte. And as for your fledfastness in the covenant, ye have made it manifest that ye have driven it out and in. At every strait and temptation ye meet with, ye put a commentary upon the covenant; even whatever in your vain thought, suits best with your outward advantage. The

5. Piece of diforderly walking amongst you, is that ye are most careful for your goods, gear, cattle, &c. Te are careful for many things; but the better part, and the one thing needful is little your study. Christ, his cause, and cross is esteemed as of little value amongst you.

A

6. Piece of diforderly walking, and loofe practice amongst you, is your making captains to return back to Egypt. Woes us, fay you, that we meddled fo much with the cause of God. Let us return back to Egypt; let us make mids men that will make peace betwixt us and malignants, and let us comply, and be with them as we were long fince. But let me tell you, Sirs, if you should dwell in Egypt all your days, if ye go not through the red sea of troubles and affl cliens, Canaan ye shall never fee. O Sirs, will ye lofe a Canaan for going thro the wilderness, wherein is troubles? Will ye lose heaven and happiness, for bearing a little of the cross? Will ye not lay all at Christ's feet? Will ye lose such a noble prize for needless things? Will ye spend your money for that which is not bread, and your labour for that which farisfieth not? The

7. Piece of diforderly walking that is amongst you, is the making orts, or retuse of God's truths in your walk. Many of you in your walk and practice take part and and leave part of God's commands as ye please. Ye take one, and leave two; or ye take one, and leave one; and ye take the most easy, and those ye leave that are the most difficult and hazardful: These must be lest till the days grows better. But why be so much asraid of that which is hard and hazardous? The more difficult the work is that God has put you upon, the more shall your furniture be. The harder the work is, your Master shall help you the better through. O then, will ye let an orderly walk be your care and sady. The

8. Piece of diforderly walking is made up of new coined difpensations, or excusing of unlawful tricks. Men and women are taken up in these days with improving their parts in excusing unlawful deeds. They will bring arguments enough from a difficulty to excuse themselves from sollowing duty. They will not bring one argument to encourage themselves in duty; but when they

have laid it by, they will bring twenty arguments to excufe themselves in shifting it, where they will not have one for going about it. Therefore I charge you, as ye will be answerable to your great Lord and Master, that ve fet about your duty at all hazards, and do not excule

yourselves for shifting it. The

9 Piece of diforderly walking, is an atheistical one. There are many of you that walk as if there were not a God in heaven, and as if ye had not immortal souls to be faved, or damned, and as if there were neither a heaven nor hell. Will ye tell me, Sirs, have ye any thought of a heaven or hell; and of a living God, who will punish you for ever if ye give him not obedience. Dare you live like beafts? Dare you go to your beds, and rife like the beafts? If you believed in God, you durft not venture on the breaking of his commands, or on taking one, and leaving two at your pleasure. Wilt thou tell me, man, or woman, hast thou the faith that thou hast a foul to be faved? There is never a word of this; but all your care is to provide for your house and families. This makes many of you go to church over the light and belly of your own conscience: When we have gone all the length of conformity, it is all for this end and purpose. But what if you should die in half a year, or less? dare you not put your wife, children, &c. upon God's hand, that he may be a hufband, and a father unto them? You that have broken God's commands, and violated his laws for them that you might abide with them, you have done what you could to take the favour from them of him who provideth both for them and you. Whereas the man that abides faithful in the cause of God, may think, that although God should take me away the night before the morrow, I have confidence to leave my wife and children, and all in God's hand. But you that have fold Christ's cause, and soul and conscience, to buy them bread, how think ye these will be provided for; or how can you have the conscience to leave them on God's hand, to provide for them? Indeed, he that hath left God's bleffing to them, by being faithful to the canfe, he may expect that God will fee to them. I trow, there be many such brutish beastly walkers amongit you. I fear there are many amongit you that never knew what religion meant. But ye were religious enough, if ye had as good a crop as your neighbours, and as many cartle: For you never faw more good in religion than in that which brought most advantage with it. Ye never learned that religion that made folk lose any thing.

Now I would put two questions to you that are thus

beaftly and brutish walkers. The

- (1.) Is, for what were ye created and brought into the world? Was it to be a fervant, a flave unto the world? Woe, poor fervant and flave, unto thee. Wast thou brought into the world, to live unto thyfelf, and for no other end than to spend time, and to bring the wrath of God upon thyfelf, and treasure up wrath against the day of wrath? Therefore, Sirs, as ye would answer the end of your creation, study a walk conformable to the word of God.
- (2.) The other question I would ask of you, ye brutish walkers, is, what will ye take to the grave with you? You have cattle, goods, and gear; but will ye take thefe to the grave with you? I would have men and women fo walking as they may have fomething to take to the grave with them. Ye that have only your portion of this world's goods, ye cannot take thefe to the grave with you. Indeed ye have fomething that will cleave closely to you, and that is the curfe of God. This shall go to death, and the grave with you, except se speedily re-But the orderly walker, although he lofes all his worldly means, yea and his life also, has still these five things to take to the grave with him, that none elfe but an orderly walker hath.

1. If thou be an orderly walker, thou half the favour of God to take to the grave with thee. O gallant! when we come before the tribunal of God, he will know us. because c' what past betwixt us in the days of our orderly walking. But, O fad! our Mafter will fay to many I never knew you, because of your disorderly walking

 Λ nd.

2. If you be orderly walkers, ye have the testimony of a good conscience to take to the grave with you. But you that have a diforderly walk, you have the worm that will never die, to take unto the grave with you. O Sirs, it is a difinal, gloomy fight, to fee one going to die with an ill conscience. O then, men and women, all your neglect of family duties, public and private worthip, and your finful compliances thati yet roar in your contciences; and your dealing deceitfully with God, thall thing you to the heart. The thricks of an awakened confeience thall diffract you for ever. This is the portion of a diforderly walker; but the orderly walker has a good con-

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science

science to take to the grave with him, and that will be a continual feast unto him. The

3. Thing that if ye be orderly walkers, ye have to take to the grave with you, is God's bond for eternal life, This is all my falvation, he hath made an everlafting covenant with me. You have the promife of God, which is his bond for eternal life lying in your charter. The

4. Thing, you orderly walkers, have to take to the prave with you is a flock of God's grace, which will thortly diffolve in eternal glory. And is not this pleafant? For O but grace be good company to take to the

grave, think of it as ye will.

Lastiy, You that are orderly walkers, have a bundle of the fruits of an honest life, and all the expences ye met with in going through the house of your pilgrimage. Well then, think ye not, but that the Christian that has these five things may go through death cheerfully unto

cternity?

Well, I shall not stay upon it. The thing I would fay unto you is, ye will have enough ado to get your feet kept straight in the way. Why fo, Christian? Because the Christian, you know, for all his difficulties, has still a law in his members, warring against the law of his mind. And these two fight against one another. Therefore, the Christian must make it his exercise to side with the law of his mind, with grace, and with Christ and his cause; for it will be your best to do so, if ye resolve to do well: Ye must side with the honest party at all ha-Zards. Will ye tell me, Sirs, is it not some of your languages, Shall we, for a little of your preaching on a week or labbath day, hazard the loss of all we have? Must fuch and fuch a well stocked man lose all for religion? It cost much work and good guiding to us, and our fathers, before we got this money, goods, gear, or bit of land bought or fewed; and would ye have us quit all for religion? Take heed, Sirs, what I fay .- I am allowing none to quit his means, or lands either; unless he be called unto it. But if they will not quit it when laid in competition with religion, and the cause of Christ, then it thall prove the curle of God unto them. By keeping it, ye shall be losers; for I defy you to have your steps ordered according to the word of God, but that ye must either lofe your goods, or that which is better. But remember that I said it in my Master's name, that the orderly walkers by their lofing thall be gainers; for thefe three things shall hold you on foot.

1. Though

3. Thing,

1. Though all the world and all the devils in hell had declared the contrary, that shall hold your feet from sliding, which you have in Rev. iii. 10. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Sure keeping indeed! You shall be kept better than all the acts, or laws of the land could keep you. He that is an orderly walker shall be kept in the hour of temptation, which shall come on all the world, to try them that dwell on the face of the earth. So that never one shall know where to hide his head, when thou shall be kept under the shadow of his wings. A

2. Thing, that will hold you up, fay the contrary who will, is that he will make up your losses. And is not that a good debtor? The best debtor that ever we had is Christ. O may not his promifes ferve you, Sirs, that shall hold true to losers, Mat. xix, 29. A hundred fold and inherit everlishing life. I would not give this for all the world. So lay your hand to your heart, Sirs, ye that will lofe nothing for Christ. It may be, poor man, or woman, thy mafter comes hard to thy door, and thou must either perish, or lose what thou hast in the world. But, I fav, an hundred fold in this life, and life everlafting shall be thy attainment, if thou be a loser for Christ. I would we had all our stocks lent at ten, or eight, nay, fix a bundred, though too much to receive according to the laws of the land, and a hundred to one, who ever had fuch advantages. But I tell you, Sirs, lofers for Christ, shall have a hundred for one per annum for their loss. But, say ye, what becomes of the stock? But is eternal life will not do for that, ye shall never be payed. Dure ye lose nothing for Christ, or the truth? Dure ye not venture him to pay your debt, both flock and interest? If ye dare not venture, then Christ will diddin to have fuch bate creditors as ye are; but he will have creditors that will be more honourable, and more like himfelf: And for your part, fome moth shall come into your whole subflance, that shall consume what was most precious unto you. Ye shall have nothing to pay your rent, for the land shall not yield its increase, because ye are the persons that thought more of these things than of precious Christ, and his gospel, and placed your delight more in these things than in an orderly walk with God. I pray you, if ye would avert judgment, then walk orderly. The

3. Thing that shall hold your feet, fay the contrary who will, is, that however much enemies shall put you to lofe for God, he shall make them account for it unto the last farthing; even for the least wrong that ever they have done, or ever intended to do to the people of God. That is a strange reckoning in the third chapter of Joel. The king of Affyria never dreamed of it till it came, and then count he must, ver. 5. Because ye have taken away my filver, and my gods, and have carried unto your temple, my goodly pleafant things. But, Lord, might they have faid, we never faw one fraction of thy filver, and gold. It matters not, fays he, fince it belongs to my people, it belongs to me, and to my use; and therefore he makes them account for it to the least farthing: For it ye fold my children to the Grecians, that ye might remove them far from their border, ver. 6. Ye must account for it. He himfelf will take his people into his own hand, and make up all the losses, that they have sustained from enemies, and then he will take their enemies in his hands also, and pay himself. If they have as much, he will have it, and if not, he will arrest them, and send them to eternal wrath, and there they shall be for ever scourged with this motto wrote npon them, God's Judgments; because they have made themselves up now with the ruins of the church of Chrift.

Now the last words in the texture, let no sin have dominion over me. But upon these I shall only speak a few

words and flut up the whole. And

t. A lively Christian in a lively exercise would rather be a prisoner to any thing than sin. I had rather be prisoner to man all my life, than be in bondage to sin. The men of the world will say for this, ye will get a better house than ever your fathers built. Well, I say, if ye will take notice and observe it, I had rather be prisoner to man all my life, than be in bondage to sin one day. He says not, Let not this and the other man rule over me; but let not sin have dominion over me. Well said! There is hope in such a man's condition, as long as it is so. A

2. Thing that ye would take notice of, is this, that all the flock of grace that is in a Christian's bosom, will not keep sin from having dominion over him, except God keep him by divine assistance: For here he puts God to it. David was as well stocked with grace as any of us all, and yet he durst not venture upon his own strength, for guard-

guarding him against iniquity and temptations. No; he must have the Lord betwixt him and his iniquities. O but it is good if we could have the Lord between us and

our iniquities.

3. Ye may observe that an orderly walker, and sin having the dominion over him are inconsistent, and a well ordered walk and sin not having the dominion are most congruous to one another. Wherefore ye that are slaves to sin, never dream that ye will attain to a well ordered walk, as long as ye suffer sin to have dominion over you. There is, donbtless, a number of you hearing me this day, that have sin and corruption for your master: And I am sure sin is the worst master. It were better to be under the seet of a tyrant a year, than under the seet of sin for one day.

Eor Use, try whether fin or grace has the dominion over you. Is there nothing in the world ye are so afraid of as fin? Is there nothing rejoices you more than to have dominion over it? In this case, the Christian may sing, though ye have taken all I have from me, yet I am a gainer, nay, a conqueror as long as I keep an orderly walk; I shall be a conqueror over fin and corruption; and I think this as good as the acquisition of any conformist in any day of the year. Some of you think a conquest over sin of little value. Many of you are so dragged at the heels of iniquity, that this never troubles you. But it will make you scriegh and cry out when Christ comes in flaming fire, taking vengeance on all fuch diforderly walkers. The men of the world fay, what do ye mean? We have a foul to be faved as well as ye have. Indeed to ye have, and it is a fore matter ye should be fo untender of it. They fay, they have a conscience to keep as well as we: True; but it is ill feen by your practice.

The thing that I would fay to you that do not Rudy to hinder fin from having dominion over you is, beware of the tyranny of fin that is predominant over you. If fin get the table head for one hour, it may cost twenty hours before ye get it down again. If it put you off your feet but for one day, it may cost you a years work ere ye win where ye were again, and perhaps you may not win at where ye were all the days of your life. Read 2 Chron. xvii. Read it with terror: There Jehosaphat walked in the first ways of David his father, vev. 3. And pray, Sirs, what was the difference betwixt David's first ways,

and his second ways? West he one way in his youth. and another in his old age? What means the scripture to fay fo?-I will tell you what it means; when David got a wrong cast with fin, he never had such a bustle again all his life, nor looked like as he did before. O then guard against fin in these backsliding times: For ye may get a cast now that ye may never get over again. I fear, there are many that have put forth their hands to iniquity at this time, that shall never retrieve what beauty they had before, and they shall never be in their second way as in their first way. It will be as with folk who have drunk a cup of poison, though they get a remedy and recover; yet they never have their native colour: They fill retain fomething that will stick to them, that they shall never cast the dregs of again: They can never be fo useful in the country where they live: And that you shall see and hear of; and therefore I lay this upon you, that ye carry the faith of this along with you, that if fin get the upper hand of you, it will justle you out of an orderly walk for many days.

And therefore study, and labour to keep yourselves from iniquity; especially from the sins of these backsliding times. Put it upon God himself to erder your steps

aright in his word; and to his name be the praise.

SERMON XX.

MARK ix. 43,

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that shall never be quenched.

[An ABTERNOON'S SERMON.].

HERE are two things that may be registered by Christians in our day, and I would have all of

you to register them

The first is, that there is much in religion and there are many mysteries in godliness; and I think ye should never dispense with your ignorance of these. But because they are mysteries we lay them aside never to be practited by us. We told you in the forenoon of six mysteries that religion hath in its boson. We shall now proceed

. According to the Manufcript this and the forenoon Sermon were preached after the affeir of Pentland, in 1665. These mysteries are, 1. The believer's being an enemy to lumfelf. 2. He is the greatest merchant in the world. 3. He is both glad and forrowful. 4. He vames most, and yet values least. 5. He is still adding and yet cutting off. 6. He still labours and yet trusts all to Christ. In the fame afternoon's Sermon, after speaking on each of these mysteries, he comes to speak of seven kinds of right hand idols that must be cut off: (11) The idol of credit. (2.) That of inordinate love to the world. (3.) Security and leve of ease. (4.) That of the covenant of works, or creature merit. (5.) That of temporal profit and pleasure. (6.) That of favour to a temptation. Then he runs over eight pieces of offence given the Christian. 1st, Quarrels. 2d, The good of the word pring marred. 3d, Miscari ying in duty. 4th, Satan's temptations. 5th, Being undered in duties. 6th, Fretting at Goo's dipensations. 7th, Bring led captive by the law of his members. He concludes the eight with these three classes; viv. Sessilove, the oneward letter of the law, and popular effect and example, Mm and

and give you other two: But I trow, for the most part

we are strangers unto them all. The

1. Mystery is this, that the Christian while he is in the world, should be always living upon things not seen. O, say the men of the world, if we could see heaven with our bodily eyes, we would think something of it: But since we cannot take it up with our bodily eyes, we think a bird in our hand worth two slying: We think the goods and gear we have in this world, (as being now in our hand,) must be better than heaven that we cannot now see. Yet faith makes the Christian live upon things not seen: for we lock not on things which are seen, which are temporal. That is a strange look to look through all things unto heaven, and so get a fight of the glory that is there. Faith will get a fight of heaven, and look as far as the glory that is there. The

2. Mystery couched in the bosom of religion is, when sense says, he comes, and reason says, he will not come; the Christian by religion says, he will come, and will not tarry. That is a strange mystery, Sirs. Know ye any thing of it? It is clear, Hab. ii. 3. Though it tarry, wait for it: because it will surely come, it will not tarry. Sense and reason say, he tarries, but faith says he will come, and will not tarry. The men of the world say, the Lord will not come to Scotland again; but they are but sools; for when he comes, he will be the worst sight that some

of them ever faw.

The fecond thing we are to register in our bosom in this our day, is that wherever there is religion indeed, it hath still much hard work going along with it: For one to cut off the hand, is a hard work. Religion may put the people of God upon duties with these three things attending them: Therefore do not think to live idle if

ye would live religious. Take notice and observe,

(1.) The leaving of houses or lands, wise and children, and all other relations may attend religion. They must have thy seeming good fortune in the world, and take Christ and his cross for all. That must be a very hard and difficult duty, that puts folk upon quitting all. The disciples of Christ did so. Up stands Peter Mat. xix. 27. and says, We have forsaken all, and followed thee. Peter had goods and gear, friends and relations too, doubtless; but says he, We have left all, and followed thee. And will ye tell me, have any of you lest all, and followed Christ?—It is true, it was but of little value that the disciples had when all is done: For we read only of some boats, and a

few nets that they got their living with, and these seemed to be old, for they were mending them when Christ called them. However they left all, and followed him.

2. Religion, or perfeverance in duty may put folk to much fenfible lofs with little fenfible advantage attending it for the present. Is it not a sensible loss to cut off a hand, or a foot, or put out an eye? All the world that fee me do this, know that I am a fenfible lofer, and I have no promise of present advantage by it. -- But he fends me to heaven, and to hell to feek; fo to speak, advantage. All the advantage I am to have by the game, I am to gather off the confiderations of heaven and hell. Now that is a very difficult duty that puts me to fensible lofs, while I have no up-making at present, but must travel a long journey as far as heaven or I get my up-making or advantage. But faith hath still this noble property; it will make a long time feem short: For what is the matter, man, for all thy loss? A few years will make thee as if thou hadft had no losses. In a few years thou must die and leave all, be as it will; and it is a fore matter, that though thou hast no lease of thy goods and gear, and though thou wilt lose all in a few years at any rate, yet thou wilt keep them now when Christ calls thee to forfake them; yet thou wilt keep them to bring the curse of God upon thyself, and wilt not rather forfake them now for Christ who through his purchase would bring thee to heaven and glory, and will not bring Christ to be thy debtor, so to speak, for the interest until thou go thither. Some few years may make thee lofe it, whether thou wilt or not; and may be, thou mayit lofe it before thou die, and not for fo good a cause. Job had more thousands to boast of in one day, than any of you has to boast of in twenty; and ere twenty four hours came about, he had nothing. Nuked, fays he, came I out of my mother's womb; and naked shall I return thither. What is the matter, would be fay, though I go three years naked in the world, if my master call me to it? I came naked into the world, and let me go naked out of it. A little time will put an end to all my toil. Nove. Sirs, death will make you part with it in a little, be as it will. And may ye not credit your Maller with two or three years interest, or so much percent; for thou shait have no want; if it be for thy good, thou shalt have thy dinner, thy fupper, and wonder wrapped about the head of it. O gallant! We will get our breakfast and our supper, and wonders wrapped about the head of them.

We got them long fince as the fruit of our own handywork; but now we get them as wonders. I got my food long fince; but now it hath a wonder wrapped about the head of it. The folk recorded in Mat. ii. 15,—21. got their dinner with a wonder wrapped about the head of it. A

(3.) D fficult duty that religion may put folk upon; and it is this, it may put you upon a duty that may go betwixt you and your chiefest enjoyments in a world. The lofs of thy choicest enjoyments attend that duty that religion puts thee upon following. And is not that a difficult thing? Well could the devil fay, Thin for Thin, all that a man hath will he give for his life, Job ii. 4.-Religion may bring loss of lives with it: Religion is become a very difficult work now a-days; when folk must lose lives for it. Therefore ye must carry the faith of this along with you, that by losing your life ye shall save it. Now religion will tell man what nature cannot tell him; religion will tell a man what the boafters of the country will never tell him; the word of the Lord tells me that by losing I shall gain. Therefore fays Faul, I am willing to be offered up a facrifice. But,

(4) Religion may put folk upon very painful duties: It is a very painful duty to cut off a hand, a foot, and to pluck out an eye. Religion will make you fweat ere ye be done with it. I trow, some folk have swate more in going to hell, than ever some of you have done in going to heaven. Will ye do as much to gain heaven as some folk do to gain hell? Will you do as much to gain heaven, as some folk do to get food and raiment. Some folk will work, and work to be rich, and yet will never be rich. Will ye labour as much for heaven as some folk do

for riches ? But again,

(5) Religion will call you to fuch duties as will offer violence to yourselves, which is a thing which nature cannot digest. See two pieces of violence that a man in duty

offers. The

1. Piece of violence is this, he offers violence to heaven. The kingdom of heaven fuffers violence, and the violent take it by force. Therefore he lays the ladder to heavens walls as it were, and takes it by violence. But, I trow, there are not many of you at that violent work. And then,

2. The man offers violence to himself: He plucks out the eye, and he cuts off the hand and the foot of

him

himself. But I trow, ye be all become now great pitiers of yourselves. Well then for use of this, lay your account with difficult duties. Lay your account with very painful duties: Lay your account with offering violence to yourselves. These are the things ye must resolve on, if ye have a mind for heaven.

The observation we left off at in the forenoon, was this, That the Christian may have right hand ideas that offend him in his walk towards heaven. We told you what this imports, and what were the qualifications of these ido's; and what way these right hand idols offend the Christian in his Christian course. The next thing proposed, and to be spoken to, is, Wherein the sadness of this lies, to have right-hand idols offending solk. Now the sadness of it lies in these three things.

(1.) As long as thy right hand is offending thee, thou art like a kingdom divided against itself; for when we work all one way it is heartsome: But when one piece of us works against another; O that is sad. When the hand offends thee, it is very sad upon that account, because

it is like a kingdom divided against itself. But,

(2) The faddness of it lies in this, that then the devil never wants an agent to plead his cause in our boson, For my part, I think it a very fore matter that it should be so. O the agents the devil has against us. Ere no want agents for himself, he will make the wife an agent against her husband, or the husband against the wife, and one Christian against another. O think ye but that is a said matter that one of you should plead the devil's cause against another. Yea, ere he want an agent, he will take the hand, the foot, or the eye of a Christian to plead his cause against the Christian. O but it would break a hundred hearts to see how many agents the devil will get in a Christian's boson!

(3.) The fadness of it lies in this, that it marrs the poor mans progress towards heaven, and furthers his progress towards hell; and think ye not that a very sad matter. O Christians, is heaven no more worth to you, than a little pleasure? Now for use of this, know, Sus, that there are right-hand idols amongst you. Then, O beware of them. But another use that I intend now to

infift upon, is this,

That it is the choice daily, and the great thing that Gol calls for at the Christian's hand, that whatever effends him in his Christian course, though it were his right-

Lining

hand, foot or eye, yet, fays Christ, Cut it off, and cast it from thee. Cut off right-hand idols, and never let them come near thee again.

Now in treating of these, I will shew,

I. What this cutting off is, that a Christian must study in order to cut off right-hand idols.

II. Wherein lies the commendableness of this, to be

cutting them off.

III. A word of Caution, in answer to some objections. IV. A word of Use, and go forward.

I. First thing to be spoken to, is, What this cutting off is, that a Christian must study in order to cut off right-

hand idols This imports three things.

1. That there must be no quarter granted your idols. Ye must cut off all treaties and parleys. Treat none. Parley none. Cut off all these for they will seek a parley with thee. They will give down something; if thou wilt come one bit of ground, they will come another. The men of the world will plead for a parley; and they will give down something, if thou wilt come some length, and meet them. But ye must now compound none. Say, I will hear none, but to the door with them, and cutting off is the work I will be at with them.

2. This imports that a Christian should be well acquainted with the fword whereby they are to be cut off. Many would have idols and lufts cut off; but they know not the fword whereby they are to be cut off. There is a fword and the back on it. If ye know not that, ye will never cut off right hand ido's and lusts. This sword is the word of God, and the back of it, is the Spirit of God. Now ye must take both: The sword, and the back of it; for though ye take the fword, if ye want the back of it, it will be blunt. It may well ruffle the fide of lufts, but it will not draw their blood; And tho' it draw their blood, it will not take away their life without the back. Know ye the fword, and know ye the back of that ye must have? If ye cut off lusts and idols. that are near and dear unto you, ye must have both the fword, and the back of that fword to cut them off.

3. It imports that there must be a piece of cruelty used by the Christian against himself, it ever he get rid of them. Ithink there is a senseles fort of pitifulness a-

mongst

mongst some folk, that they cannot take the life of corruption; they do not cut off idols. Ay but the devil and they will make no bones of it to take their life. Wherefore art thou so sparing of them, since they are so cruel to thee. This imports that there must be a piece of cruelty used by the Christian even to himself, if he would be rid of right-hand idols in the day of the cross. But,

4. This cutting is fuch as has thefe five things going

along with it. And

1. It is a cutting off all parleying with lusts and idols. The Christian is still sure to lose by parleying. Therefore cut off all parleying; for there is no parleying in heaven with lusts and idols.

(2) Thou must cut offall meat and drink from thy indols. Make no provision for the sless. Provide nothing for thy lusts; for still the more thou feedest them, thou wilt be the worse used by them. Make no provision for the sless, to sulfil the lusts thereof. But it is a poor trade some of you drive, when ye bring meat and drink to your lusts on a Sabbath morning. No wonder God make some of you go empty to your beds at night; because ye fed your lusts all the day long.

3. Ye must cut off all foster-fathers, that cherish the sprouting and springing of lusts. They must be cut off.

4. Ye must cut off the right-hand less timorously.—When it first begins to break out, and set up its head, thou must bring the sword which is the word of God, and the back of that sword, which is the Spirit of God; and drive its heads in pieces. But ye are so little in observing these lusts, that ye let them come to a dreadful length

ere ever ye draw a fword amongst them. But

5. Thou must have much revenge and indignation at sin attending thy cutting off of idols. Thou must cut them off with revenge and indignation of spirit. Thou must not cut them off with indulgence; but thou must cut them off with detestation, and cast them away. I wot not, Sirs; I think some folk make a deal of noise about cutting off right hand idols, as it were, in the morning; but in the evening are at peace with them again. Many are cutting off right-hand idols in the morning, and casting them away; and in the evening are writing letters for them again. It will never be well with the Christian, till he cut them off with the spirit of revenge and indignation.

(4.) Now there is a fourth way of cutting off right hand idols; and it is this; thou must cut them off con-

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ftantly. The fword must never go out of thy hand; for there are many of them; and they are all to be cut off. It cannot be told how many cuts a right-hand idol that is born and bred with thee will take before it is cut off.—Therefore, it must be a constant work. And

(3.) Ye must cut off with gladness, heartily and chearfully. So hearty and chearful must thou be in it, that thou never wentest about an action more chearfully and heartily all thy life. But I trow, it is a backward and drooping like work with some of you to cut off right-hand idols; so that the devil may read the copy of it in your countenances. Though ye be parting with them at one time, yet ye give them quarters at another time; it may be ere many days go about, the devil and his lusts may get leave to come in again to their old place.

But

(6.) It is a cutting off wherein the Christian makes

nie of three pieces of spiritual wisdom.

I. He cutteth off the root as well as the branches.— Let the branches bring thee to the root; and let the root bring thee to the branches; and fo cut off all. Still let the streams bring thee to the fountain. It will never be well with the Christian till the roots of idols be pluck-

ed up in the day of trouble.

2. Make use of this piece of wisdom: Get a stronger hand than thine own to help thee to cut them off. It will not be thy work, nor industry, neither will it be thy grace, gifts, nor parts that will cut off right-hand idols. No; nothing less than the Spirit of God; nothing less than the strength of Christ will make thee cut off right-hand idols; therefore get the Spirit of God, and the strength of Christ fill in the bargain, and the work will

prosper better on thy hand. And

3. Let this piece of wisdom be in cutting off thy right-hand idols, whenever thou hast cut them off, set a watch over the place where thou hast cut it off. Whenever thou hast cut off a right-hand idol, and buried it, set a watch upon the mouth of the grave, that so whenever it sets up its head, the watchman may give an alarm that the old enemy is up again.—It is a fore matter that some Christians have the same ado this year, as to the cutting off right-hand idols, that they had several years since. Will not that become an heart-break that they have the same snaves, the same lusts, and temptations to fight against, that they had teveral years since? It must be their bad guiding that hath made it so? For if thou hadst

hadft fet a watch upon the grave of thy idols, when thou overcameft them, thou hadft not been fo much troubled with them now, as thou art.

Another thing requisite in cutting off right hand idols, and that is, thou must cut them off so as you and they may never dwell together in one house again, nor in one man's land Ye must so cut them off, that you and they shall never dwell under one soof again.

II. The next thing to be spoken to, is, Wherein the commendableness lies of cutting off right hand idols in the day of trouble; and the commendableness of it lies

in these three things.

1st. Thou wilt thereby be faved from many offences, at Christ, and his way, that others will be guilty of.—
Thou sayest that Christ lurks much in thy bosom, and it says that heaven is pleasant to thee: It is so pleasant, that it makes thee cut off a hand, a foot, and pluck out an eye, ere thou want it. Whatever hinderance may be in the way, that would make Christ seem unpleasant and unlovely, yet says the Christian that hath right-hand idols cut off, I will quit all before I quit him. But I wot well: Christ is not so delightsome to some of you, that before ye quit right-hand idols, ye will lay your life at stake. But

2dly, The commendableness of this exercise lies in this, that it says thou art obedient to thy king's command—And I never heard of a Christian losing by his obedience; but I have heard of many losing by their disobedience. Therefore be cutting off right-hand idols, if ye would be obedient to your King and Head, your Lord and Master.

3dly, The commendableness of it lies in this, that it fays that grace is uppermost in thy bosom. As long as grace carries the day in a Christians bosom. His master will not be ill-pleased with him. He may well try thee, he will not be angry with thee. He may well put thee upon the touch-stone, to make it known to the world, and to thyself, what stuff thou art of; but he will do no more evil to thee. Now with regard to cutting off these do not mistake; for a right hand idol the throat of which a Christian may have got cut this year, may the next year be alive again. Now there are three reasons why it may be so.

1. Your negligence in not fetting a watch upon the grave of that idol. Now because of thy negligence it

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hath gotten up its head again. It hath had a powder plot under the ground, and fo hath laid thee upon thy

back again. But

adly, God in his justice hath been provoked to do fo. What way doth God in his justice ordinarily take with a fleepy professor? Even thus; he permits his old lusts and fins to come back again upon the poor man; lufts that he thought were dead and buried; lusts that drag the poor creature at their heels again, because he was not vigilant to watch against such sins, and mourned not more for them.

3dly, It may be an old lust or idel, that thou thoughtst was now dead and buried, is come back again to thee upon this account, because thou hast been the person that had trufted more to himself than to Christ; and as long as thou truftest to thyself, no wonder thy old idols come back again, and lay thee upon the breadth of thy back.

III. But do not mistake this, that many times the Christian may go about that exercise of cutting off righthand idols, but may be fadly vexed with these five objections. And all these objections are rife in Scotland in these days, that hinder poor folk from cutting off righthand idols.

The first objection against cutting off right-hand idols is, nature; nature fays, No, I will lofe none of my members. O monster, fays the idol, wilt thou destroy nature, to cut off thy right hand: That is a thing I cannot think to do. Nature fays, No, I cannot cut them off. But God fays, Ye must cut them off. Now whether is God or nature to be obeyed? Think ye not that it is better to obey God than nature; and therefore though nature say no; yet thou must either cut them off, or difobey God; and fo thou shalt have but a poor life of it. A

Second objection against cutting off right-hand idols; and that is, necessity; necessity fays, I must not do it; for how shall I work, if I want my hand? If I want my eye, how shall I be useful to the poor people of God? I will then be fit for nothing. Necessity fays, I cannot want my goods and gear, my house and my land. I cannot meddle with the contradictions of necessity; necessity has no law, fays the poor man. But wilt thou confider thy necessity: Keep thy goods, thy gear, thy pleasures and enjoyments; Yet God fays, Cut them off; And whether is God, or thy carnal necessity to be obeyed.—
Thou sayest thou wilt not be useful to other Christians, if thou want thy goods, &c. I say, thou wilt be more useful by setting them a good example, than that thou shoulds spend all that thou hast upon them. Give them a copy and example; for by quitting your goods and gear, at God's call, you may be useful through the blefsing of God to make many give obedience to Christ's call, and to ly down at Christ's feet; and that will be better than if thou hadst given all thou hadst to the poor and distressed. There is a

Third objection against cutting off right-hand idols and that is, Reason. Reason says, No; watch against it: Am not I a rational man? I never faw or heard of fuch irrational folk. They say that for a work of reformation, they will lose all that they have; and think ye that a rational deed? I am called to act rationally, fay the men of the world, and that were an irrational act, to leave my wife and my children. But wilt thou tell me, wife man, where thou learnedst that wisdom. I will not give a fourpence piece for thy owning the covenant; for you will fay one thing for it this year, and another thing contrary to it the next .- But for my part, I think no wonder that those who are not true to God, will never be true to a covenant of man either. But our Mafter commands you to cut off; and that hath equality and reason in the bosom of it. But I will not say, that the reason that his commands have in their bosom, will suit with thy carnal reason; nor will I say, that thy carnal reason will suit with a divine rule and divine equality, that hath a right and fanctified reason in the bosom of it. Well, there may be a divine command lying at thy door, and yet thou be so blind, that thou canst see little reason for obeying it. Yet the command has an unanswerable reafon in the bosom of it. Well, the power of an infinite God must prevail, and have weight with thy heart to perfuale thee to do it; for that hath reason in its bolom, though thou at prefent see no reason for it.

There is a fourth objection against cutting off right-hand idols, and that is, thou thinkest it a foul shame to do it. All the country side will call thee a fool, to cut off thy right-hand. They will swear, and say, thou murderest both thyself, and thy family: Thou hast made thyself one handed, they will say, and that is thy shame, and the ruin of thy samily. Wilt thou tell me, wise man; wilt thou call that thy shame, which is thy duty? Thou

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favourest of the things that be natural and carnal, of flesh and blood; but thou savourest not the things that be of God, and the Spirit of God. But I would, carnal wretch, put these two things to thee.

1. Whether is it most shame to go to heaven or hell? Christ says, it is better to go heaven with one hand, than to go to hell with two hands, and shame and the curse of God with thee; For such shame shalt thou have,

and much shame shall come upon thee.

2. Whatever supposed shame is in the obedience to command, yet there is no real shame in it: Therefore, whether wilt thou be best content to carry a real shame, or an imputed shame? For whatever imputed or supposed shame may attend the obeying of God's commands, yet it hath no real shame attending it; for as sure as God is in the heavens above, the man that ventures most for God now, shall be the least ashamed man in Scotland, fay the contrary who will. These wife folk who dare venture nothing for Christ, nor his cause, shall take the fide of the street, when that man shall take the crown of it. Is it more shame to be going to heaven with one hand, than having two to be going to hell? Remember I faid it, that there is no shame in heaven: neither ministers nor professors will bear any shame there, tho' they have cutoff right-hand idols for Christ. It is no shame for me to be obeying my Master's command. My credit lies in this, to be cutting off right-hand idols at his command. There is a

Fifth objection against cutting off right-hand idols for Christ, and that is, ye think it is an act of cruelty; and Christianity bills us rather be compassionate. Shalt thou be cruel to thyfelf? It is an act of cruelty to cut the very right-hand off himself: He hath but two hands to get his bread with: And if he shall cut off one of them, how shall he fare then? He hath but two feet to go through the world with, and if he must cut off one of them, how must he go alten? I wot well, say the wife men of the world, religion never allowed any man to be cruel to himfelf. But I wot well, religion never allowed a man to pity himself, but consistently with that pity that he is to how to his foul. Art thou not cruel to thyself? says the wife man: Thou hast but a poor weakly body, that cannot take with other folk's beds, and cannot take with every fort of diet, and yet thou wilt cast thyself into extremity and trouble in following bits of preaching up and down the country; and many a wet foot, and cold bath thou wilt get, and that will be the very mean of thy death. Art not thou cruel then to thyfelf? For thou mightit well be in thy own chamber; and have thy own bed, diet, and fire-fide; and that were far better for thee. Now thou mayst die in some moss, or in a wilderness, or at some dyke side, and never one that pertains to thee see thee. Or thou mayst die among strangers, and never one of thy relations get notice of thee; and art not thou cruel to thy-felf then? It matters not, says the poor man, I must have the breasts. I would be more cruel, if I should let my soul famish for want of the breasts. Whether or no, think ye our master's command cruel; for here he commands to cut off the right-hand, and pluck out the right eye. I would say two words to these.

1. It is no cruelty for a man to obey God's commands, be upon what cost it will. Am I cruel to obey him who has purchased a crown of giory to me. For we must cut off right hand idols, else we cannot enter into heaven.

But,

2. Are we cruel to ourselves, when we are cruel to near and dear idols and lusts that would be our death, if we be not theirs? When the business is brought to this pass, then we will kill ere we be killed. The law of nature, and the law of the nation bids you kill right-hand idols, that would kill you for ever. Then I'll kill, ere I be killed.

Now for Use, What are ye all doing? Are ye cutting off all right-hand idols? Are ye cutting off all parleying with them? Are ye cutting off all provision from them? Well, I have this day, Sirs, need to tell you.

1/1, Cutting off right-hand idols will never be a kindly work amongst you, till ye cut off with revenge and indignation. Therefore, if ye would fall about this work chearfully, ye should cut them off without pity. And

adly, I have these news to tell you, that as long as ye have right hand idols, the devil and you are still near hand one another. He has still the short cut to get at you. He hath not much ado to prevail; for he hath still an agent within; a friend in the heart that will do the business. Therefore, quit your grips of the world, wife, children, goods, &c. and gripe to God by a covenant; and that shall prove more profitable to you than all ye had or could enjoy in this present world.

Another

Another thing, and that by way of observation from these words, Better enter into life maimed, says he.——And the

(1.) Observation is this, that Christians may be sent to heaven with a sensible Joss, as to all outward appearance, wanting a hand; that is, sensibly a Christian may lose his worldly substance, and that is a right-hand to him; and never get it made up on this side of time; but he may go to heaven with a sensible loss to all outward appearance. I go unto life halt and maimed: I go into life wanting my goods, &c. and the world knows, that I am a sensible lose.

(2.) Observation, A Christian that lays down his fortune at Christ's feet, must be well read both in the consideration of heaven and hell; and then he will not stand

to lay down all he hath at Christ's feet.

The last observation here is this, that heaven is the upmaking of all the losses that Christians meet with here. The men of the world say, that they would not lose as much for religion as we have done; for they never saw so much worth in it. It is a strange thing, Sirs, that you are offended at religion. I wot well, pure religion never did you much hurt. The men of the world say, these are a number of poor unnatural fools, that will neither take care of wise, nor children. This is strange, Sirs; for I wot well, some of us love our wives and children, and love to provide for them, as well as other solk love to provide for theirs. If so be, we could get it done with a good conscience. But when Christ's cause and covenant come in competition with these, we will take the better, and leave the worse, any time in all the year.

But to speak a word or two, to the life that believers will have in heaven, that will make up all their losses, there is an eightfold piece of life to be obtained by all the poor and despifed followers of Christ, When a believer gets a right impression of these upon his spirit, he will not

stand to cut off right hand idols for Christ. The

1. Is a life of peace with God; peace with your own conscience; peace with angels; and peace with all the saints.—O sweet life, a life of peace, peace for ever, without interruption. Here I defy my former failings to molest my peace; yea, justice itself to trouble my peace. Here is a life of peace. O sweet life! There is a

2. Piece of life we will get in heaven, and that is a life of pleasure; pleasure for evermore: And what puts the

cope stone upon all our other joys in heaven, It is pleasure

at his right-hand for evermore. But a

3. Piece of life to be had in heaven, is, a life of victory. You will have a victorious life in heaven; then ye will be mafter and more of yourfelf: then you will be mafter and more over your lufts and idols; mafter over death and the grave; mafter of the law; and mafter of temptations; mafter of the outward man; mafter of enemies; and mafter of all things that maftered you before. O the victorious life of heaven! All our fongs will be fongs of victory and triumph, to the praise of of the Lamb always finging hallelujahs of victory.—

- 4. As we will have a life of victory, so we will have an honourable life. O the honour we will be advanced to with crowns on our heads, and scepters in our hands, and cloathed with robes, of which we have heard only the same, even the garments of salvation. O gallant! Heard ye ever tell of the like of that garment? For the crown upon your head, it shall be all set about with the sulfilling of the promises of the covenant of grace, and the upmaking of all the articles of the marriage contract, like costly diamonds. O honourable life! We shall live like kings and priests, all wearing crowns and scepters; and being all kings and priests to God, and to the Lamb for ever.
- 5. As it is a life of honour, fo it is a life of excellent enjoyment that we will get. O the gallant enjoyment that we will have there! The enjoyment of him whom we long looked for; the enjoyment of him of whom we got but half looks and visits before; the eternal enjoyment of him whom we thought, or were afraid we would never see. O gallant! Who would not go half through hell for the enjoyment of these? And

(t.) The enjoyment of himself fully, so that all that is in God is for my good, as if there were not another to partake of it; but myself alone. I shall enjoy him fully and wholly, as if there were not another to enjoy him but I alone. All that he hath shall be mine; I shall enjoy

him fully.

(2.) I shall enjoy him immediately, face to face. I shall stand in no need of any advocate, mediator, or days-

man betwixt us. And

(3.) I shall enjoy him everlastingly. I shall for ever feed upon him, and there shall be no end of it. Having this enjoyment, and being in his arms once, it shall be

enjoyment to all eternity. Think ye not that I shall have a brave life of it. O Sirs, will ye not venture a right-hand, or a right eye for that which shall pay you for all. The

6. Enjoyment, or life in heaven, is a life of excellent discoveries, that we never saw the like of before now.

There is a five-fold discovery. And

(1.) We will get a discovery of one God, and three persons in the Godhead, one in three, and three in one, as far as the creature is able to comprehend. O gallant! We could never take up that before fully. O that is a great mystery! We shall have there the discovery of three in one, and one in three.

(2.) We shall behold that great mystery of God and man, both in one person, and both concurring together for the advancement and glorisication of the Christian.

And

(3.) We shall have a discovery of all the links of that union betwixt the father and the son; between the Son as head, and all particular believers as members in him; and in the Father as head of the Son, and the Son in the Father; and Christ in us, and we in him; and so we in Christ and in the Father; and the Father in the Son, and the Son in the Father; and all believers in the Father and the Son in all believers.

ers. O great and glorious mystery!

(4.) We will get a discovery of all the articles of the covenant of redemption between the Father and the Son for the salvation of the sinner. O pleasant! We could never see that before so fully. We will see what the Father required of the Son, and what the Son undertook to the Father for the redemption of lost man: And we will see the love in the boson of the Father and the Son, both in one, to and for lost man; and both the Father and the Son making out their word in compleating the work of the redemption of poor lost man, and would ye have more?

(5.) We shall see the great and eternal weight of glory, that our cross hath been working out for us; and we never saw this so fully before; though we knew still that it was working out an eternal weight of glory for us:

But we will never get a full discovery of that glory, till we come there. Then we shall see it, so as to wear and enjoy it for ever. We had still a glance of it before, but then we shall possess it. O Sirs, is not this a pleasant life possess of some possess and noble

noble enjoyments! Think ye not but a poor man or woman will quit goods, and all, that has fuch a life to look to as this? Think ye not that we may venture a right hand idol for it.

7. There is a feventh piece of life that we will have there: It is a glorious and profitable life. We will always profit, and need no ordinances, nor need to feek good fermons: We will need nothing; for we will have God for all: For we will be, as it were, in his very bosom. And there is no temple there; for we will have Christ in place of sun, moon, meat, drink, &c. We will live in the vision of the face of our master Christ.—We will feed wholly upon that. O Sirs, is not this a very glorious and profitable life, that we shall have? For we shall still have profit with it, and it is a very glorious life; for we shall shill have glory in persection with us.

8. We shall have a life of abundance and all the parts of life, even all that I have mentioned. We shall have no scarcity, scant, nor want, as we use to say. Of these things there shall be abundance, abundance of peace and pleasure, abundance of victory, abundance of enjoyment, abundance of discoveries, abundance of glory, and prosit, and every thing, and no scarcity or scrimpness there.

For U/e, well then, Sirs, dwell much upon heaven and the life that is there; and fee if that will move you to cut off right-hand idols for Christ; but if that will not move you to do it, then confider the torments of hell, and fee if these will move you to cut them off. Dwell much upon the confideration of hell where the worm dieth not, and the fire is not quenched. Will not the terrors of this, move you to cut off right-hand idols for Christ? Is it not better to be going about painful duties, than to be pained in hell for evermore? Is it not better to ferve Christ upon any terms, than to ferve the devil, and get his wages af. ter all? O Sirs, dwell much upon this confideration, that ye may be perfuaded to cut off right-hand idols. Stand not with Christ upon these things; for he stands not with you about greater things. Study this, and ye shall have a brave life of it --- And may he that is able, perfuade you to do it. A MEN.

The END of MR. MICHAEL BRUCE'S SERMONS.

THE

SERMONS

O F

MR. JOHN WELWOOD.

>>>>

S E R M O N XXI.

A Mos iii. 2.

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

THERE are two things in the words here, first a threatening, I will punish you for all your iniquities. That is, though others slip, ye shall not escape with any sin. Secondly, we have the reason for it, You only have I known of all the families of the earth. By knowledge here is not meant that general knowledge whereby he knows all things; but as amongst men, one will say of such a man I know him, and of another I know him not in the least; I am not in the least acquainted with him. So he knew them only, that is, he conversed with them; he and they were sriends, and in Covenant. You only are my people, that I have respected above all others. Now they perhaps thought, that he might have spared them. But he says otherways, I will punish you for all your iniqui-

[†] This Sermon was preached at Calder Crook, March 18th.

ties. Like a man that will take care to punish or correct his own children for their faults more than any other.

DOCT. God will not spare to punish the people that he hath taken for his people, and into covenant with himself, for their sins. Yea, the more kindness he hath shewed unto them, he will the more punish them for their sins.

He punished the sins of heathens, but far more the sins of his professed people. You know what is said of the saints, Psal. lxxxix. 31. and xcix. 8. Thou wast a God that forgavest them, though thou tookest vengeance on their inventions. For proof of this, we shall only mention these two things.

1. Look into Moses' song, wherein the Lord shews the method that he will take with his people, and there you will see what wrath he threatens when they fin against

him.

2. For a comment of the Lord's carriage towards his people, fee what he did for them in Egypt, and yet what came upon them in the wilderness. Look into the books of the Judges, and Kings; there we never find that they escaped when they had finned. Now the reasons are these,

If, To shew his spotless holiness and righteousness, and that he will not countenance sin in whomsoever it is. The justice of God shone most in punishing his own son; for though he was his own beloved son, yet he would punish him for that sin which was his by imputation only.

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adly, Because the sins of his people are of another colour, or dye, than the sins of those who know not God, as being done against much love and much light; for where no law is, there is no transgression, Rom. iv. 15. Others are in some respect without law. But where he hath manifested himself clearly in his son by the revelation of his word, the sins of such are of a scalet dye and colour.

3dly, It is to cleanse and purify them from sin, and therefore he will not leave them unpunished. People, you know, take not much pains in cleansing a common vessel; but scour painfully an honourable one. So when the Lord hath a mind to keep a people, he must punish them: For they can be of no use to him, if they be not purged from their sins. We conclude, then, that we must look for punishment upon these lands. For,

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1. We are fecure, and think that the Lord will not do good or evil. But fince we have done evil, he will also do evil to us. I profess, God hath privileged us highly, and favoured us much: and though that cannot be said of us, that you only have I known of all the families of the earth; yet as much, nay more than of others, can be said of us, he brought us out of Popery and Prelacy, and did great things for us; and brought us into the bond of as solemn a covenant, as ever was entered into, and shone most gloriously amongst us. So that no people had choicer or purer means, and down-pourings of the Spirit upon them. And will he not punish us that he hath been so kind unto? I have nourished and brought up children, and

they have rebelled against me.

2 Our fins are univerfal and great. We have forfaken his laws that he hath fet before us. We have not hearkened, tho' he hath fent all his prophets, fending them early, but we have not hearkened unto them; but perfecuted them that were fent unto us. --- We have broken his covenant and changed his ordinances, gone a whoring after the calves of Dan and Bethel, the court religion: the land is also full of lying, swearing, uncleanness, drunkenness, oppression, sabbath-breaking, and all ranks have rebelled against the Lord from the king to the cotter; and only a small remnant have kept their garments clean. The representatives of the land have heinously transgressed against the Lord; and the rest have connived at, and walked after the commandments of men. These lands are defiled under the inhabitants thereof. We have done worse than the heathens; even such things as would not have been mentioned among them. They would have abhorred our persecution, perjury, and profanity. Neither have they changed their gods, which are yet no gods. And

3. We are impenitent, and have hardened our neck, and refused to return. I do not deny, that if there were an universal repentance from the highest to the lowest; if all were mourning and weeping for our provocations, there would be hopes that the Lord would turn from the sierceness of his anger. But there is no appearance of that: We have a whore's fore head: we harden our necks, and resuse to be assumed. We say we have not sinned. The men of Nineveh shall rise up in judgment, and condemn this generation. See what came upon that impenitent people? Zeph. i. 7, 8. Held thy peace at the presence of the Lord God; for the day of the Lord is at hand; he hath pre-

pared a facrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the kings children, and all such as are clothed with strange apparel. Nay, none dare speak now of the public sins of these lands. Is xxx. 8. Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever

4. Great is the fecurity of these lands; how sew like Noah! but how many like the oll world! how many are like these in Isa. xxii. 12, 13. And on that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackoth: And behold, joy and gladuess, slaying oxen, and killing sheep, eating slesh, and drinking wine; let us eat and drink, for to-morrow we shall die. How little humbling, like that of good Josiah,

amongst us. And

5. Judgment hath now begun at the house of God. His people, and the choicest of them, have suffered, and that very hard things, such as imprisonment, fining, banishment, &c. and if it hath been so done to the green tree, what shall be done to the dry? The Jews having gone first into captivity for their good, the Lord says of the nations, that should refuse to drink of the cup, as in Jer. xxv. 28. And it shall be, if they result to take the cup at thine hand to drink, then shall thou say unto them, Thus suth the Lord of hosts, Ye shall certainly drink.

6. The righteeus perisheth, and no man layeth it to heart. How are the old Ministers and Christians consumed! Surely then wrath is approaching. Mourn not for them that die, for they are got into the harbour before a great

storm fall upon us.

7. The Lord's meffengers have long threatened wrath; and though the words of the prophets feem to many to be but wind, yet they finall prove fire, and the people of these lands shall be for stubble: They seem to men, but as mocking, as Lot did to his sons in law. But see Amos viii. 7. The Lord hath sworn by his excetency, surely I will not forget any of their works. And besides, these who are most intimate with the Lord, and with whom his secret is, are all apprehensive of wrath. The Lord usually warns his Noahs of approaching danger.

8 Look upon the face of affairs, and ye may fee a form gathering. As folk by the waves do fee the approach of a tempest; so these divisions, and the strength of Papists, now speak forth wrath. But you may object,

and fay,

Object. r. The Lord is mercifut. Anf. Yes; but not to impenitent finners. He hath been merciful, and waited long: But he will yet mix wrath with mercy

Object. 2. But he doth not always punish the wicked in this world, as Job proves, and Solomon says, Eccl. ix 2. Ans. Granting he should not, but suffer the nations to run on in sin, it were nothing to our advantage: it were the saddest sight, and greatest judgment that we could meet with. But he doth punish sometimes, and we have no affurances that he will not do so, in the present case. Look ye to his ordinary method, and to former times; and ye may think it more likely, that he will not suffer the grey hairs of this generation to go down to the grave in peace, in regard that he hath put upon their girdle and shoes, the blood of the covenanted work and people of God.

Object. 3. But it may be yet long to it. Anf. God doth indeed for etimes referve wrath unto the day of wrath. Times and feafons are in his own hand; but it may be sooner than the most part expect it, considering how fast the two cups, the cup of the godly, and the cup of the wicked, are filling up; and the long peace we have had; and how white the harvest seems: And when the Lord draws his sword, he will not want instruments for it.

Well then, the conclusion, or application stands thus: That it is more than likely that the Lord will punish these lands for their sin; and as our sins have been great and universal, so will our stroaks and plagues be; as it was in the last of the ten plagues of Egypt. The Lord's sword must go from the throne to the handmaid And there was a cry, such as was never before heard in the land of Egypt. He hath a sword, samine and pessilence to plead by. And

1. He will plead with our rulers. Under this rank, I comprehend all in public office in these lands, from the king to the constable, with all that are their servants, and execute their wickedness. For three transgressions of our rulers, and for four, he will not turn away the punishment

thereof. And that

(1.) For their perjury, and changing of his ordinances, and casting the work of God behind their backs, setting up the calves of Dan and Bethel, which they think most advantageous to their thanding. But it shall be their neck-break and downfall at last.

(2.) For their making these lands fin by establishing i-

niquity by law, and forcing people to obey it.

(3.) For

(3.) For their perfecuting the godly, and the way of godliness, encouraging and favouring wickedness, perjuty and profanity.

(4.) For their oppression, their eyes being only set upon their covetousness, seeking only after their own mercenary gain, to gratify their lusts, and not the good of

the people.

(5.) For their profanity, whoredom, fwearing, curfing, drinking, fabbath-breaking, mocking of godlinels, neglect of ferving of God; all which abound amongst them. Therefore he shall overturn, overturn, overturn, until he come whose right it is, and he shall give is him, Ezek. xxi. 27 He shall break them with his iron mace, and they shall perish in his ire and indignation.

2. He shall plead against the prelates, the clergy, the prietis of the calves of Bethel, that our rulers have made, and fet up of the lowest of the people. These are the tail, I mean prelates, curates, elders, beadles, and all other officers in the house of Baal. For three transgreffions of the Prelates, and their underlings, and for four, he will not turn away the punishment thereof. 1. Because of their perjury and apostacy. 2. For their persecuting of the godly, and godliness, they being the firebrands for strengthening the hands of evil doers. 3. For their crying peace, when there was no peace, feeing vain divinations, murdering many fouls thereby. 4. For their profanity; filling the land with profanity. Therefore, the Lord shall bring evil upon them, even the years of his visitation. And they, and the people unto whom they prophely, shall be cast as dung upon the earth.

2. He will plead with our nobility and gentry. For three transgressions and for four, he will not turn away

their punishment.

(1) For their compliance with the apostacy. And

(2) For their making the people to fin, partly by example, and partly by being in some measure executors

of the laws of the rulers.

- (2) For their not helping the Lord against the mighty; but abiding in the tents of their riches, ease and wealth, and not countenancing the Lord's work. Even the best of them are guilty; in regard that when they should have flood against the invasion, they have at least been silent, and at ease in Zion.
- (4.) For their oppression of the poor, and racking of rents. Therefore shall their houses and lands be turned over to others, and the very nettles shall grow up in the place

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place where their tables stood, and their posterity shall beg their bread.

4. He will plead with our commons, even with the multitude for three transgressions and for four, he will

not turn away their punishment.

(i.) For their walking willingly after the finful commardment of the rulers, and turning about with every wind of doctrine.

(2.) For their ignorance of God, that though he hath given them the great things of his law, yet they have been effected as strange things.

(3.) For their carnality and worldly mindedness.

 \mathbf{A} nd

(4.) For the avarice and profanity that prevails amonghthem, old and young, by lying, fwearing, fabbath-breaking, drunkenness, uncleanness, and neglect of feeking God—Therefore will the Lord plead by fword, famine, and pestilence. Their carcases shall fall as dung to fatten the land.

5. The Lord will plead with the indulged, I mean those ministers that accept of indulgence, and those who comply with it. For three transgressions, and for four, he

will not turn away their punishment.

(1.) Because of their giving up their power or liberty into the hands of the magistrates, and so becoming the servants of men.

(2.) Their making peace, and a confederacy with enemies and haters of God: Therefore wrath shall be upon

them.

(3.) Their not feeking the things of Christ, but their own things, being at ease in Zion, dwelling in their cieled houses, while the Lord's house lies waste; and not sympathizing with Zion in her distress: making their peace with enemies, and by reproach adding unto the afflictions of Joseph.

(4) For their giving an uncertain found, not preaching freely and faithfully what the Lord bids them, and what the fins of the times call for. Therefore they shall bear their iniquity, and be like that vine tree mentioned, Ezek. xv. that when cut down, is not of use so much as to be a pin to hang any vessels upon.

6. As the Lotd hath said, so he will also further plead with the non-conformist ministers, that have neither yet turned aside, with Prelacy, nor with the indulgences.

(1.) For their cowardliness, and faint heartedness at the beginning of our trouble, in not doing what in them

lay

lay to stop the current of this apostacy; not giving free and open testimony then as it ought to have been given:

neither doing it fince.

(2.) By these compliances with Prelacy, hearing of curates, and being stumbling blocks to others, in causing them to sall. Yea, and let me say, Who hath been as the Lord's servant, his messenger whom he hath sent? For the generality, they have always erred in heart, and have not walked in his ways, nor sully sollowed the Lord.

(3) For their divisions and heart-burnings one against another. Therefore shall all, except a few, fall in the wilderness, and so shall not enter into the land of promise. And

Listly, The Lord will plead with those called conven-

ticlers, which yet are the best in the land; and

(1.) For their former compliance with these sinful

courfes. And

(2.) For their formality and hypocrify, and unfruitfulness under the means of grace. The most part for all their hearing and profession, being unregenerated and ignorant of the life and power of true godliness.

(3.) For their carnality and earthly mindedness; minding their own things; not being so zealous for God, and his work as they ought, and should be, but lukewarm

and full of carnal wildom, &c.

(4.) For their many divisions, the love of many being waxed cold, and heart-burnings and animosities waxed hot. Therefore the sinners in Zion shall be afraid, and fearfulness shall surprize the hypocrites. Two parts shall be cut off, and a third part shall pass through the fire. We have a catalogue of those folk appointed unto ruin, when the Lord shall come to punish the inhabitants of Judah, Zeph. i. 1,—13. And it will suit our times very well.

r. For the stumbling blocks, which seem to signify principally the idols, he will root the idol of Prelacy out of the land, and we will be at no loss thereby. But our fins will make us get a scourge also. Those who have been the occasion of the stumbling of others; those who were eminent in place, parts, or gifts, who have trained others by their practice to lukewarmness and compliances,

thall not escape.

2. The wicked; that is, all profane ungodly wretches who are unregenerated, whose spot is not the spot of his P p children.

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children, may tremble and be afraid, when he comes to

punish these lands.

3. The remnant of Baal. I will cut iff the remnant of Baal from this place. And that may be the Papist whom the Lord will punish, and root out of these lands in the day of visitation.

4. The chemarims with the priests. The Prelates, Curates, &c. For those chemarims were the peculiar chaplains, or priests, who had unhallowed themselves by their

apoltacy *.

5. Those that worship the host of heaven upon the housetops; which may be understood of the open and avowed hearers of curates, and compliers with abjured prelacy. And

6. These that swear by the Lord and Molcham; that is, those folk that halt between two opinions, between Pre-

lacy and Presbytery.

7. And those that are turned back from the Lord; that is, such as have fallen from their protession or zeal, or

have turned apostate. And

8. Those that have not fought the Lord, nor enquired for him; all such as are neglecters of prayer; and such also as for fear of danger, will not countenance duty; all our indifferent and lukewarm gentry and others.

9. The princes, &c. that are clothed in strange apparel; that is, magistrates, that look not like Christian magistrates, who should have a copy of the law, &c. but are

like unto heathens; even all the great ones.

10. All those leap upon the threshold, and sill their masters houses with violence: All wicked servants who are diligent to execute the commands, even the wicked commands of magistrates, troopers, messengers, clarks, intelligencers, &c. And,

11. All the merchant people, &c. even such as are enriching themselves; and mind nothing but scraping the

world and worldly things together. And

Lastin, Those men that are settled upon their less; that is, all wife and subtle folk, who, as we commonly say, juke and let the jaw go over; or if you would have these comprehended in short terms, wor unto these sive sorts of

folk;

^{*} Chemorim fignifies the black ones; or, the priefts, who are worshippers of the fire; whose cloads and taces were often black, it those who criticated in the burning of children to Molech; or spokkete ones of the feed of Aaron, theing the word plainy means horizators priefts. See the Duth Amoutators on a kings xxiii.

5. Brown's diet, on the word Chemarim.

folk; it will be ill with them, when the Lord comes to punish the inhabitants of the land for their iniquity.

[1.] All perfecutors, that have had any hand in that

work.

[2.] All profane and wicked persons.

[3.] All compliers.

[4] All hypocrites, that have a profession, and form

of godlincs, and yet have no more. And

[5.] All the godly, that have not followed the Lord fully, but have turned affile to some crooked way.

For Use, I would say this short word unto you. Yea, the Lord says it unto you, Isa. xxvi. 20. Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself, as it were, for a little moment, until the indignation be overpest. And who are his people, see Psal. xci. I He that dwelleth in the secret place of the Most High, will abide under the shadow of the Almighty.—He shall cover thee with his feathers. Get under the shadow and protection of God. If you ask, how shall we do in order to obtain that? I answer, there are three forts of tolk, that he will protect in that day, and I would have you give all diligence to be found of that number. And

1. They are these that sigh and cry; that is, those who are examining, and humbling themselves like good Jossah. Let every one of you search out your sins, and contest them. Judge yourselves that ye be not judged; and that is more than one days work. Isa, ii. 12. The day of the Lord of hosts shall be upon every one that is proud and lefty, and upon every one that is listed up, and he shall be

brought low.

2. Those that slee in by faith to the Lord Jesus Christ See Ha. xxviii. 16. When the prophet is speaking of approaching danger, and telling them that their reruge of lies should not shelter them from it, he tells them of a true shelter, Behold I lay in Zion for a sure foundation, a stried stone, &c. So make sure of the Lord Jesus Christ Get in to the city of resuge, that the avenger of blood may not touch you. You know that the blood of the lamb sprinkled upon the door-posts, kept away the the destroying angel; so nothing but Christ's righteous nets will be a true shelter unto you. He is the true ark, and Noah escaped by being heir of that righteousers. Nahum i. 7. The Lord is good, and a strong hald in the day of trouble; and he knoweth them that trust in him. So

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then, get faith, and the lively exercise of it in your
souls. And

Lastly, They are those who are upright in heart, and keep clean garments like Noah, Lot or Caleb, and Joshua that followed the Lord fully. If ye would be free of wrath, keep from sin; and especially the sins of the time; such as lukewarmness and compliances. Mal. iv. 1, 2. But unto you that fear my name, shall the Sun of righteousness arise with healing under his wings. Prov. xi. 4. Riches prosit not in the day of wrath, but righteousness delivereth from death. Is a. xxx. 16. He shall dwell on high; his place of defence shall be the munition of rocks. Therefore Isay unto you, Watch;—For you only have I known of all the samilies of the earth, therefore I will punish you for your iniquities.



S E R M O N XXII.

SONG V. 8.

-Tell him, that I am fick of love. .

OVE fickness is that trouble, which arises from the want of the enjoyment of the party beloved.

There are three things contained here.

First, That the spouse loves Christ; and this is proper to the godly man; Christ is precious to him: This is not the constant mark of those that are gracious to be a. studied of, and to feel Christ's love to them. But if they have love to him, and to every one that loves him; if he is to them the pearl of great price, they may be sure, he is theirs, though they feel not his love.

Secondly, That he is absent. And Thirdly, This troubles them.

Doc't. I. Christ will sometimes absent himself from his people.

This

This is supposed here, and you may clearly see it, in the verses before. This we once spoke to *. And therefore shall but only hint at it now. There is no doubt of it, but that he may depart from his people; and they may want the sensible feeling of his love. You see it in the case of the spouse here, and in the psalms. There you have the experience of the faints, you will find it there very frequently: I will hint at some reasons for

1. It is for correction; when they grieve him, then to punish them for their miscariages, he will absent him-

2. To put them upon pursuing him. I will return to my place. In the time of their affliction, they will feek me early.

3. To teach folk to live by faith, and to believe his love, when they do not feel it. For fuch is our jealoufy of him, though he hath given us much affurance of his

love, yet at every new trial we doubt of it.

4. It is to make us prize it the more, when we get it; for we would loath the manna, if we had it still. I will only add that for use, which I said at first. None should conclude his hatred from his absence, or the want of the the sense of his love. But we say, that all his people either enjoy him, or elfe that is the only thing in all the world, they would most gladly be at.

DOCT. II. Christ's absence is afflicting to his people.

Says David, Thou didft hide thy face, and I was troubled, Pfal. cxx. 5. There are two things, that of all others, are most afflicting to his people; and these are fin and distance from God. These are the two things that embitter the life of his people, as the two daughters of Heth did that of Rebekah, Gen. xxvii. 46.—In the profecution of this.

1/t, We will infift a little to shew you how afflicting the Lord's absence is, to his people here. It makes them fick before it casts them upon their beds. Now according to the measure of a foul's love to Christ, and according to the degrees of his absence, the grief for the want of him is more or less. But these things following will

shew it a little. And

^{*} It appears here, that he had discoursed before, on the preceding verses.

1. Their ferious pursuit of him, when he is away.—So it is here in the case of the spouse: She pursues him from duty to duty; and then she begs the help of others for finding of him. So David, Psal. xxii. 2. He cryed

by day and by night, and was not filent.

2. There is grief and melancholy when they want him, Pfal. xiii. 2. How long shall I take counsel in my foul, having forrow in my heart daily. It is with his people, as it was with Mephibosheth, who was mourning all the time the king was away: There is no place in their heart for joy.

3. The time is long and wearisome to them: That day is a long day, when he is away, Pial, xiii. 1. How long

wilt thou forget me? for ever, &c.

4. Nothing can comfort them: As he faith, I refused to be comforted. Christ's absence is such a bitter thing that no earthly thing can comfort folk; no corn and wine, and company. Nay, not only so, but duties and the sellowship of the godly can do no good; no, till he come, (as one comments upon Mary's case,) the company of angels and apostles could not comfort her.

5. This shews it: Take off the burden of Christ's abfence, and lay on the heaviest burden, the man will think himself well. No burden is comparable to this. A woman once that had had many afflictions, said in the end,

she had had none but Christ's absence.

6. It will have influence upon the body: As that of Heman, I am affected, and ready to die from my youth up; while I suffer thy terrors I am distracted, Pial. exxxviii 15. And

7. It will make folk heartlefs, even in worldly mat-

ters, when Christ absents himself from them.

2d/y, Wherefore is it, that Christ's absence, and the want of the sense of his love is so afflicting to his people?

1. Because of his people's love to him, Psal. xvi. 10. For thou wilt not suffer thme holy one to see corruption, that is, Christ. And Psal. lxxiii. 25. Whom have I in the heavens but thee, and there is none upon earth that I desire besides thee. There is nothing so precious to a soul as Christ; no, not life itself. He can part with all, but not with him.

2. Because of the sweetness of his love. Psal. xvi. uit, and Song i. 2. For thy love is better than wine. Psalm lxiii. 5. My sou shall be satisfied as with marrow and fatness. It is a soul-satisfying thing.—Filling the soul with

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joy and peace: All things are trifles in comparison of this.

3. When he absents himself, then his people apprehend he is angry, and they have provoked him. For although he went away, yet if they knew he was not difpleafed, they would the better bear it: But the fling of this affliction is fin. And it looks ordinarily to be the wages

of fin, and that is death.

4 When he absents himself, his people are many times apt to fall into doubting of their interest in him. Or if not into that, yet the measure of their affurance diminitheth. Indeed some have attained unto such evidences of their affurance, that even when they feel not his love, they will not give way to doubting about it .- But others will question if ever he loved them. Unless folk be still handling his love, there is fo much unbelief, and Satan is forbuly, and there is for much corruption and unbelief to work upon, that folk are ready to doubt; and folk that give not way to racking doubts, yet will not find themselves much refreshed, until they get some new confirmation of their interest; and what fays this, but the decaying of affurance?

5. When Christ departs, he leaves the foul in a winter-like case. His departure is like that of the sun: For he is often called a fun. You must understand that though there be still the roots and habits of grace, yet when he departs, they all droop and contract; and then as in the night, the beafts all get out of their dens; so lusts and evils creep out, and Satan and the world has the foul at an advantage. First, When darkness and confusion fills the fori, it is as if the windows were that. Secondly, Hardness of heart, that is like a stone, that will not be wrought upon. Thirdly, Deadness, lumpishness, and heavinels. Fourthly, Wandring, restlessness and roving of heart. Fifthly, Not profiting by any duties; folk go heavily, and all duties are a burden. Sixthly, Utcleifnels; folk being withered and dry. Seventhly, All the graces droop and decay, faith, love, &c. Eighthly, Evils get up their heads, and temptations eafily prevail; and Laftly, Every burden becomes a load.

U/e 1. This will try whether ye be Christians or not? How are your fouls affected with his abtence? This will prove your love. I fear many of us know not what it is to have him, or want him. I fear to aik many or you, Have you him? Are you affured of his love? You durth not fay, Yes: And yet you can live well enough without it. And can you fay that when you find somewhat of him in duty; then is your chiefest joy; and when you miss him, nothing can make up the want of him?

Use 2. Is his absence so troublesome to you? Then have a care, that you stir him not up, till he please: For his love is a tender thing, it is easily put away.

1. Improve, and entertain him, when you have him, Sail when the wind blows; for if he fee folk entertain

him coldly, he will get him gone.

2 Beware of being lifted up: carry humbly; for if he

fee folk become frothy, he will get him gone.

3. Carry watchfully, for he is one, who loves righteoufness, and hates iniquity.

Use 3. Then there is need of some help, how to carry

under his afflicting absence. And

1. Search out the case, and how it is; and however it may be, humble yourselves under his mighty hand.—
Humiliation and meekness are a sovereign remedy.

2. Be ferious, and diligent in pursuing after him. Give it not over, for in due time, ye shall reap, if ye faint not

Gal. vi. 9.

3. You that have got some evidences, live by faith.—You that have gotten but little, yet use arguments to resist despair; for many have been deceived. And you that have an interest, consider all is yours; yea, heaven itself.

S E R M O N XXIII.

2 Corinthians xiii. 5.

Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves; how that Jesus Christ is in you, except ye be reprobates?

HIS people were much employed in judging the apossle; and so he turns them to another work, to judge and examine themselves. They were questioning his estate, he bids them examine their own. His earnest way of pressing this duty, imports folks backwardness to it, and also the importance of it, and what seriousness ought to be in it.

DOCT. Folk should examine themselves, whether they be believers or not. They should labour to know their state, and to be at a point about it.

There are two things in it here. And

- I. We would fay fomewhat for opening up the nature of this duty of felf examination.
- II. We would fay fomewhat to this, how reasonable it is, that folk should fet about this duty, and labour to know, whether they be in a gracious, or in a natural estate.
- I. What it is that folk are to examine, and fearch out? And that is,
- † The title of this Sermon bears that it was preached at Bankhead, April 7th, 1677. I suppose one of the Bankheads in Loudon Parish.

1. Whe-

t. Whether they be in the faith; i. e. whether they be believers. Now there are two forts of folk in the world. Some that are in an ill eflate; and if they die in it, they perifh: And fome that are in a good eflate; when they die, they go to heaven.—Now the folk that are in an ill eflate, they are called folk in a natural eflate; that is fuch an effate as they were born in, unregenerate, unrenewed, ungodly, wicked, unbelievers.—Then they that are in a good effate, are called converted folk, gracious folk, godly folk, folk in Christ—So that it is all one to fearch out every one of these. Well then, the thing that every one of you is to find out, is this, whether ye be in the number of the people of God, or of the wicked?—And

2. What is the rule folk must walk by, in the search? What is the balance folk must weigh themselves in?—What is the touch-stone they must try themselves by?—For you know that if folk take wrong weights, they will go far wrong, and cheat themselves. Some folk take weights from Satan, and their own dreadful flattering hearts. By which means they go down to the grave with a lie in their right hand. Some weigh themselves with others, and those none of the strictest neither; and so think themselves good enough. But we must weigh ourselves in the balance of the sanctuary, the word of God; which shows the way of death and lite; and describes the godly, and the ungodly man, giving marks of both forts; and folk must try themselves by these marks.

3. What fort of fearch must folk make: What they are? Whether they are believers, or not? Many might at the first find out that they are unbelievers, but no man finds out that he is a believer, without a serious search, and much diligence in prayer, reading, medication, and other means. Yea, let a man do what in him lies, he will never get a satisfying discovery of his condition, without the Spirit of the Lord step in, and clear up to the man his condition. And he does it usually in some exercise of

hearing, prayer, meditation, &c.

4. What is the end of this felf examination? It is this; that if a man get it cleared up to him, that he is a believer, he may then have peace and comfort, and go to God as his God, and put hand to all the promes as his own. Again, if he fees that he is unconverted, and cannot be at a point, he may get out of that efface, and be restless, until he get his peace made up with God.

II. We would fay formewhat to this, how reasonable it is that folk should set about this duty, and labour to know whether they are in a gracious estate, or in a natural estate. Reason

1. It is a thing that may be known, if folk would be at the pains to know it. Those that are out of Christ, if they were willing, might easily know how it is with them. But they have no will to know it Yea, they shut out the light. Again, ye that are in Christ, if ye were diligent, ye might know it; for the word is clear; and there is a vast difference betwixt the godly and the ungodly man or woman.

2. It is a thing that many are deceived in. If there were much bad money passing in the country, and many deceived, ye would take heed.—Satan and folks hearts deceive many; therefore every one of us has need to cry before we trust. But try the spirits, &c. I John iii. I.

4. To be deceived in this matter is very dangerous. If a man think he is in a good effate, while he is not fo; he will fit still and perish. Whereas indeed, if he know his danger, it may put him to his feet. A false peace is that which ruins the world of mankind very much.

Use I. I would speak to several sorts of folk here.

And there are some of you here, that know very well that you are not believers; you know that you are going down to the pit; and that not without light, but, as one said, with a candle in your right-hand. You have your fears, and would sain be out of them. What is it then, that hinders solk from coming out of that estate, and from seeking to be godly? It is that

They look upon religion to be too strict. They cannot be imprisoned: they would fain have a latitude.

They cannot be at the pains to be religious. But trust me it is not so strict; and if once ye knew it, you would not for a world be in the case you are in. Pray that God would give you a heart to wak in godliness, otherwise all

the terrors of the law will not do it.

2. They have a false hope rooted deep in their hearts by Satan; as in the case of Eval: Te shall not die, said Satan, They hope (for all that God says,) they shall not die. But if you remain in that condition, you shall die, if the Lord's word be true.

3. They hope to do better. They will not convert yet; they will put off conversion from day to day. One

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well compares many folks resolutions to the hindermost wheel of a coach, that is still following the fore wheel, but never overtakes it. Up, if it be possible, and set to this night. Satan, and your resolutions have cheated you, and you will be daily more hardened therein.

Use II. There are some of you, I fear many, that are not only ungodly, and in a natural estate; but that have nothing like godliness. He that runs may read it; and yet you deceive yourselves, and sit still, and think all is well, and you are safe: And yet you are

1. Grofly ignorant, and know nothing of God, nor

his ways, nor his will.

2. You neglect fecret prayer, and all that ye do, is to Sain, or bless yourselves, when ye ly down, or rise up. And

3. Ye are gross sinners. Ye will swear by the devil, by faith, conscience, and bann. Others of you will say foul talk, &c. May be, you drink, and fall out with one another. Your ordinary talk on the sabbath-day, is about about your corn and cattle; and yet you come out to meetings. He that runs may read that you are in a natural estate, and in that broad way which leads to death. So that it is a wonder, how ye get yourselves deceived. But you and Satan get it done together And

(1.) By your grois ignorance, knowing nothing of the way of God, nor godliness; as it is easy to make an ig-

norant man think a piece of brafs to be gold.

(2.) By your prefumptuous hope of a God in Christ. You hope that the Lord will have mercy upon you, and not be so cruel as to cast you into the pit. But he is not merciful to any, but to penitent solk, that slee into Christ, and are holy. Ye will say, ye repent day and

night. Oh, your folly in this!

(3.) It flows from this, that you are unwilling to know your condition, and thut out the light. When ye are marked out, yet ye say, that ye shall maintain a salse peace, and are unwilling to come out of that estate of sin and ungodliness wherein you are. Oh, slee from the wrath that is coming upon you. Though one should rise from the dead *, and tell you that such as you are yet exposed to divine wrath, you would not be persuaded of it. Oh, up

Not unapplicable to this is that remarkable relation, in the life of Bruno Canon of Rheims, Anno 1100. At the funeral of a great doctor, who had lived in great reputation for his learning and

A. XXIII. Upon 2 Corinthians xiii. 5. 311 and be doing. If they hear not Moses and the prophets. heither will they be persuaded though one rose from the dead.

Use III. There are many amongst you, like the foolish virgins that had lamps but no oil. You pass for christ tians in your own and others eyes; but are not so. Poslibly some of you are not far from the kingdom of God, and yet will never come there; if ye come no further. For ye are many hundred miles out of the way. Again, some are nearer it, and come a further length, and yet

never come from a natural estate.

1. Folk may attain to things that are good in themfelves; and yet not be godly. (1.) Knowledge beyond
others, and gifts in prayer and speaking. (2) A form
of godlines; to pray, read and hear. (3.) Reformation
as to many things, even so as to escape the pollutions of
the world through the knowledge of the truth, and of
Christ. (4.) They may be zealous, and may lay themfelves out in a good measure for the right way. And
(5.) They may have some working of the Spirit that is
common both to the godly and the ungodly. But yet
they have no grace such as sorrow for sin, and a delight in
the word of God, a desire after Christ, fear of perithing,
a desire of salvation, stirring up to diligence, &c. &c.

N. B. By an alarm of the enemies approaching, he was obliged to stop before the application was ended.

and godliness, the following accident happened. When the priess who esticiated, came to these words in the service, Response mihi, Answer me, the corpse immediately rose, and cried in a tertible manner, Justo Dei judicio accusatus sum, that is, I am accussed by the just judgment of God. On this, all the people ran out of the church. On the next day, they came back to go throthe service, but when the priest repeated the same words as before, the corpse rose in like manner as on the former day, and roared out. Justo Dei judicio judicatus sum, I am judged by the righteout judgment of God. Upon this they lest the corpse for that day likewise. On the third day they made another attempt to similit the usual obsequies, when the report of what had happened the preceding days had drawn together the whole city. Then at the same words, the corpse cried out in a most hideous manner, Justo Dei judicio condemnatus sum. I am condemned by the righteous judgment of God. See Baxter's Saints Everlasting Rest.

S E R M O N XXIV.

I PETER iv. 18.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

T T is a great matter for a man to come to heaven; Leven for a man that is very ferious and faithful. It is true, there are many that think to be faved; yea, I think there are few of you, that do not think to come at heaven. But I fear that not the tenth, nay not the twentieth man of you, will come there. Nav, even very proface and ungodly men will think to come to heaven. however strange, is evident to any person that will but observe the delusion of the sons of men. Speak to godless men, or natural men, who know nothing of heartwork, or experiences in religion. Ask them, if they think they are in favour with God, or think to obtain heaven? Yea, they think that every one will get there. I believe, ye think, that heaven will be, fo to speak, a cage of unclean creatures: But I tell you there is no fuch thing at all. Few folk will come there. Read Plal xv. Lord, who shall dwell in thy holy hill? &c. Ita. xxxii. 17. Who amongst us shall dwell with devouring fire? Who among st us shall dwell with everlasting burnings? And who will be able to stand before him in that day?

Now we shall hint at some things in general, and shall give you some reasons why the righteous are scarcely sav-

ed. As

Ist, Because none are so righteous as to be without their own faults, their own fins, and failings. None are so righteous but that they have their own strayings. David confesses this, I have gone astray like a lost sheep, seek thy fervant, Piel. cxix. 176.

[•] This Sermon is faid to have been preached at Bogle's hole, Parith of Wellmoreland Clydidale, and was published fome time age.

2dly,

2dly, Because God is a very holy and a spotless God; and therefore it is very much, so to speak, to live with him. Not that he is an unmerciful God, or any way cruel; but he is so holy a God in his nature and divine perfections; and these being compared, the corruptions that remain in the holiest of men, and the spotless holiness of God, and that infinite indignation that he hath against sin: I say, comparing these together, it is no wonder that the holiest of men sind a difficulty in coming to heaven. David speaks of broken bones, Psal. li. 8. And of rearing all the day long, Psal. xxxii. 3. But leaving the dostrinal part, we shall add some few uses.

Use I Is it so, that the righteous are scarcely saved? 'Then I think we may conclude, that there will be few faved in this generation, when the Lord comes to count and reckon with it. For if ye consider the revolutions of these times, we think it more than probable, considering too how long God hath spared us, that there are fad days coming upon these lands, when God will judge these lands, and bring wrath and anger upon them. It will then be hard for the most godly and serious, who have kept clean garments, to be faved in that day. - Indeed. Abraham, Lot, Jacob, Caleb, and Joshua escaped when the Lord poured out his wrath on the wicked generations, wherein they lived. But indeed they were a strange fort of persons. Then consider if it has been so done in the green tree, what will be done in the dry, Luke xxiii \$ 3. It the Lord hath chastened his own people; if he has so sharply smitten them, that their blood hath been shed, and their heads have been fet up in the view of the world; if they have met with troubles and toflings, then what shall become of an ungodly party? What will come on malignants and prelates? What will come on our church, and state folk? What will come on our magistrates, and clergy, and upon the ungodly people of the land? Think ve, that if the Lord hath dealt fo sharply with his own house and people, that he will pass by them? Nay, I will tell you, that the Lord hath a fword prepared for our king, our counfellors, courtiers, and nobles, for declaration takers, for prelates, curates, and lukewarm genthemen, &c. ? For my fword shall be bathed in beaven : behold it fiall come down upon Idumea, and upon the people of my curfe to judgment, Ita. xxxiv. 5. I am fure it will be a hard matter to escape at that day. There are many folk who think that they will bend down, and let theblaid

go over them. Many think that they will live at ease in Zion, and others think they will be wise and keep a whole skin, and keep their estates, lands, trades, &c. and will not appear for God, when he calls them to wit-

ness for him. Well, then, the Lord will fend some stroaks, that will not only come on the folk that are not for God. but it will come upon all forts of people. Truly, we think it is terrible to think of that day of the Lord that is a coming. As for our rulers, they have acted strongly and mightily against the Lord; and they say, the Lord bath forfaken the earth. Yea, but he hath not. And they fay, the Lord will not require what they have done. But as the Lord lives and reigns, he will repay them to their faces all of them together, even from the greatest unto the least of them; from the king to the lowest. Without omitting one of them, he will repay them feverely for all the mischiefs they have done. What are they? As many kings and counsellors as would lie betwixt us and the fun, are no more but as a pile of grass before God. They are as nothing, and less than nothing. He will care no more to beat the abominable party that we call rulers down unto the lowest hell, than I would do to read a worm under my feet. Yea, his own people who have many fad days and nights about their fins; who wash, and do all to keep themselves from their sins; yet they have fore bones, and enough to do with it. And do you think that fuch an abominable party, that have affronted Jesus Christ to his face, yea we may say of our rulers, that they have cast out a slag of desiance against God; and have defied him before fun, moon, and all the world; do you think that fuch shall escape? No, but he will come out in battle array against them, and as he lives, he will lay them in the dust ere it be long. ye believe, Sirs, that our great folk, our abominable declaration-takers; do ye believe that hellish prelates, abo. minable curates, and felfish wicked noblemen; do ye think that these gentlemen will escape the hand of God? I fay, they shall not at all: As he lives, he will thresh them down, and their houses; and make their posterity beggars. He will bring his indignation over them, fo that the generation to come will his at them. I profels this, that any sperson that confiders matters at this day. will fee this generation gone perfectly out of their right wits. I confessit is a hard matter for a man to be saved, even when he is most circumspect and watchful. But Oh!

to think, what will come upon this generation. I will tell you, that not only the wicked perfecuting party, and the complying party will be overthrowu, but even his own people thall not escape, as you have it, Ezek. xxi. 3, 4, 5, 10. We verily believe this; and he who believes shall fee it. Even his own people, even those who have the root of the matter in them, God will overthrow. He will fend them in his anger through death, and he will spare few ministers, sew non-conformist ministers. He will have them die in the wilderness. So there shall be but a few that shall come through, and see the glory of the Lord. I fear there are but few that will be found for God. I will tell you, I trow, there are few ministers that will be found what they ought to have been; and few people what they should have been as to the keeping their garments clean. This hath been a blackening time, a tempting time. first it sullied all forts of folk. Alas! people were all defiled in the beginning, with hearing the curates, complying with prelacy; and many folk grew fecure, wary and crafty All have bent their tongues to lies; but none have been valiant for the truth up and down Scotland. Few have been free for him; but a deep fort of compliances prevails amongst all forts of folk. I will tell you truly what I think is the Lord's mind, and it is this : I think that the Lord will rid himself of this generation; I think, that he hath fworn in his anger, that until he have their heads under ground, he will never do good for Scotland. He hath fworn, that until he have this generation, ministers and professors, in their winding sheets, and the worms eating them up, he will stretch forth his hand against Scotland. They have been a party that have not acted for God. I do not deny but that a remnant shall be faved. But I trow, ye need not thatch houses with them that shall be faved: They will not be so many as folk think. I affure you, they will be odd fort of people whom God will fave. They will be but a few ministers, professors, and christians, that he will spare. But he will have their carcafes dragged out of the way. profess, I think the land is gone quite wrong. As for our rulers, what are they but incarnate devils? And as for our nobles, we can hear tell of none of them for God. Indeed, we deny not but that there are some of them better than others are. Some have some fort of religion at heart, but dare not avow it. As for all our gentlemen that we can get in Scotland, we may write them in three inches of paper; and as for ministers, they are few; of Rr Christian: Christians there are some more, but not many.—And I will assure you, spare whom the Lord will, he will not spare professors. I think, if he spare any, it will be the ignorant people in the north who have not known his name. But as for them that have known him, and his mighty works, he will have them dragged out of the way. I think he may spare the young people that are rising; the young ones that know nothing; but as for the old Christians, that have not been for God, he will have them taken out of the way. He will not let them live at all, that have so exceedingly corrupted themselves

It would not have been thought, that Scotland would have become so naughty. I think, professors in Scotland will turn incarnate devils; and of all the noblemen and gentlemen in Scotland, there shall not be twenty that will appear for God. I trow, I have doubled them.— Who would have believed that Scotland would have been fo naughty. Scotland hath been a nation full of hypocrify; nothing but a whited wall. But fray until the play. be ended, and he will make a clean land. He will not come with a rake, fo to speak, but with a besom; that shall sweep malignants, prelates, noblemen, gentlemen, &c. It will sweep them and their posterity away: It will sweep professors away also. I assure you, as to the very godly that have been most free for God in their personal and particular walk, it shall be much for them to win through: It shall be much for them not to be overthrown in the deluge of wrath that is coming. I warrant there be many faying, that they shall never he moved, as David, Pfal. xxx. 8. Many fay in their hearts with these wicked men, I shall not be moved, for I shall never be in adversity, Pial. x. 6. But stay till God arise and plead, and he shall bring adversity on those that are at ease in Zion, and trust in the mountains of Samaria, Amos vi. 1. and can carry handsomely in troubles; these shall go unte captivity, with the first that go unto captivity: For I think that many in this land do not believe that there is a God; or that he will do either good or evil, Zeph. i. 12 .- I fee that this is to fettled in the imagination of all ranks of people in Scotland, that I profess, if the Lord slay many years away, Scotland will become a company of devils and desperate Atheists; and they will call the proud baypy, and fay with those Mal. i. 14. It is in vain to serve the Lerd, and shall think those the finest folk that can comply most, and follow the course of the present times. I will tell you, I trow many folk have been dreaming of deliverances

deliverances, both ministers and professors; but if ye dream aright; ye will dream that God will come, and fend wrath and indignation, and make Scotland tremble. and overwhelm it as by the flood of Egypt, if a. x. 24.—I'll tell you, if Scotland had deliverance, it were not telling them. The professors in Scotland would run mad: they are fitter for the grave. He must rid himself of this generation, and that is a great part of its delivery. These things are but dreams with many who fancy the Lord hath no fuch thoughts. I affure you, they shall be odd folk that shall stand when he appears They shall be folk that have neither touched, tafted, nor handled the corruptions of these times. If ye will take the deliverance right, take this of it; that when the Lord shall deliver Scotland, there shall be glorious days in it. But it shall be a costly deliverance, and he will have the most of all forts, especially ministers, swept away, ere the deliverance come: and he will have another fort of people than the prefent lukewarm, formal generation. He will have another fort of people, both ministers and professors, than at this day he hath. He will have folk that will not feek their own things, but his things. For if he cannot get a church to his mind, he cares not for it. He cares not to cast it into the depths of the sea. What cares he for the laws of men, or for kings or councils? They are before him, but as the dirt of the streets. He will have a church fitted for glorifying him, or else none at all; as Amos ix. 7. Are ye not as the children of the Ethiopians unto me, O children of Ifrael ? faith the Lord, Have I not brought up Ifrael out of the land of Egypt? and the Philistines from Caphtor, and the Affrians from Kir? i. e. What am I concerned with you? What art thou, Scotland, unto me more than the Turks, or Americans? What cares he for minifters and proteffors? He can make as good out of the stones: He will have them out of the way .- I will tell you, that I think there are few down-right for God in any thing that I can take up. There are very few Calebs and Joshuas. It seems a very strange thing that many think he will take polluted despised Scotland; nay, he will have Scotland fwept: He will have it turned upfide down, ere it be a platter for his fervice. There are many who think he will take Seotland, and all the filthiness and fins that are in it; and why may he not make our rulers repent? and a number of fuch things. Indeed, he can make them repent; but truly I tell you, he hath a mind to hurl them out of the way; nay, he hath a mind

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to hurl the godly out of the way also. He will rid him self of the godly that have the root of the matter in them, and yet have not been even down for him. And do ye think that he will spare the malignant party? No, they shall not be spared: For if one part of hell be hotter than another, they shall have it.

Use II. Are the righteous scarcely saved ?- I would speak a word to them that are here. Whence is it that feveral of you have the confidence that ye shall be faved, fince the righteous are scarcely saved? I think whoever is most godly, will fay, that it is very much for him to get the hopes that he shall be faved. I remember a faying of a godly man in Air, when he was dying, " For a long time, ' fays he, I have not gone the length of the market cross " without thoughts of God and Christ; yet I am in " doubt now about my falvation *." What think ye of that, Sirs? It is reported of one who lived many years a retired life, wholly taken up with the matters of his falvation, that after fo long a time's retirement, he was still in great vexation and perplexity about his foul's flate.-We speak not this to discourage you, as if the work of religion were a hard and intolerable work; but I will tell you the even-down truth of the matter, the man that is faved, goes through the feverest trial, and it is well if he escapes with the life. It is a very great truth, that the man who shall wrestle, weep, and cry, and shall ly out of his bed when others are in it; shall keep at a distance from fin, and be humbled for it; shall have so much religion that all his neighbours shall wonder at it; when fuch a man hath been many days, nights, weeks, and years feriously taken up with the work of his falvation, minding nothing in comparison of it, daily mourning over fin, mortifying a body of fin and death, yet after all, it is much for that man who hath taken all this pains, to attain unto the peace of God. I tell you, I think religion is another butiness than folk think it to be. I wish that many of those folk, who have but a clipped religion, that will not carry them to heaven, knew the exercises of the truly godly. I think, that is made out in this generation, that many who in words have a form of godlines, yet indeed deny the power thereof. I tell you we have ob. ferved, there would come out of a place three or four thousand, and amongst all those four thousand, in

most places in Scotland, ye shall not get me fifty that in the judgment of charity, are truly righteous: And again take thoselfifty, and ye shall think it much if there beforty that have the experience of heart work. Ye may possibly think this severe language; yet we say, we have obferved, that there would come out of a place three or four thousand, of whom there would not be fifty, that a judicious person, in the judgment of charity, could say, upon examination, were religious and Christians indeed. They have perhaps another walk than others; praying in their families and alone; and a have a good meaning. But heart religion is a strange thing: It is a serious businets to take the kingdom of heaven by vislence, Mat xi. 12. It is a great matter for a man to get an eye to Christ; to get corruption mortified, and his heart fet on things above. I remember what one fays of people's mistaking of grace, " Grace is nothing but Christ conquering, " triumphing, and fighting in the foul: Where grace is, " there is much hammering between grace and corrup-" tion." I affure you, it is no fmall matter, for a man to be redeemed from death; from a devilish creature to become a heavenly creature; to have his life had with Christ in God, Col. iii. 3. Truly religion is an uncouth business. I have heard of the seriousness of some folk; I have thought it strange, that all their religion is to give the Lord a good evening, and a good morning in prayer. and hearing of fermons. Such never knew what it was to be pursuing after falvation to purpose; never knew what it was to be concerned for their fouls, fo as to forget all other things in comparison of this; never knew what it was to fee the Lord Jefus and his fufficiency, and a new way struck out unto 'them that they knew not before ; what it was to prevent the morning with their cries. It is a very great truth, that the most part of professors will prove foolish virgins at the end of the day. I tell you that I am fure of it, if thou are a wife virgin, thou haft fuspected thou wast a foolish virgin, and it has been a great work unto thee to get it cleared that thou wast one of the wife virgins. Was it not unto thee, to get that new name, and white stone ? Rev. ii. 17. But I profes, I know not what ye mean to do, and how you intend to be faved, and on what grounds ye have builded. For my part, when I have conferred with folk, I found few of them that could give me a reason of their hope; but they would fenfelefly tay, that they hoped to come to heaven, and could fay no more. But I would fay, that the righteous

are scarcely saved. I know some serious persons, that have been Christians fifty years, that still have fears about their falvation. But I think there are feveral of you that have little religion; so little that a man would buy your religion over dear at one shilling, fo to speak. Ye think, however, you are going to heaven. Ay, but few come there. But I fay, if ye knew the religion of those who are religious to purpose, it would astonish you; and make you wonder: The daughters of Jerusalem said when the spouse was seeking her beloved; What is thy beloved. more than another beloved? Cant. v. 9. I affure you it is another Christ, another salvation, another heaven, another glory they are aiming at, than the most part of tolk are feeking. If ye knew the religion of many, ye would stand assonished at it. Will ye but answer this question : we know that there is a heaven, and that there is a hell. In which of these two, doth every one of you hope to land at the end of the day? Whether hope ye to be faved, or damined? Which of these two will ye land in; whether in falvation or dimnation? All will have hope: But I will tell you that the devil, and your own hearts have conspired to make you fools -I think, some of you have hope; but you dare not fiy, you are certain, or that you have fure grounds to build upon. But I befeech you, if ye can hearken to it, try whether your hope be right hope, or not? There are some folk, that build their hopes on an unsure foundation; and their hopes are false. And what if your hopes be builded on fuch a foundation? The most part deal with slipping fingers, in a matter of so great importance. Cast not away your fouls, nor ruin them eternally. In the mean time, ye know not, but ye shall have your lot eternally in devouring fire! For many are fleeping, and the devil is, as it were, drawing the very throat out of them. But fays another, it may be, I am in Christ. But what if ye make pillows of that fort, until the devil carry you away to hell? I tell you, you are Atheifts, that build upon fuch grounds. May be ye are in Christ; it may be, that ye will go to heaven: But it may be, ye will be damned eternally. Nay, fays another; it is more likely that I am in Christ, than that I am not. Now how prove ye, that it is more likely that you are in Christ? That is a strange business; it is an herb that grows not in every garden. Truly Atheists think that it is likely they may go to heaven. Every body hath a thought of going thither. But happy are they, that have not their hopes built on fuch a foundation.

The foolish virgins thought they would certainly get to heaven. It is very difficult for a man to have the perfuafion and experience of ferious heart work. I have feen folk very ferious, and yet it was to them a strange difficulty, to be fure whether they would be faved: Whereas, Atheists who have nothing of religion hope to be faved. and yet fleep in a found skin. I will tell you, all is not gold that glitters. There are many religious curates in the land that will not be such in eternity. Every one would think that fuch a man is religious; but his religion will not be current above. But I say unto thee, man, if thou hast not tried it by the touch-stone of the scripture. and found thy religion to be good and current, I trow, thou art a perfect Atheift; for the way that men try whether gold be counterfeit, is by the touch-stone. Now the touch-stone that folk should betake themselves to, is the scripture. Canst thou prove thy hope by the scripture. the Spirit of God letting you fee by that touch stone that you are religious? But I trow, take and weigh many of us, in the balance of the fanctuary, we will be found very light. I could wish that many of you were doubting of your clipped religion. It is the ruin of the most part of the world, that they are like such as take money, and look not whether it is good or bad, and so they are cheated. Many folk never question nor examine themfelves about this. But remember that the righterus are fearcely faved. I can afture you, it is much for one to attain unto falvation, even when he is wonderfully ferious. I can affure you that many have watched day and night, and have cried and repented, and yet to this day are stack naught. Many such religious men are in hell this day, that had greater religion than many of us have. I know a man still alive, who is now a drunkard, and a declaration-taker *, that was once fo ferious, that he hardly flept, being so taken up about his falvation, and then lived godly, and yet is an Atheist at this day. I believe that many of you never had a perplexed day about your fouls, and yet ye think ye are religious: And if ve had any convictions, they were but cutted fingers that

^{*} I suppose he means that declaration imposed Activith. Parl. \$661 in which the taker acknowledges the absolute unlimited power of the king, condemns the most innocent means of feeking the redress or grievances, and abjures our Solemn Covenants.—S. & Wodrow's Church history, and Crockshank's Church history,

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were foon healed again, like the scratch of a pin. If I had but one word to say, it would be this, be sure that ye be in Christ, that the devil and your own deceitful hearts be not cheating you. I pray you, take heed, and have oil in your lamps; for there are many lukewarm people in this generation.

Use III. There is a third word of Use. There are fome truly godly; and ye have difficulty in attaining to the light of his countenance, to grace, to dominion over fin. Ye are often faying with the church, Is there any forrow like unto my forrow? Lam, i. 12. But be content: for the truth is, (as Mr Rutherford faith,) "We would have two summers in one year, heaven here and heaven " hereafter." But it is very fair, if we go to heaven though it be in a bloody winding sheet. A saph was soon puzzled in that case, that he should be in such an afflicted condition as he was, Pfal. Ixxiii. 13 Verily I have cleanfed my hands in vain, and washed mine hands in innocency, for all the day long have I been plagued, and chaftned every morning .- And for mine own part, I know one that these seventeen years hath been in a constant terror of soul. I trow many here have never had fo much all their lifetime, as that person hath had in one hour. So I say, it is very well that you are faved, and go not to hell eternally: It is very well tho' a man should be tossed in body and foul every day, if he get heaven in the end. If he should lofe health, means, wife, and children, and be troubled every day, and yet get heaven at last, it is well .-- I confefs, that there are many in this generation, that would have all conveniences; but I think it very well, when the Lord is plucking up what he hath planted, and throwing down what he hath built, if a man get his foul for a prev. While it is so, feekest thou great things for thyself? seek them not, Jer. xlv. 45. If ye get heaven, tho' ye swind through a sea of troubles, it is very well. There are two things that every man should labour to be at, till he be a conqueror.

1. He should labour to be above sin, and that he be in

hazard by it no more.

2. To be above every cloud of defertion, and to fail fair before the wind. But when he has lived an age, he must be content to have clouds, and to have a body of sin and death to wrettle with; he must fall and rise; ride the ford as he finds it, and take it as he comes to it. So, my triends, be content if ye get heaven, and have any assu-

rance of that. It may be, if the Lord will, he will hold up his own. But the truth is, ye will have a fea voyage before ye step within the gates of heaven. Corruptions will follow you, and will not leave you till ye be within the thresholds thereof. Till then, Satan will pursue you. But when you are there, all your enemies will take the retreat, and shall never vex you any more. But resolve ye must to meet with trouble and perplexity, and waves roaring. But here is comfort, ye shall not be made shipwreck of. There shall come upon you mountains of waves, as if they would overwhelm you; but they shall not prevail. - Surely in the floods of great waters, they Shall not come nigh unto you, Plal. xxxii 6. Only I pray you, take this note along with you; for I think many serious folk cannot get fin under foot, and cannot sensibly have God's countenance: Yet ye must be content.-Ye may fay, if I could get the affurance of heaven, I would be better content. Nay, my friends, ye must be content to have darkness as well as affurance. Ye must be content with what ye meet with; for unbelief and fin are the cause of it.

Well, if folk get to heaven, it is very well though your escape should be with the skin in your teeth. I warrant you, ye would ba at ease. Our indulged folk must be at case: And when the deceitful liberty was coming, all dreamed of ease, and of sleeping in a sound of ikin. But hold your tongue: You shall get ease enough In heaven. But let us take God's way, as long as we are here. It is a strange business! what would folk do with fo much ease? If we were to live here eternally, folk, might look for ease. But we will not be long here: Therefore, let us be faithful for God .- Truly I would never shed a tear, although God overthrow all these lands. The Lord hath shaken a few out of their ease, and he is coming. Is it then time for you to fit at ease? Is it time for you, O ge, to dwell in your cieled houses, and this house lies waste? Hag. i. 4. God cannot now get a house to fet his gospel in : But ye must have your cieled houses. I should not care, though he should burn Edinburgh and Glasgow both, and all that will not act for God. Many thought it strange to see a stately piece of Glasgow burning; but I thought nothing of it. Why, because they have burnt the covenants, and destroyed the work of reformation; They have laid our pleafant things waste; and what, though these cities should be both burnt? A great business indeed! If God be honoured, let none care, wheher, or not, people and houses should be cast unto the bottom of the sca. It is a generation that hath blasphemous thoughts within them. They think, so to speak, that God was made for them, that Scotland was made that they might build houses in it, and dwell in them.—But the world was made to serve God, and if they will not use their power for him, what need is there for any of them, be they kings, noblemen, or malignants? A great matter! though he should send them down to defiruction. They are worth very little altogether. Folks thoughts are clean wrong.

Use IV. But for a fourth word of Use, Are the rightecus scarcely saved? Then I would say, truly ye had need to be exact, watchful and diligent: For I suppose, ye are all wrong that are not at this work. God's anger is great against this generation. But ye will say, How shall we be so watchful and diligent, as that we may be on good terms with God, and that he may have no controversies against us, when he comes. Are ye thinking this; God is coming against Britain, as he lives; in battle he shall come and drive down kings, nobles, and prelates; and he will fend forth hell and damnation amongst them; he will take vengeance on this land. Then whether or not, are ye studying to walk nprightly? Now I will tell you that that religion which would ferve to carry a man through in Montrofe's days, and at Dumbar, will not carry a man through, in these times of Scotland's trial. I affure you, he will be a strange man that will not be hit with a stroke, when God comes in fury against these lands. I believe there are feverals, that have not the least doubt, but that they shall escape the wrath that is coming upon these lands: But many shall escape eternal wrath that shad not escape it. Therefore, ye have need to be exact in your walk; ye have need to be on your watch-tower. I profess, that not only the foolish, but even the wife virgins will be found fleeping, when Ged comes. I trow, there shall be few that shall not be made to tremble at his coming; those that are most righteous will fearcely be faved. I confess, that God will yet mow down the profesiors in Scotland, even as a man moweth down grafs. The finner in Zion, and the hypocrite in heart shall be mown down. There will be few, but he will have somewhat against. Unto some he will say, Ye have heard the curates, and never mourned over it : And to others he will fay, Ye preached not at all hazards,

and ye were inot instant in secsion, and out of secsion; but shifted and shunned hazards: To others, Ye gave no saithful warning: And to others, Ye did not redeem the time; many sermons ye have heard, but little instruction ye have taken: And to others, he will have it to say, Ye have made a confederacy with mine enemies. To gentlemen he will have it to say, The things ye minded was only dung; But I shall make soul, body, and all smart for these things. So I trow, there will be sew, but he will have a fore and said ditty against at that day. He will have uncough things to say unto solk, and he will find very sew such as he would have them be.

Therefore, I befeech you to be religious to purpofe; for God is coming. Noah and Lot preached to the old world, but they were nothing the better. And this generation feem to be perfuaded that hell and damnation will be in the end; and yet they are hardened, and given up unto the devil to be deluded. Truly, I will tell you, it is well if there be one righteous in a parith. For my part I find few ministers or professors either, but what are quite wrong. As for people's public and private walk, there are few ferious feekers of God, to as 40 redeem the time when the days are evil. Oh! I will tell you, where I think the life of religion lies; it is about the border, about Teviordale, and about the Means and Angus; and those professors that do not ealer there help must be twept away; those have got fuch a wrong eith, that they cannot be ferious, they cannot feek the bond; there is fuch a spirit of flavillity amongst them. I pray you, who are acquainted with this public to tell them, that God shall give to West Monkland Inch a rawakening, as fitall make all their heads find the fatart of it. They once had a minister who took much pairs for their fakes, when he was not prefent with them: Yer, as to the generality of them, they have become incoming like Reuben. If they get fomething for the hade or billy, they care for none of these things. But I till you, the, wicked budgers apand down that rite is not condemn this parish; even to o'e borderars who have become zealous for the truth. If God places not Well brookland, except there be ferious repentance, I am fur militakem. They fay they have got tome dirt of the world, and in y hug that in their arms, and they care for no other didney; but I could with it were rather in the bottom of the tree, I wish it were quite away. But I will tea you this one thing, I am fure that for those men that poster during to 512

Christ and duty, the Lord shall sweep both them and it away. I am fure that there are many that will yet curfe the day that ever they were laird or lord, that ever they had riches; but shall wish that they had gone begging from door to door. This is the thing, if I could word it, ordinary religion and diligence will not do the business, I affure you. Ye have need to get the thing very clear, and have your testificate lying beside you. Hast thou been dying daily? Hast thou been suffering daily? That is to fay, hast thou been forecasting these things in thy mind? Haft thou been thinking what shall I do, if the Papists should rife, and cut the throats of both the great men, and the mean men of this generation? Our king and council are all dreaming; and that is no strange matter; for readily great folk are still dreaming. But profesiors, and even the godly are dreaming too. There are few now awake; few upon their feet; and few upon their watch-tower this day -- In a word all will have enough to do, when the Lord thall some out of his place, to punifs the inhabitants of the earth.

Use V. Are the righteous scarcely saved? Do not. I pray you, then, milinterpret things, when judgments come upon these lands. When it comes to that, say not that they had no religion in them. When God comes to punish Scotland, many a man that had his heart right with God, will go to the grave that day. Mistake not his way, when he smites some; think not that ye are righteous, and they wicked. And that he hath burnt many folks houses, think it not strange; it is well if folk be not burnt themselves. It is a small matter, they have met within comparison of their sin; it is nothing at all. I wish you and all others to escape, though ye had twenty houses burnt down to the ground. I wish you may escape; though the house be pulled down; for I affure you many an honest man hath been killed in his bed, his body being cast to the dogs, and his blood spilt upon the ground: This was the way he went to heaven. But this I would fay unto you, do not mistake these things that the people of God meet with. We have heard of some godly folk, that it would grieve one's heart, and make one's hair stand upright, to see or hear the afflictions they were in. So do not misinterpret that fire, by thinking these were greater sinners than others, or more guilty than yourselves. Nay these wicked bishop's houses escaped,

and those churches that are polluted, and that proves the contrary. But I will tell you what was the language of it, not only to those who were under the present danger, but to the rest of the city and country adjacent, who beheld it: And

- 1. This was the language of the rod to the rulers, king, and council: Will ye not let out the prifoners? Yet, it fays, he can let them out, and that shall prove your damage. There is one whom they took before, and they have taken him unjustly again, and that contrary to their own laws, therefore he must escape. I tell you there is a day coming, when God shall confume Britain, and until that time his prisoners shall never altogether be freed. But then he will cause his desolating fire to loofe them, and the wicked shall be inclosed in fire eternally. -- I remember the words of Jeremiah to Zedekiah, when they were commanded to let the fervants go free, Jer. xxxiv. 17. Well, fays Jeremiah, Therefore, thus faith the Lord, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour : behold, I proclaim a liberty for you, faith the Lord, to the fword, to the peftilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth. Well the Lord shall proclaim liberty to those; and he will let the prisoners go free; and for that end the sword must go up and down the city, antil the Lord proclaim a liberry to hell and destruction to receive them down, if they repent not. I could wish they would repent; but they are still running on in this evil way, and hardening themselves, it seems, until the Lord make himself rid of them.
- 2. It cries also, Fear God, and give glory to him; for the hour of his judgment is come, Rev. xiv. 7. Fear him that can burn houses. There is such a fear of councils, troopers, and foldiers: But the Lord can do that in a thort time, that they cannot do in a long time. I believe, the Lord hath done more hurt to Glafgow by the fire, than the council and troopers have done all these years by-gone *. It is he that maketh the fummer and winter. yet we shew no due fear of him. But strong is the fear

^{*} The burning here, no doubt, means that fire which brake out in Glasgow in 1677. on which occasion, several prisoners were released by the humanity of the inhabitants: Among which prifoners was the worthy laird of Kersland, who seems to be the person here, said to have been retaken. A little after, he west over to Holland, where he died, Nov, 14th. 1680.

of men. These lands are soon frighted for any little thing whereby they may be exposed unto trouble. Ye fear not to break the laws of God; but ye fear to break the laws of men. What need we care so much for them? Let us rather fear him, and ferve him.

3. This burning spoke this, Labour not for that meat which perisheth: but for that which endure h unto everlast ing life. Set your affections on things above, and not on things on earth, Col iii. 2. Lay up your treasure in heaven, where neither moth, nor ruft doth corrupt. It had this cry alfo, That men fround not unft in uncertain riches. I warrant you, many a man took much pains to rear up these stones that the fire bath burnt down, that forgot God in prayer. I warrant you, there were more pains taken in building up these stones, than were taken by many about their falvation.

4. It cries, Have ye treasure in heaven? Are ye mak-

ing fure of fomething that thall not, nay cament be taken from you? Mary hath chefen that good part, that shall not be taken away from her, Luke x. 42. So he not your affections upon the things of this world. Ye had lairdfhips and lordthips fold, and turned over from hand to hand; and yet some men will not stand to fell their souls for a bit of ground to their posterity, and it may be, he that comes after them, will fquander away all. It fays, feek a kingdom that cannot be shaken, and a habitation that cannot be diffolved.

5. It cries this, Is it a time to plaister your houses. while his people are reduced to wandling and hardships. It is observable, that it is the best piece of Glasgow, that is burnt. And I trow, both Glafgow and Edinburgh thall be in the hollow, ere all be done. Many gentlemen's and noblemen's houses shall go all to desolution, ere all be over.

6. And it hath another cry, It fays that much fin was committed in these houses. And be what houses they will, fin might have been the cause of the wall being imis-

ten again. . And

7. It cries, If ye repent not, ye shall all likewife peri h, Luke xiii. 3. It fays to thee, O Glafgow, if ye tear not, and feek not God, he will fend some sad thing against you. For when he fends his judgments, they have a loud call to others to take head. Therefore, I beliech you to take heed. These people that had their homes burnt, dreamed as little of fuch a judgment the night before, as ye do now. Prelates and malignants are creaming little of of judgments, and the devil thinks long, so to speak, to have them, and perhaps he will get them time enough. Many of you think, there are no judgments coming.

But what ground can ye have for that? Why, ye are so fecure. They are indeed happy that are secure upon good grounds.—Therefore, I besech you by the mercies of God, as ye love the welfare of your own immortal souls, search your own souls, try your ways, and turn unto the Lord.—Few spend time in prayer, as they ought.

Now we shall say no more but this; search out the evil of your ways, and pray for enlightening grace. The Lord make you consider these things, and to his name

be everlasting praise. AMEN.

The End of Mr. John Welwood's Sermons.

THE

PREFACES, LECTURES, AND SERMONS,



Mr. RICHARD CAMERON.

LECTURE I.

MATTHEW XVIII. 1,-17.

- At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- 2 And Jesus called a little child unto him, and set him in the midst of them.
- 3 And faid, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
- A Whosoever therefore shall kumble himself as this little child, the same is greatest in the kingdom of heaven.
- 5 And whoso shall receive one such little child in my name, receiveth me.
- 6 But whose shall offend one of those little ones which believe in me, it were better for him that a mil-stone were hanged about his neck, and that he were drowned in the depth of the sea.
- 7 ¶ Wo unto the world because of offences: for it must needs be that offences come: but we to that man by whom the offence cometh.

- LECT. I. Mr. R. CAMERON'S SERMONS, &c.
- 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.
 - And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.
- 10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.
- II For the Son of man is come to save that which was lost.
- 12 How think ye? If a man have an hundred sheep, and one of them gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and feeketh that which is gone astray?
- 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray:
- 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
- 15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

Unto

NTO whom are ye come here to day? Are ye come to a man only? Are ye come to see a reed shaken with the wind? Those who came out to see a man only, or to be feen of men here to-day, will probably go away as filthy as they came. But those who are come rightly here to-day, are come to get a view of our Lord and Saviour Jefus Christ .- Well, there are many of you come here to-day: If ye be come unto him, it is well; as we hope some of you are. But we will not fay, ye are all come to Jesus Christ. But if ye be come, what have ve to fay unto him? What have ye to ask of him here to-day? Have ye any doubts that ye would have folved? Indeed, if ye take that occasion of applying to God either in relation to the state of your bodies or your souls, you will have some questions to propose, and some doubts to be folved by him. Folk will commonly make a great noise and boast about their coming to Christ. And yet when they do come, they have little to fay to him. Indeed, you are all welcome to come unto Christ, and they that are disciples, will come with their doubts unto

Here it is faid, ver. 1. At the fame time came the disciples unto Jesus. O but there are many that will make a profession of coming unto Christ. It is said, that the multitude came unto Christ. Indeed many came unto the ordinances; but it is the disciples only that come to him. At the fame time came the disciples. Those that know they have any thing of friendship, will come: and being come to him, they will have fomewhat to fay unto him. They will not come without an errand. At the fame time came the disciples unto Jesus, soying, Who is the

greatest in the kingdom of heaven.

Now in the beginning of the chapter, you have here First, A question propounded by the disciples unto Chritt, and Secondly, An answer by him to the question. And indeed there is more in this answer than what they looked for. So for those who will come seriously to Christ with any question or doubt, God will give them more in the an-Iwer than what they expect or look for. But for the anfwer itself, it imports, that there was something that was not right among the disciples, even that there was too

By the sequel of this discourse, it appears, that this lecture was delivered at Kirkmaho, within a few miles of Dumfries

much carnal, or earthly ambition amongst them. It is natural for men and women, to defire to be great, and to be labouring to make themselves of an high account in the world; and even ministers themselves are not free of this evil; they usually have their own failings, and among others, they have this evil, a carnal aspiring unto earthly greatness, as we see now in the church, in the case of many of the bishops; and the disciples here were contending which of them should be the greatest. But we see here that Christ doth not encourage, or strengthen them in this notion; but labours to take them off from it, by presenting unto them a humble little child, telling them that except they became as little children, they could not enter into the kingdom of heaven. And Jesus called a little child unto him, and fet him in the midst of them. Here they feem to imagine that their Lord and Master Jefus Christ was to have an earthly kingdom here. How many have we in these days who would be content to follow Christ, provided they might have their idols also? O but our Lord would have many followers, if he would take unto himfelf a kingdom here upon earth. Well, but as to that question, our Lord forbears them, and doth not altogether difdain their carnal fuit, nor fays, I will give you no answer to what ye ask. No, indeed; his answering of them imports these three porticulars.

1/1, That one may be greater in the kingdom of heaven than another, though not in the church militant.

2.d/y, That there may be no degrees of temporal greatness in the church.

adly, And yet that there are spiritual degrees: For instance, one may have more grace; another more knowledge; and a third more holinefs. One may be more useful to the church in his day and generation than another. Now our Lord answers them here, by preaching unto their very fenses, to their eye, and their ear. And Josus called a little child unto him, &c. Our Lord takes much notice of little children. He reproves them that would have hindered little children from coming unto him; for they were all very welcome. And who knows but that children, I mean young folk, may get more good of the word than those of more advanced years, and even fhame those that are in old age? He called unto him a little child, and fet him in the midst. He does so first, to preach unto their eyes; and then he preaches to their ears, telling them, and not without a note of observation, that except they be converted, and become as little children, they should not enter into the kingdom of heaven.—And indeed as little children are few in comparison of the rest of the house: So God knows how sew in all this congregation, are really within the church. Now, if we take the church for the church militant here upon earth, there will be but sew children in the house of God.—Now, ye know, if ye be true believers, and walking towards heaven, ye must be converted.—Now then are ye converted? Ye must be converted, ere ever ye be fit for the kingdom of heaven. You must see what conversion is. And

1. You must be convinced of sin. There must be brokenness of heart, and godly forrow for fin. Ye mulk be convinced of the wrath of God that is due unto all the breakers of his holy law; and ye must likewise see, that there is nothing in yourselves to merit, or purchase any thing at the hand of God. Thus you are to be truly humbled, as little children; for children, ye know, are very humble creatures. The child of a nobleman will be as familiar with the child of his tenant, or cotter, yea, with the child of a beggar, or any other poor man, as with the child of one who is of equal degree. Now this is one mark, whereby folk may know, whether they are in a state of grace or not; that is, if they be converted, and become as little children, they shall inherit the kingdom, of God; for of fuch is the kingdom of God: and who foever Mall humble himself as this little could, the same is the great-

est in the kingdom of heaven. A

2. Mark of those that are in Christ is, that they will fill have a respect unto all that are converted, or that they look upon as godly To this purpose is, ver. 5. Whofo shall receive one such little child, receiveth me. And moreover, those who look upon the people of God, as fuch, may persuade themselves that they have more than ordinary of the favour of God. For as the pride of man's heart brings him low. To to follow truth and holine's in humility of heart doth really exalt the foul in the fight of God. There is no greater piece of wildom, than for folk to employ themselves in the service of the only wife God; for if we humble surfelves under his migh. ty hand, he will exalt us in due time. There is no greater folly than to be proud; for fuch God resisteth, James iv. 6. Such he will cast down from their excellency: and will exalt, or fet up those of low degree; fuch as are humble and holy, and still love the image of God in their brethren.

4. Another mark whereby ye may know whether ye be of the number of those who belong to the kingdom of God, is, that ye will be loth to offend any of those little ones who belong unto Christ, as in ver. 6. Whose shall offend one of these little ones which belong to me, &c And that because,

(1.) They are few in number.(2.) They are much despited by the world. Ye know who they are: The scripture hath pointed them out. You will even know them by this; they will be very loth to offend, or do any thing willingly or wittingly to offend any of these little ones; I say to offend any of those who belong to Christ. Yea, they will rather suffer the worst punishment that enemies can inslict, than offend one of their brethren in the least. Now, having given these marks of those who belong to the kingdom of God,

he comes to draw thefe inferences.

1. Woe unto the world because of offences, &c. ver. 7. The world indeed denounces many woes, and that against those who least deserve them. But our Lord never denounces any without sufficient ground and reason. Wee, fays he, unto the world because of offences. Woe unto the world, for what? For offences. What fays the world? Why, there shall be no offences. Nay, fays our Lord; it must needs be, that offences come. Well, then, says the world, fince it is fo that offences must needs come, there shall come offences enow; we shall help them forward. But fays our Lord, Woe unto that man, by whom the offence cometh. There must needs be offences amongst the godly, and there must needs be offences among the ministers, that the weakness of man may be known; lest we should lay too much weight upon ministers, even that which belongs to the Lord himfelf. Now, there are two forts of woes and two forts of offences. The first woe is of temporal affliction; the fecond woe is of eternal judgment. Now, those who are godly may give much offence, and much woe may come after it. But that is the only temporal woe. But for the wicked, there is no doubt but they give a great deal of offence; and though they escape temporal woes, yet there is an evernal woc abiding them, which they shall never be able to evade on escape.

Now for elearing this further, as there are two forts of woes, fo there are two kinds of offences: The one is the offences given, and woe unto them by whom they are

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given. The other is the offences taken. Now there may be offences taken, where there is none really given. Now we need not here enlarge upon this kind of offences, having the last occasion delivered somewhat of them already. Only it is evident that there is an offence taken. because we speak against the indulgence. But this would fay, if we have given the offence justly; it is by one of these two things; either by speaking of it, (as indeed it is a thing in itself finful, which few of our ministers will refuse to acknowledge;) or otherwise, as a thing lawful, but not expedient. All things, says the apostle Paul, are not expedient for me. But this is clear, that it is a fin of fons and daughters; and the Lord hath contended with fons and daughters for fin: And fince it is both expedient and convenient for people to know it to be fin, that it may not become universal wickedness. So for this offence, whether it be an offence given, or taken, the Lord knoweth the fin of it lieth not at our door, therefore let them lay it at their door, where it should be laid.

2. The fecond inference our Lord draws here, is in ver. 8. If thy hand, or thy foot offend thee, cut them off. &c. Here are the things that a finner must part with. There are many that have many things that they count as dear unto them as a right hand, foot or eye. But here we fee, be what they will, be they never fo near and dear unto us, when they come in competition with Christ's cause, or interest and glory, they must be cut off, or plucked out and cast away. Indeed there are some things very near and dear unto a Christian. O, says the Christian, I cannot want such a friend; I cannot be without the company of fuch and fuch a godly man: He is as dear to me as my right-hand, or my right eye. Well, admit he is or fingular use unto you, still, says Christ, if it were your right-eye that offends you, ye must pluck it out, and part with it. But, say ye, I cannot give up such a friend, or such a minister: He is a worthy man: I cannot want him. Well, fays Christ, if he be thy righthand, and offend thee thou must cut him off, and cast him from thee; for it is better for thee to enter into life halt and maimed, than having two hands to be cast into everlasting fire. But a

3. Inference, is, concerning our carriage towards these little ones. It hath more woes, and take heed that there be none such among you who despise these little ones, who belong to Christ. And however much they are despised now, the day is coming that they shall not be despised;

And though ye, and all the world shall despise them, yet our Lord takes a great care of them. Take heed, fays he, ver 10. that ye despise not one of these little ones. For I fay unto you, that in heaven their angels do always behold the face of my Father. Not that there are none of these little ones, that shall not be angels in heaven; but there are none of them but what have angels which do always behold the face of my Father which is in heaven. They have each of them angels waiting upon them, that guard them while walking through the weary wilderness of this world. There is no doubt but that all the truly godly here have their angels attending them this day. There is no doubt that the angels are looking down upon this meeting here to-day. O how many eyes are now upon us! Ye are a confiderable meeting here gathering by degrees; but there are more than what ye now fee: And behold our Lord himfelf, and his angels now behold us; and the devils of hell, many of them, no doubt, are here also this day. And he is a strange man, and the a strange woman who finds not these devils at present suggesting fome wicked motion to divert them from hearing, or flealing away the word that it may not profit you.

But ye may fay, what are the good angels doing here to-day? Why, they are even taking notice how ye carry and behave. They will not take a look only, and then prefently go off; but they will take special notice of all that are here this day. When going home, and when at home, they will carry the tidings to heaven, of what they have heard or feen. O if there were any foul converted, how would they fly joyfully through the first and fecond heaven, until they entered in among the rest, before our Lord Jefus Christ the Angel of the covenant. What tidings, will Christ fay, have ye concerning my people to-day, and of that meeting at Kirkmahoe? Who can tell how joyful the news would be that fome fouls that before were strangers to Christ, were converted and brought in to Christ this day? O but it would be joyful tidings unto the angels, if some poor young man, or woman; some of this or that rank; some gentleman, or lady, were here brought in to Christ this day! But we fear, that they will have very fad news to tell of us this day. For what are the angels? Are they not ministring spirits sent forth to minister to them, that shall be heirs of fulvation? Heb i 11. They are fo not only at meetings and ordinances, but even when in their houfes, and at their daily employments, or when travelling by the way, whatever

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whatever rifings up or fittings down they have. They take good notice of all the wrongs done unto them, whether by devils or wicked men; and they carry all these things before the Lord in heaven. Alas! Such are the wrongs now done unto the Lord's people that they eannot make language of: They cannot get their wrongs told, or laid out before the Lord. But the angels who can lay them all before the Lord, take good notice of every one of these.

But wherefore is it, that angels give such attendance? What? Will no less serve the saint upon earth, but to have angels to serve him. No indeed. But what is the reason? Just because it is the Lord's will and pleasure. The Son of man came to seek and to save that which was lost, ver. 11. And if he came himself to seek, save and suffer for them, well may they come, attend and guard them home unto heaven, whether the forerunner is now entered to prepare mansions for them.—In my Father's

house are many mansions.

4. A fourth inference is, That the master Christ will not lose any of those little ones for whom he died, and whom he effectually calleth; as you may see in the 11, 12, 13, and 14 verses where Christ is speaking of the sheep that were gone astray: But he will carry on that good work once begun by the Spirit, unto perfection.—
He will carry it on unto the day of the Lord. We see in the last verses we have read, how Christ the Lord gives it to his own; how they shall carry in case of offences; whence it is evident, that one godly man may be offended by another. But what shall a godly man do in such a case as this?

First, If the offence be secretly given, he is to use means that it may be secretly taken away. Moreover, if thy brother shall trespass against thee, go and tell him his sault between thee and him alone. That is, secretly: But what if I cannot prevail with him? Then take unto thee two, or three more, that in the mouth of two or three witnesses every wordmay be established.—That brother must be one that at least hath somewhat of a profession. If that will not do, take two or three elders, or most intimate friends with thee: But if all this will not do, tell it to the church, that is, the whole collective body of professed ministers and Christians. Now the independents will admit of none but such as can give a particular account of their conversion. But this can never be; for the device

LECT. I. UPON MATTHEW Xviii. 1,-17.

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vil will have his tares amongst Christ's wheat, until the harvest of the Lord, Mat xiii. 24, &c. But if neither particular secret means, nor two or three witnessing brethren, nor the collective body of the church prevail; then he is in the last place to be cited before the magistrates of the church, that is, presbytery or synod; but if he neglect to hear them, and will not be persuaded to obey any of these, let him be unto thee an heathen man or a publican, and worse than if he had never been a profession. It is true, the Independents draw many arguments from this; but here we shall make none against them; but only refer you to what the learned Mr Rutherford says upon that place, in his peaceable plea for presbytery.

Now as to that which we have to fay, ye fee that mipifters have a warrant to rebuke, and if they can to repel offences also. As for some, who take occasion from this place in their preaching to condemn some that have upon this occasion preached against the indulgence, we may here, by the way, tell you they say it was our duty first to have told them of it in fecret. Now in answer to this, As for secret rebukes and admonitions, they have not been wanting. It can be made out, that when the second indulgence was granted, there was a meeting of the minifters at Edinburgh, where it was debated this way and the other way, whether it were lawful to accept of any. Notwithstanding all this, many have stept in, and accepted of the indulgence, and feveral have begun to preach in other places of the kingdom, holding it to be good and lawful. Now, if there can be no other way got, let us pray and cry unto the Lord, that these may be taken away from being an offence unto his church. I fay, they ought themselves to be taken away, and for which I shall give you two feripture texts, the one in the old, and the other in the new Testament. And

1/1, For that in the old Testament, you find in Joshua vii. what Achan's offence brought upon the church, and how they proceeded against him. Now he was but one man that committed this trespass; and the most part concluded that he was a good man; and we can say nothing to the contrary, for Joshua says to him, Make confession to the Lord, and give glory to God. And ye see although he had committed this sin by himself; yet he brought a curse

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upon

[•] See Mr Rutherford's Peaceable Plea for Profbytery, Chap. VIII. pag. 85.

upon the whole church and people of Israel. And Joshua brought him before the Lord and all the children of Israel. What need was there for all that? Because it concerned the whole congregation. Having brought him out, Joshua said, I pray thee my son, make consession to the Lord, and give glory unto God. And O but ministers and professors have this day turned aside. They have committed abominations, and taken the accursed thing. But let them make confession to the Lord, and give glory to God.—And

2dly. For the proof from the new Testament, see Mat. xxiii. 13. when our Lord in the audience of the people, cries out against the Scribes and Pharisees, for the fins of the church of the Jews .- Wee unto you, ye Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men. Not long before, he was telling the multitude, and his disciples, of the Scribes and Pharisees, that they fat in Moses' seat; and says he, What sever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. Here he is speaking of them again, and he denounces feven or eight woes against them, for their fins in this place; and yet perhaps there were none of them present, at least very few heard Christ on this occasion. But their fins and offences were public; and therefore he proclaims their fins publicly to the church, and that before all; Woe unto you Scribes and Pharifees. He denounces their punishment before the world. Now if we were rightly fearthing into, and trying the fins of our church in Scotland, we would find that we have great reason to turn our laughter into mournsing, and our joy into heavinefs.

SERMON XXV.

Song iii. 3.

----Saw ye him whom my foul loveth.

HERE is none upon the earth that hath fo great joy as a believer has; there is none upon earth that hath so great forrow as the believer. When the believer hath the Lord's face shining upon him, then he has more gladness in his heart, than the wicked man in his best estate, even when corn and wine abounds, as we have it, Pfal. iv. 7. But it is fad when fo few know this by experience. But the believer when the Lord withdraws and hides his face, he is then neither to bind nor hold, as we use to fay, when to his fense there is no forrow like unto his forrow, as it is expressed in Plalm xiii. t. How long shall I take counsel in my foul, having forrow in my heart daily? And for the making out of this, we may likewife fee in the former chapter. There the fpoule bal got a fast gripe of her beloved. Well, what says she in the 4 verse? He brought me to the hanquetting house, and his banner over me was love. In a word, the tells you what that is; his banner over me was love. What is that? Why, it is so much of him in her heart that she could hold no more. Stay me with flagons, comfort me with apples; for I am fick of love. In a word, the thews what it is, and it is this, Hold thy hand, for I can contain no more. But did this continue with her? No ye may foon fee a change as in the beginning of this chapter. By night on my bed, I fought him whom my foul loveth; but I found him not. The people of God want not their night. Weeping may endure for a night; but joy cometh in the morning. I will tell you, and I am fure, that agreet part of the ministers and particular believers may fay as to the church that this is the night with us, and I will not fay, but that there are fome particular perfons, though very rare, that may be trysted with sweet hours with Joshua, Samuel U 11 2 and

and David, Psal. lxi. 3. When David was in the wilderness of Judah, he says, My foul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is. We say a poor believer may be satisfied with marrow and fatness; and may say as in that fifth verse, My mouth Shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. I will not fay, but that fome particular perfons in these days, when the Lord hides his face from the house of Jacob, may have some sweet hours upon these confiderations. But I say such are very singular; and seldom to be found. I trow, for the most part they are at the worst with it. Those that never faw the Sun of righteousness, cannot now fee the fun look down upon them. For now we fearcely fee moon or ftar light .- Many folk know northe light, because they have not been experienced in the light. Few discover or discern betwixt the day and the night. By night upon my bed, my fongs were of him. O how many have quitted their prayers fince the hour and power of darkness commenced; I mean fince the twenty-second of June +, many have given over their prayers, and many have given over ordinances.

They say that these preachings and field-meetings would not suit them. But I hope it is not come to this yet,

that all are left off feeking of him in duty.

But now after this, fays the, By night on my bed, I fought him. I even fought him, but it was only in the featon of the night. Would it have been thought that the would have been frequent in calling upon him in the night? I trow, it is not fo with many in the land; both profesfors and particular believers are grown most remiss in feeking him. I fought him upon my bed. It was very carelefly. The church was now fleeping, and discouraged by diforders. But how have many now given over praying, given over duty altogether: All they do, is only for the calming of conscience. Well, I am afraid, that they who have done fo this morning, will not find him. I trow many have been very whole-hearted; and perhaps ye may find it to have been fo, ere ye rife off the place where ye are now fitting. Ye have been feeking him in the night time, and yet have not found him, because ye have been to careless in going about your duty in the seafon of the night. The spoule found him not so long as

[†] This feems to refer to the break of Bothwel, which was June 22d- 1670.

the lay in her bed. So the Lord will not be found of professors, until they be more lively in duty. of this when I come to the words of the text afterwards. Well, what did she? She sought him in her bed in the house quietly. She had no will to be heard without doors. It is dangerous indeed, fay many, to go to the fields in the night time. Folk may stumble, and fall over some stone or other. Well, what does she? She rises, and goes about the city, and in to the streets: That is, to the public ordinances, to the preaching of the word. She fought him, but the came no speed. The watchmen that go about the city, fmote her, and took her vail from her .-Here by watchmen must be understood ministers: And therefore ye should feek for the pure ordinances. I will tell you, ye may come here to-day, and yet find yourfelves no better; but ye may go to the Loid, and pray and cry to him, that he would bless the ordinances unto you: Ye must go back again to him in secret, when ye have done with the public ordinances. Well, when the has found the watchman, what fays the to him? She fays in the words of the text, Saw ye him whom my foul leveth? She had her case more ready, I trow, than the most part of folk have. They may ralk to ministers, hours, yea, whole days, ere they propose such questions as this, Saw ye him whom my foul loveth? And ye know that by Spoule is fignified the church, or particular believers: And by her well beloved is meant Jefus Christ the beloved of his people. But in the words more particularly, ye have the object of her love; fays the, him whom my foul loveth: That is, Jesus Christ. He is the object of her love in the night of trial, in the night of darkness, in the night of defertion and perfecution. The foul loves him and Hill tays, Saw ve the object of the believer's love? sometimes he will flip away, as it were, from the church, and withdraw and hide his face from her. Therefore feek him, and long to get a fight of him. I trow, many may fay, fince I faw him it is now a long time. Can ye tell what he faid to you, and what ye faid to him; what past betwixt him and your fouls; whether faw ye him in the public ordinances, or faw ye him in private, or faw ye him in fecret exercises when alone, or saw ye him when reading or meditating upon his word? But I think ye that never had a view of him should be faying, O where shall I get a fight of him. I will tell you, if ye faw him indeed aright, it would overload your hearts. There was never

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one that faw him aright, but his heart was drawn out after him. There is no fuch lovely object as he, neither in heaven nor upon the earth befides him. O what a lovely, excellent, beautiful one is he! O Sirs, how little can we fpeak of him! Time would fail us to tell how excellent a one he is. He is far more glorious than the mountains of prey. I will tell you, he is as well worth the feeking after as ever he was, notwithstanding all the things that the feekers and followers of him have met with in this dark and cloudy day.

And there is another thing in the words; as she was under desertion, so she was under the sense and seeling of it. Therefore says she, Saw ye him whom my foul loveth? I cannot endure this way. Will ye tell me, ministers? Will ye tell me, prosessor, what shall I do? For I cannot live without him and his company at this rate; for every day is a week, and every week is a month, and every month is a year; since I lost sight of my well be-

loved.

Now, that which we particularly intend from the words, is this,

That Jesus Christ is the object of the church's and the believer's time. Indeed he is best worthy of it.

There are some falk that have no love at all; and they have little or no hatred either; and there are some that have fome love but it is milplaced. Indeed it is ill beflowed love, that is not bestowed on Jesus Christ himself. David bestowed his love well, when he faid, Whom have I in the heavens but thee? and there is none upon earth that I defice besides thee, Pfal. Inxiii. 25. Now fays the, Saw ye him whom my foul leveth? It is not a mouth or lip-love. No, it is a foul's love, and there are many who want that. Sirs, many ministers and professors love is not like this. I trow, many make no love odit; they think there is no need of professing their love this way. But I will tell you, the believer's love to Christ is a sure love; it will not be love in the mouth only, but in the innermost parts of the foul. The chier place of the foul is kept for Christ; and if Christ be away, it is kept empty. The pfalmist fays, When my foot was like to flip away, my foul trufted in God. I will put my confidence in him. Many folk put their confidence in themselves, or in some other thing: They take other things in his room when he deferts them, before he comes back again. But woe to that foul

foul that takes other lovers in his absence, if ever he return back again. King Saul once thought he had God in him: but the Lord left him, and he let other things come into his foul, and fo came of it in the end of the

Now I fay, the Lord Jefus Christ is the object of the believer's love, and that under the confideration of thefe two things following.

- I. We shall consider what he is in himself.
- II. Let us confider what he has done for believers,—and what he has done for the church in general.

I. I say let us consider what he is in these three re-

spects.

1. What is his birth? Ye know, if a man come to make fuit to a woman, she will be fure to enquire what parents he is descended from. And is there any like our Lord? He is descended of honourable parentage: He is the Son of the Father; he is the Son of God, and as he is man, he is the Son of David. This is a wonderful thing, that the Son of God should offer marriage to the meanest man or woman in all the land. Ye would think it much, if the king having one lawfully begotten Son, should fend him to you, and should defire marriage with a mean girl, who had fcarcely as much as to cover her nakedness. But O wonderful! He has fent his only begotten Son, who is God equal with himself. He has fent him down from heaven to earth, to treat for marriage with the poorest believer that is therein.

2. Consider what he hath, --- He is heir of all things. All power in heaven and earth is given unto him. Such is the believer's beloved. It is he that has much power, ruling over heaven, earth, and hell, and the absolute dispotal of all things. He hath grace and glory, and every good thing to give unto them that wait upon him. Is it any wonder then, that the spoule says, Saw ye him whom: my foul kveth? She could not endure the want of him when he absented himself. But indeed many because they cannot get the present things, think little of Christ. Yea, ye will fay, if a man be faithful and honest, he has nothing left him in the earth, he is brought to much misery in following of Christ: If a man be honest, he may expect the lots of all. Therefore ye think Christ is not a good mafter, or a good hufband; fince his tollow346 Mr. R. Cameron's Sermons, &c. Ser. XXV.

ers are so ill treated upon the earth. But I will tell you, nay I affure you, that the believer has as good a right to the world as any other hath; and the man that is cast out of house and hold for Christ, has as good a right to it as any has; and ere all be done, and the work ended. it shall furely be seen that the believer who has his heart filled with the love of Christ, has the surest grip of these things of any. O then, faw ye him whom my loveth in this night of perfecution upon the church? When the Lord's people are meeting with fuch bitter things, even those who are waiting upon the Lord, and giving him credit. Such however thall have much more than perfecutors have, notwithstanding the sad things they have met Yea, ministers and professors, though ye had not two pence to rub upon one another; ye have more than all the perfecutors have: Ye have himself, and that is

more than all other things.

3. Let us confider what he is, as to his person. Ye know when a young man makes fuit to a young woman, the not only asks, what is his birth, and what he hath? But has some defire to know what he is in himself. Is he a well favoured man? So the spouse in Song v. 8. goes to the watchmen, and to the daughters of Jerusalem. that is, to the bulk of professors, and the says, ver. 8. I charge you, O ve daughters of Jerufalem, that if ye find my well-beloved, ye tell him, that I am fick of love : For I cannot want him any longer. It it likely the was at the private meetings with others here; and when they were met together, the prays them, if they faw him, that they would tell him her case; but Itrow, the greatest part of believers are feldom giving employment of this kind. Well, fays the, I charge you, O ye daughters of Jerufalem, to tell him that I am fick of love. But fay they, What is thy beloved more than another beloved? that thou makest fo much noise about him. There are many now that fay, what do folk mean to make fo much ado about Christ? They will not go here, or there; Nor take the preaching that other folk take and fatisfy themselves with :-They will be above the religion that others fatisfy themfelves with.-Indeed, fays fine, my beloved is white and ruddy; fairer than the fons of men, and the chiefest of ten thousand. And indeed so he is, and ever will be to any who know the power of religion. He will be unto them the pearl of great price. He has been fo to many of the church of Scotland. Indeed he has been refreshing unto them

them every way; and he fills the defires of the hungry and longing foul; and to conclude all, His mouth is most fweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerufalem.

II. The fecond thing to be confidered, is, What he has done for the church, and for believers. And we shall go through some things that he has done for the church in general, and for believers in particular; for indeed he has done and suffered very much for them. And ye know, what will commend one man's love very much to another, and that is, if he has done great things for him. Well, our Lord has been at much pains and cost both. for believers I affure you, it is much our commendation to love him. Nay, it is much our duty to love him, who first loved us, when we could give him no love back

again.

- 1. I tell you what he has done for us, he has taken upon him our nature. This is a very common thing that ve have heard very often of, but it is foon forgotten, by tome at least, and little thought of. He took upon him our nature; he took not upon him the nature of angels: but the nature of poor ruined man. O this is a heart-engaging confideration! Many think nothing of this, that Christ left his place in heaven, and came from the Father's bosom, and took upon him our nature. But is not that a great wonder, the eternal Son of God, the fecond Person of the glorious Trinity, came down here upon earth, and took upon him the nature of the feed of Abrabam? O wonderful condescension! Many think nothing of this; but I will tell you, poor finners could never otherwise have gone up to heaven to him. No, for if he had appeared like himfelf, the fecond Person of the everbleffed Trinity, if he had appeared in his regal robes of glory and majesty, we could not have looked near him. Ye know when the Lord descended upon mount Sinai, and gave the law, all Ifrael cried unto Mofes, Let not the Lord speak any more to us, after this manner; but go and hear the Lord speak; and speak thou unto ns. Herein is the Lord's wonderful condescension displayed, that he took on him our nature, and became bone of our bone, and flesh of our flesh. And should not this engage us to love him very much? And
 - 2. Let us confider, that he not only took on him our nature; but he took on him the form of a fervant. He came not only like man, but like a mean man. Indeed, $X \times$

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had he come like rich or great men, poor folk would not have got leave to come near him; not so much as to touch the hem of his garment. But our Lord has his own way of coming. He comes like a poor mean man into the world; and he goes oft times to poor mens houfes. It is true, he went fometimes into the rich mens houses when they were to get good of him. Zaccheus had great riches: Christ came to his house, and said, This day is falvation come to thine house. But then Zaccheus cast away his ill gotten gain. So I say our Lord Christ comes in the form of a fervant; and feeing he came in fuch a poor mean way, and should not this make us look unto him? Great men should not despise poor folk, tho' there were a great difference between them. Indeed, the great men will talk of great things; but they are no more in his fight than the poorest beggar that goes on the

ground. But

3. I will tell you further what he has done. He has taken upon him all our infirmities, and our diseases. He was a man of forrows, and acquainted with grief. He was tempted in all things like unto us, that he might be able to fuccour them that are tempted. Here there may be some that are hungry, thirsty and cold, as it was so with some when put to these straits after the affair of Pentland. Although it has not been just so with those who have been at Bothwel, at Pentland they were like to perish in woods, mosses, &c. They were both cold, hungry and thirsty. Ye know what persecutions they suffered by enemies: But may not this be matter of comfort to all sufferers in affliction, We have not an high priest that cannot be touched with our infirmities, but one who was exercifed with fad afflictions, and fuffered, and was perfecuted in his body, in our nature; and therefore knows well how to support and succour his people in all their afflictions? And should not this engage us to love him, and to defire conformity unto him? For indeed he knows well how to fee to us, and how to comfort us under all cases and conditions.

4 I tell you further yet, what he has done for us.—
He bore the wrath of God for believers, for all that come
to God in and through him.— This is a strong
engagement unto all the people of God to love him with
their whole heart and foul, that has borne that wrath that
would have crushed all the elect, yea all the world, and
kept them in the place of torment for ever and ever—
He bore that wrath that made him sweat great drops of
blood,

blood, and cry out, My foul is exceeding forrowful, even unto death.—What shall I say? He was so deserted of God as made him cry out upon the cross, Eli, Eli, lama sabbachthani, my God, my God, why hast thou forsaken me? Mat. xxvi. 38. and xxvii. 46. I think the person that has soul's love to Christ, has good reason and may well bear the wrath of man: For that wrath is far inferior to the wrath that Christ hath borne for his people. O how this ought to endear Christ unto us!

5. I will tell you what Christ has also done for believers. Take heed, Sirs, he has even died for them, even that cursed death of the cross. Hence he has taken away the sting of natural death, and he will keep us from eternal death, if we believe in him; for while we were yet

finners, Christ died for the ungodly.

- 6 He not only died for us; but went down and perfumed the grave for believers; fo that they may fay, O death! where is thy fling? O grave! where is thy victory? But take heed, Sirs, now: For, I think, if ye be believers, ye will have love unto him on this account. Those who have gone to a scassold for Christ, have done it chearfully; so that their dying day has been the best day that ever they saw in their life, yea they have been so joyful that their souls have been made, as it were, leap out of their bodies, because our Lord has gone thro' death and the grave for them; therefore they have the victory, and have overcome death and the grave: Which leads us
- 7. Unto this that he hath done for believers, and that is, he rose again and overcame death—But O how few are buried with him in baptism, and have mortisted every sin and corruption arising within them, that they may partake of his resurrection unto eternal life and salvation!

Lastly, I will tell you what Christ doth to endear him-felf unto us; he intercedes always at the Fatller's right-hand for you, if ye be believers. Christ's praying respects every believer in the church of Scotland: He prays even for ministers and professors, that have in a great measure given over their prayers for him and his cause; and hence he is able to save all that come unto him; because he ever lives to make intercession for us. I say, consider these things, and you will think it no wonder that the believer loves him above any other object whatever. No wonder that the spoule makes such ado, saying, Saw ye him whom my sul bouch?—But there are many folk that

 $\mathbf{X} \times 2$

will

will not love Christ; for as much as they talk of him.—Many folk do not know him, and therefore they cannot love him. Although many folk have a little love unto him, yet they love other things better than him; they do not love him indeed. And though they may have some sort of love to him, yet they dare not say, Tell me, O thou whom my soul loveth, where thou seeds, and where thou makest thy flock to rest at noon. Now, many unto whom Christ manifests himself, dare not say so, that their souls love him.

(1.) There are some that because they get not such and fuch manifestations of him, never love him, nor think that he loves them. Indeed those whom our Lord bears in himself upon, so to speak, with life and power, do love him and that very much.—They are fick of love; they are made to fit under his shadow with great delight, and his fruit is sweet unto their taste. Stay me, says the spouse, with flagons; comfort me with apples, for I am sick of love. O if ye knew what the people of God have met with on preaching days, fast days, communion-days, and in fervent and fecret duties; how they have found him letting out fo much of himself unto their souls, whereby they have been made to go out much in love to him. I find that many times there has been love to Christ, and that by meeting with him in ordinances: They have been made therein to have more love to him; as you may fee Pfal. Ixxiii. 2. But as for me, my feet were almost gone; my steps had well nigh flipt. For I was envious at the foolish, when I faw the prosperity of the wicked. Yea he was at this with it, Verily I have cleanfed my heart in vain, and washed my hands in innocency. He was at that with it, verily all my religion hath been in vain: All the duties I have fet about in prayer, and going to ordinances, have been to no purpose. What the better have I been for all these than the rest of the world? But when he began to ruminate upon this, he fays, It was too painful for me, until I went unto the fanctuary of God. Then understood I their end, and that thou hadft fet them on flippery places, and that notwinhstanding all their prosperity, they were but poor creatures. Then he comes to fay, ver. 23. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee? So when the Lord speaks to the case of the deferted believer in a fensible manner, then he cannot but love Christ, and that to a very high degree. But

2. The person, that can fay he heard the voice of my prayers, cannot fay but he loves him, as it is Pfal. cxvi. r. I love the Lord, because he heard my voice and my supplication. He loves him fo well, that his foul is bound to love him. I love the Lord, because he heard my voice. O but the Lord's hearing a foul, when it begins to pray may engage that foul to love him much. What wonder is it, that that foul loves him well that is heard of him? Those whom the Lord loves, and admits unto fellowihip and communion with him, when he hears and answers their prayers, should fay, I love the Lord. And

(3.) Those to whom the Lord intimates the forgiveness of their fins, may love him very much; as Pfal. ciii. 2, 3. Bless the Lord, Omy foul; and forget not all his benefits, who forgiveth all thine iniquities. I affure you, that the person who can truly fay, that he hath not only forgiven all his iniquities, but that he hath also admitted him unto fellowthip with himfelf, and engaged his foul to rejoice in him. O but reason will say that that soul cannot love him as it would, or ought. But I know that there are many now, that cannot take up a foul by these marks that we have fpoken of. - I affure you that I would have you once wounded; for this is not a time to heal. But we shall give you some marks of those who have this love in exercife, and as we run over them, we shall give you some doctrinal uses with them. We shall mention fix or seven marks, as the Lord shall permit, help and enable us. And

1, Those who love Christ will be much thinking of him: For ye know, that if there is a person or object that one loves much, he will not readily let that perfor or object be long out of his mind. Ye know it is faid, Pfalm i. 2. Bleffed is the man whose delight is in the law of the Lord; and David fays again Pfalm exix. On his law do I meditate day and night. Now the person that loves him, will be thinking much upon bim, and will be ftill labouring to get much love unto him. Indeed I know fome men in the world, that think not much of him, or of what he he hath done neither. But they deceive and cheat themfelves. O labour to think much of him, and to get more love to him. Indeed there are fonie perfons that the more they are loved, the less they care for those who love them. But it is not to with Christ. O how few are they that hate vain thoughts, but love the law of the Lord. How few are they that hate vain thoughts, but rather entertain them. But do not entertain vain thoughts of

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God, of Christ, and of what he hath done, and what an excellent one he is.—I trow, many of you have your thoughts running out after other things; but have seldom a thought of Christ: all this says, that there is little love to him. Ye know the wife loves her husband, altho' he be away from her. The spouse loves Christ, though he be for the present, absent from her: Her love to him still rises up, leading her to ask, Saw ye him whom my soul leveth?

2. Those who love Christ will speak much of him: But alas! There are many folk among whom there is not one word of Christ to be heard. I tell you, there is much talk about religion and religious matters, but little talk of Christ; much talk of other mens faults and failings, (alas! that we should have so many of these to talk of,) but, believer, ye should not spend your time so much in this. When ye are met together, let not your discourses about the indulgence, &c. justle out your speaking of Christ, and love to him. Let not the esteem of his worth and excellency go down amongst you. But I trow, ye may be long amongst professors, before ye hear much talk of this kind. O fad, fad, that the defections of the time should be the only talk of profesfors, and anent malignants and others. Indeed there are many, who, if they be met together in company, and if one ask them a question about this, will just look down, and if they can, they will bring in another discourse to put it out of head and heart. But when any one states a discourse about the divisions of the time, if they get once in their foot, they will be fure it shall not fail upon their side. But I am sure the man that hath ever met with Christ, and that ever hath closed with him, and hath any sense of it upon his foul, cannot be long in company without high and honourable thoughts of him. If he wants him, he will purfue after him; especially if he has love in exercise, he will be longing for him. But alas! Religion is like to wear out in these our days.

3. Those that have love to Christ, will do what they can to bring in others to him. Ye find the spouse says here; Saw ye him whom my foul loveth? But what follows? Iheld him, and would not let him go. And then she says, Go forth, O daughters of Jerusalem, and behold king solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. She had met with Christ herself, and she had much love to him; and therefore she invites her compa-

nions to go forth after him, to go out from a loft world, and behold him with the crown upon his head. O then take a view of our Lord Christ with the crown upon his head, wherewith his mother crowned him. Indeed there are not a few ministers and professors who think not a little of themselves; and there are almost none now, but fuch as are faying, Go not out and behold him. --- We heard how it was carried in our late meetings: They. it feems, discharged persons from going forth after him. I trow, there are many profesiors up and down the country, that have cast off that which God hath commanded in his word. Many have espoused this way; but away with those folk; be what they will, it were better for us if we were rid of those, that bid us quit the good old way, for which our ancestors lost so much before they would quit it. They parted with relations, estates, and all things for it. But there are many folk that cry, Away with Christ and his ordinances both. In fuch a way would they have us cast off, even the most pure and lively ordinances .-But now, fays the spouse, Go forth, and behold the king. So I would have you go forth that ye may obtain falvation unto your fouls from Christ. This is no cruel advice. Love Christ, and get salvation from him, though ye should lose all ye have in a present world.

4. Those who have true love to Christ, will be loth to offend him. Hence they will have an abhorrence of all fin, as in Pfal. cxix. 27. I love thy commandments above gold; I hate every false way. These two always go hand in hand. As for the man that fays he hath love to Christ. and yet hates not every false way, away with his love. Alas! Ye may fee there is little love to Christ now in Scotland. Iniquity abounds, and the love of many waxes cold .- I would fay, the man that pays the Cefs hath little love to Christ, at least his love is not in exercise, or is key cold, as we use to fay: Doing so, ye give it un-

der your hand, that ye comply with that party.

5. Those who have taken the indulgences, first or last; those who have complied with them, let them be godly men, or be what they will; in this case they have not love to Christ in exercise. I am sure, whatever they are, or have been, their being under these ashes is no good mark; for if they had this love in exercise, they durst not for their fouls do as they have done; for wherever the exercise of this love is, persons will be loth to offend Christ, they will be afraid that he may stand at a distance

from

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his ordinances. David fays, Pfal. cxxxix. 21. Do not I hate them, O Lord, that hate thee ? I will tell you, I do not like those who are familiar with the stated and avowed enemies of our Lord and Master Christ, and are fond of favour from them. Away with fuch, whatever they have been, they have not their love in present exercise; whatever they have been before, this fays to the world, that their love is now gone. And when it is recovered again, such conduct will be grieving to them. Indeed the want of love to Christ portends a sad case. Therefore, beware, all of you, of being cheated, and drawn out of God's way. Beware of being too familiar with those who are clothed with the royal prerogative of Jesus Christ to the prejudice of religion. Do not beguile yourfelves. Do not I hate them that hate thee, O Lord. But ve may fay, should we not love our enemies? True, we thould love our enemies; but as they are the stated enemies of Christ, and going on in a state of enmity and defection from him, they are more than our enemies; they are enemies to Christ, and going on in-persecuting God's cause; enemies to the gospel, and to a covenanted work of reformation. In this view we should hate and abhor them. We declare against them, and all that comply with them, and all that frand upon their fide. A fad day awaits them: They are worfe than they of Laodicea, who were neither cold nor hot, whom on this account. he threatens to fpue out of his mouth. What better are those ministers who have accepted of the indulgence, than Curates, or even Papiffs? I affure you the curate hath more the form of a church officer than they; for they have not the form of a church officer at all; and so are not Christ's ministers: Nay, they are the king's ministers. They were once ministers, and as such we did acknowledge them; but now they are the king's and the council's ministers: They hold of them, and receive their liberty from them. They have done more hurt to the work of reformation by their compliances, than all other open and avowed enemies. Therefore, I fay, do not deceive yourselves in this respect; for we and they are two parties

6. Those that love Christ have a great respect to all his commands. They have a great respect to his tabernacles. How love I thy dwelling place! How amiable are thy tabernacles, O Lord of hosts! We would not desire you to cast at ministers, who labour to keep the ordinances of Christ pure and entire. If they would make it appear, that they

have love to Christ, and if this were really the case, they would have as tender a respect to him as ever they had, and hate every wicked way; and they would love the saints these excellent ones in whom is all his delight.

There is little love to Christ where there is so little love and sympathy to one another. And

Lastly, Those who have love to Christ, will ever be ready to lofe and quit all other things for him. - Says Christ himself, Mat. x. 37. He that loveth any thing better than me, is not worthy of me. They are not for Christ: they prefer other things to him, when it comes to this, that they must quit the one, or the other. But ye must quit all, and buy that pearl of great price. They who do to, shall be no losers; for they shall have an hundred fold in this life, and life everlasting in the world to come. I affure you, if ye had love to Chrift, ye would think it much to get an opportunity to give him a proof of it. You would even thank God for this opportunity, and fay, Although I should lose all, yet I have got an opportubity of giving a proof of my love to him in this evil time. And it is the best time that ever many saw; for they have had an opportunity to give a proof of their love unto this excellent prince, and ever-lovely one.

Now I finall only add thefe two things by way of Exhortation.

2. If ye would have love to Christ, see that ye keep your fins ever before you. The reason is; where there is always a conviction, and fense of guilt upon your hearts, and one fees the hazard he is in by his fins; there is a care to run unto him, and to make use of that blood that speaketh better thongs than the blod of Abel. Ye would in this case have recourse to that fountain that is ofened to the house of David, and inhabitants of Terusalem for sin and for uncleanness, Zach. xiii. i. Be always thinking upon the wrath due to us for fin. I affure you, those who keep their hearts most under the sense of their sins, will have much love to Christ. The want of this, is one reason that fo many have fo little love to him, and so much love to other things: For if ye had a true fense of fin, wrath and judgment, ye would have much love to Christ, and he would be above all in your hearts, and ye would exalt him in your fonls: for it is through faith in him, that we stand and rejoice in tribulations, as the apostle expresfes it. And the apostle was sensible of this. It is in Christ that we have the hope of the glory of God, and

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not only so, but we rejoice in tribulation—also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not assumed. How so? Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, Rom. v. 2, 3

Lasily, Be much in the grace of repentance. Be much in prayer, and much in the exercises of true love to Christ in an evil time, when the Lord is calling forth unto this exercise in all these duties. But above all, I exhort and obtest you to be much in love. Have the love of God shed abroad in your hearte. Fix upon Jesus Christ by faith; and study to be much in love to him: For he is an able Saviour to bring about falvation to the church in the saddest case she can be in.

PREFACE.

WHAT are you doing here this day? There are feveral of you come from the come feveral of you come from afar. Is it your zeal for the Lord of hofts that has brought you here? I wot well, there are not many zealous for him in our land; otherwife where there is one here, there would be twenty; and where there is ten, there would be an hundred. And yet O what a heartform affembly would this be, if true zeal were the principal thing that moved you to that which is the work and exercise of the day in this place? O how few can lay, That the zeal of thy house hath eaten me up; the reproaches wherewith they have reproached thee have fallen upon me? -- As for you that have not this end before yon, viz. That Christ may come unto this land, and have the crown set upon his royal head, ye have little to do here, and we would willingly he rid of you. And we take these hills around us to witness against you this day, if this be not your end to bring Christ back again unto this land. For we will be as miferable a people as ever was, if he come not back. Are ye come here to figh and cry for all the abominations that are done in the midst of the land? There is little like that yet. Oh, how

few tears this day I am afraid shall be in our Lord's bottle? It may be ye are weary in coming, and have been sweating by the way: But, Sirs, did not those things for which you are come here, cost our Lord sweating great drops of blood? What are ye come here for? Are ye come to feek Jesus of Nazareth who was crucisied? Last year about this time, (vefterday twelvemonth as the week falls out, but to-morrow twelvemonth as the month falls out) our Lord was, as it were, upon the mount of Olives; he rode, as it were, triumphantly upon the head of a fmall party to the market crofs of Rutherglen *, and many cried Hosannah to the Son of David for a few days after. But fince the 22d of June 1679, how many have cried out, " Crucify him, crucify him, away with him; " we will have no more to do with him; Christ is too " dear a Lord for us: these field meetings of his are too " costly for us; we wish there had never been any of " these field meetings in Seotland," Well, Sirs, are there none of you that were eye and ear witnesses of this grievous departure of Christ, June 22d? And are there none of you crying out, I have not feen a fight of him fince; and also crying out, Oh, where shall I find

But I will tell you, Sirs, our Lord has appeared to fome fince. We can inftance the day and particular place, wherein the Lord has of late appeared gloriously in this land, even as gloriously as ever heretofore, if ye will suffer us to say it without boosting or vanity. And may not this beget a longing deitre in you, to get a sight of him too; as it is now more than a twelvemonth since ye saw his power and glory in his sanctuary and his meetings. Now then, behold our king Solomon with the crown upon his head; the crown wherewith his mother crowned him in the day of espousals. See if ye will take him again to be your King; and see if ye will put your hands to his crown which is now lying upon the ground, and do what you can to set it upon his royal head again; for it becomes him best of all to wear it.

Now, we have been but mockers in this land, and therefore our bands have been made stronger. But if we mock him now, his next departure will be perhaps without hopes of his return. But if we be wife, we will hold him, and refuse to let him go, until we bring him in-

This was the anniversary day for the restoration of Char-II wherein the Rutherglen Testimony was published, May 20, 1679.

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to our mother's house, and to the chambers of her that conceived us.

1st, O then stir up yourselves; and be earnest in prayer with God. Think not that it is the minister only that must pray; all must pray; ye that will not join in prayer, what differ ye from these beasts that are presently around us?

2dly, You who will not join in crying unto the Lord, this day's work shall be a dreadful witness against you.

Now let us address ourselves unto the Lord in prayer. In the mean time, remember that which is said, Seek the Lord, and ye shall find him. We have wanted him over long:—And we may not well want him any longer.



S E R M O N XXVI.

Hosea xiii. 9, 10.

O Israel, thou hast destroyed thyself, but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

Us in this land! Nor is there any place in it all that may be more fitly applied to us, than these words that were just now read in your hearing: In which ye have,

1. A charge to Israel; a charge which the Lord is giving to us in this land at this day. As the prophet Hofea said to Israel, O Israel, thou hast destroyed thyself: So we have it in commission to say to the church of Scot-

[†] This Sermon was preached on Friday, MAY 20th. 1680.—being a day of public fasting and humiliation.

land; Thou hast destroyed thyself, O church of Scotland; Oministers of Scotland, O commons and people of all forts in Scotland, ye have destroyed yourselves .-This is a fad charge. I know not whether we shall get it fent or thrust in within the doors of your consciences; doors that are fo strongly shut and bolted. But if we cannot get the doors of your heart open, to lay this home upon your consciences, that they may always tell you ve have destroyed yourselves; then if we can do more, we shall leave it at your own doors; and when the Lord by his judgment blows it in, it shall abide in the hearts of some, and shall be therein as the worm that dieth not, and the fire that is not quenched. Had you not hearts hard as stone this might move them? This is the way our Lord takes, first to wound, and then to heal. But O if your hearts were once broken!

2 As there is a charge in these words, so there is a discharge, or way to get the charge discharged. What a wonder that such a charge should be discharged!—
There is a help here, even for murderers, yea, for self-murderers. But how can this discharge be attained unto? Not by the principal, but by the Cautioner, or surety, In me is thine help; as we shall have occasion to shew asterwards.

3. The way in which this charge shall be discharged, I will be thy king: Which says, if you will have me to help you, you must take me to be your king: Not only to be your prophet and priest; but to be your king to bear rule over you, and in you, and to defend you.—Many have no will to take him to be their king; but those who will not take him to be their king, shall have

no help from him. And

4. There are very enforcing reasons, why this is required; for says he, Where is there any other that may save thee? Let mesee any other that can save the church of Scotland this day, and let me see another that can save poor lost self-destroying sinners of whom, sure, there are

many here this day. For the

1. First of these, viz. The charge, or that which they were charged with, which was a defiroying or murdering of themselves. And who was charged here? It was even Israel, a people near unto the Lord. It is no wonder, that there is a note presized unto it; for the most of heathens will not do this. Nay, animals of the brute creation will not do it. And yet men, yea men that are called Christians, will do it; many who are bastized in the

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name of Christ, will do it. But if there be any place of destruction is the caverns of hell hotter than another, as we doubt not that there is, many of those who call themselves Christians will not rest, until they have cast themselves into that place.—I confess it is said, Psalm laxiii. 27. Thou hast destroyed all them that go a-whoring from thee.—It is true, if we take destroying for a punishing of evil, then it is the Lord that destroys.—Is there evil in a city, and the Lord hath not done it? Amos iii. 6.

But there is a destruction by sin here meant, which man brings upon himfelf, though few are fenfible of this destruction. But that destruction that cometh from the Almighty all shall be sensible of. They that are far from him shall perish. And there is a temporal and an eternal destruction that come from him; for hell, (if we speak of it, many will laugh, and make a sport of it, and yet even hell) hath enlarged itself to receive many of this generation. Ah! how many are running headlong to this place! Indeed the devil will get many of this wicked and adulterous generation. And for temporal destruction, that will come upon them also, although many are putting the evil day far away from them. And ye that have dettroyed yourselves by fin, there is a day coming when our Lord will destroy you. Indeed the evil day is not fo far off as many think. But I warrant, many of you will not believe it, until it come upon you. As in the days of Noah, there was nothing but eating and drinking, &c. until the flood came and destroyed them all: So this generation will do nothing but put off time, till judgments come upon them, faying Let us eat, drink, and be merry, for to-morrow we must die. It is fin that procures that destruction. O Ifrael, thon hast destroyed thyfelf. But fay some, Was it not the devil that defroyed Ifrael? Yes, the devil was the first destroyer: He was the first and chief destroyer. Sin came from him: He is the great Abaddon and Apollyon. But we may fay this, though it be a supposition that shall never be acomplished, that though there were no devil; yet there is that in the heart of man that would destroy him. From whence come wars and fightings amongst you? Come they not hence even of your lusts? James iv. 1. Therefore let none think to free themselves, either from destroying themselves, or from the procuring causes thereof; and there are none of us here that have our hands clean.

Now I shall only run briefly over these words, and not insist. O but man is a blind darkened creature! He has

a great aversion to that which is good, and a great proneness unto that which is evil. There is no creature upon earth so mad and wild as man. But I shall only propose a question, and answer it, and so go on from the first

particular in the the text.

You may fay to me, feeing that we have destroyed ourfelves, how and by what means have we destroyed ourfelves in this land? I answer, we shall go no further than the book of Hofea to demonstrate unto you by what things we have destroyed ourselves in this land. I shall refer you unto these three places, where you may read the causes of a fast this day. The sirst is, Hosea iv. 1. For the Lord hath a controverly with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God in the land. By fwearing, and lying, killing, and flealing, and committing adultery, they break out, and blood touches blood. Some may fay here, O inhabitants of Scotland, the Lord hath a controverfy with you: Why? Because there is no truth, nor knowledge of God in the land. There is a great ignorance even of the very first principles of religion. It will be very easy, Sirs, to introduce Popery into Scotland. O the gross ignorance of our principles that are contained in our Catechisms, larger and fhorter, and Confession of Faith, sworn to in the Covenants. But how comes it that there is so little knowledge of God in the land?

(2.) Because of swearing, lying, stealing, and committing adultery. I wonder if there be any fuch finners here this day. Are there any swearers here this day? Such as profanely swear by the holy name of God? I will tell you there are enow of you in the west country, that scruple not to swear by faith, and truth! We have but little to do with such professors: For they are both a burden, and a stain to their profession, that will not leave off swearing. It is a very fad thing that, though we reprove you, we cannot get you to leave off your minced oaths, heith and faith, &c. By fwearing and lying, and ye may look unto these things, that are private personal faults. I confels, folk are much to be pitied at this time who take a liberty to lie, especially when foldiers, come to the house, and atk, if fuch a man was there? It is true, ye are not bound at the very first, (if ye can without fin shift it,) to tell them, but beware of lying on any account: Rather tell them that fuch an one was there, though you and. your house should be ruined by it; yea though it should tend to the prejudice of the best ministers in Scotland.

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God will not give you thanks for faving ones life by a lie. Let us be strict and ingenuous, both with God and man.

(2.) And by killing; and alas what killing is now in this land, both in fields, and on feaffolds? I confess few of us have our hands free of killing directly or indirectly. All are either killed, or are guilty of killing. Alas, there are some now that are killed for his sake; and yet they are scarcely free of killing, that is to say, by complying some way or other with these murdering persecuters. I shall only add one word, that they who have paid the cess, can scarcely purge themselves of this killing. And,

(3.) By stealing and committing adultery. You know what it is to commit adultery. That enemy of God that now fits upon the throne is one of the most vile adulterers that lives; and from him it descends to nobles, gentlemen, burgesses, and commons of all forts, so that every one is, as it were, neighing after his neighbour's wife. O dread-

ful! what think ye of these things?

(4.) They break out, and blood toucheth blood. Ye know the blood that was shed at Pentland, was amongst the first blood shed. Indeed the marquis of Argyle. Mr. James Guthrie, and lord Warriston died before that. But this was the first blood shed in the fields publicly after the overthrow of the work of reformation, and after the ejection of the ministers. And Pentland was not well over, till the blood thed at Bothwel followed. Therefore shall the land mourn, and every one that is left therein shall languish. Yet, let no man strive, or reprove one another. For my people are as they that firive with the priest. And you that will not mourn now, ye shall yet be made to mourn; but they that figh and cry now, for the abominations done in the land, shall yet laugh at these abominable riotters Ye should not walk one foot in their wicked and pernicious ways. And yet no man shall strive. I will tell you what the Lord lays, --- My Spirit shall no more strive with man, Gen. vi. 3 and I will no more be a reprover unto you. You fee the most part of Scotland get no reproof. Ye see that it is the case of the most part of the ministers of Scotland, not only of the indulged, but of the non indulged, that the Lord is not reproving and firiving with them. It is in the righteous judgment of God, that even those ministers who have access to preach to some of the great men of the land, give them little reproof. Well, what comes of it? ver. 6. My people are destroyed for lack of knowledge; and becaufe

cause thou hast rejected knowledge, I will also reject thee. that then fealt be no prieft unto me, feeing thou haft forgot-

ten the law of thy God.

There are many ministers in Scotland, (it is true I am but a young man that fays it,) that shall not be any miniflers, if there (should be, or) were no more ministers to be had in it. We must speak against ministers, and we must cry for the fins of the ministers of Scotland, that have betrayed the work of reformation; and even gone beyond curates and bishops in betraying and destroying of The Lord will lay that woe unto their charge, which

you may read through the whole chapter.

2. Another indictment we have to give you, is from the beginning of this viii. chapter, Set the trumpet to thy mouth. We must set the trumpet to our mouth, and give a certain found For he shall come as an eagle against the house of the Lord, because they have transgressed my covenant. These are enemies; and yet the Lord will raife them up to come against his own house, that is, against the ministers of Scotland. There is as much mercy for malignants, as for the ministers and professors of Scotland. Why? Because they have transgressed my covenant. What follows? Ifrael shall cry unto me, my God, we know thee. Ifrael hath cast off the thing that is good; the enemy shall pursue him. You and I were well acquainted long fince; but fays he. I will be mocked no more. Here is the charge, Ifrael bath cast off the thing that is good; Israel hath broken and transgressed the covenant. So this land has broken the covenant, and cast off the thing that is good. What is the breach of this covenant? how is it evidenced? In the 4th verse, They have fet up kings, but not by me : they have made princes and I knew it not. If this be ot the case of Scotland at prefent, I am mistaken. But as this was spoke fomewhat to in the preface, we thall not infift upon it now. But I think, there was never a generation of more worthy men about a evil deed, than the bringing home of that abominable person from Breda in Holland, to be again set up in Scotland. But when he came home, how many gentlemen were put off, and declared incapable of place and power in judicatories and armies, and the chief of malignants put in their place. They have fet up kings, lut not by me; and made princes, and I knew it not. The Lord was not with them, in an approving way, when they did thisy and fo came of it. But the Lord answered us according to the idol of our own hearts. We may fay, we and our fathers have finned. And pray tell me, what 364 Mr. R. CAMERON'S SERMONS, &c. SER. XXVI, reason there is for giving Israel this charge that is not for

giving it to Scotland. A

3. Indictment is in this xiii. chap. from the beginning, when Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal he died. And now they sin more and more; and have made themselves molten images of their silver, according to their own understanding. You have the same in the forecited chap. viii. 4. Of their silver and their gold have they made them idels that they may be cut off. It is very ordinary, when a people set up that which they have not the Lord's will or consent unto, that cutting off sollows it: such a thing is done that they may be cut off. This land after they had set up a king, set up idol princes, and next prelacy, then the indulged, and at the third hand popery is set up in substance. It was set up that day in which the duke of York got such a reception in Scotland*.

Now by these (and other) things, we have destroyed ourselves; we have brought ourselves very low; even we of the anti-indulged have brought ourselves low. And I tell you how we have done it: we have done it by joining with those that were for the king that was set up, without the Lord's counsel or direction. They would take him; there were few or none, but what in some fort joined with the Hamilton declaration last year. The truth is, we have all destroyed ourselves; and it were not well for us, that the world knew all that every one is guilty of. God forbid, that every one knew what every one of us hath done. But let all of us look unto ourfelves, and fee what we have brought upon ourselves. We will not get a field meeting in Scotland but what is here at this time. Last year we had twenty or thirty, that carried the Lord's banner from one place to another in Scotland. It is not fo now; but it is much that we have fuch a meeting as this. God be thanked for it. But we are brought very low; and our perfecutors are stronger than we; and they are now faying, we have got them under; and let us keep them so. They have been very successful this week; they have taken feveral both out of Kyle and Clydesdale; and they think they will get us all apprehended; and there is a great appearance of it. They will be head and hang us, and if possible, eradicate us from the face of the earth. Ye may fay, and how shall we get this prevented? Indeed

^{*} This feems to refer to the duke of Yorke being so much carressed by the Scots, and being admitted the year before this discourse was delivered, a member of the privy-council of Scotland without taking the usual oaths.

we are at that with it which David was at, when the people spake of stoning him: we look upon our right hand, and upon our left hand, and there is no man that knows or cares for us. We are a party, on whom few look upon the right hand, viz. few of the ministers and professors. The most part of them have got into towns and country places ; and the best news they could hear, would be, that a party of the enemy had come and cut every one of us off. Refuge faileth us. What shall we do? Ye shall not find a man among ten of us, that has any thing to defend himfelf with. There were fome hope, if all that are here had arms; but even some that have them, are afraid to wear them. There is no courage amongst us. Let us speak about the matters of God, we will fearcely agree together; not one speaks comfortably, nor agrees with another. Let us look to our nation, there is none to help us, we may fay, where will we cause our shame to go? Our enemies laugh at us, and it is fad, that we have done it all with our own hands. Nay, I will tell you, if we had kept our hands free of fin, it had been otherways with us: we might have defyed all our enemies. But now we are scattered, like sheep without a shepherd, or like a leaf toffed and driven to and fro with the wind. But let us encourage ourselves in the Lord our God.

II. In me is thine help, The 4th verse of this chapter, it is said, Net I am the Lord thy God from the land of Egypt. And thou shalt know no God but me; for there is no Saviour besides me. Now, there is help for us in him, who brought Israel out of Egypt through the red-sea. We are not in a more dangerous case than the Israelites were in, when they came out of Egypt. They had as great an army pursuing them as our king can command; the sea before them; the hills on every side; and yet they passed through safely; while Pharaoh and all his host were drowned. We are not to look for miracles; but we may look for wonders: and the Lord will do great wonders for the people that own his cause: and we will not be loosed or delivered without wonders. The Lord is our hope and help that brought us out of Egypt. And

We might speak to many cases of conscience, and particular soul exercises here, but we must be taken up mostly with public things. Indeed those who can say, that the Lord has brought them out of an estate of black nature may be sure, (however the Lord bring them into many temptations of the devil, who may assault them with

stronger and stronger temptations than at first,) that he, who brought out of the land of Egypt, will help: He is able to fave all that come unto him. I will tell you, where our help is; it is in him who delivered our fathers from popery, in the days of Queen Mary and her tyranny: Our help is in him who delivered them from the subtility and cruelty of that fox James VI. Though now dead, we may justly call him fo. Christ called Herod a fox. He delivered us too from that yoke wreathed on our necks by Charles I. In him is our help. And O that he would help us from the tyranny of this man upon the throne !-- But on what terms will he help? We must cry for help; for the godly man perisheth, and no man layeth it to heart. Help Lord, for otherways we are helpleis. Let our hearts look unto him, and cry for help. Would you have help? Cry, firs, for it. Our Lord is faying, I will tell you what are the terms: if you would have help from me, you must take me to be your king; you must take me to be the head of the church. Our Lord Jefus is, and must be king upon his holy hill of Zion. There is no king in the church befides him; the Lord has given him to be king to rule in you, and over you. What fay ye to this? Our Lord is now dethroned, and that tyrant is entered into his place. After he had got the civil power into his hand; that would not fatisfy him, but it behaved him to have the crown and scepter of Christ also. But if it sets him well, let the world fee and judge. Now, are ye content to let the King of glory the Lord of hofts enter into your hearts and fouls? And O what fay ye in Galloway and Nithsdale? Will you take Christ to be your king, and to be the anointed king of the church? Will ye acknowledge no lord over God's heritage, but the Lord Jefus Christ himfelf? And what fay ye of Clydefdale and Lothian? Are there any of you here content to call yourselves at his feet, and to enter your names in his lift amongst his subjects? There are few followers of the Lamb this day in our land. Come, and fet down your names, and fubrit unto him, and give away yourselves unto him -There were hope in Itrael concerning our case, if there were any this day, crying, I am content to take him for my King, my Lord, and Saviour.

III. I will be thy king supposes more than this; ye shall have no other king besides me. I will tell you, the most part of the land cry out, We will have no other king but Cæsar: No other king but king Charles. But we must

erv we will have no other king but Christ. What is that? Say ye, are ye against all monarchy and civil government? We are not much taken up with that, if God let pure government be established, that is most for the good and advantage of civil and eccl. fiastic society -- But we fet up kings, and princes, but not by him. If you would have him be for you, ye must cut off this king, and these princes, and make able men be rulers, endued with initable qualifications both of body and mind, that may employ their power for the cause and interest of God. What would we do with fuch powers as state themselves in opposition to God? If we had the zeal of God within us, we would not call him our king; and even with regard to the nobles and magistrates of this land, we would not acknowledge them to be magistrates. Ye read in the A Its of the General Affembly, where Montrole is called James Graham *. But ye will fay, there was an act of Parliament that declared him a traitor, as one that had forfeired both life and fortune. But, fay ye, ye will not look upon them in this light, as the Affembly has not deposed them. Nay, but they have done what deserves deposition: And even our king and princes the most part of them deferve depolition. O for Mordechi's frame this day, that would not lift his cap to a wicked Haman :---And what reason had Mordecai to resuse to do so, that we have not? If we had the zeal of God upon our fpirits, we would not call him or them superiors, but would do what we could against them. I will be thy king. Ye must take Christ to be your king: The Lord knows we are obliged to speak these things, I will tell you, Sir, if ever ye fee good days in Scotland without defounding the prefent magistrate, then believe me no more. Indeed that is not much: But look to the word of God, if ye would raife up ten thousand, yea a hundred thoufind men, ye should not prosper, or have success, even though they were well trained and equipt, if they owned the present magistrates. Our Lord will fee up other mugistrates, according to his promise, Ifa. xlix 23. And kings shall be thy nursing fathers, and queeks the sursing mothers. And who knows but God will make out that yet? Jer. xxx. 21. And their nobles shall be of themselves,

^{*} James Graham, Earl of Montrofe, rose with Mr M Donal tagainst the Covenanters 1644; having fought his border, in two year's time, he occasioned the death of 30,000 Govenances.——
He rose again in 1650, but was deseated and excepted at Doinburgh on agallows 30 feet high.

and their governor shall proceed from the midst of them. Indeed by governour we principally understand our Lord Tefus Christ: But when he turns back the captivity of his church and people, none shall be governors but such as shall be for him, at least by profession. Indeed when our king was fet up in a better case, than what we are now in, he professed himself to be a Presbyterian, though any rational man might have known he was but a treacherous man: It was but a dreadful mocking of God to require fuch oaths of him who could be bound by no oaths. Yea none of them will be bound by any oath whatfoever. And now are ye ready to take Christ for your king in the fense we have explained. If ye be come to this, then ye shall be free of the cess: And were we come to this, then I doubt not but the Lord would make you profper. I know not if this generation will be honoured to cast off these rulers; but those that the Lord makes instruments to bring back Christ, and to recover our liberties civil and ecclefiastic, shall be such as shall difown this king, and these inferiors under him, and against whom our Lord is denouncing war. Let them take heed unto themselves; for though they should take us to fcaffolds, or kill us in the fields, the Lord will yet raife up a party who will be avenged upon them. And are there none to execute justice and judgment upon those wicked men who are both treacherous and tyrannical? The Lord is calling men of all ranks and flations to execute judgment upon them And if it be done, we cannot but justify the deed; and fuch are to be commended for it, as Jael was. Bleffed above women shall Jacl the wife of Heber the Kenite be. She put her hand to the nail, and her right hand to the workmans hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples, Judges v. 24, 26. Now we come to the last thing in this particular; I will be thy king; where is there any other that may fave thee? And we shall only add a few things; for necessity calls upon us to be very plain and free :- And yet we shall deal rationally, as knowing what we fpeak unto you.-I do this day, as it were, hold up our Lord's flag or standard, and denounce war against all the men of these abominations. And as for any that will this day take one Lord for their alone king, and inlift themselves under his banner, we fay again for their encouragement, that they are warranted before angels and men of all ranks and denominations in the world, fo to do. - And our

Lord will yet raise up some, that will reward them as they have done unto us, and as the Lord hath sometimes done. It may be, he will raise up foreigners to punish this people; and yet he will make poor worm Jacob a sharp threshing instrument, having teeth, whereby he shall thresh the mountains and beat them small, and shall make the hists as chass, Isa. xl. 14, 15. And happy shall he be that rewardeth thee as thou hast served us, Psalm exxxvii. 8.—
They talk of raising up rebellion. But they are rebels to our Lord, and we cannot live comfortably in the land with these traitors. We had rather die than live with them, and outlive the glory of God departing altogether from these lands.

Now I will be thy king. Where is any other that may fave thee in all thy cities? Will ye take him to be your king? What fault find ye in him? I will tell you, he is a just king. He comes meek and lowly. Rejoice greatly. O daughter of Zion: Shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having falvation, lowly, and riding upon an afs, and upon a colt the fole of an ass, Zach. ix. 9. He comes indeed, with a despicable party not well appointed. When he hath a mind to execute judgment, he can make a mean party ferve his turn. And O but he is merciful. He will never prove cruel to any of his subjects. He is wise too. We are called Phanaticks, and indeed we are but foolish creatures.— Well, but our Lord has as much wifdom as out-wits the greatest politician in the world. He laughs at the pretended wildom of courts. He laughs at yon wicked wretch that fits upon the throne, and the general in Kilmarnock +. He that fits in heaven shall laugh, the Lord shall have them in derision. He is as able this year, as he was the last year at this time, and as the cause is his own. it is strong a cause as ever it was. Think not then our case a desperate case. Now

IV. For the last thing here, which is the motive to press all, Where is any other that may save thee in all thy eities, and of thy judges of whom thou saidst, Give me a king and princes. There are many that look for safety from the king; Our sathers thought if they had back the king again, he would defend them from the sectarian armies. Well, the Lord did give him to them in his anger, and

[†] General Thomas Dalziel had his head quarters about this time at the Deen of Kilmarnock,

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took him away in his wrath at Worcester: And he will yet take him away in wrath to the most part in Scotland, and when he goes away, a great vengeauce will accompany his departure to the greatest part. Gracious God, make us rid of him! And what looking was there to great men in our land, not long since, in the year 1669, when Landerdale came down to Scotland? They said he was a Presbyterian in heart; it was against his will Presacy was set up in Scotland. He has given a brave deliverance. Many called it the day of small things; for he gave the indulgence sooting first and last *.

Again, when Duke Hamilton + was coming down to Scotland, we looked to him for fafety: And ye know, he was the chief man that broke that party at Pentland: Ye know what heads were fet up that looked towards his house, that were taken down last year. Now you see how bloody he is, thirsting as much for our blood as any in Scotland. Which of all thy judges can fave thee. I cannot but repeat it, the last year our adverse party in Scotland went mad in cruelty; fo that the Duke of Monmonth cried out against their rage and blood thirstinels. And indeed had he not been at Bothwel, there had been more bloodshed and carcales lying upon the ground. I trow, it had been better for thole men that have taken the bond fince, to have died in the field, and for the cause of God: Some looked unto the Duke of Monmouth for fafety: But he is not free of the blood that was shed upon the fields that day, or fince that time upon featfolds. Where is there any other that may fave thee, and of all the judges, of whom thou faidft, Give me a king and trinces.

And now some are looking unto his uncle; yea many in Scotland cried, there was no trouble while the Duke of York was in the country; and though he be a Papist, he will perfecute none on account of religion. Ministers and professors would thus be content to live with Papists, as they do in Ireland yonder. But I tell you a judgment will come on Ireland, and on Scotland for their sakes. Where is any other that may five thee? In vain is falvation

^{*} The Earl, rafterward Dake of Lauderdale, from a principal Covenanter being turned a great mulignant, was made fectetary of flate to Charles II. and one of his favourite counfellors.

⁴ Duke Hamilton feat two mediages to the Covenanters to lay down their arms. He was at Pendand, and narrowly escaped being killed.

looked for from the hills and multitude of mountains. Look not to ministers neither. When the army was gathering, there were few ministers there. It was said, there are no ministers here. But when they did come, the vengeance of God attended them +.

Now confidering these things, we may fay to Scotland as Christ said to Jerusalem, If thou in this thy day, hadst known the things that belong to thy peace! but now they are hid from thine eyes. Ye will not look to Christ; and yet there is no other ye can have help from, but from him. There is none to help you at all, except you acknowledge him as your king and head; and except you acknowledge no other magistrate but according to what he ordains in his word. See what David fays 2 Sam. xxiii. 3. He that ruleth over men must be just, ruling in the fear of God. And compare this with Exod. xviii. 21. 2 Chron. xix. 7, 9 Moreover, thou shalt provide out of all the people, able men, fuch as fear God, men of truth hating covetousness. Therefore let the fear of God be upon you, take heed, and do it, for there is no iniquity with the Lord your God. Ye see fuch should be men that fear God, and men of truth. O take heed and confider what ye are doing: Cry unto the Lord, and let us fight against these wicked rulers with the weapons of the spiritual warfare, the arms of secret prayer. Let us pray unto the Lord to cut them off; and the Lord will raife up those that will contemn and despise them. - The virgin the daughter of Zion bath despised thee, and laughed thee to foorn: The daughter of Jerufalem hath shaken her head at thee. And O that ye knew that your help is only in the Lord, and that you must resign yourfelves over to him. Indeed the juncture of time is fuch, that we must state ourselves in opposition to these enemies. We must not trifle with them any more. We must be content either to quit them all, or comply with them. I defy a man to keep his house without finful terms and temptations. If we would resolve to quit all for Christ, he would return us all, and give us as much as we had, and twice as good and more. AMEN.

N. B. It would appear from these words in this Sermon, "We will not get a field meeting in Scot-" land but what is here this day;" that Mr Cargil was with him this day, and if fo, it behoved the

[†] He mears the Erastian party, who were in the king's interest at Bothwel.

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meeting to be at Aikengilloch, where Mr Cargil preached the same day from these words, Isa. xxx. 27. Behold the name of the Lord cometh from afar; burning with his anger, &c. which Sermon I once intended to have published amongst others; but the smallness of this Volume could not admit of it.

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PREFACE.

D any of you know, whether the Lord will be here this day? How many of you have been endeavouring to wrestle with the Lord this last night, that he might come here to this meeting. It is likely, that there are several here, so to speak, that though they saw him, would not know him; and though they heard him, they would not know his voice. O how many are come here to-day, that are as great strangers unto him as they were that hour they were born. O how many are strangers to God in our Israel! But if ye knew what communion and fellowship with him were, ye would say all the world is but taftless, and but loss and dung unto you. - If ye get a taste of him this day, ye will say that he is sweeter than the honey comb: And whom have I in heaven but thee? and there is none upon the earth that I desire besides thee. If this frame were amongst you, how pleasant would it be ! It is likely, the Lord will, in less or in more, countenance this despited meeting gathered here to-day, whatever be amongst us : For indeed we are black with persecution: And for the enemies, they are indeed a terror unto men; and we the despiled party, are a terror unto some of them. But there is a remnant; and they being in our Lord Jesus Christ, are comely and defirable.

Now stir up yourselves; and since ye are assembled, ye shall all have an offer of him this day. Prepare for it; we are in some hopes, that we shall get him offered unto you. If ye sit this offer or invitation, it is a hundred to one, if ever ye get the like opportunity again; it is a hundred to one, if ever ye get the like, or if ye get

not a feal of judicial hardness clapt upon you. It will be much if ever ye get a time or season for receiving him again in this world. He will be seen of some of you, and there are others of you that will never see him. And will ye be content to want a sight of him? It may be, ye shall never see him, till all the world see him at the last day, when ye shall see yourselves on his left hand. He it now upon the door threshold, so to speak; and he is loath to go from Scotland: And will ye deal with him not to go away; for if he go away, our meeting will be but a heartless one. Then be earnest with him in prayer, and so call upon his name.



LECTURE II.

PSALM Xcii.

- I It is a good thing to give thanks unto the Lord: and to fing praises unto thy name, O thou most High.
- 2 To shew forth thy loving kindness in the morning and thy faithfulness every night:
- 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.
- 4 For thou, Lord, hast made me glad through thy works: I will trinmph in the works of thy hands.
- 5 O Lord, how great are thy works! and thy thoughts are very deep.
- 6 A brutish man knoweth not: neither doth a fool understand this.
- 7 When the wicked spring as the grass, and when alt A a a 2 the

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 - the workers of iniquity do flourish; it is they shall be destroyed for ever.
- 8 But thou, Lord, art most high for evermore.
- 9 For lo, thine enemies, O Lord, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered.
- 10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oyl.
- 11 Mine eye also, shall see my desire on mine enemies: and mine ears shall hear my desire of the wicked that rise up against me.
- 12 The righteous shall stourish like the palm-tiee: he shall grow like a cedar in Lebanon.
- 13 Those that be planted in the house of the Lord, shall flourish in the courts of our God.
- 14 They shall still bring forth fruit in old age: They shall be fat and flourishing:
- 15 To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

H E ground of our following Lecture, as we have it in the ninety-second Psalm, is a song or psalm of praise for the Sabbath day: Ye see that this is the title of the pfalm, a pfalm or fong for the Sabbath day; not but that it may be made useof on other days: there is no reafon or warrant to respect other days, or to restrict the Lord unto us; But I will tell you what it imports; it imports that the praifing and giving thanks to him is an exercise suitable to the Lord's people; and we think if we had but a right up-taking of the Sabbath, we would spend much of it in finging plalms of praise to him. Ye know, that the Jewish Sabbath was the seventh or last day of the week, wherein the Lord rested from his work in making of the world; and the Christian Sabbath is the first day of the week, whereon Christ rose again from the work of man's redemption. Let us then remember to give thanks unto him that rose again from the dead. It is not revealed unto us what day of the month he role; because we are not to keep other days, than what he hath

appointed in his word. But we keep other days upon ne-

ceffary

ceffary accounts. Ye heard yesterday, they were giving thanks for the blackest day that ever Scotland saw, and for a day we will all mourn for ere long; and on such a day it were more suitable that we were all mourning; for there is not a Presbyterian in Scotland that is not mourning for the twenty ninth of May, a doleful day to the church of Scotland! But let us give thanks that Christ came into the world, and that he laid down his life, and that he is risen again, and is ascended unto the Father's right hand, and lives and reigns for evermore.

It is likely ye find it hard work to praise him at this time; but have we not great reason to bless him, that he hath again affembled a part of his people in this land in great hazard, and difmissed them in peace? I warrant you, that on friday * many thought we should have been left dead carcases on the place by the dragoons, if they had got leave. They would have got a breakfall of us, and many would have been glad. But bleffed be the Lord, who gave us not to their teeth; he gave us outward strength, and which was much more, he gave us figns of bis presence; and have we not reason to praise him for his goodness, and to give thanks unto the Lord for his mercies to give and bestow more than ye have seen and heard? And this night should ye be made to praise him for friday's night, even for that day, and that night, and our fafety to this day. Many think we have a poor life of it; many in the parish of Afflect, and the parishes thereabout are at ease: But if ye knew our life, ye would envy and covet it; for as our affliction, abounds, our consolation also super-abounds; and this takes all the bitter out of our cup, and a fweet cup we have of it now.

Their way under the law of praising the Lord, was upon the timbrel, the harp, pfaltery, and ten stringed instruments, and other instruments of musick, that belonged to ceremonial worship, that is now abolished. Christ who is the end of the law has torn, or taken away the ceremonies of the law: and there is no warrant now to make use of the organs, as they do in the popish church, and in the prelatical church of England, and even among them that are more reformed, those over in Holland. O but we have a great advantage in being free of these. But there are some in the other extreme, that are for no musick at all: but we are to fing and praise vocal-

^{*} This refers unto their meeting on the 28th, when the foregoing fermon was delivered.

ly, and with the heart too. This reproves quakers, who make a mock at finging of pfalms. But we will let them fee a fine ancient warrant for vocal music, Eph. v. 18, 19. And be not drunk with wine, speaking to yourselves in plalms, bymns, and spiritual songs, making melody in your hearts to the Lord. See that all duties be done in his name: and ye must study to be holy, and to have his Spirit, and to be Christians: and see that ye be kindly affectioned one to another. Now this is the reason why he thus crys up thankfgiving: thanks to the Lord; indeed, fays he, I find it true that the devil fays of Job, (though faifly applied,) doth Job serve the Lord for nought? Job i. 9. It was not for his own end, but from a better principle. adds, thou hast made me glad through thy work, the works of thy hand. Can ye give any account of that? when ye look to the moon, to the stars, to the rivers and brooks, do ye fee the hand of God in them? When ye look to the very corn-ridges, do ye fee the hand of God in them, and in every pile of grass? Meditations of this kind would make you more meet to praise him.

But how few fee any thing in the creation! There are fome that fee more of God in looking to the creatures, than in many fermons. Thou hast made me more glad through the works of thy hands. And this may make us glad, that we have such a meeting in the land. But if ye had much faith, the Lord would do great things for us, and meetings of this kind would not fall to the ground. The Christian that is strong in faith, finds in all things he looks unto matter of praise to God, the foul is made lively, when it can praise God, that the wicked is flourishing: it is a good token, that prelates and malignants are great and successful. In this it is very well; it is in order to some great thing; the faster they ride, the better for his people; it is in order for fomething upon the back thereof. But if ye faw this, ye might fing in hopes of the victory; or ye would fing better: for the victory is real, feeing ye may fee it by faith, as if ye faw it with your own eyes.

Then he fays, I will triumph in the works of thy hands. Some would triumph in a great army, with a great man at their head, or in a parliament; but know ye what it is to triumph in the works of his hands? O his thoughts are very deep. It is true, the thoughts of the Pope's Conclave are very deep; the thoughts of the Turks Alcoran are deep; and the thoughts of the counfel of Britain are very deep; and the plots of our enemies are very deep: But O how deep are his thoughts! He fits in the heavens and laughs, and will laugh all their devices to nought.

Ye would all read the Lord's mind: But it were not good that ye knew and faw the good that is in the Lord's power and purpose to do for these lands, for Scotland, England, and Ireland If we knew it, we would be apt to turn delirious and light headed; our weak heads would not bear the new wine of heaven. No, we could not bear it; a brutish man knoweth not, neither do fools understand this, ver. 6

Hence, we may observe, that all men by nature are but brutish fools. What is the king, and what is the council, and what are all our perfecutors, but fools and phanaticks? But, I fay, they are nothing different from these horses, if not madder; for we make them ride through moss and muir, and sometimes we ride them so deep, that we cannot get them out again. The devil rides and drives king Charles II and his council through moss and muir, and over craigs and rocks. And mark ye this, when he will leave them again; nay, he will keep them, till he take them to hell, and keep them in torments to all eternity. Indeed the Lord feems to frown many a time, and many a time his people think they cannot take up his mind: but what think ye of that word? ver 7. The wicked spring as the grass. The wicked flourish this day. I profess it is very good news. It is, that they may be cast down, and they shall be destroyed for ever. We think that they are not unripe; now they are flourishing; it is that they may be cut off. Ye know they were not fo flourishing last year, as they are this. Ye think they will be overcome. when they are not flourishing; but ye are all mistaken. We were strong last year, two troops would not have terrified us; now we cannot get a meeting that dare engage with one troop. But be not difmaid, dispond no more: the day of your redemption draweth night: they fpring like grass; it is that they may be cut off. Our Lord will make them cast away their arms, as fast as the poor men did latt year upon the twenty-second of June at Bothwel bridge. We had many gentlemen, and ministers that were not worthy to be called ministers: it was an ill omen; it was not promissing like, that we were over high, and they were not flourithing as now. Lift up your heads, and bestir yourselves, and cry unto him, help, Lord, for the godly man perisheth. What follows? they puff at them, They think nothing of boafting in the most high God; and they think nothing of religion. They are haling the godly to prilons: I profess, it is the very good news that will bring a stroak they do not think of. He will fay to devils, they

are your own, take them: and if they were once away, they fliail be like the waters of Noah .- For that popery, these bithops, supporters of popery, prelacy and indulgences, if they were once away, they thall never return again upon the earth any more. - It is the true church will never want enemies. But in my mind, he will never fill the kirks with the like of them in this world again. I am not afraid of them; they will away, its true; they may take and shoot us in the fields, and take us to prisons and scassolds; but they cannot do that without orders and permission; they cannot wrong one hair of our heads. But this we are fure of, they will away; they shall go away with stink; and the people that are adhering to this way, to our covenants, to the confession of faith, our larger and shorter catechisms, shall be the people that shall be delivered. This is good news. And we have ground to believe that our life is fecure, and that our bread and our water is fure; more fure than if the king thould fay, ye shall have your life, and a guard to keep you. We do not fear him; we are not beholden to him for any thing; neither will we trust to any thing he says. For my part I would not believe him, to speak the truth in one word. And our Lord hath a greater controver fy with him, and his family, than with any in our land. Our Lord is higher than pope, king and prelates .- Indeed they think to be above him; the Turk has a great part of the world, and this king, and that king has a little blade or leaf of the world. He casts it to them, and what does he care to cast a bone to a dog? But our Lord's name is a great name, and he must be exalted above all principalities and powers whatfoever. For lo! thine enemies shall perish; all the workers of iniquity shall be scattered, ver. 9. It is thrice repeated in this pfalm, that they shall perish and be destroyed. Ye have God's word for it, we may fay it is a good old word; it is long fince that word was faid, that his enemies shall be destroyed. But, some may fay, they are still prospering. I answer, he has been still destroying them, as they become ripe for destruction it. What, would ye have them destroyed before ye know what they are? He knows them well enough at first; but he would have his people know them too; that they may fee that he is a righteous Judge. Where he destroys, they shall never get up again; the Babylonians were destroyed two thousand years since, and they have never got up again. Pharaoh was destroyed, and he never got up his head again, Senacherib, Alexander, and other enemies of God are destroyed; and have never appeared again; for, lo! thine enemies shall perish. But if ye will know the revelation, and those that have commented upon it, and those that have written upon the Bible, they all agree upon it, that the time is near that they shall come down. But fays David, the church's reprefentative, they shall be destroyed: And fays he, further, mine horn shall be exalted, that is, his power and the interest of his stock. The interest of this world is the stock of the beaft. The people of God are a nuisance to them, they cannot hear of them; but they shall, says he, be anointed with fresh oil, they shall be savoury and desireable; mine eye shall see my desire upone mine enemies. We woold not be cruel; but we would be at that, ah, Lord, hold thine hand; the vengeance shall be so great, when it comes; and mine ear Iball hear my defire of the wicked, that rife up against me. The righteous shall flourish, like the palmtree. Here ye see it is best to be planted in the house of God; but I wot well, there is no curate-plant in his house this day. And are not the indulged worse? for they are also under the fign and badge of the beast. How is it that they hold their ministry? They hold it in dependence upon the devil's vicegerent, for if ever he had a vicegerent on earth, it must be Charles II. and preach as they will either in houses or churches, they shall not flourish; and what they add to their estates, or have for bed and back, or to eat, it is dear bought: they shall not flourish. But for the people here, they skall flourish, and bring forth fruit in old age. And may not any person see that they have neither fruit nor leaves. I appeal unto you that are hearers, if they be as lively as they were wont formerly to be. There is neither minister, nor elder that hath sided with the enemy, and hath taken that liberty to preach in the house, but what hath lost both fruit and leaves.

And the conclusion of the whole is, to shew, that the Lord is upright: he is my rock. And his people shall get leave to slourish always before him. Ye see they shall get leave to see and behold him. He is my counsellor and confolation, says he. There are many at this day, that will not have this to be: they will not take him for their counsellor; but black is that counsel they take among themselves. He is my rock, and fortress; and they that trust in him, shall never be asbamed. Ye shall yet look up like men; and they shall not have the considence to look man or wo-

man in the face. AMEN.

S E R M O N XXVII

JOHN V. 40.

And ye will not come to me, that ye might have life.

HERE were many of the Jews, as ye may see from the preceding part of this chapter, that came to Christ in the external ordinances, following the gospel; and yet the ends they had before them were not good. Therefore he upbraids them with this; And ye will not

come to me, that ye might have life.

Now, I would ask you this question, What went you out to see? Came ye out to see a man,—a reed staken with the wind? Or came ye out to see a multitude gathered together? Or came ye out to see a ministers deportment? Or came ye out to betray us? Well, whatever way, our Lord knows your ends, and the greatest sinner here, for ought I know, shall be welcome to come to Jesus Christ: He is saying, you in the parish of Grawford-John, will ye come unto me? Ye in the parish of Douglas, will ye come unto me? Ye in the parish of Afflect. will ye come unto me, that ye may have life? Now our Lord knows every one of your ends in coming here this day.

Now in the words read, there are these two things ob-

scrveable:

First, That there is a great unwillingness to come to Christ, And ye will not come to me. There is a great unwillingness in Scotland this day to come to Christ; the king will not come: the council will not come; the prelates will not come; and the indulged with their favour will not come; Christ says they will not come, and the devil says they shall not come.

Finally, I observe, That they that come to Christ get like; that ye might have life. They get a life that is worth the having. We think much of the natural life; but this

life will avail us when the other is gone.

[†] According to Patrick Walker, this fermon was preached at Hand Bottom near Crawford John, the last Sabbath but one of his life; but according to two different manufariet copies at prefent before me, the foregoing preface and lesture, this and the follow-the ademoon's fermon, were delivered May 30th, 1650, at or near alm whead.

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Now, in speaking unto the sirst of these observations, I shall,

I. Shew you that there is a great unwillingness in finners to come to Christ.

II. I shall shew you how it is that sinners are so unwilling to come to Christ.

III. I shall make some short application of the dostrine.
And,

I. I return unto the first of these, to shew that there is a great unwillingness in finners to come to Jesus Christ: and to make out that, ye may fay what is it to come unto Christ: Now (as I was hinting at in the lecture,) as to coming unto Christ, if he were coming in pomp or grandeur as a king in a bodily shape, we would stoop down. and take him by the hand, and put him in our bosom. Come then; O will ye come in a believing way to him? In a word, will ye believe the doctrine? It is more plainly to believe, and rest upon him as he is offered to you in the gospel. I wot well, they are great fools that will not set to their seal to what our Lord here says: How long soul I stretch out my hand to a gainfaying people? how long thall I say unto you, behold me! behold me! Many a time ye have been called upon at preaching days, and on fast-days; but are there not many of you as ignorant, as those that never heard of him? In clearing of which I shall offer you thefe few particulars. And

(1) There is a great unwillingness. Consider how great a work it is to bring men to make use of the means, yea, of the outward or external means. It is true, there are very few of the sons of men, but they make use of some fort or form of worship; but for the powerful and effectual means that he has appointed, it is not easy to bring soik to these; it is not easy to bring people out to hear the persecuted gospel this day: There are not many free to hear preaching in the open fields; it is not easy to bring solk to read the word. I trow, the Bible is a slighted book

by many. And

(2) There are some that are brought to the use of means; but how unconcerned are they, whether they prosit by these means or not! Folk that give way to sleep, give exidence that they are not much concerned about coming unto Christ. The claping, or rather raking up of their eyes says to me, that they are not seriously insisting for a meeting with Christ.

B b b 2

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(3.) It is very hard to convince men of fin. Many come to hear preaching and read the Bible; but those that are not convinced of fin, have never come to Christ. They cannot hear them that are free in telling them their faults. It is true, they will hear of fin in general, but how hard is it to get folk to particularize their fins. There is not a man amongst a thousand, that will take freely and fully with fin; and to all such our Lord is saying, ye will not come unto me, that ye might have life.

(4.) Let us confider, how hard a thing it is to bring a man to grief for, and hatred of fin. Some are brought to ordinances, and fome to read the word, and fome even to conviction of fin; but will they quit it? It is true, ye may be grieved for fin; but have ye grieved and hated yourfelf for your fin? O if ye got but a view of the faints on mount Zion, cloathed with righteoufness, even that of Christ, and a fight of the terror of God, ye would know, that it is a bitter thing to depart from the living God; ye would abhor nothing like fin. Where there is so little hatred of fin, it is an evidence that ye will not come to him who is the propitiation for fin; even him who came to be a propitiation for those that are sick and diseased with fin.

(5.) Confider how few are prevailed with to resolve and endeavour to forfake fin. There are many folk will be convinced of fin, and grieved for it; but they cannot quit it. Many a man that has even paid that wicked cefs, will acknowledge it an evil and a fin. Woes me, fays he, I would they had taken thrice as much. But fay to them, will ye pay it again? They are at a stand there. And likewise they will acknowledge the indulgence is a fin; but they must not leave it; it is so sweet a cup, ye must not take it from your heads; but ye must drink it, if it should be your death. Many have been seprous with that, and they will become loathfome to the people of God. This fays, that ye are not content to come to Christ; for it is he that fortaketh fing that obtains mercy. But ye that resolve not to quit we hall fin, ye but deceive yourfelves. They that take not Cariff to be their Prophet, Priest and King, will was put a cheat upon themselves. There are many that will fay, that they will take him in all his three offices; and yet remain fecret and public fins; fuch are a hating and loathing to themselves. Woes me for Scotland this day, for its public fins! woes me for ministers and professors, that are a bad example to poor ignorant people! how few in this generation will go to heaven. And woes me to see you a generation of vipers! This was spoken by John Baptist, when he saw them coming out unto the ordinances, when they had no mind to quit their old carnal ways. Therefore he fays, Ogeneration of vipers, who hath warned you to flee from the wrath to come? Mat. iii. 7. But the man that refolves to come to Christ, resolves to quit houses, lands, wife, children, yea, and his own life also, if Christ call for it this day. The days were in this land, when men had much zeal for Christ; they thought themselves happy to be zealous for God's name: And now we have the fame opportunity that our fathers had, who put all in hazard for the Doctrine, Worship, and Discipline, and Form of the laws of the house of God. They put themselves into the state of the quarrel to get the gospel in its purity transmitted to posterity in succeding generations. But O how few men now will quit any thing for Christ! Will you not do as much as quit these things for him? I tell you. that ere long, you and these things shall be for ever parted afunder.

(6.) Let us consider, that it is a very hard matter to bring people to quit their own righteousness. Any of you who have feen your own ruined and polluted estate by nature, you run to duties to get some ease, but found ye it? And yet ye have run away to another duty, thinking to find it there, There are many who think that religion confifts in fetting about duties, and fo they have their duties for their faviour. But I will tell you, what your duties may do; they may gain you the testimony of ministers and professors; but they will never take you to heaven; they will not take you by the pit of deffruction; for many will fay, Lord, Lord, have we not prophefied in thy name? and done many wonderful things? And he will fay, Depart from me, I know you not. Many will fay, have we not preached? Have we not heard? And have we not fuffered many things in thy name? But our Lord will fay, ye trusted too much to these duties, and never faw your own righteoufoets to be but as filthy rags; Ye took me not for justification, fanctification, righteoufnefs, and all things. O Sirs beweet of your fouls, and fave yourselves from this untoward generation. If you will not come to Christ, we shall be free of your blood. and if ye will perifh, we shall not perish with you.

II. We shall shew unto you how it is, that sinners are

384 MR. R. CAMERON'S SERMONS, &c. SER. XXVII. fo unwilling to come unto Christ. Ye will not come unto

1/t, This proceeds or flows from blindness of mind—The understanding is darkened, and the eyes and ears of the soul are stopped. Indeed, there sell a strange darkness upon man immediately after the sall; so that man doth not see since that time; for the mind, the will, the understanding, the conscience, and all is gone wrong. Man then became a deaf, blind, frail creature: Hence the cross of Christ is burdensome unto him, and he sits the call, and lets Christ stand still knocking at the door of the heart, until his head be wet with the dew, and his

locks with the drops of the night.

2d. It flows from the stubbornness of the will. Sometimes the mind may be enlightened; but the devil draws back the will again. The Lord tells the man, that he must quit his fins; but the devil says, hath God said, ye shall die? Ye shall not surely die, Gen. iii. 4. O knew ye ever what it was, to have the Lord, as it were, drawing at the one arm, and the devil drawing at the other; fo that we were like to be rent in pieces betwixt the two-The man that hath come to Christ hath been thus racked between the fl-fh and the spirit; but I trow, the firing man keeps the house; and he will be faying, I will go out of the man to day; but I will leave somewhat; for I will return unto my house again, and when he comes, he brings feven other spirits worle than himself. O that our Lord would come this day, and knock at the door of vour hearts: But the devil perhaps may fay, you and I shall not part to foon. But when Christ gives an irrefiltable knock, he must come out by authority; he can command him immediately to come forth

3d, This unwillingness to come to Christ slows from the affections and defires that are all wrong directed. On it is much to get a man's affections off the world: We may say to you as David said, Pfalm iv. 2. How long will ye love vanity, and seek after leasing, Selah. How long will ye love the world, which promise the fair things; but payeth or performeth nothing but troubles and vexation

of ipirit.

III. The third thing I proposed, was some short Use of

the doctrine. And

Use 1. Do ye know any thing of this unwillingness to come to Christ? Are there any of you here saying, this doctrine is true, that ye are telling us; Ye have told me

the thoughts of my heart; for there is a great unwillingness in me to come to Christ. There are some that think it as easy to believe, as to take a piece of bread in their hands, or a drink out of a man's hand Alas! Ye came over eafily by your religion in the west of Scotland, and so comes of it. Ye have taken it up at your feet: Ye have been born with it. Others fay, that they have been fanctified from the womb: Indeed, John Baptist was fo; but there are not many such at this day; for he was a fingular and an exercised man. Ye may think of yourfelves as ye will, but if ye have not fome kind of a law work within you, ye will no more come to heaven, than devils will do. There are for e of you that have been elders, that know nothing of this law work within you.-Ye are ignorant, utierly ignorant; and so cannot be tender of the glory of God and his cause. We told you of it this day afteen days, that the Lord was in earnest with you, from Rev. iii. 20. Behold, I stand at the deer, and knock: If any man bear my voice, and open the door, I will come in to him, and will fup with him, and he with me, And ye were somewhat moved: We say, that this is good indeed to be moved; but it does no good without fome law work O fad to think upon the west of Scotland!-I know no place wherein more will go to hell than in many places in the west of Scotland: The wild Highlands have not fitten fo many calls as thou hast done. O west. thou hast been, Capernaum like, lifted up unto heaven, but theu skalt be thrust down to helt. O ye in the west, ye all have religion, truly ye are like the church of Laodicea, who lacked nothing; but knew not that she was lukewarm, poor, wreiched, blind and naked .-- It may be, ye think ye have enough, and fland in no need of preaching, or perfecuted gofpel-ordinances; and yet we are the people in all Scotland that are in the worst condition. I would not have the accompts on my head, that you professors in Clydidale, Ayr, Galloway and Tweedale have for all the world. He hath been crying unto you in the r hes of Moorkirk, Crawford. John, and Douglas, that ye will not come unto me that ye might have life. And what fay ye unto us? Are there any here that fay, we will not? Shall we go away, and tell our Master, that ye will not come unto him? O ve professors and elders, ye are a shame and disgrace unto religion. The truth is, that many of you have got that which ye shall never cast. Yea, many a man fince the affair of Hamilton moor, hath got a judicial stroak; fo

386 Mr. R. Cameron's Sermons, &c. Ser. XXVII. that the cause amongst ministers and professors now seems lost.

Use 2. Are there any here, that are at this with it, indeed I find it very difficult to close with Christ? But before we speak to this we shall pray a short word *.

NOW for you that are faying this, it is true, it is not easy to bring folk to Christ. I have had a profession for many years, fay ye, and yet I fear I have never yet come to Christ. But I say, our Lord is here this day, saying, Will ye take me, ye that have had a lie so long in your right-hand? What fay ye to it? You that have been plagued with deadness, hardness of heart, and unbelief, he is now requiring you to give in your answer. fay ye, Yes, or No? What think ye of the offer? And what fault find ye in him? There may be some faying, If I get or take him, I shall get a cross also. Well, that is true; but ye will get a sweet cross. Thus we offer him unto you in the parishes of Auchinleck, Douglas, Crawford John, and all ye that live there about: And what fay ye? Will ye take him? Tell us what ye fay for we take instruments before these hills and mountains around us, that we have offered him unto you this day. Ye that are free of Cess paying +, Will ye take him? Ye that are free of the bond t, now tendered by the enemies, will ye accept of him this day, when the old professors are taking offence at his way and cross? O will ye cast your eyes upon him? Angels are wondring at this offer; they frand beholding with admiration, that our Lord is giving you fuch an offer this day. Nay, those that have gone to hell many years ago, who are now crying out in the ago-

^{*} It was probably in the delivery of this part of the Sermon that, according to Patrick Walker's account, both minister and the greater part of the people fell into a sit of calm weeping, which obliged the minister to stop short, and pray; which he did powerfully, both in behalf of the people assembled on that occasion, and on the behalf of the church; and however desective this Sermon may now appear, perhaps the delivery of no Sermon (except that by Mr Livingstone at the kirk of Shots) was more remarkably blessed with success from the Lord in Scotland since the primitive

[†] The Cels ealled the black, or ten term Cels, was first imposed in 1678, for the suppression of the Gospel then faithfully preached in the fields.

[†] This bond was called, The Bond of Indemnity; whereby many after the affair of Bothwel, were taken engaged against the use of defensive arms.

nies of torment, may be faying, O that we had fuch au offer, as yonder parish of Auchinleck? O come, come then unto him; and there shall never be more of your by-past fins; they shall be buried. But if ye will not come unto him, it shall be more tolerable for Sodom and Gomorrab, than for you. Now what fay ye to me? And what thall I fay to him that fent me unto you? Shall I fay, Lord, there are some yonder faying, I am content to give Christ my heart, hand, house, lands and all I have for his cause. Now, if ye can make a better bargain, then do it. Look over to the Shaw-head, and thefe hills, and take a look of them, for they are all witneffes now; and when you are dying, they shall all come before your face. We take every one of you witness against another; and will not that aggravate your forrow when they come into your mind and conscience, saying, We heard you invited and objected to take Christ, and we were witnesses; and yet ye would not. And now we come in here, as witnesses against you. There is some tenderness amongst you now, and that is favourable like to look upon. But yet that is not all: The angels will go up to report at the throne what is every one's choice this day: They will go up to heaven, and report good news, and thus they will fay, There were fome in the parishes of Auchinleck, Douglas, and Crawford John that were receiving our Lord in the offers of the gospel. and he is become their Lord; and this will be welcome news. Many in hell, will be faying, Woes us! There are some going away, and will not come here: They are taking the alarm, and flying from the wrath to come, that is now devouring us. O we had the offer, but will never get it again. But stay, says the devil, we will set the troopers and dragoons upon them; and they shall be taken, and their minister shall be killed. Yea, they shall be taken, and imprisoned, banished, and all ruined: But we defy him and them. Ye will not come, ye that live here about, for fear of this; and fome, it may be, have not come here on that account. O dreadful stupid fear! that has come upon you. But our Lord has come to your door. Will ye take him, yea, or not? Will ye take him home with you? It is a great wonder that any one in Scotland is getting such an offer this day. About this time twelvemonth, it would have been thought strange to have heard it said that field-meetings would have come under fuch difdain. But take him, and change your minds. Give up with banning, curfing, and fwear-

ing; give up with Cess paying; give up with the indul-gence; and give up with all the ministers that take not up the cross of Christ which we are bearing at this day: Take the glorious person who has occasioned our coming here this day into this wild place. What, shall I fay that any of you were content to take him? I would fain think, that some will take him: And if ye from the bottom of your heart, have a mind to take him, ye shall get the earnest of the Spirit; he will in no ways cast you out. Poor vile drunkard, take him: Swearer, adulterer, and liar, be what ye will, we give you the call, and warning to come and take him. Up-fitten professor, it is such as you he is feeking after. Our Lord cannot get entertainment amongst the Scribes and Pharisees. Well, poor thing, that haft neither skill nor religion, are ye content to take him? He speaks peace to you? Go and sin no more: And let us not return again unto folly, and study

to redeem the time because be days are evil.

Use 3. First, To them that have come to him before this time. He will have you come to him, and draw nearer to him than ever hitherto ye have done. Secondly, Ye that have taken him now, do not doubt, if ye be willing and in earnest; if we can believe, all things are possible to him that believeth; and he that believes not is condemned already. But we would most gladly have you believe. 3dly, Have ye come to him? See then that ye continue with him. He is faying to you, as he said to the twelve, Will ye also go away? And we may say with Peter, Lord, to whom shall we go; for thou hast the words of eternai life. Continue with him, that ye may get that which is spoken of in Luke xxii. 28, 29. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father bath appointed me. And ye Shall fit on thrones judging the twelve tribes of Ifrael. It is true, ye that have come, have many fitting on your aflize to-day. -- But the time is coming, -- That Charles Stuart, and our noblemen, counfellors and perfecutors shall be brought in like those goats on his left hand. And Christ shall say, Did ye not persecute us? Did you not spoil and plunder us? Did you not kill and banish us? And they will be constrained to say, Yea, Lord. Well, fays he, go away to everlasting burning. And ye shall consent to go away from them for evermore. They laugh at you now; but ye shall laugh at them then: when his people shall overcome them by the blood of the Lamb, and by the word of their testimony. And they loved

not their lives unto the death, Rev. xxii. 11. Ye that have come to him, and got any thing from him, keep it for your own good: For if it be wanting, it is not eafily got-

ten again.

And ye that have not been willing, and ye that have not come to him, and ye that have not been content to be made willing, ye have not come to inlift with him. however, and no more faults shall be remembred. We thall close with that word, Col. iii. 6. As ye therefore have received Christ Jesus the Lord, so walk in him. So ye that have taken him, walk worthy of him; and when our Lord returns to the land, they shall be the persons that shall be most eminent, that abide by him now, yea, they shall be most eminent about the throne. I doubt not, but it is said in heaven this day, of our late sufferers,-These are they that came through great tribulations, and have washed their garments in the blood of the Lamb. If we had not this to look unto, O we might be fad; But this may bear us up in all our difficulties, distresses and affli Rions. AMEN.



S E R M O N XXVIII.

JOHN V. 40.

And ye will not come unto me, that ye might have life.

[An Afternoon's Sermon.]

T T is a work above the reach of men or angels to perfuade a foul to come to Christ. There is nothing to difficult, or perplexing to flesh and blood as to close with Christ. There is nothing that corrupt nature has fuch a reluctancy to, and prejudice against as this. It requires the mighty power of God, to bring folk to subjection to him, and to bring down the flrong holds of fin within them, and every vain thought. When Christ ask-Ccc2

ed Peter, Whom do ye say that I am? He answered, Thou art Christ, the Son of the living God. Well, no thanks unto Peter for that. For, says Christ; Flesh and blood bath not revealed this unto thee. Now what fort of answer refolve ye to give our Lord this day? Alas! Alas! I fear he will have that to say unto this land, which he said unto the Jews, John i. 2. He came unto his own, and his own received him not. Indeed, Scotland is his own peculiar inheritance: He married Scotland; but not all the people in it. However it is his Covenanted land. We may say, will ye not be prevailed upon to close with him? Perhaps ye may never get the like offer again: He is in your offer to-day, and it is such a day as we cannot promise you the like to morrow. Now there are these two things to

persuade you to come unto Christ.

First, If ye will not receive him, there is nothing but perdition for you. Pfal. xxiii. 27, 28. Thou haft destroyed all them that go a-whoring from thee. But furely it is good for me, to draw near to God. I fay, those that go away from God, go to perdition. Now choose ye; for, this day, falvation and damnation are fet before you. As Moses said unto the people of Israel, this day I have fet before you life and death, bleffings and curfings. Ye have been living long at a great diftance from God: And this day the devil is standing, and inviting you to come unto him as fast as our Lord is. He will be telling you, then if ye close with Christ, ye will be now cast out of your house by the laird; and the council will cast you out, But I will tell you, that the highest of them and you both, must next day bow yourselves before him, when he comes to judge the quick and the dead: And then they shall be made fit upon their knees, as malefactors to receive the sentence in that day, when kings, princes, earls, counfellors, prelates, curates, and all perfecutors together thall be made come before him, Pfalm lxv. 2. Unto thee Shall all flesh come. Would ye come unto him before death; then come. Many would have it put off till after death, and then they must come. But says he, ye would not come to me before death, now depart, and go away unto these devils, and you and they dwell together thro' the endless ages of eternity.

The second motive in the text is, that ye might have life: that is, Come unto me, and ye shall have life, If ye saw yourselves as you are in a state of nature, ye would think yourselves worse than the brute creation that perish:

But come unto me, and ye shall have life and immortal happiness. And from this we observe,

- I. That ye shall get Christ who is the life of his people.
- II. I shall shew you in what respects Christ is their life.
- III. What Christ hath purchased for them. And

I For the first of these, by life here is meant Christ himself. Come unto Christ, and ye shall get himself, even him who is the image of his father, and the brightness of his glory, the life of the higher house. But O who can describe him, from the crown of the head to the sole of the foot! Tongue cannot express; all the mathematicians cannot calculate; all the rehetoric in the world cannot investigate what he really is. There is no spot in him at all; and the poorest man or woman here, may have their souls washed and saved by him. He describes himself, John xiv. 6 I am the way, the truth, and the life, that is, I am the way,—the light,—and the life of my people.

II. I must tell you in what respects Christ is the life of his people. He is these three respects. Is, He is the meritorious cause of this life. 2dly, The giver of it unto them, John xiv. 27. My peace I leave with you; and my peace I give unto you. 3dly, He is the maintainer of this life. He gives life, and he maintains it in his people.

First, Our Lord is the physician, and likewise the physical cause of this life. So he may be called with much propriety their life. Know ye not that Adam in eating of the sorbidden fruit, forfeited life for himself, and all his posterity? What way is that life restored again, but by the coming of the second Adam? John x. 10 I am come that ye might have life, and that ye might have it more abundantly. It is not your duties that procure this life unto you. There are people called Socinians, and Arminians in England, and upon the borders of Scotland, that maintain that folk may obtain favour with God, union, communion and sellowship with him, through their own duties: the Quakers hold the same error. O how derogatory is this to the sufferings of Christ and his declarative glory in the world!

Secondly, Christ may be called the life of the foul, because he gives, or infuses life into it by his word and Spirit freely.

Thirdly.

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Thirdly, He is the maintainer of this life. He calls himfelf the bread of life; and you know bread is the staff, or support of life: So he is the maintainer of the life of the foul. Take heed; I trow, I may be speaking in a strange language to you, rather than plain Scots. They think fuch a man cannot err; he is in a state of grace; but the truly godly cannot act or ftir, when they fit down upon this bottom.—At one time they get liberty to pour out their hearts in prayer before God for themselves, for the church and their friends; at another time, they cannot get one word to fay ;--they cannot get their heart to go along with them; but it turns afide like a deceitful bow :- It quickly turns aside, and not a word can they get, but sinful questioning with Satan. And what is the reason of all this? Why Christ is away, who is their life. O it is wonderful, when he comes to a foul, then the poor creature can put forth acts of faith, love and tenderness: another time, it can do no more (comparatively speaking) than a beaft; Christ their life is away. But if ye will come to him, he will put life into your fouls, and maintain it in you. Says David, Pfalm xxiii, 3. He restoreth my foul, that is my life. And how is it that the foul becomes dead and lifeless? It is when Christ is absence but when he comes again, he restores life and comfort unto the foul.

III. What Christ hath purchased. And he hath purchased life for his people. Indeed, it were a great task for men and angels to reckon up all that Christ hath purchasfed for them that have come to him: It would take all this night, this week, yea, this year, and more time than I could calculate all my life. Ye would think him a rich man that had as many dollers as would cover all this mountain: but the man that comes to Christ hath more riches than all the parishes of Douglas, Moor-Kirk, Crawford-John, and Auchinleck; although they were accumulated to the fky. O there is life in him! and if ye knew what this life were, your hearts would leap for joy. Come to me, that ye might have life. By life here, is only meant Jeins Christ, and a right to him and all his fulness .- But eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what he hath laid up for them that love (or come to) him. - Ye are dead, (fays the apostle Paul, Col. 3. iii) and your life is hid with Christ in God.—But what he nath purcuased we shall sum up briefly in these four particulars. And 1. He

1. He hath purchased faith, love, and all other graces unto his people; yea, all the graces of the Spirit. There is still somewhat a wanting to the poor creature. But when Christ comes into the foul, he fills up all, and the foul is fatisfied abundantly.—There is still a doubt how to get grace; but come to Christ, and in him all the treasures of wifdom dwell, and all the graces of the Spirit.-Indeed, upon coming to him, if ye be drunkards, ye must leave your cups; and if swearers, you must reform your language; and if voluptuous, ye must be reformed, or rather mortified to those things to which ye were addicted; however they may be loved, all must go, when the poor finner comes to Christ. But the man, that hath his eye upon Christ, cries for grace and more grace; for still the more grace he hath, the more he defires and expects. Now if ye come unto Christ, ye shall get grace; for it is the way to watch at wisdom's gates: and ye might blame yourfelves, if your fouls be empty of the grace of God; for he hath the fullness of all the graces of the God head:-And for what end hath he them, but even that he may let out and communicate them unto all his members, and fo enrich all that come unto him by faith?

2. By life is understood peace itself: and if ye would communicate or partake of his peace, then come to him, and ye shall have peace. This is a second piece of Christ's purchase, that he hath procured for them that come unto him. Many think, that if they come unto Christ, there is nothing but war, and fire, and sword for them. Well. fays Christ, I came not for peace, but for a fword. I came to set fire on earth; and what if it be already kindled? I am come to fet the husband and the wife, the fifter and brother at variance one with another. Nay, I am come to fet grace and corruption by the ears. With fin and Saran make war; but come to Christ, and ve shall have peace; but no peace with them .- Many now are for taking the king's and council's peace: but may ye not as well take the devil's peace? And because they are what they are, I would not take up their peace at my foot. Ye cannot have peace with God, if ye make peace with the devil's vicegerent: ye cannot have peace with both at once; for what concord hath Christ with Behal? 2 Cor. vi. 15. Our persecutors have not the peace of our Lord Jesus Chrift; but if ye knew what were in our Lord's hand, ye would think them all fools and frantick that would not quit all other things for him; for that peace they have in him is a lasting peace; for the prince of peace hath created it in their fouls. They

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have trouble and tribulation while here; but in the multitude of their thoughts within them, his comforts delight their fouls. Ye shall have tribulation in the world, but in him ye shall be compassed with a well grounded peace. But

3. In the third place, I tell you, ye shall get a right unto all the good things of this life. They think, they are free of danger, and fure of their life that are at peace with the king, but he that feeks to fave his life shall lofe it. I trow. ye are furer of your life than they are: for they cannot take your life from you. We have a furer charter than either king, duke, earl or marquis; for if they leave their land, ye will not fee them have a bit of bread to eat, nor a fip of water to drink.—Nebuchadnezar was richer than any of them; and yet he was driven from men to beafts: and did eat grafs with oxen. As for those that have taken the bond, paid the cefs, kept up the indulgence, if we were to live long, perhaps we should see them begging, coming about and crouching for a piece of bread and a bit of money; yea, and at last a gallows may be set up to hang fome of them upon; or every one of them may sheathe his sword in anothers fide. But this people may come kindly and boldly unto him, and fay, Lord give us bread to eat. Yea, fays he, ye shall not want that; and if I take much away, I shall make a little suffice you: Whereas your enemies shall never have enough; they can never be fatisfied. They take away your lands; but they can never take away the right of your lands. It is true, religion does not take away the civil law: but we know that the land was given away unto the Lord. This was included in the covenants: and they became the charters of all the lands in Scotland. Ye may fay, he hath a great estate or lordship; but be what he will, he is a persecutor. Poor men have loft their effaces and their lives; and the king hath loft his right to the crown, when he caused the covenants to be burnt, he was no longer juftly a king; but a degenerate plant; and hath now become a tyrant. Thefe persecutors have lost a right to their lands; yea, they have lost a right to their life; and the time will come, when there will not be one of them living. The Lord will raife up magistrates that will do execution upon them †. But

[†] Although this was not fully executed upon these persecutors at the revolution, as it ought to have been, according to the law of the Lord; Whoso shadeth mans blood, by man shall his blood be shed, Gen. ix. 6. It may however be accomplished upon the succession.

ye that are come to Christ, your life is secured; they may behead or hang you; but the right remains to your children: and your young ones shall yet possess the land. But it will not be so with persecutors: their children shall be

vagabonds, and die begging their bread. The

4. Or last thing, that he hath purchased for them, is glory. He will give them grace and glory, and he will withhold no good thing from them that walk uprightly. It is but a small thing that ye can lose for him; but there is glory abiding the believer. And is not that good news, and what would ye have more? He hath promised this, and he will not be flack concerning his promife. But as for them that prove false to their word, we have no skill of them. The king hath dealt treacherously, and hath fallissed his word, -and proved as great a liar as in the nation. But come unto this King, and ye will ever find him true to his word. Fear not them that can only take away the natural life: they cannot take away your right, your peace, and your glory, even that fulness of joy and pleasures, that are at his right hand for evermore. Your life ishid with Christ in God. There are some who are hiding their means; and when they have gathered them together into some secret place, the enemy may come and take all by the lump. But come to our Lord, and ye shall have your peace in God secured. Ye hide your means from them; but come unto our Lord, and we shall have them all keept. Ye may have bad neighbours, and they may tell the enemy where any thing ye have is But, I say, come to Christ, and ye shall have your treasure and peace secured. I wonder whether ye be more taken up with this present life, than with the life of glory. It is faid by Satan, Job ii. 4. Skin for skin, yea, all that a man hath will he give for his life. But a man that hath got this spiritual life, is willing to forego the natural life to keep this. It is faid, men may have grace yet not in exercise. True, but ye that have it not in exercise, ye shall go to hell with it; for what end do your graces ferve, if they be not made use of now?---O what ways the devil contrives for men to fave the natural life! but if ye have this life, ye will do what ye can to preserve it. What fignifies ever so much gold and mo-

successfors of them, who let these enemies go out of their hands; as the Lord said to Ahab concerning the king of Syria, or Jehu concerning Baal's priests, r Kings xx. 42. 2 Kings x. 24. Because thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

ney, if ve want meat and drink, and cannot have it! The man that hath this life, must have the word; because it is the bread of life, and the food of the foul. The man that hath this life, may better want dinner and fupper, than want the food of the foul. - Yea, he had better want all other things, than want the word.-It is true, he may be hunted up and down in the wild muirs; but the word will come in by the way: how sweet it is, and how sweetly will it fuit the poor man's case and condition! Well then, ye that can eat and drink, and never mind God, your fouls are in a most dreadful case and situation. When ye shall be tormented in hell, it will then be a dear bought life unto you For both foul and body must be cast into hell, and ly there to all eternity. Such are the woeful effects thereof. But

(1.) If ye knew any thing of this life, ye would not want the word from the time of washing your hands. For ye cannot walk one step aright, if the Lord be not acknowledged every moment, which is a token or mark of a life still growing in the knowledge of God and of his Son Jesus

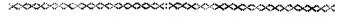
Christ. A

(2.) Mark, or evidence of a man that hath this life, is, that he will quite all for it. When it comes in competition with the loss of the other life: He will let it go, though it were ten lives, before this spiritual life be in hazard of

perishing by ship-wreck. A

(3.) Evidence of the man that hath this life, is, that it will be his great work and fludy to get it fed and cloathed. It exercises him to get it fed with the Spirit, and cloathed with the righteoulness of Christ. He cares not what becomes of him, provided he be found in Christ, having our his righteoufness. This is his great study. He delights in spiritual company. But I trow, your ministers delight in, and can frequent the malignant's company, and the company of fwearers, drunkards, fabbath-breakers, perfecutors, more than the company of ferious Christians. can fit down and take the facrament with them; but away with fuch ministers: and ye that are professors, ye ly in the burying place of the dead, as a woman that will not be with her husband, though the loved him never fo well, when once dead.—The dead ministers,—the formal profestors, and lukewarm Christians are very many. is no company fo lively as the ministers and professors that have the life of godliness: and there is no company so loathfome as the ministers and professors that have nothing of the power of religion, or godliness among them. And

And I shall conclude with this word: know ye any thing of the power of his resurrection?—Ye can talk of it, bu, ye should be studying and endeavouring to die unto sint and to live unto righteousness. Above all study to live near Christ. Keep closely with him in this hour and power of darkness. But what can we say, but what hath been said, that there is a great unwillingness to come unto Christ? To will not come to me that ye might have life: And they that come shall have life. The Lord help us to come, AMEN.



PREFACE.*

I trow, many of you cannot tell more than these horses beside you. But, but do not ye look on this as your principal end that you have now before you, namely, to sanctify a fast unto the Lord, and turn unto him with prayer, fasting and mourning. I am sure, it is a necessary and seasonable duty; and it is, at least, a great part of this day's work to set about these things, that the Lord calls for at our hands in this day of perplexity, and breaking down in the valley of vision for the Lord God of hosts.

Now I would ask every one of you this question, though the truth is, I am not acquainted with you all, nor the half of you, there are many of you, that I never saw in the sace before; but our Lord knows you all. Now, beware, for he is very nigh you: he is nearer every one of you than ye are aware of: yea, he is nearer you than your very hands and arms are; and his eyes are like a staming fire, and he knows what you have done privately and secretly: he knows your down-sitting, and your uprisings, and knows and understands all your thoughts afar off.

This Preface and the following Sermon was delivered at the in the parish of Carluke, upon Thursday the 8th of July, (being a fast day) 1680. fourteen days before his death; the Sermon was published anno 1733. under this title, Good News to Scotland.

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Now this is the question that I would ask you, men and women? Whither or not you have made conscience of setting a day a part to the Lord in secret for this end, to wrestle with him for the turning away of his sierce anger and displeasure that hath been burning like a hot oven so long against this poor land? There are twenties, nay, hundreds, nay, thousands in Scotland, that will come running to a public sast that never had a secret sast in their samilies. Could ye never spare one of the six days of the week from your employment to the Lord? But I tell you, your public sasting will do no good, except you have private wrestlings betwixt God and you.

How would ye know what ye should fast for? the truth is, I will not take upon me to tell you at this time what ye are to fast for: But ye should fast and humble yourfelves in the fight of God: for if I had begun at fix o'clock in the morning, it would have employed me till fix o'clock at night, to have told you the causes of fasting. It might take perhaps, as much paper to specify the particulars of the libel, that God hath against us, as would ly betwixt me and Edinburgh. And if ye would fast aright for your private fins, and family fins, the husband should fast for the fins of his wife, and the wife for the fins of her husband, and both should fast for the fins of their children, and ye should fast for your own fins and your fathers fins; for we and our fathers have finned against the Lord. And we may say; O but there be much fin within us that never appeared unto the world! And O that we were trembling with tears running down from our eyes for all the evils, wickedness and abominations that have been committed in general through the land. And in particular families, and in private. We know well enough, that it is a wonder that the earth bears us. The generation hath exceeded Tyre and Sidon. The wickedness done in Scotland is come to fuch a pitch, that they contend who shall swear the greatest oaths, and go the greatest length in villany. And from whence come these? They come from our lusts, I will tell you this; if ye would look into your hearts, ye would not think it strange from whence these things come: for the feeds of thefe things are in the heart of both men and women. There are none here, who if they were not more beholden to God than to themselves, would not have gone the greatest length that ever any profligate hath gone in this generation. But truly, our rulers may fay that they will defy any that shall come after them, to exceed them in wickedness. Let us however consider our

own ways, and turn our feet into the ways of his commandments and testimonies. Unless we be mourning for our own fins; it sets us but ill to mourn for the land's fins; For we should first take the beam out of our own eye, before we take the mote out of our brother's eye. I affure you, if ye take a look of matters at this day; we will fee no need to fay to the rest of the land, Stand by, for I am holier than thou. For there are none of us but what are beholden to the free mercy of God. For whom he will, be justifieth; and whom he will, he bardeneth. But as to the fins of the land, I do not intend at present to enter upon them. We are wearied of speaking of them, and ashamed of them. I think, they should hardly be mentiond amongst us, if we could get them buried : For I think that the rulers, and those who comply with them, should not be much spoken of: We should quit them. And it is a great question with me, Whether we should mourn for their fins any more, or not? It is true, we should mourn over the dishonours done to God. Hence says the psalmist, Rivers of waters run down mine eyes, because they keep not thy law. As for the great ones of the land, I have for my part, given them over. But we should weep for the vengeance of God that is a-coming, and may not long be protracted. Let us then cry unto him, to whom vengeance belongs, Stir up thyself, O thou avenger of blood. We need not pray much more for them But let us pray, that the Lord would bring his declarative glory from under that cloud that hath hung fo long over it. Now, we have great need to be looking feriously, and taking heed what we are doing; for the eyes of many are upon us. I trow, there are few here, that have been preparing rightly for this work; and it may be, there are some of us here, of as light a spirit as any in the land. O but lightness of behaviour becomes us ill at this time! It becomes us rather to be grave and fober, taking heed unto our ways: For many are waiting for our halting. Now it is likely, you have not been praying for a frame and furniture for this day; and many are come here, and cannot well tell what brought them. However when ye are come, engage heartily in the work of the day, feeing the Lord threatens either to go away, or elfe to come in wrath to destroy the land. Let us then cry to him, to spare a remmant in whom he will be glorified.

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Isaiah xlix. 24, 25, 26.

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus faith the Lord,
Even the captives of the mighty shall be taken away,
and the prey of the terrible shall be delivered: for
I will contend with them that contendeth with thee,
and I will fave thy children. And I will feed them
that oppress thee, with their own flesh, and they
shall be drunken with their own blood, as with sweet
wine: and all flesh shall know that I the Lord am
thy Saviour and thy Redeemer, the mighty One of
Jacob.

E may claim a special interest in this place of scripture beyond many other places of it. Look into the very first verse of this chapter. Listen, O isles, and hearken ye people from afar; It would appear, that this was unto Britain: Listen unto me, O Britain and Ireland. The Lord is crying unto us, this day, to listen unto him. You will say, What is the Lord saying? What will the Lord cry unto us? We cannot now take time to speak unto all that is in this chapter, and make application of it. But look to the thirteenth verse, Sing, O heavens; and be joyful, O earth. For the Lord bath comforted his people, and will have mercy upon his afflicted.

He is crying unto us, Sing, O heaven; that is, Sing, O church: And rejoice, O earth.—Sing, O state: Sing both church and state of Scotland, O how should we sing? Hath not the Lord for saken and forgotten us? Nay, though it appears so, yet it is not really so. A wo-

man may forget her fucking chill, but the Lord cannot forget his people. 'The purpose of God is pregnant, and about to bring forth a great deliverance unto the church and state of Scotland. If we saw the days that our Lord is to bestow upon us in Scotland, and had a view of the ministers that shall be in it, it would make us sing. think now, that the ministers are gone. Indeed a great part of them are fo; and the magistrates are rejected by us. We declare before fun, moon and stars, that this is the cafe. But the Lord hath yet ministers, that shall be polished shafts in his quiver; and he will yet give us rulers, and will make out that promise, ver. 23. And kings shall be thy nursing fathers. So that if we saw the good days that are coming upon the back of these troubles, we would not get men and women kept from dancing for joy; ye would all go home with gladness, rejoicing as if ye were frantick for joy. But you may fay, how can this be? For there are two things to be objected against it.

1. The fewness of them who have kept straight. But ere long that shall be made out, ver. 20, 21. The children which thou shalt have, after thou hast lost the others, shall fay, the place is too strait for me : Give place to me, that I may dwell. Then shalt thou say, Who hath begotten me these? and who hath brought up thefe? Behold, I was left alone, these where had they been? Indeed the Lord is coming to make this land desolate. There will not be many men, nor women, nor children in it; and the remnant that he will leave in it, will be a poor afflicted people. But that fmall company will leaven the whole lump again: So that the number of the Presbyterians who adhere to Christ's cause, and to the despited and persecuted party in Scotland, will not get room to dwell in Scotland; and the reason will be, because all the neighbouring nations will come and take, as it were, a copy of the doctrine, worthip, and discipline of the church of Scotland. But you may fay, how can that be? You have the word of God for it. But this word hath not been made out very much to any church as yet. The truth is, it is fet down for the isles, and seems to have a respect to Britain and Ireland, especially Scotland, Listen, O isles unto me.

2. The second objection is, from the strength and power of enemies. Well, come away with that; make language of your cale, and the church's cafe. What you fay as to that, you will fay, is very fad, and you are fo impressed with it, that when you go to God with the church's cafe, you are, as it were, tongue-tacked, and

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cannot get it properly expressed. Well, here is your case brought to your hand. There is a question here proposed by God himself; and it is just our language, at least the language of such as would preser Jerusalem above their chiefest joy. And it is this, Shall the prey be taken from the mighty, or the lawful captive be delivered? Is not this our case? In a word, are we not made a prey? And they that have made us a prey are mighty: And we are captives: And if you take lawful captive for the captivity of the just: Or thus, we are in captivity according to their law that is established by iniquity,

Now I shall not be long in speaking what I intend to say from these words. But as to the question, there are these two or three things in it. I shall only name them,

and not come over them again. And

First, There is obviously held out by it, that fometimes the people of God are made a prey. I wot well, that word, Isa. lix. 15. Yea, truth faileth, and he that departeth from evil maketh himself a prey : is made out in our day. I will tell you, that there are many folk in this land, that think that by forbearing some practices that fome men are forward to at this time, to evite trouble.-Nay, but forbearing duty is your fin; and if ye fin not with others, ye make yourfelves a prey to them. But the providences of this time are a sufficient commentary upon this. The truth is, they are not worthy of their room now, that are not a prey in Scotland. That man that can keep the crown of the causey, is not worthy of a good day, or a good evening, though he was the best minister in Scotland. I hardly know a worse mark of a man or woman than this, that they are not a prey. The truth is, any man may shoot us; and we count it our glory that it is fo. Those who are free to buy or sell, to go to kirk or market, have their freedom at a dear rate. Well, we are a prey and captives. They have many of our Lord's fervants both men and women in prison; and all according to their law. Well, we must not take it ill that it is fo. You fee there is no strange thing happened unto us, but what bath befallen many. Such things have befallen the church before. And the Lord hath warned us not only in general, If any man come unto me, he must deny himself, and take up his cross. And through many tribulations, we must enter into the kingdom of heaven : But particulars are condescended upon, and cordials suitable to these particulars. There is a suitable cordial promised in this chapter, beware of grudging. We are a prey now; but ere long, they that prey upon us, shall them-

selves be preyed upon.

Secondly, The fecond thing that we may here observe, is, that it is incident to the church and people of God, not only to be made a prey, but to be made a prey to the mighty, strong and terrible; For so much the words will bear. We may say, our persecutors are stronger than we. Ye know, if we were only a prey to men as strong as ourselves, we would laugh at them, and but play with them, as we use to say: But the truth is, these that have led us captive, are mighty: they have forces and armies at their command.

Thirdly, The words import this likewife; that not only is the church fometimes a prey to the mighty; but alfo the people of God will be just on the point of despairing that ever they can be delivered. Again, Shall the prey be taken from the mighty? Shall the prey be taken from the king; from the council; from the forces and foldiers? How can it be? It cannot be. When we look to our right hand, there is none to care for us; all refuge faileth us. There is a question here, which I desire all the ministers in Scotland to answer. Ask them, will yonder prey be taken from the mighty? Nay, fay they, we need uotattempt it; and we ourselves who know it, are on the point of despairing. We begin to think it need. less to preach, pray, fast, weep, or fight: For when we attempt to rife, or to use the means, the Lord comes, and gives us fuch a blow, that we are made to fit down, and cleave faster to the ground than ever before. Nay, if we could get all the angels of heaven, to-day, to ask them this question, it would puzzle them, Shall the prey he taken from the mighty? It is true indeed, believers that attain unto any intimacy with God may get a fight of this, That God will deliver his church : But then there comes the matter: By whom shall Jacob arise, for he is very small? Here is one to answer positively and affirmatively, and tell, how it thall be accomplished. The Lord even fays, I fee that though I should charge ministers and angels to tell how the prey shalf be taken from the mighty, they will not do it. I will then take it on myself to answer this question. For immediately before, you see he promifoth to make kings their purting fathers, which shews us this, that after God hath promifed a thing he doth not instantly and immediately perform it; for between God's giving a promife to his people, and the accomplishment

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thereof, there may follow fuch things as may make us think it will never be accomplished, but rather the contrary. When people are under these things that prognosticate the contrary of what he hath promifed in his word, and on which he hath caused us to hope; then he comes in himself, ver. 25. But thus faith the Lord, even the captives of the mighty shall he taken away. Which is an answer to this, Shall the prey be taken from the mighty? Say the mighty, Nay, ye shall never be taken out of our hands: Yea, and most part of the people think so. But Thus faith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered. O do ye believe this? I am fure if ye did, ye would be content to fuffer affliction and perfecution; to be fined and cast out of your houses; to wander and take your lives in your hand for a while. There is as much in this word, as may make us go away fruging, and may comfort us against all the trouble this time may threaten us with.

If ye talk of news, here is good news, The prey shall be taken from the mighty, and the lawful captive delivered. But fay ye, there is little appearance of it, where is the man to do it? I know no nobleman, gentleman, nor common to do it. We had thefe to go to within thefe few years; but now the commons are involved in the same guilt with the gentlemen; and are lying bye as well as they. There is no minister or professor to do it. Indeed the Lord will not intrust the work of our deliverance to one of us: thanks be to him for that: For if it were fo. we would ly under troubles always, and the work would be razed to the foundation: So that there would be no memory of it transmitted to poslerity. Then say ye to the Lord, how shall the prey be taken from the mighty? And this will be his answer, I will contend with them that contend with thee, and I will fave thy children; and will feed them that oppress thee with their own sless. Never think, that ye will get falvation till God come and contend with his enemies. Many would invert the Lord's order and method; they would first have salvation, and then contending with enemies: But that is not God's way, and take it in hand who will, it shall not prosper. Those who take outward falvation and prefervation in a time of trouble, in the church's diffress, before the Lord comes to contend, shall find that when the Lord comes to contend with enemies, he will contend with them too. O how many ministers and professors will God have to contend

tend with, when he comes back to Scotland to contend with them that contend with him and his people! Many think, that if we had fuch army as we had last year, we would contend with them. Well, the Lord God of hosts will contend with them ere long; and he will feed them that oppress his own people, with their own flesh.

But many folk may think this is cruelty.--- If minifters only and professors had faid it, it might have been thought cruel: But it is the Lord's word. When our Lord come, he will be fevere, he will, to speak after the manner of men, be cruel: But he is just and righteous. The instruments he will make use of, whether they be his own people or not, must handle enemies after another fort, than they have been handled; yea, they will take pieces out of their flesh, and make them eat it; and make them drink their own blood as fweet wine. will the Lord do, and make them know that he is the Lord and Redeemer of his church and people. He is not known to be the Lord now; but is mocked and lightly esteemed: But when he comes to execute justice and judgment on the land, he will make all know that he is the Redeemer of his people, and that his loving-kindness hath been remaining with them all along. And be they who they will, whom the Lord will raife up to execute indement in this land, they will reward them as they have rewarded, or done unto us. They will not spare. As he lives, he will bring cruel forreigners, ere he want. But we may fay, we need not trouble ourselves about it, ... fince the Lord will do it, we may ly by. We need not trouble ourselves about it: Many would be at that. Indeed the Lord will do it : But we must be in the use of the means that are incumbent on us. I shall speak to several means to be used, in order to hasten the Lord's delivery of the captives, and his contending with them that contend with his people.

may see in Rev xii. 11. In the 10 verse, it is said, The accuser of our Brethren is cast down. What is meant by that? It means that the devil hath got a sore stroke. How got he that? ver. 11. And they overcame by the blood of the Lamb. What is that? It is believing in Jesus Christ, and employing him, and giving him much credit who is the Captain of our salvation, and was made perfect through suffering. O sad, that there is so little saith exercised in our days. For saith will say to this mountain, Remove to youder place; and it will be removed. There

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is nothing impossible to him that believes. They overcame by the blood of the Lamb. Indeed he that believes, will overcome, if it were on a scaffold, or even lying upon the ground in the fields, and his blood guthing out: For his blood when it is gone, is by virtue of the blood of Jefus Christ, crying for vengeance. O the noble victories that have been won on scaffolds, and other places in this land by our Lord over the dragon and his angels! The dragon and his angels have fought with Michael and his angels; but the dragon hath been cast down.

2. A fecond mean is their testimony. They overcame by the word of their testimony. It is a shame for this generation, that they are so much for silence, and against a testimony, when the Lord is extorting it from them. And if any appear for a testimony, the rest are asraid and offended thereby. They overcame by the word of their tef-Had we openly, plainly, and avowedly pleaded with our mother church, and testified against the fins of our rulers, we should not have lain so long under the feet of the usurper, of him who is the stated enemy of Jesus Christ, nor under the feet of those under him. Indeed, it is a testimony at this time to come out to preach, and to hear preaching in this manner. But O that fuch a testimony were in our power, we should fet about it; for my part, I would think it our duty, were there a possibility that we could get away, to go and tell them to their faces, that they are traitors to God, and abominable persons; this we have often said in the fields, that our chief ruler is a traitor to God, and our motherchurch; and when we go to the market croffes, to declare it by papers, the most part are offended in our Lord at this time. But I will tell you, I defire not to take the praise to myself, but I say, if that testimony be adhered unto; it will give them a fore blow, even that testimony or paper that hath accidentally fallen into their hands, and hath been left at croffes. If the testimony given at Rutherglen, MAY 29 1679 had been adhered unto, we would have feen other things of that people than we have feen. The Lord would have countenanced his people, and owned their testimony. I say, set about the giving of a testimony: This will hasten the Lord to come out of his place to fave his children.

3. They overcame by not loving their lives unto the death. That is by fuffering; and indeed fuffering gives a noble dash to enemies. We never lost any thing by fuffering

cleanly, but gained much by those who have lost their lives on fields and fcaffolds. Many folk will fay, indeed we should suffer; but, say they, we should not fight. But let me see the man that says he is not for sighting; (it is true, if the Lord call not to it, it should be so,) but for fuffering, it may be confined in the breadth of a farthing, that that man will fuffer: for, those that cry down defenfive arms in these times, when they see it comes to this, you must do this or suffer, will suffer the wrongs done to Jefus Christ; but they will never suffer the least loss as to their own matters: They will suffer the gospel to go away. We are ashamed of such folk as pretend to suffer for Christ; while in the mean time, they submit to every temp. tation, there is never an act made by the enemies for fome years past, but they yield to it. Some will fay, I could not help taking the bond, and paying the cefs, and locality. I wot well, (fays each of them,) I did it against my will: So that it was my affliction and fuffering. But as for fuch fuffering, the Lord will not thank you for it: it is not fuf-

fering, it is yielding.

(4.) There is a fourth mean, we would prescribe to you in order to the doing what ye can to haften the Lord's contending with them that contend with you; and you may read it, Luke xviii. 7. Pray always, and faint not; will not God avenge his own elect, that cry to him day and night, though he bear long with them? Ye must never give over praying: refuse to give him rest, or keep silence till he establish truth, and make Jerusalem a praise in the whole earth. Many of you, it may be, have prayed long and come little speed: we have been in pain; but brought forth wind. Yet you must continue. Continue this month, or this year, and ye may get deliverance the next. We cannot fet a time; but we know not how foon our deliverance may appear to the view of all; to the terror of enemies, and confusion of them that reproach us; and to the joy of all his people who wait for it; for he is in all appearance coming. Then, cry, come forward. He will avenge his But if ye quit your duty in prayer before he come, ye will get no thanks when he comes for what ye have done. According to Ezek. xviii. 24 If the righteous man commit fin, his righteougness shall be forgotten. There are many fuch righteous men in Scotland. But when our Lord comes .- as for fuch as turn afide unto their crocked ways, he shall lead them forth with the workers of iniquity, Pial. cxxv. c. Up, therefore, and be doing: up to your prayers, and the Lord will be with you. (5,) An-

(5.) Another mean to hasten the Lord's return you have, in Pfal. Ixxvi. 5. look into the 10th verse, Surely the wrath of man shall praise thee : the remainder of his wrath shalt thou restrain. Would you have the remainder of man's wrath restrained? would you have greater things than ver. 11. Vow, and pay to the Lord your God. That is the first; but what follows, ver. 12. He will cut off the spirit of princes, he is terrible to the kings of the earth. Would you have the Lord cut off the spirit of princes; cut off that base and abominable family, that have been tyrannizing over these kingdoms? would you have him terrible to king Charles, James duke of York, and the duke of Monmouth too? Then vow, and bring yourselves under engagements to the Most High. Let us never imagine, that ever a party in Scotland will thrive, or that our Lord will give fuccess unto them, even using other lawful means, except they vow to the Lord, and endeavour to perform. But you may fay, did not that party who arole and appeared in the fields 1666, renew the covenant at Lanerk; and yet they were broke at Pentland; and never looked to prosperous like afterwards, as they did before.

I dare fay it in my Master's name, and in his strength will make it out, that the reason, the only one I know, that the covenant then fworn to, had so little increase and fuccefs; was, because they took in the king's interest, notwithstanding his having declared himself before a stated enemy to Jefus Christ and his interest. You may read and always observe, that in the several reformations that were in Judah, or in the church of the Jews, they always entered into covenant with accommodations to the circumstances, (fins and duties of that time.) - I do not defire to reflectupon our fathers for bringing home Charles Stew. art to get the crown; indeed fome of them, and amongst others, the reverend and worthy Mr Livington did regret and go mourning to the grave for it. + Yea, his actions fince, and the connivances of those who had his favour. or any power under him, evidence, that it is impossible to manifest or maintain the royal prerogatives of Jesus Christ, and yet maintain the king's civil rights .- Since it is fo declared that we must either quit him as king, or Christ, indeed for my part I am for no king but Jesus Christ, fince they will have none but Cæsar. When Christ is feated upon his throne and his crown upon his head.let fuch magistrates be appointed in every particular

[†] See Mr. Livingston's life, Page 40. And Biography P. 332. station

ftation, as will employ their power for the advance-ment of his kingdom, and for destroying the kingdom of darkness in this land, and in every place where Christ shall reign: and then let them be owned. We are constrained to fay this, and can fay in our Lord and Master's name, that we should not stumble at vowing and giving testimony; but let vows and covenant go through the land. Yea, though we should not have an army in Scotland, -yet as the Lord lives, though he had not a party to back him, he will bring down all about us. Vow and pay to the Lord: and he will cut off the spirit of princes, and be terrible to the kings of the earth. Yea, they shall bring gifts and presents to our king; for he will make them all shake and quake. It was observed, by old bishop Spotswood in Edinburgh, when the last bishops were brought down, when he heard that some noblemen and gentlemen were for renewing the national covenant, O, fays he, we have done with it, fince the people are renewing their covenant with God. And O that there were personal entering into covenant; and that there were general and national vowing to God; that they would have none to be head of his churth but Christ: and that they would have none to rule over them but such as are fearers of God, and a terror to evil doers, haters of covetousness, and a praise to them that do well. If it were fo, we durst pawn our foul for it, (if we had it at our disposal), that our Lord would foon arise out of his place, and let us fee our defire on our enemies. O that we were so wile now: But, poor people, they are much disheartened and discouraged: they think that no means will do good. O that we were come to acknowledge that we have been walking contrary to him, and he unto us, Lev. xxvi. 40, 41. He would foon in this case appear for our deliverance. If ye ask me, how can I speak so confidently of the Lord's appearing, and contending with his enemies, fince there is fo little apperance of it? I answer, there is more appearance of it now, than there was in the beginning of June of year, when ye had an army, (before the break at Bothwel). If ye were near God, and if these things were set about that we have spoken to, ye would fee delivery very foon. And I will tell you why I cannot think that the time can be far off, in which the Lord is coming to contend with them that contend with his people; I will tell you the symptoms of it in these two things. And the

Is, that the people of God are very low: --- And the

2d, Is, that the enemies of God are very high. It may be, that they will be higher yet: the army is nothing that they have, compared to what they may have: he will have all his enemies gathered together; and then bring a fatal stroke upon them. For our part, we should not care, that not only this army that they have, were in a body; but that all our Lord's enemies in Europe were gathered together, that he might cut them off. It is true, our power is gone; but he will not want ways to do it, though his people should never draw a sword. There is mone now that up or left; but the nearer is his coming, as you may see, Deut. xxxii. 36. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left.

Now I would advise you to look much over the prophetical fermons of worthy Mr. William Guthrie:- For he spake clearly of what is now our lot; and many things be pointed out as marks of the Lord's return. All outward things that we looked to are laid bye. Great men, and multitudes of ministers and professors now have gone;indeed it is fad to think on the ways they have gone. Yea, many ministers are faying, yonder people will get leave to stand or fall to themselves; none will join with them. Some may think, O but it would be a hopeful business, if all the ministers, professors and people would join in one. Indeed, if I faw them all coming to join in one as matters now frand, I would think it good wisdom to run away from that union; it would be a black mark. He will not give his glo-Ty to another: He will have few means, and thefe detpicable ones, that his glory may the more conspicuously appear. And if they be fuch as attract the eyes of the people. I will warrant you, they shall be laid bye also: though he will make use of some means and instruments. O to wait on him for counfel, wildom, courage, and furniture of every fort, for doing and fuffering any thing he may be ealling us to. His and our enemies are laughing at us. Well, go to the Lord, and put him to make out his word. Thus hast thou faid, and be as good as thy word. Thou hast heard the blasphemy of thine enemies. Plead with him: you may plead more familiarly with him, than with any man in the country fide. Haft thou not faid, for the oppression of the poor, and sighing of the needy, thou wilt arife. O that we were but groaning to the Lord, and telling him what he hath promifed. We would get wonderful things made out by him; concerning my fons, and my daughters, command ye me. Nay, there are as great things to be

got from the Lord now, as ever: he never faid to the house of Jacob, feek ye my face in vain. Let us make use of prayer. and that will not hinder us to make use of other means. I will affure you, that you will make all your enemies to tremble and shake yet. What have we to fear? Is not the Lord on our fide? and if so, it matters not, who be against us. Have we not the word of God to be our delight and support in the time of our affliction? Unless the law of the Lord had been our delight, we had fainted. We had either declined to that which is finful, or we had been carelefs, or had lain down in defpair, which would have been finful alfo.

Now, on the whole, ye fee our case proposed in a word to God, Shall the prey be taken from the mighty, or the lawful captive delivered? With his answer, Thus faith the Lord, the prey shall be taken from the mighty, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee. and I will fave thy children. Now go with the answer of this question from the Lord, believing that he is to arise and contend with them that contend with his people.

N. B. The reader will observe some small additions of words, or parts of fentences to the copy formerly printed. These additions were made as serving to render the fense more complete, in consequence of comparing several manuscripts. Perhaps, the worthy person who first published the former edition, had not the opportunity of feeing more than one of these copies. So that the additions above mentioned can be no reflection upon his integrity, as he feems to have followed the manuscript closely from which he transcribed.

S E R M O N XXX.

Being his last Sermon preached on KYPE Water in E-VANDALE, July 18th, 1680, three days before he was killed at Afre-Moss.

PSALM Xlvi. 10.

Be still, and know that I am God: I will be exalted ed among the heathen: I will be exalted in the earth.

Out WARD troubles ordinarily begin and occasion many stirrings and commotions within, either when they are beginning, or in the time of their continuance, or even about the time in which the Lord is to put a period to them. Hence, the Spirit of God here, having spoken of great desolation, and of making wars to cease—of breaking the bow,—of cutting the spear,—and burning of the chariots; addeth this, Be still, and know that I am God.

Now, before we enter particularly upon these words, we shall answer a question that may be here proposed; Whence it is that disquiet of mind arises from outward troubles? for surely it is not from troubles themselves: it must be from somewhat within; for if matters were right within, though in the fire or water, we would be calm and

ftill.

I shall only name these five things.

In the first place, disquiet within when troubleous times are without, slows from the love of the world. It is certain that a man whose predominant evil is covetousness, or a reigning love for the world, must of necessity in outward commotions, have much disorder and inquietude within inquietude, which makes him say, these troubles may spoil me of my bouse, my cattle, my goods, and all I have.

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But O that ye could say with Paul, I am crucified to the world, and the world unto me. Then ye would learn that leffon, I have learned in whatever state I am, to be content. A worldly man in time of external troubles, cannot be content with his lot or condition.

2dly, It flows from a cowardly fearful disposition. Then are some of a cowardly humour and disposition; and hence even though they have much love to Christ, and tome what of faith, and may be much denied to the world also; yet if fearfulness possess them, if the fear of mea have more weight with them than the fear of God, they will be much cast down in the time of outward disorders. We may say, that there was never a generation wherein there was more of the fear of men, and less of the fear of God, than in this age; wherein that word, Prov. xxix. 25. The fear of man bringeth a snare, &c. is made out: and many a snare has the fear of man, brought all ranks of men in this land into.

3dly, It flows from want of acquaintance with God. Hence fays Eliphaz, Job xxii.21. Acquaint now thyfelf with him, and be at peace: thereby good shall come unto thee. And here the text, Be still, and know that I am God. O that folk were looking to God, and had the faving knowledge of him; that they were looking up, and taw his hand in all that they are exercised with: this would contribute much to make them calm and still in their minds under every difficulty.

4thly, It flows from unbelief. Ye know, when the disciples were toffed in the fea, their minds were as much troubled as the waves. And what was the reason of this? They were of little faith. Why are ye troubled and fearful? You are of little faith.

Lafely, It flows from over much hafte, rashness, and great forwardness. I said inquietude of mind, is inwardly experienced not only in the beginning of outward trouble; but even when God is about to put an end to it. Some folks minds will be in a strange hurry; the reason is, their inordinate and excessive desire of the speedy accomplishment of what they are in the hope and expectation of from the word of God, which he has caused us to hope in. Indeed it is very hard to tell what hour of the night it is now; but sure we may say, that this is not the beginning of our troubies; we may date their beginning more than eighteen years hence: nay, we may date their beginning from the year 1650. Who knows then, but that the time may be drawing near, when the Lord may make these wars cease

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for a time? but the truth is, they must come to a greater height, ere they cease, and ere we have peace in our borders. Who knows but the day is approaching, when our Lord is to break the bows, and burn the chariot, and cut down those who have had plenty of bows and swords for years past? But whensoever the Lord is to make an end of these troubles, let us study to be still, and know that he is God. There is much neglect of this doctrine now; it is but a gropping in the water to speak to many solk. But what our Master gives us to speak, that we must speak, and it will not return empty. Woes me! that it is all we can do by preaching, to make you more ripe for strokes, and judgments, and as to the greater part, we fear for utter destruction at last.

But for the further explanation of these words, Be still,

and know that I am God.

I. I shall speak of what is here forbidden, be still.

II. I shall speak to what is required, and know.

III. Shew you what are the reasons annexed thereunto.

IV. I shall make some use or application, as the Lord shall strengthen and assist.

I. I am to speak to what is here forbidden. There are many things here forbidden, of which we shall only mention these two or three; as we take not upon us to or pen or unfold all that is contained in these words. Many are the mysteries that are contained and wrapped up in the

thortest sentences of scripture. The

First Thing here forbidden is, inward disquiet, despondency or anxiety about worldly things, Ptal. xlii 5, After David had reckoned up his troubles, he corrects himself and says, Why art thou cast down, O my soul? Why art theu disquieted in me? He allows not himself to be thus disquieted. O firs, know ye, what it is to speak to souls? Some have a fashion of muttering to themselves they cannot tell what. Some folk at this time say, they have dispensations at this time to be cast down and dejected for. I am asraid many are in the one extreme of too much liberty and lightness of spirit; and others are in the other extreme, of being too anxious about many things; neither of which God allows, Be ye careful for nothing. What can you prosit yourselves, or the church of Christ, either by your sinful carfulness, or by your unbelieving anxiety?

Secondly,

Secondly, This text of scripture forbids quarrelling with and murmuring against God. Now let me apply as I go. along. There are very few, and these very well circumstanced, that find themselves in no hazard of quarreling with God. I think almost that if angels were on earth, they would be in hazard of it. I will affure you, there are none that have corruption, but they have need to be afraid of this. But many give way to this quarreling. and consider not the hazard thereof. Beware of it, for it is a dreadful thing to quarrel with God: Who may fay unto him, What doest thou? It is a good account of Aaron, thatwhen God made fire to destroy his sons, he held hispeace. Let us then, while we bear the yoke, fit alone, and keep filence, and put our mouths in the dust, if so be, there may be hope, Lam iii. 28, 29. Ye know, the murmuring of the children of Israel cost them very dear. Be fill, that is, beware of murmuring against me, faith the Lord. God gives not an account of his matters to any; because there may be many things ye cannot see through; and therefore ye may think it better to have wanted them, and much more for the credit of God and the church. I fay, God gives not an account of his matters to any. - Beware then, of drawing fuch conclufions.

Thirdly, This forbids fretting because of evil doers.—Cease from anger, and forsake wrath. Fret not thyself in any ways to do evil, Psal. xxxvii. 8. O but it is dangerous to lose ground, or footing. It is very dreadful to hear a godly man say what he says, ver. 13. Verily I have cleansed my heart in vain, and washed my hands in innocency. What is that? Why, my religion has been all in vain; my mortification is to no effect, and my prayers to no purpose. God chastens me, and he smiles upon the wicked. Then beware of envying the wicked, though all things appear to prosper. Be still, says God, for I sit in heaven, and am laughing at them all the while.

II. I come now to fpeak of what is here required.——And

if, It requires fixedness of mind, and stayedness of heart, Isa. xxvi. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. And Psal. cxxi. 7. He shall not be asraid of evil tidings, his heart is fixed, trusting in the Lord. Ye would do well to be much in putting up that request in prayer to the Lord

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at this time, Lord fix our hearts: Fix our spirits, and compose our minds to rely on thee in troublous times.

2d, It requires composure of spirit. For some are of such a temper naturally, that they will carry calmly under strange vicissitudes or changes; neither being much cast down with cross trials, nor much listed up with favourable dispensations. But I say, this too requires submission to God. A holy submission to God is now become a stranger, and a rare thing in the country amongst us. I cannot now stay to speak upon the nature of this kind of submission: But I will tell you in a word what it is; it is taking well with the providential dispensations of God, because he alone has done it, and if ye cannot see through them, ye hope against hope, that God will bring good out of these: And if submission be so entertained, it will make the soul triumph and rejoice in persecutions, famines, and in every trial and tribulation whatsoever.

3d, It requires not only submission as to what is past, and what we are presently under; but also a quiet and patient waiting on the word for an outgate and relief as to what he may tryste us with in time to come. O but he that has submission has need of much patience; as when we are enabled to look backward, and see that he has done all things well; so likewise we should resolve not to take any thing amiss that he does for the time to come. We should not limit, or set bounds to him; but let him take his own way in granting that which is most upon our spi-

rits, and fulfilling the defires of our hearts.

III. As for the reasons annexed to these, we shall only give you these two, that are contained in the text, be

still, and wait on God.

1. Because he is God siill. Think not that he is, in any respect, less God than he was many years ago. It is true, he appeared more visibly to men twenty or thirty years since, in this land, than he does now; but he is the same God now, that he was then when his work flourished in Britain and Ireland. He is the same God yesterday, to-day, and for ever: Although he be far out of our view, yet he is the same God. O for high and honourable thoughts of him: For though he be unchangeable; yet O how often do our thoughts change of him! Onr good thoughts of him ebb and slow as his dispensations towards us are. Sometimes folk have good thoughts of God; and at other times they begin to think he hath forgotten the earth. How dangerous is such a thought, for

he hath as much power for managing and governing his affairs now as ever: He is always fitting in the affembly

of the gods, and rules in the midst of his enemies.

We now intend, if the Lord will, to speak to the other part, Know that I am God, (but it may be at another opportunity.) And O who can tell this! All the angels that are beholding him, in the greatness of his glory, and the brightness of his countenance; cannot tell the hundredth, nay the thousandth part of him. But we may know much more of him than we do, both by his works of creation; for the heavens declare the glory of God: And likewife by what may be known of him by the works of his providence. At this time, I affure you, the present providences may supply the want of preaching. The difpensations of this time have much in them. By these difpenfations we may know many things that our fathers knew not; they had not the means of knowing many of the mysterious secrets of God's nature, that we may see

by the dispensations of the time. A

2. Reason is, I will be exalted among st the heathen. What need you trouble yourselves, you that are the people of God; hear what he is faying. If every one of you were concerned in this, you would hear what God is faying; but unto many the reproach of Christ is a borden. You that are in hazard for the truth, be not troubled: our Lord will be exalted among the heathen. But many will fay, we know he will be exalted at the last and great day, when he shall have all the wicked on his left hand. Yes, but fays he, I will be exalted on the earth : He has been exalted on the earth: But the most wonderfully exalting of his works we have not yet feen.-The people of God have been right high already. O but the church of the Jews was fometimes very high; and fometimes the Christian church! In the time of Constantine the was high. Yea, the church of Scotland has been very high; fair as the moon, clear as the fun: and terrible as an army with banners. The day has been, when Zion was stately in Scotland. The terror of the church of Scotland once took hold of all the kings and great men that passed by. Yea, the terror of it took hold on Popissi princes: nay on the Pope himself; but all this exalting that we have yet feen, is nothing to what is to come. The church was high; but it shall be yet much higher. There is none like the God of Jeshurun. The church of Christ is to be so exalted, that its members shall be made ride upon the high places of the earth. Let us not be judg417 Mr. R. Cameron's Sermons, &c. Ser. XXX.

ed to be of the opinion of some men in England called the fifth monarchy men, who fay that, before the great day. Christ shall come in person from heaven with all the saints and martyrs, and reign a thousand years on earth. But we are of the opinion that the church shall yet be more high and glorious, as appears from the book of Revelation, and the church shall have more power than ever she had before; and therefore we declare avowedly in opposition to all tyrannical magistrates over protestants, and over Presbyterians; magistrates that are open enemies to God. We declare we will have none such acknowledged as lawful magistrates over us; we will have none but such as are for the advancement of piety, and the suppression of impiety and wickedness. Let all the world lay as they will, we have the word of God for it, Jer. xxxi. 21, 22. The work begun shall be carried on in fpite of all opposition: Our Lord shall be exalted on earth; and we do not question much but that he shall be yet exalted in Scotland. But I affure you, that we in Scotland have need to take heed to ourselves. I am very much afraid, that we may even have done with good days in Scotland for all this. But let us stir up ourselves, and take hold of him by faith: For I affure you, if ye be not delivered, and make a free and purified people, we shall no more be a free corporation, nation, or embodied people, than the Jews are at this day. I fay not this to difquiet you, but to stir you up to take hold of Christ, and his standard on which it shall be written, LET CHRIST REIGN. Let us study to have it set up amongst us. It is hard to tell, where it shall be first erected; but our Lord is to fet up a ftandard: And O that it may be carried to Scotland. When it is fet up, it shall be carried through the nations; and it shall go to Rome, and the gates of Rome shall be burnt with fire. It is a standard that shall overthrow the throne of Britain, and all the thrones in Europe, that will not hifs the Son lest he be angry : and in his anger they perish from the way. Be still, and know that I am God. I will be exulted among the heathen ; I will be exalted in the earth.

Now of what has been faid, there is a threefold Use to be made.

Use I. Of information. From what has been spoken, your judgments may be informed, both as to what is to be understood by these words, Be still, and also with regard to what is the duty of the present day. We refer

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you in some measure to the particulars formerly mentioned. For the truth is, if ye would have any good or edification by a preaching, first, inform your judgments; and then cry unto the Lord for strength, and willingness of mind to do what ye are informed of to be duty: For as long as the duty is dark, the will and affections are not rightly exercifed with regard to what is spoken; nor can praclife what is taught.

Use II. Of reproof. Many folk may be reproved by what is here fpoken. I wish we all would take with our reproofs, and mind that word, He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. And this doctrine

reproves thefe,

1. It reproves those who are stupid and unconcernedly lying bye from their duty at this time: For when it is faid, be still, the meaning is not, that ye should ly bye, and be idle; no, but that ye thould make use of the means. Many folk fay, at fuch a time we may ly bye from duty; but wely bye most from duty, when we are most called forth to help. We see that when Judas was approaching, Christ calls the disciples, to watch and pray with him; but instead of that they fell ssleep, Matthew xxvi. 40, 43. But he did the work without them. And if the work were not laid upon one who could do it without the help of ministers and professors, we might lay it bye altogether. I will be free with you: Many of you have given over the work that ye had on your hands about a twelvemonth ago. I know none that have done this more than thou, O Evandale. Ye of this parish were among the first last year; and now ye are among the last: I trow, it is because of the love of the world. Many before this, were much concerned in the work, and now have laid it bye. Why, we are fewers, and have heritages, and are afraid to offend the great man and his substitutes. You will not only lose their favour, but your heritage alto. O but the love of the world is a great enemy to this calmnels and quietness of mind, be fill. I am fure ye cannot have much peace of conscience, till ye be at work again, and as much fo as ever .-- Ruc fays the house or bit of land, as it were, Will ye quit

But again there may be some that have grown remiss in duty, not from love to the world, but from timidity A strange fearfulness seized on tolk and fearfulness.

after the break; it did fo to fuch degree, that they have not yet call it off. Some are naturally of fuch a fearful and timorous disposition. But I say, beware of lying bye, you in Evandale, or any other parish: For he is as able to do his work this year, as the last, when he had an army at his back. He then turned his back upon them, because they took in the interest or his stated and avowed enemies; for he faw this was inconfishent. But fay some, you know my lord is my lord, and the chamberlain, and the laird: But ye know not that God is God; otherwife ye would not do as ye do. But fay fome, you my lord is more my lord than before. But I fay, not at all: The enemies have no more power than the last year, before the rife at Bothwell. It was then thought that they had not much power: The meeting then almost defyed them: But our Lord has no less power than he had: And O that the le things were believed by us!

2. It reproves those who take over great a lift. I need not speak much against it. Folk that are of an anxious spirit about events, would have a deliverance soon. Say they, if it should fall out in a week, a month, a year, or two years either, they would be content to venture all for it.—You should lay a year or two out of your own expence; and then you would have all you wanted; and something to come in. But you might be content to lay out what you have, if it were for seven years; may, if it were for all your days, and your ton's days; but it is probable and likely that it will not be so long; but we shall

lay nothing as to that.

Use III. Of exhortation. But I commot tell, whether I shall speak much on it at this time: But only, are ye not in ove with this, Be still? Would ye not be content to be at this with it? I shall only name some things, whereby we may attain to calmness of spirit in all times

and seasons. And

(1.) Labour to have much of the awe, tear and dread of God upon your spirits. Stand in awe, and in not, commune with your own hearts, Psal iv. 4. Little do we mind that word. Is viii. 13. Santlify the Lord of holds himself, and let him he your fear, and let him he your dread—And then follows the promise, and he shall he for a faultuary. O that ye would set the Lord always before you Consider this, who says it, and it comes to pais t and the Lord has not commanded it.——It is neither lord, laird, general, for torces that can stand in thy sight, O Lord,

if once thou be angry. If this were on our spirit, looking to and fearing of men would much disappear: If this conderation were on our spirits, man's greatness would not be once named by us. If we looked to the greatness, sovereignty and power of God, and could say, the Lord of hosts is with us, the God of Jacob is our refuge, we would have composure of spirit. Then let the impression of this be likewise upon you, that if ye be against God, he will be a gainst you also. And

- (2.) Ye should be brought to calmness and submission. Beware of finning, or corresponding with what is finful. Stand in awe, and fin not, and be fill. Now, whether have they most peace this day that have complyed with the defections of the time, or those that have kept their hands most clean of them? whether, or not, are those that have complied, as afraid of the enemy's coming amongst them as others? I trow, they are as afraid as those who have a good conscience before God and man. The man that has a good conscience has a good bed to sleep on, were it in a mois, muir, or mountain in the open field exposed to wind and weather. But for a guilty conscience, there is no getting free from it. A man that hath a good confcience before he fees them may be afraid, but, when come. his fears evanishes.—But an evil conscience is never without fears; and, O man, if thy heart condemn thee, God can lay much more to thy charge. Many folk venture on fin to get outward peace and quiet; but by getting that they forfeit inward peace and tranquillity of mind. But as for the man that is on good terms with God, though the earth be removed, and the mountains cast into the sea, or turned upside down, he will not be afraid. For cast a man over a height, or precipice, he still, as it were, falls on his feet, if he have a good conscience. It is true, when in providence, he is cast here and there, he thinks that this will ruin him; but when the confusion is past, and he is come to himself, he finds himself better, or at least as well as as he was before.
- (3) A word to you that would be fill. Commune with your own hearts—Confusions and commotions arise in Christians or believers, either from the subtile devices of Satan, or the troubles of the world, or the rising up of their own corruptions, and the law of the members not only rebelling against God, but prevailing over the law of the mind. A man that is not talking or communing with himself, either concerning his state or frame, cannot be right. For it is one thing we should talk much with ourselves a

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bout

bout, whether our state be good, or bad? But if there be no doubt of the goodness of your state; then commune with your hearts about the frame of your hearts. We must begin, and commune with our heart concerning ourfelves, and then about the providences of God, and say whence are these? Does this dispensation come from God? Then, says the soul, will God hurt or do me wrong? no. If a providential dispensation comes upon us before we commune with our hearts, it will be ready to cast us on our backs.—But let trace it us back to its first appearance, and examine our hearts about it, and hold our gripes, that we may get to the end: and though it seem terrible, yet it may be very advantageous to our soul: and so there may be a great calm in the mind all the time.

(4.) Would ye be still? Then strive to have faith in ex-Thou wilt keep him in perfect peace, ercife all the time. whose mind is stayed on thee, because he trusteth in thee. shall not bid you do as the disciples did, or say, Lord increase our faith: for, says Christ to them, if ye had but a grain's weight of true and real faith, ye might fay unto this mountain, be thou removed, and cast into the sea. Many folk would be at something that bears much bulk: and it is no wonder that some would be at that, for I have no skill of that faith, that has no bulk at all. The least faith in exercise, has more strength than thousands of men and O but faith hath a strange power with God. mies and praver without faith have no power with God. It is faith that makes prayer and armies successful. Try if you have faith: and if you have it, cry, Lord, I believe, help my unbelief. Deny it not, though never fo small. you have any,-use the little you have, and you may get more; and this will tend much to establish and compose your heart in an evil time.

We might speak of many advantages that folk might have by being still or fixed, which we cannot stay now to mention. I shall only notice these two, which are very

desireable.

Is, The man whose heart is fixed trusting in the Lord, shall not be asraid of evil tidings. His heart is fixed, still trusting in the Lord. When evil tidings come to a believer, if he has not been at pains to compose himself, his heart will jump to his mouth: but if his heart be right and fixed, it will never move him. It is true, he will look to God for assistance and direction, how to set about the duties which that dispensation calls for at his hand.—We might

might have a pleasant life with such dispensations, if we had much of this sixedness of heart.

Laftly. If we had this fixedness, we would be fit to go about duties, My heart is fixed, my heart is fixed, fays the Pfalmist. Pfal. lviii. 7. and what follows ? I will fing to thee. And elfewhere, Pfal. cxii. 7. His heart is fixed trufting in the Lord. Which fays, that without being still, there is no right going about duty. Without it, we cannot wrestle, pray or praise. How can ministers preach, or people hear? how can there be reading, or praying aright without being still? The man that is disquieted and fearful, is unfit for any piece of duty. I fay the man that is disquieted, not submitting to the will of God, is unfit for any duty he calls for at his hand: He is a prey to every temptation. fay, it is good fishing in troubled waters: the devil first labours to confule men, and then he easily catches them: Then he will busk his hook, and take by one temptation or another: So that the thing to be understood here, is, to be patiently waiting on God, and to beware of grudging, murmuring, dispondency, fearfulness, and disquiet of mind.

The End of Mr. Richard Cameron's Sermons.

THE

LECTURES, AND SERMONS,

O F

MR. DONALD CARGILL.

LECTURE III.

2 Cor. v. 4,——11.

- 4 For we that are in this tabernacle do groan, being burthened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
- 5 Now he that hath wrought us for the self same thing, is God, who also hath given unto us the earnest of the Spirit.
- 6 Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.
- 7 (For we walk by faith, not by sight.)
- 8 We are confident, I fay, and willing rather to be abfent from the body, and to be present with the Lord
- 9 Wherefore we labour, that whether present or abfent, we may be accepted of him.
- 10 For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

[†] The M. S. bears that this Lecture, and the following Sermon were delivered at Partick-lone, (I suppose that near Glafgow,) Nov. 3d, 1678.

ect. III. Mr. D. Cargill's Sermons, &c. 425

II Knowing therefore the terror of the Lord, we perfwade men; but we are made manifest unto God, and I trust also, are made manifest in you consciences.

Fe may fay of these words, before we begin to speak upon them, the Lord make them like Christ's box of ointment, wherewith he was anointed unto his burial.—We may say, O how great alterations does death make upon nature! It makes its aversion, its great desire. And what is nature's greatest aversion? is it not DEATH? yet through grace it becomes the greatest and most solid desire of man. But this is not the first work of grace upon man's soul; there must be divers works prior to this: the soul will not be made willing to step off the stage of time, except it see what it is to step unto. But there are several things in these words that hold out unto us what

proceeds, or begets this defire.

1. There is preparation. Now in a word, a foul that bath a right defire of death, is a wrought foul, (fo to fpeak). And who hath been the worker? The Spirit of God as you have it in verse 5. Now he that hath wrought the felf same thing for us is God. Now the preparation is wrought in the foul; and the worker is God: and what hath he been doing with it? Just like a piece of clay in the hand of the potter, he hath been beating and working it, and then forming it after his own image and likeness: and now it is thus a prepared and wrought foul: the worker is God: the thing he is working them to, is his own image; and fo the Lord is working an image to himfelf in every foul to which he hath given a defire of death. Now we may fay, what working is there yet amongst you? Death is working with some: But we know not if life be working with it; and wo unto that foul that finds not death and life working together.

2. As there is preparation, so there is mortification, which must be the second thing prior to this desire of death. We have now been for a long time withered; but now something of experiences, and somewhat of religion let us see the vanity of all temporary things; and we begin to esseem them as little as they esseem us. A soul that esseems worldly things little, must be a soul that is making for heaven. In a word, every man hath waited upon a value heart, and upon vain expectations. Now, this is here differenced unto the apost e, and this discovery begets an aversion in him to them, and so he begins to turn similar

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another way.—And how long will an immortal foul follow a vain and a foolish heart? We may say, that there is a certain point of eminence, and till a soul arive at that where it may get a view of the world's vanity, as the devil gave Christ of its glory, (and that is mortification,) I say, until we come at that sight of the vanity of the world, that will beget an aversion and detestation of it in us, and until we have been on that mount, we never can set our hearts and affections upon heaven as we ought. You are not climbing up this mount yet perhaps; but you must sall about it, and be dead unto sin, before you get a view that will mortify your hearts sully: for we walk by faith, not by sight.

3. There is a third thing, which is some assurance of eternal life. For we are confident, I fay, and willing. foul will never loofe the one foot, untill affured where to fet down, or fix the other. We will not fay but that crosfes and afflictions beget passionate wishes in many: but they will foon retract these. But the folid desire that the foul abides at, is in consequence of the assurance of eternal life. In this case the soul desires to be transported. We may fay, that the affured Christian is as forry to go back again, as you are to go forward.—And how is it that fome are, as it were, dragged away to eternity; and others go off willingly and triumphantly? There is a dying man; but yet he is as a bridegroom going out of his chamber; as it were, to be espoused unto the Queen of heaven. - Affurance, we fay, should then be had; and it is no wisdom to venture upon eternity, untill we be in fome measure sure about the things of eternity. We may fay this one word, and we dare not come below it, and it is this, that we should scarcely leap off the stage of time into eternity, until once assured that we have our peace made up with God + But more particularly, we may obferve from these words.

1st, There is a Christian affection, a great Christian affection shown to eternity; and the reason of it is given in a word, ver. 8.—and willing rather to be absent from the body, and to be present with the Lord. He is a man subject and submissive unto God; and he dare not well tell his mind, until first, he hear some intimation from him; and

" this Bible and the Spirit of God can make me."

⁺ He himself in his last speech upon the scaffold, says, "I bles the Lord, that these thirty years and more, I have been at peace with God, and was never shaken loose of it; and now I am as fore of my interest in Christ and peace with God, as all within

LECT. III. UPON 2 CORINTHIANS V. 4,-11. 42

if once he hear God fay it, he will run before, as ye know, it is faid of Christ, that after he told his disciples, that he was going up to Jerusalem, that he set his face sted-fastly to go up to Jerusalem,—and was the foremost, (we may suppose), in all the company. Ye know, he was going up there never to return back unto the world again.

2dly, We must have resolution; and what is that? Why, it is just to carry well, until we come unto God, even labouring: and for what? For this;—That whether present or absent we may be accepted of him: that is, that when we come home to God, we may get the welcome of good and faithful servant. As long as we stay here, it is the Christian's resolution, to carry well, until he get there. And surther, he gives the reasons of his resolution, (1.) In regard of himself; and (2.) In respect of others. And

1. With regard to himself, ver. 10. For we must all appear before the judgement seat of Christ. He shall then take and examine all our works, like a school-master who comes in at night, and takes an account of all his scholars; let me see, says he, how ye have learned; how ye have performed your task: or like a mistress with her maid, who says, how have ye wrought to day? In a word, we must every one give an account unto him of what we have done in the body.—But we may say, this word, that it will be a long account with many: but grace will make it short unto some, and will end it all in a word, I freely forgive it all: yea, I have done it already.

2. There is another reason, and it is in respect of others, ver. 11. Knowing, therefore, the terror of the Lord, we persuade men. When we think upon this, we would gladly have others with us; and we know not, if they shall be discharged before God, who have not been useful or helpful in bringing in others unto him. But this we are sure of, that the more ye can be instrumental to bring others to God, ye shall be the more welcome unto him. It is a wonder that any who have the least impression of the terrors of God upon them, are not more earnest in their dealing with him on the behalf of others. But we shall

speak a word further upon these words. And

First, For we in this tahernacle do groan, being burthened. Now, all groan; but they groan differently, and on different accounts, all groan both good and bad: but if your ears were at their heart, you would hear a great variety of reasons. (1.) Some groan; but why? Because the world is not more full and successful unto them: (2) And because it is not free of all affliction: and (3.) Be-

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428 Mr. D. CARGILL'S SERMONS, &c. LECT. III. cause it is not of longer continuance: for ere ever they are

aware of it, age is upon them.

1st, We say that some groan, because the world is not more full,—free, and of longer continuance unto them; such solk evidence clearly that they have no right to any thing, at least their heart believes it is so. Again, we may say, that there are some, on the other hand, who rejoice that the world is no fuller, freer or of longer continuance unto them: they say, that all this is needful. And indeed if the world wanted its crosses, it would be worse for us; and it is also well, that it is of no longer continuance.

2dly, We would fay, that, tho' they be groaning under various wants, and on different accounts; yet there is another thing here; there are fome put between two great ftraits; or as ye use sometimes to say, between the devil and the deep sea; they are both atraid to die, and they cannot live with pleasure, even as they would. They are assaid of dying, like children that are assaid to go in the dark, because they know not what may be there.—We shall say this one word unto you, either make more haste to be holy, or else pray for a long life; but what will long life do to you? for it shall soon be expired.

3dly, Here is another kind of grouning, and this is a great cause of it. The words seem emphatical importing, as was said before, that we believe and rejoice, and we grown and mourn too; and therefore, there are these three

things that make us do fo.

1. The believer's crosses and trials make him mourn, and why so? Even because every cross hath a temptation in it. Indeed we said a word before, which seems to contradict this; but they agree well together. Believers may be content with these crosses in the world; and yet may groan under them. They may groan when they find their forrows; and rejoice when they find their prosit therein; and so both joy and mourning may be contained therein together.

2. They groan, because of the bondage and thraldom they are under; and what are they like? They ly low, and they are, as it were, under the devil's foot, so to say. O this thraldom of sin! when shall we see an end of it? We think that every foul of you should be essaying to have this yoke broken in pieces. O when will it be taken off, never to be put on again! and when will it be faid, henceforth thou shalt be free from all temptations to sin, and shall be no longer in thraldom unto it!

3. A

3. A third thing is hope deferred that makes the heart fick. The great and vast disproportion between what they are intitled to and their condition, makes them groan. What is their right? why, for as low as I sit here, I have a patent right in my bosom unto a kingdom. It is well hid there; and if it is not there, it is not well.—So I say there is a vast disproportion betwixt their rights, and their present condition? why, they are under the feet of men, and the vilest of men; under devils, and the malice of devils: but they never get all their will about them. So that hope deferred, makes the heart sick, and makes it groan.—O when shall we be fully freed from this! There is

Second thing that we may speak a word here unto is, that this groaning is the effect of fin; and it began with the body; and it will end with the body: For fo long as the body continues here, fin and it will be together. Sin began with the body in the womb: --- We never heard of a babe that leaped in the womb for joy but one *. Others may do it, but it is on another account. I fay, we never read of any but one who leaped upon this confideration; viz. that of the hope that the foul had of its eternal freedom through its. Mediator. So I say, this may help to diminish your affections to the world. You must be kept groaning; that is the sirst thing that makes us content to quit the body; for we groan while we keep it. So choose whether ye will dwell with it, or be divorced from it in your affections, or be content with thefe groanings ye shall have while in the body. But we say, they are great fools who have great expectations of freedom, while in this tabernacle. Ye have been disappointed, and yet ye will fet it up. But fet it up when ye will, ye will find it shaken, and sometimes the soul drooping, and full of fears. But we may fay that it shall always groan, while here; until it groan out its last. And then it shall have its freedom; for we that are in this tabernacle do groan. It is not without cause that we groan: For we fit befide ill neighbours; and we have great taxes laid upon us. We are like a people in flavery, whose rents are all taken from them by reason of bondage, and burdens laid upon them. So that there is cause of groaning, and this is one thing, that there will be still a burden on every foul, fo long as it is in this tabernacle. If there were no more but this body of death, it would be a great burden.

[•] VIZ. John Bartist, Lukei. 41, H h h 2

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It is true, it is not become the burden of some, I may fay, of many; But the worse is their case. But

Thirdly, We come more particularly to shew the cause:

And

1st, Negatively, -Not that we would be uncloathed, but cloathed upon. Grace hath brought all the terrors of death unto this: It is but just like one putting off a worn fuit of cloaths, and putting on a fuit of new apparel. O death, who wait so dreadful, thou art now but like the putting off old rags, and putting on new apparel. Did ye never see the fondness of a child in putting on new garments? Though there be no fuch fondness here; yet there is as great a resolution and defire in every true Christian to be thus cloathed upon. So fays the true Christian, I would see how it would fit me: I would gladly fee how this cloathing would fet me. So first, he lets you fee negatively; Not that we should be uncloathed, that is, we have no pleasure in thinking that we shall be annihilated, or reduced to nought. The passionate wishes of the worldly man look no further than that, O is I were dead! But if dead, what would then become of you? Before ye wish for that, see better unto it. Where there is not suitable preparation for death, life is better: But where there is preparation for it, fay, not passionately, but calmly, Lord, fend it when thou wilt, or let thy fervant depart in peace, for mine eyes have feen thy falvation. Not to be uncloathed. What is that ? Not to be brought to nothing, but to have my body taken away. But

2d, Positively .- I desire to he cleathed upon. I am like a man that hath a rich marriage to confummate. I would have both my wedding and wedding cloaths on: And in effect, death will both bring me unto my marriage, and the putting on of my rich fuit of wedding garments. So that I defire, fays the believer, to be clothed upon .- He would be bra', and he cannot be bra' enough, for his bridegroom: But the bride, or believer knows that the bridegroom will prepare a fuit for him. And in a word, some folk say of their cloaths that they were never well, fince they put them on. But we are fure that we shall be for ever well, after we have put this heavenly cloathing on. The witness of the spirit continues with them, they shall continue and last through all eternity so And O happy foul that never rests, till it come to look upon the terrors of death, like one just putting off his old cloaths, and putting on a fuit of new robes, or apparel. for to meet the bleffed bridegroom of fouls, -that morta-

lity

lity might be fwallowed up of life.———I would be through death, fays the believer; and I must be through it.——I would have mortality fwallowed up of life, and I would die once, and never die more. My dying shews me to be mortal, but I shall be immortal after that. I would have it once over for all. Only these desires are with great submission. He submits unto the disposal of God, that mortality might be swallowed up of life.

Now in the next verse there are sweet things: He that hath wrought us unto the self same thing is God, who hath also given unto us the earnest of the Spirit. This shews that he makes no more haste than good speed, as we sometimes say: For all desires without these things, are foolish; they are sinful desires, till these experiences take place, I am wrought to it, and have the earnest of it. We shallnot speak further upon this preparation, having noticed somewhat anent it already; but we think that right preparation hath,

1. An interest in Christ.

2. Bleffedness. Bleffed is that fervant, that when his master comes, shall find him so doing; that is, the great preparation. And the thing we should look well to is, to have an interest in Christ; and to be diligent in the work of mortification and holiness. He that hath wrought us unto this self-same thing, is God. And there are these three things included in it,

First, It is God that hath in effect, wrought that in

μs.

Secondly, It is that same God that hath hath wrought that sitness in us for that kingdom and glorious inheritance above, with the faints in light and glory. And

Lastly, He hath given the earnest of the Spirit, and that makes all fure. We have fitness, and we have aptness, and we have the earnest of the Spirit; and that ensures all unto us.

S E R M O N XXXI.

JOHN viii. 34, 35.

Jefus answered them, Verily verily I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever.

HERE are many things that do not answer their pretences, but especially these; first, man's show, or outward appearance; secondly, man's boasting; and

thirdly, man's hopes. I fay

First, Man's show answers not its pretences. Every man, says the Spirit of God, walks in a vain show, 2 Cor. vii. 14. That is, the walk he walks in is but a vain show. Indeed one shows riches, and he hath poverty: Another shows gladness, and he hath sadness; another shows honesty, and has nothing but deceit, and the crookedness of the serpent within him. All these pretences hold not.

Secondly, Man's boasting holds not. Boasting is the greatest and surest thing in man; for he makes nothing the matter of his boasting for ordinary, but that which is surest and greatest in him. Well, that holds not pace with its pretences. 'The apostle when speaking of boasting, says,—our boosting is found a truth. Which intimates that it is but rare or feldom, that man's boasting is founded in truth. But our boasting, says he, holds for truth: we may say this of it, that no creature may boast in God's sight; and if there be any thing before boasting, it immediately slides away after boasting, and never returns till it is retracted again; away then with boasting, and O that we boasted of this, and nothing but this, that we are true believers in Christ Jesus.

Thirdly

Thirdly, Man's hopes hold not the thousandth part. Man's hopes never antwer, or quadrate with his pretences. What are man's hopes at best? Why, they are just like a field of corn, upon which the winter comes before it be full; and so it is blasted: And O but this field was rank in fummer. Now of these things we may fay, man's show is vain: His boastings often fall, and his hopes fail. But that which is more than all, as it is in other things, fo it is also in religion: Men's pretences hold not in religious things. And these are First, things most interesting. Secondly, things that make the deepest impression; and thirdly, things of the most subtle conveyance: For it is a devilifh and deceitful heart that fometimes manages thefe things. O then we have need to take good heed here, when we entertain or take up with religious perfuafions. These are failing, they muster up greatly, and make a fair appearance; but they never or feldom an-

fwer their pretences.

But to omit other things, we shall only instance in these particulars, that are here spoken in the words of the text. It is a debate betwixt Christ and a people; he holds them to be in a flate of thraldom, and they aver themselves to be free. There is much between these two: But we are fure that truth must be on Christ's side of the question. You fay, ye are free; but ye are servants; and the fervant abideth not in the house for ever. Ye are in bondage. But fay ye, we are so far past feeling that we cannot tell whether we are bond or free men. There are fome when they boast most of freedom, that are most in slavery to in; they talk as if they were the only free men in the world: And yet they are so wedded to their own lufts, that they cannot get from them, nor by them. We mayfay this of tome, that they think there are none free, but those that have got over the law of God, or the checks of an awakened conscience. Indeed there is a lamb feed. ing in a large place, and yet not altogether free. What is freedom? What is bondage or thraldom? In a word, a man is free, when he has got, by the Spirit of God, fuch a power over himself, as to govern himself by dipine laws, religion, and right reason. So far as ye exgeed thefe, if it were but in the instance of your four hour's drink, fo far we are flaves to fin. We may mention lefs things, to which we are flaves. In a word, man is a flave, where affection and fenfuality rule, and take the scepter out of the hand of religion and right reason. Nou

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Upon the other hand, what is bondage or thraldom to fin? Why, it is when a man is carried up and down against reason and religion. Consider then, and weigh the matter, and see who are bond, and who are free. But we shall proceed a little further, and speak somewhat of the evidence of this thraldom to sin. What is it? It is the commission of sin: The commission of sin is an indication of this thraldom. I say, the commission of sin: Who-soever committeth sin, is the servant of sin. I need go no surther to prove it. We are sure, there is an undoubted truth here; if we could explain it rightly, we might soon make it evident, who are free, and who are bound unto sin.

And that we may understand this the better, we shall not speak of every commission of sin. But

- I. We shall speak of that commission of fin, that denotes, or evidences a man to be the servant, or slave of fin.
- II. We shall speak of that subjection to sin, that makes one a servant to it, and so liable to ejection and expulsion out of the house of God.
- I. Of the commission of sin. We are not to speak of every commission of sin; for there are none who are not under the commission of fin either ignorantly or willingly: For there is no foul, or mind fo illuminated as to reach the knowledge of every fin and duty. And on the other hand, there is no conscience so much renewed as to give warning at every approach of fin and iniquity: But fin is many a time done, ere ever a man knows of it, or the conscience checks him for it; and therefore we speak not of every commission of fin. Neither do we mean those sins that are committed through weakness. There are innumerable thoughts in man's heart, that he cannot get overcome, mastered, or excluded; and yet upon the one hand, we will not fay, that thefe thoughts are not finful; for finful they are indeed. Nor on the other hand, will we fay, that these thoughts denote a man the servant of fin,-for there are fightings against them, and where fighting is, we are not servants, but enemies; for we would fight for, and not against those we were servants unto.

But more positively of the commission of sin here meant. And

1. They

1. They are commissions that are done willingly.

2. That are done ordinarily. And

3. That are allowed.

If, They are commissions that are done willingly:
For we are sure, that where the will is, there is the man; and there is servicude to sin. An evidence of servicude is a will going forth to sin. And where is your will? We may say this one word, if there were not the will, there would not be so frequent a prevalence of sin: For the will keeps the door; and shuts the door. If the will be against any particular sin, it may prevail once; but not always. Thus the indication of servicude is a willingments of the mind to sin.

2dly, As there is willingness in this case, so they are ordinary, or habitual commissions that are meant. We will not call him a servant, that only performs one act to another: No, he must abide constantly at his work, and then he gets both the name and wages of a servant.

Where will ye be found working through the day? Ye will be found either working to yourselves, or to sin? And he that works to himself, works to sin too, if he hath not first wrought unto God. What are ye thinking? What are your thoughts? And where are your hearts? You are at service; but I am assaid it is at the service of sin, or of yourselves. How seldom are we found in the service of our God?

3dly, They are allowed commissions: And what are these? Why, all these sins that we have not retracted.—But what call you these? They are sins done with the sull consent of the will. Do you retrast your sins as soon as they are committed? He is not a servant of sin, that retracts and repents for sin as soon as committed. To say no more at present, all sins that are not retracted, are

allowed.

II. Of subjection to sin, And it is not every subjection to sin; but a subjection and servitude to sin, that makes us liable to expulsion out of God's house; for as we said before, every sin does not determine a man to be a servant of sin: For he may be subjected by force. But that we may press this a little surther, ye should consider that if you would know whose servants ye are, and whose work ye are doing; if you be serving sin, sin is your master, and death shall be your wages. And O but there is a great part of your work, sin. We are sure that the denomination is from the greatest part of your actions.

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Well then, if this be a maxim in Divinity, fure, the greatest part of this company will be servants to sin; for the most part of our work, is sin. I say, then, look to it. What is your work? Under whose subjection are you? And whom do you serve? Whether is it God, yourselves, or sin? For one of these three, you are all serving. God should be served sinst, and most: Ourselves next: And sin not at all. Not being debtors to sin we ought to be pursuing it unto death; for it has injured us; and in not pursuing it unto death, we are servants unto it. But

1. Are you in fubjection and working to God? let every man now speak according to his own conscience; what is your fervice done to God? Now we are fure, many a foul will be filent, not having wherewith to answer. What shall I then pitch upon? And what service shall I fay for you? Well, this is my fervice: I am following God's ordinances: I am hearing preaching on the fabbath; and I am abstaining from my own ordinary work and fervice. Is not that fervice to God? Well, well, we shall consider this. But ye should know, that there is nothing fervice to God, without obedience to his command. If ye are doing that out of obedience to God; then are ve servants to him; but otherwise, to speak with reverence, ye are but putting a cheat on God, if ye could. Ye meet under his banner, and then just turn back to the enemy again. There are some heritors bound to little more by their charters, than to answer before the court thrice a year: And we are such gentlemen's tennants as thefe. We think it enough to appear at court. But will God regard you as fervants on that account? God will have other fervice than that. And he will put every man to it --- If then I be a father, where is mine bonour? and if I be a master, where is my fear? Mal. i 6. And if his fervants, where is his fervice. But we are fure, that if ye be fervants, ye can fay, here is my reward; feek it out till ye find it : And if ye find it not, rest not until you attain unto that which is a ferving of God, or elle you serve but yourselves.

Before we fpeak of a ferving of ourfelves, we may fay this one word, that there is nothing right fervice unto God, but what is inward, and of the Spirit: for we may fay this, that ye can never ferve God without inward purity of the confcience, and righteoufness of the mind. Do ye think that words, prayer, or any other religious duty

are a ferving of him, though there be not inward purity of mind? Nay, we thall fay that the principle thing in God's fervice is the inward part; and the outward is rather for exercise to yourselves, than for him; for he looks on the spirit only. But there is need of external ordinances here: and if there were not, there should not be any more external ordinances than in heaven; for there are no fuch external ordinances there: the spirits in heaven still worfhip him; and they do fo constantly in the acts of love. and in the uninterrupted enjoyment of him. But remember that there is no service, if it be not in a well dressed house. Right service is a readiness to receive your Lord with a pure heart, and to weep and mourn when he abfents himfelf long.—Ye ferve God, when ye keep yourfelves right, and without doing fo there is no ferving him in an acceptable way. Why do ye worflip me, teaching for doctrine the traditions of men? This is the suggestion of Satan, and the deceitfulness of your hearts. Let every man and woman tell, whom they ferve, and whom they pitch upon for their mafter; or else let them acknowledge that they are yet to begin this fervice of a truth.

adly, We are ferving ourselves: and it is not very difficult to find out such a man. Here ye will get the whole week unto yourselves; and yet ye will not think much to take a part of the Lord's day also. Ye will take the whole week unto yourselves: Ye will rise in the morning, and fall to work without craving a bleffing on your own hands, except it be in a superstitious manner by a faining or blessing yourselves. It is a wonder that men and women can rife. up, go out, and not return until night in this manner.-Where are ye all the day? are you at God's fervice? we may fay, that as some are ashamed to be idle; so others should be ashamed to be found so often working in their shops. in their houses, fields, and so constant at their own affairs without minding the fervice of God .- As in some idlenefs is their fin; fo in others laboriousnels becomes both their fin and their shame. I am afraid you will find it to

at last.

2dly, And we are the servants of sin. But I need not put a difference between these two, being servants to sin, and servants to ourselves: for they amount all to one head, though they have some distinctions. The servants of sin. Where will ye find men occupied? for it we may say so, he hath his cap in his hand: he bows to it, and gives way to it: then kisses it and huggs it in his bosom. We will say this of it; and we shall speak but little of many or

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these things that we might speak unto: But we are sure of this, that we will not find a man in all this company, but he hath got some particular sin, that in less or more hath the dominion over him. It is sad enough, it is sad, that in an assembly consisting of some thousands there is not one amongst them all, but what hath some sin reigning in him, not yet cast out, while others are setting up sin in

their hearts every day. Use, Now try yourselves throughly. Are ye not freed? And what are ye freed from? are ye free from lusts? the lust of covetousness, the lust of passion, pride, sensuality? What is it ye have got loofe from, that had once a grip of you? Some have got this luft, but not all out: and in effect, when a man has got the one eye thrust out, or blinded accidentally, commonly the other we think is the stronger. So we are fure if ye put not all your lusts out, those you leave behind, will be stronger than before. It is best to thrust them all out.—And for further trial in this, what is it that hath most power over you? And how shall ye know it? What is it that diverts you most from God and his fervice, when ye thould go to it? And what is it that takes you from meditation, prayer, reading, and other duties in the fervice of God? What is it that hath a greater power over you than God hath? Remember, then, whose commands you obey, and whose servants ye are. If fin hath a greater power over you than God, and if ye are under the power of fin and the dominion thereof, you are thus fervants of fin. Here we thought to have spoken a word unto this, whose servants ye are: but we shall only notice, that if ye be the servants of sin, ye should remember what shall be your wages. The evening approaches: the labourers must be called and paid; and whom have ye your wages to ask from? From fin? Then the wages of sin is death - Then ye must go to death, devils, and hell to receive your wages. Ye would not bow a knee to God; ye would not obey his commands: ye have nothing therefore to demand from him. He hath given you more than ye deferved: he hath given you fo many years life and maintainance; and yet ye never bowed heart or knee unto him. How many are here whom you will never find in a closet, field, garden, barn or barn-yard, bowing a knee unto God. And think ye that is a ferving of him? I think it is not.

We have one word to say unto you: The servants of so will be expelled out of the house of God: for certification of this, The servant abideth not in the house for ever; but the

fon abides in the house for ever. We shall fay this of it. this house is to be diffipated, and the other is to be taken up, and all the fervants are to get their leave .- Remember the bond woman and her son are to be cast out. will come to this with you, if ye be evil fervants: he will not deal with you as some with their servants: they will not fend them away without some what to furnish their house Bur ye shall be brought before God's awful tribunal; and from thence fent away empty and bare unto everlafting mifery. All those benefits which bear up your hearts on earth, and those duties that your fouls took pleafure in, shall be taken away from you.

I fav. then, this is the doom, this is the fentence, that the fervants of fin shall not abide in the house for ever. Now, we might infift on this a little; 1/t, To fhew you the truth of it: 2dly, The greatness of such a judgment:

but for brevity's fake, only remember,

1/t. That it is Christ himself that speaks it. This is enough for the truth of it. If ye abide the fervants of fin. ve shall abide flaves to wrath for ever: for the servants of fin go unto hell; that is the place of their reward .- So if ve be the fervants of fin, look to it speedily, before it be too late But

2d/v. On the other hand, for the greatness of the evil of being excluded out of the house of God, this only serves fufficiently to shew the greatness of this judgement and mifery, that it is to be excluded from the prefence of God, from Christ, angels and the spirits of just men made perfect, and from all their pleasures and enjoyments, which are but external. But this dish shall soon be over, and then comes the great and lasting dish of glosy from which they are cast out. And O what horror of conscience will the most part of the world be in, that are the servants of sin. when forced to take their leave, or last farewell of God, never to fee his face again in mercy!

Now these should be the things our hearts should be upon: whose servants we are; and see who will be kept to continue in, or be cast out of God's house for ever. We

pray, and intreat you to confider this.

We shall now add no more but this. Let these things be laid to heart: and confider the greatness of your hazard, if you continue in the fervice of fin, and neglect the fervice of God. But we shall leave it at present.

S E R M O N XXXII.*

John viii. 3б.

If the Son, therefore, make you free, ye shall be free indeed.

CHRIST's freedom is the greatest of privileges, and it is in the best of hands. I say, it is the greatest of benefits, and it is in the best of hands. He hath purchased it at a dare rate, that sets forth its preciousnels; and he bestows it freely, and that shews his graciousness. We may fay this one word, and what needs more? as it were, he is let over this matter; that is, he is the lover of man; for fo the scripture stiles him PHIPANTHROPOS; I fay he is fet over this matter, as the lover of man. It was certainly a great joy to Jacob, and to Benjamin his fon, to hear that Joseph was set over the land of Egypt. knew there was nothing under his hand, that his bowels would refuse. There are some that know the compassions of Christ to be so great, that their cry unto him shall never be in vain. O that either the excellency of the benefit, or the graciousness of the giver, could stir us up to be in earnest about it: for we may fay, that if the mouth were opened, and the heart loofed, if this were never fo little, that attainment would go on to a perfect liberty from God, fo that from the graciousness of God we should attain unto the highest degree of this benefit.

But being directly led unto this text of scripture and what is the great intent of it? It is to shew that this power of making free is folely in the hand of Jesus Christ.

Now there are these things we have to speak unto.

- I. That men may attain unto freedom again.
- 11. That this freedom is to be obtained by Jesus Christ.

This Sermon was preached as Quarrel-holes, December 1678.

III. That

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III. That this freedom by Jesus Christ, is a freedom indeed; other freedoms compared to this, are nothing but flavery and bondage.

Now we shall speak a word to these, at least to some of them. And

I. That men may attain to freedom. Again, man is thrust down, and now very low; and he owes this to himself. But that which we would observe is this.

That though he is brought down very low, yet his cafe is not a desperate case; but he may be restored and raised up again, even unto the freedom of Jesus Christ. But

that we may clear up this a little; there are

1. Some infensible of the want of this freedom, so as to obtain it. It is not in their heart. So they want both power and desire to make themselves free: but they abide in this case, until the great thraldom of bondage come upon them, and then, they must abide therein for ever.

2. Such is the case of these; there are others with whom the Lord deals another way, to make them sensible of their thraidom and slavery to fin. Hard crosses and conditions come with their bondage and thraidom; and these working together (through divine grace) beget a longing desire in them to attain unto this freedom from a body of fin and death. But

First, It it be inquired what freedom is this? We shall not dwell long upon it. In a word, man may be made free of all that sin has subjected him to. We shall not speak much further, as to what degree this freedom of Christ may amount to. Whatever would have been the freedom of man in innocence, we may venture to say, that this shall be no less; yea, it shall be greater; for it is now purchased by the blood of Christ himself, that is infinite in merit. So it must be a greater freedom than that which would have been the purchase of man's innocency.

But what we would speak to, is, that this freedom frees from all the bondage and burden that fin hath cast upon man whether in foul or body; whether it be to that which belongs to the whole person soul and body; or to the several parts of the person soul and body separated. And

There are these three things that the soul enslaved to sin, is subjected unto sin. (1.) Deprivation. (2.) Slavery: And (3) Imprisonment. And

(1.) As to its deprivation, it is much deprived of the fende of God. What is the foul of man like? It is like a

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rich heir, that some have so taken in that they have scarcely left him any thing, except the title; we have the name of men of strength, wisdom, virtue. But there is nothing left, fave the name of thefe. If we take and fift man to the bottom, you will find nothing of that excellency that should answer that name or character in him. But if we confider particularly his deprivations, or what we are deprived of. we may fay this one word, alluding to a scripture similie, the best of man is but like a reed shaken with the wind, or a blasted stalk of corn, that stands up; but has nothing but chaff; it appears somewhat, until it is in your hand, and then you will find the grain is gone. So it is with man in this state of thraldom: fin has deprived him of all true excellency and illumination: there is neither light, life, true wifdom, nor any perfection now in the foul of man. So that its deprivation is wonderfully great; fo great, that nothing is left him that may be really helpful to him. But all he hath is infirmities, or what tends more to trouble him, than to rid him out of these entanglements. A

(2.) Thing fin hath subjected us to, is to the slavery of lusts, woe unto lusts. Every thing is become a matter to man in his fallen estate. What is it that over-grows him not, and holds him not under slavery and lust? So that he is not his own man, nor his own master, nor the servant of God. In this, and this only would man be his own master, in being God's servant, and so master over all his lusts and affections in the soul. Ah! it must be a great fall, to fall from such a freedom into such a slavery.

(3.) Confider that the foul of man is thrust into prison, and what is the body which is now an habitation for the soul? Is it not a prison? Have we not shut up the soul, so that it hath neither endowment, nor capacity to comprehend any thing, like a prisoner that gets not light, sood, or cloathing; for the soul is shut up in prison, until the body be restored unto the gloriousness of the Son of God. And

2. What is the body of man by fin subjected unto? Why, it is subjected it unto all infirmities, sickness, pain and maladies of every kind. We shall not say, that all these infirmities meet in one person; but if all the infirmities of the body through the world were gathered together; strange spectacles of strange diseases and maladies would be seen: and all these we are subjected unto, by reason of sin.

3 Sin has subjected the whole person, soul and body, unto the wrath of God; so that man hash no more free-

dom from wrath, nor suspension from that great debt, but so long as it pleaseth God in his infinite goodness to allow him. So that while under that thraldom, sin has put us into, the Lord may call us in a moment unto that

perpetual prison that sin has subjected us unto.

And lattly, we may add this, that notwithstanding all this, man may attain unto freedom: yea, notwithstanding all these mortgages which are innumerable, for man, in all his ways, hath acted a part to his own foul, like a man that fought to fet enough upon his inheritances when he faw it would unavoidably goa way; we may fay this of the mortgage of fouls, it is so great, that here is none that will plead an interest to redeem them; for the foul is not worthy of redemption; and we may fay that there is nothing left that is precious in the foul, but its immortality; and it is that which makes it precious, otherwise nothing would be precious to it. And as it is mortgaged, to the bondages are many; for every fin makes new bonds, and a new addition to the rope by which we are holden. It is true, we think we have few ropes about us; but ere we break them, ye will find them innumerable. For as many as our fins are; fo many are our bonds: and ye know a three-fold cord is not eafily broken. And yet notwithstanding the number and greatness of our bonds. there were hope, if there were strength within: But our weakness is as great, as our bondage is. And yet after all, man may attain unto his freedom from under the bondage and flavery of fin.

We shall only speak a short word of use unto this, point. The joyful sidings of the gospel have brought to light, and proclaimed, that men may yet attain unto freedom: and therefore let every man set his heart upon this.

We might notice these three things, (1.) There are some that have already obtained this freedom. (2.) There are others that have missed it, and it is gone. (3.) There are some whose freedom is only in the bud begun. (4.) There are some that are just labouring about their freedom; and lastly, there are some who utterly neglect it. Now a word to each of these.

are gone, and there are no bonds on them. Now they may ferve to encourage the rest. If we could hear that company from heaven who have escaped these fetters, they are now (as it were), looking back, and crying, courage, unto those behind: we were as far down and under bondage, as ye once; but now we are free. There is nothing but

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the earth detains our bodies; and we have their refurrection promifed; and we have the refurrection of the body of Christ for a pledge. The human nature of Christ in heaven for a pledge, and the promise of God for our se-

carity in that.

2. There are some who have missed it; and if they were to return back, they would again missit. They are gone, and hell makes no change upon the nature of man. We speak not this, as if God would excuse any that are in it; or yet diminish ought of their torment: But still that conscience is laying it home to their door, that the want of freedom was owng to their own unwillingness: whatever was in the decree of God which was not made known to them, till they sound it made out; yet they had the same offers as the elect had who are now in glory, and yet they rejected them.

3. There are fome that have their freedom begun, and it is now going on to perfection; and there are two things

we would fay to thefe. And

(1.) The quicker ye are, it will be the better for you; for the quicker the easier. They that are slothful in this, will have double work of it: for a Christian by his diligence, one day, and slackness another, gets the former days work to do over again: for by every days slackness, Satan brings you a step back again, and corruption gathers strength according to your negligence. Therefore be quick, and remember it is the everlasting freedom of the foul that you are now exercised about.

(2.) Be encouraged in this work, although there be but small beginnings: yet if you have gained any ground, there is hope. We may say that there is not a freedom in the least degree, but it is a certain pledge, or earnest of a total freedom. Is there a freedom from one sin, one lust, one evil abstinence being accompanied with want of affection? (for these two must not be separated:) then it is promising like: It is a gracious freedom. If the one hand be loosed, it is a sure pledge of the perfection of seedom.

4. There are others again, that have but just begun to taste their liberty: and it is much to raise their hearts to any courage, or expectation of ever obtaining it. We would say this word to them, that they should be like Abraham, who did not consider the deadness of Sarah's womh, nor his own weakness. What considered he then? He considered the power of God, that he that promised was also able to do it. But we say unto poor men and women, that are begun to seek after their freedom, that they should

be encouraged from these considerations. They should encourage themselves from the greatness, the power, and infiniteness of mercy in him. There is nothing able to withstand the strength and mighty power of God; for he hath given a proof of it: the bonds of death were not able to hold the Son of God. So the devil's bonds shall not be able to keep a believer, if the Lord once set to his hand to rescue him. And

Lastly, There are some who are utterly neglecting this freedom. We may fay this word to such; that the longer they neglect it, the devil is the more buly and industrious in binding of them: for if ye are not loofing, he is binding, and so it goes always on. Alas! How fast are many of you thus bound! and ere long, I am afraid, they shall be a triumph to devils that shall get such power over them, as to cut off their hair, bind them in chains, and put out their eyes.—They will thus be made a public triumph and derision unto all the devils in hell. We would count him unwife who had a burgefs-right in a city, and yet would not thew it, nor take out his burgefs ticket, though he knows not what accasion he might have for it. But O the madness of man! who still neglects this freedom of an higher kind. But to addrefs ourselves to all in general, that find any thing of this flavery and bondage; (But ah! how few find it?) we are in love with our bonds: for there is too much fenfuality amongst us. Hence a luftful eye has been a greater burden to some, than poverty has been to others.

Again, poverty hath been a greater burden to fome, than a covetous eye has been to others; yea, than all the lusts that lodge in the heart of man. But, fome are never at rest, unless when they find the yoke of Satan bound over them. There are these two things we would say to such.

1. They must first break the womb of nature. These who do this, need not despair of obtaining the freedom that comes after. O if we were once out of thewomb of corrupt nature, there would be nothing too hard for us.

2. As ye must break the womb of nature, so ye must refuse subjection to every sin. It was a generous word of a noble Spartan, who when he was taken prisoner by the enemy, and being threatened with slavery, stabbed himself with that word †, "I cannot serve Them."

K k k 2 A word

[†] The like is related of Cato, who cast himself into the sea at Uttica, rather than be brought to slavery. Clark's Examples.

446 Mr. D. Cargill's Sermons, &c. Ser. XXXII.

A word proper for every Christian's heart. I cannot ferve any but God the Creator, and God the Redeemer, whom I am bound upon the account of creation and re-

demption to serve.

To add one word more, we can hardly have right views of our freedom, when we ly under the power of fo many things. We speak not only of lusts and idols, but of these things we are in subjection unto. We speak not of these things as trifles: although they be but as trifles to fome of you, yet they are the indications of bondage: For if ye cast not off the lesser, ye cannot cast off the greater. But wherever the freedom goes, it makes a fair way before it. I will cast off this and the other thing. I will, fays the believer, be in subjection unto nothing that is finful; and will not be under the power of any thing that is unlawful; yea, under subjection unto thing, though lawful, but uuto God only, and his divine laws. We say this word, and we say it before God; we preach it to you this day; and take one of these two, either freedom to heaven, or conviction to hell with you: And remember that it is declared by a minister of the gospel, that you might obtain freedom in Christ. There are none that hear me this day, but one of these two they shall take with them: And this offer of freedom to those that reject it, shall be a torment upon their conscience in hell to all eternity. Alas! will fuch an one fay, I might have been made free from hell and wrath: It was told me, and pressed on me; but I have rejected it unto my eternal ruin.

II. The fecond thing was this, that freedom is to be obtained by Jesus Christ. Here every word is more joyful than another. Joyful that there is a freedom; most joyful, that it is to man, and that the power of this freedom and liberation is in the hands of Jesus Christ :--- And whose hands would you have it in? He is on our fide. It is true, he is Mediator; yet he stands wholly for man. Therefore this is the joy, that man has freedom, and tha this freedom is in the hands of Jesus Christ. We may fay, that the hope of freedom in him is better than the fruition of freedom in ourselves. How soon did Adam lofe freedom, when in his own hand. And yet the poor believer, who has not the strength Adam once had, shall keep this freedom to eternity. But to clear up this point a little, let us see what Jesus Christ does for this freedom, And 4. What

1. What he has done for procuring freedom to lost man.

2. How he brings us to the right-hand of God, where we may obtain the perfection of this freedom, O to be free and amongst those just men made perfect! that roy-

al affembly of the church of the first born! But

First, What does Jesus Christ for this freedom? Why. he hath paid down the ranfom for it, and configned it over to the Father's hand. His obedience and fufferings are the ranfom which was configned over to the Father; fo that now, who foever will, may go, and receive fufficiently of that ranfom that was weighed and paid down for this liberation. Thus we fee where it is: It is in the Father's hand; and the sufferings of Christ were a fealing of it over accordingly.

Secondly, As Christ has paid the ransom, and configned it over; so he has procured the bestowing of the spirit on us. It is by the spirit, that man's bonds of captivity are loofed; for it is the spirit that begets us anew: Man is begotten again by the Spirit. It is through the spirit, we are made free; even the Spirit of Chr st, not merely the Spirit because he proceeds from him; but because he is given in consequence of his blood shedding

his death and fufferings

Thirdly, The power of bestowing this freedom is delivered, by the common confent of the council of heaven. unto Jesus Christ, the second Person of the glorious Trinity. For if the Son make you free, ye are free indeed. It is true, he bought it not, as a man buys a place to bury himself in: But he bought this power and authority at a dear rate, even by being obedient unto death, even the curled death of the cross; to the end that heaven might be free unto us, and to give eternal life unto as many as believe in his name.

Fourthly, As he hath purchased this power, so he is ready to give liberty freely to every one that comes unto him for it : For he is interested in all our concernments. There is a greater willingness and readiness in him to give it, than there is in us to feek, or ask it of him : although he may let us ask a while, yet his heart is still at his mouth, if we may use the expression: He hath so great compassion on us. If any of you come with a supplication to him, he fays, What is your fuit? And what is your petition, and what is your request? Why, fay ye, it is even to be freed from all these lusts or idols, and from that devil, who is ever feeking whom he may deceive and devour. Now for

USE, This fays, or speaks forth unto us,

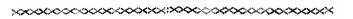
I. An encouragement to all who fet about this work. Ye have a throne to go unto, where your supplications shall be heard. He hath not shut his door against you, supplications shall be welcome here. It is sometimes the case in Commonwealths, that heralds are appointed to proclaim liberty to all, who will come, and make themselves free. Christ shews himself ready to accept of all that come. There is an open proclamation in the gospel; the law is given out for having a Commonwealth erected in heaven: And this is published through the world; Whosever will, let him come, and receive this freedom from sin, and that freely. And

2. Despair not then to get your bonds loosed, were they never fo strong: It is true, some souls have made themselves as sure of hell as the wit of men and devils possibly can do. We know not what paction or correspondence you may have had with devils, besides that natural possession they have of you. If ye be like one who hath made fure an inheritance to another, and that other hath displeased him, and yet he cannot get it back again, being made fure unto him before: There is in this case, doubtless, nothing but the wisdom of heaven, the power of omnipotency, with God's infinite love, that can revoke or recal it. -So were there bonds never fo many, and the possession of devils never so sure, yet if you are for freedom, despair not: For we say this one word, that it is in the power of God to overcome all these; and it shall be his glory to loofe us, the faster we are bound in fin. And

Lostly, Let us betake ourselves unto him, and let us consider, what we would have. Sure, the great desire and petition of your souls should be for freedom. Begin sirst with sin. When ye begin there, it is well: For he that begins with sin, needs not be asraid of wrath:—Wrath hath not power, but for sin: And where we are freed from sin, we are freed from challenges of conscience. There are no such challenges, but where sin relgns: And where sin reigns not, it is like an old bond cancelled, the power of which is taken away.

N. B. It would appear from these words after laying down the general heads, "Now we shall speak a "word

" word to these, at least to some of them." That he had deferred the third or last head unto another occation.



TORWOOD EXCOMMUNICATION.

Being the LECTURE going before the ACTION it. felf, and the Afternoon's SERMON following that Awful Sentence pronounced by MR. Do-NALD CARGILL, at Torwood, in STIRLING-SHIRE, Sept. 1680 *.



L E C T U R E IV.

EZEKIEL XXI. 25, 26, 27.

- 25 And thou profane wicked prince of Ifrael, whose day is come, when iniquity shall have an end.
- 26 Thus faith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.
- 27 I will overturn, overturn, overturnit, and it shall be no more, until he come whose right it is, and I will give it him.

[&]quot; This was published in the Year 1741.

OW, I have only one thing to beg of you, that you would not entertain prejudices against us be-

fore you hear us speak.

T. God is Judge of the whole world; and this word gives us affurance thereof: I fay this word gives affurance to all men, that God is Judge of all. He will judge oppression. If he will not relieve the oppressed, I doubt

not but he will reward oppressors.

2. God is a righteous Judge, and he will not fuffer the wicked to pass unpunished. Now, ye have heard that this word gives us affurance, that there is a Deity. a righteous Judge. The word shews us this, and the Lord knows whether it may be rightly applied to some, or not. The words imply, that the Lord is about to make a change. The Lord is wearied of many; and he knows whom to put in their place. He will give them their leave; but he is about to make a great change; and when he is about to make a great change, he will take a. way kings: he will take away princes, and he will take away nobles; and he will lay wafte many fair buildings. But ye may fay, why will he make this great change? He will do it, if it were no more, but because men have taken away his authority. Now, he is faying to Britain. Who rules here? But ere it be long, he will make them know who rules in Britain. And thou profane wicked prince of Israel, &c. By their profanity and wickedness, you may eafily cast their Horoscope t. Now there is a great one fallen: It is not an ordinary death, or an ordinary fall; It would in that cafe, be too small a token of God's displeasure. He must stigmatize with more than ordinary brands. Now

is faying, And then profane wicked prince of Ifrael, whose day is come, &c. As if the Lord had faid, The day is come, when you must tyrannize no longer; you must live voluptuously no more. O dreadful woe!—whose day is come! Now must be leave all his pleasures. Now must be leave his court: Now must be leave all his voluptuous.

⁺ To cast one's Horoscope is to calculate the time of his nativity, and according to the pretended principles of Attrology, to foretell his fortune by the aspects of the figure the planet under which he was born.

ness: Now must be leave all his dishes. - But we may fay this one word of the wicked, of the most voluptuous that ever lived, that their day is coming; And great wickedness hastes and helps forward their day. - Whose day is come, when iniquity shall have an end. As if he had faid, I will shorten their voluptuous living. I will fhorten their reigning. I will shorten their pleasure. - O if they knew what is coming amongst them, -when their iniquity shall have an end. O bleffed shall we account that day, when fin and iniquity shall fall, and have an end. We are perfuaded, that this joy is allowed to devout perfons in scripture: when iniquity shall fall, there shall be no more finful and iniquitous laws: When the finful lawgiver shall fall, and God shall arise, iniquity shall fall and stop-its mouth. But let them fall, be who they will; be they father, or mother, or brother, or be who they will; If God arises, let them fall before him.—Now

2dly, Iniquity Shall have an end. Thus faith the Lord. Remove the diadem; take off the crown. The Lord flands bve, and as it were, difrobes him, Zech. iii. 4, 5. where the Lord stands bye, and gives orders to take the filthy garments from Joshua, and to clothe him with change of raiment, and to fet a fair mitre upon his head Just the contrary is here; the Lord gives orders to difrobe the profane wicked prince, to remove the diadem, and in a word, to rend his Infignia Regalia. And is God faying, Remove the diadem, take off the crown? There may indeed be much blood shed in keeping it on : They may keep it for a while; but it shall fall, and they shall never recover it again. Remove the diadem; take off the crown. This shall not be the same; exalt bim that is low, and abase him that is high. Now, they must change places. If ours be ill, theirs shall be worse. We shall say this one word, that the worst change in all the earth is not like this change of a wicked magistrate; for their change is from the shrone to eternal fire; from the crown to eternal fire. But let the man of low degree rejoice; for unto them their bringing low, comes from mercy; but unto the wicked who are high, from wrath.

3dly, It is to be observed concerning the overthrow of princes, that it is generally of great extent.—Overturn, everturn; it may be applied to three states, or to these three sorts in the land, viz. king, nobles, priests, and people. We see, that one overturning sufficeth not. Alas! this overturning extends to many more: Nay, it

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will go through; it is like an earthquake; it will not leave a house, unshaken in all the city.—Overturn, overturn, overturn, overturn. Ye think, ye shall be free of it, Sirs: But as the Lord lives, ye shall have a part in this over-

turning.

In the next place, This shall not be the same. It is a contemptuous saying, a word of contempt. What does the Lord regard a magistrate, when he is an enemy to him. Here he takes them all in together, in the very act of doing their wickedness, and says, This shall not be the same. They are all included. Is he now a king, a duke, an earl, a general? Still he is comprehended. They are all moth eaten; they are already rotten down. It must not be, This shall not be the same; it shall be no more. And

Lastly, It is questioned, how long shall this be?—It sanswered, until be come whose right it is, and I will give it him. For a while, the Lord shall hold it, till he get a sit man, sit governors, or sit men for the government. They are low, it may be, this day, whom he will make sit for it. And O that we could pray that he would raise up sit men for it. He never gave it to other men, but by a wrathful permission; as he doth all such things: They get them by a permission in his wrath. And

1. There is an overturning. And

2. Aftyling. He will in his own time, put it in their

hand, that will rule for him.

1. Then he begins. And thou profane wicked prince of Ifrael, here observe a strange title given unto a king :-But fure I am, it does not belong to, or become a faithful minister, to give any king, who is an enemy to God any other name. O the parafites, the court flatterers, the flattering creatures of this generation! It is a wonder to fee so many of them. They are not like Job, or rather Elihu that would not give flattering words, or titles unto men. We should give greatness its due; but when employed against God, it ought to be testified against. It is strange, that ministers would make us believe, that the fame titles, the fame names, and the fame obedience is due to them when aposta:ized and wicked, that is due to them in the right way. If our hearts be not right with regard to them, we will get a fall, I affure you: And take heed, Sirs, it is a good part of this day's work, to fet your hearts right with respect to them. Then

2. What means he by profane? (observe,) It is either when a man neglects the worship of God altogether, or

when he defiles all that he handles thereof. So he is faid to be profane, who altogether neglects the worship of God, as Esau, who worshipped and facrificed a while; but he soon lest it, and for one morsel of meat sold his birth-right. He is most profane, who defiles the worship of God; as they do, who go from their whoredoms to their facraments; and from their facraments to their whoredoms, as the princes and great men now do: So that they may justly be called profane and wicked men. And

3. He is called, Wicked prince of Urael What is called wickedness? Why, wicked men are full of enmity against God, against his way, and against his people.—
That is wickedness. In a word, it is a stiff, stubborn kind of sinning; a stiff kind of wickedness in sinning:

They will not submit, or bow to God at all.

Now let us see, whether they are such or not, who are called our rulers. Let every foul apply it without prejudice is not this the style that should be given them? They have finned stubbornly, and they will not bow at all to God, whose day is come, when iniquity shall have an end. But his day is come; He shall he broken. His day is coming.—There have been great lamentations for the death of kings; but he hath been so great a burden to the people, that in the event, there shall be as great a finging and rejoicing. I tay, When the wicked perift, there is shouting. Their death shall be defired; when they are dead, it shall be as when the fea hath been long in a ftorm: It rages long after the wind is calmed. Thus fifth the Lord, Remove the diadem : take off the crown. This is the Lord's difrobing of him: He is taking away the crown. As when a Popish priest turns Protestant, they take him out to some public place with all his priest. ly garments on, and then beginning at the head, they take off the mirre and aifrobe him from top to toe Just so here, the Lord disrobes him, and he will take away the Infignia Regalia, as we faid before.

Now in a word, he will do to some, as if a king took in a beggar from a dunghill, and set him on high, and put his own robes upon him, and caused him to feast, and be royally attended. Next day, he takes him out, and disrobes him, and sets him back where he was, whereby he becomes most contemptible. When the greatest and highest fall, they become the greatest contempt. The higher they are, they shall become the more contempti-

ble. Exalt him that is low; and abase him that is high. I will overturn, overturn. And it shall be no more, until he come whose right it is, and I will give it him.

Now they are fitting low indeed, whom he will fet up. Pray that the Lord would feek them out, and that the Lord would make a way for them, and that the Lord would give fucces in mercy, as there hath been fucces in judgement. Amen.



HERE Follows the DISCOURSE before the EXCOMMUNICATION.

HAT we may make way for what we are about, let us join the first words of our lecture, And thou profane wicked prince of Ifrael, &c. with the last words of the first chapter of the fifth epistle of Paul to the Corinth. Therefore put away from amongst you that wicked person; a connection which indeed shews that there is a holy confiftency betwixt fuch a wickedness and excommunication, and that the conclusion is just and right, and should neceffarily (if ministers of the gospel fail not in their duty,) be made. Although excommunication be one of the cenfures of the church, and the highest centure, (for we do not make a difference between excommunication and anathematizing, which is the highest degree of excommunication, and doth besides exterminating add a curse,) yet, this being the highest censure of the church, and the sword of the Lord to revenge all disobedience to God, must not be drawn out at all times and against all fins. We acknowledge however, that it is the fin of the present generation, that it hath been fo long in drawing out; for although it be an excellency in God, and a glory to him to forbear and fuffer long; yet it is no excellency in us that we do in this kind bear with them that are evil. Rev. ii. 20. Notwithstanding I have a few things against thee, because theu Aufferest that woman Jezebel. Which Mr. Durham interprets of non-excommunication, and casting her out of the church +, which was properly in their power: But

⁺ See more full in Durham on the Revelation, on the above cited text, chap. xi. 20.

though it hath been our sin, that this sentence hath been so long in being passed; yet it shall have this advantage, that the longer it hath been a doing (being deserved), it must be acknowledged to be the more just when done, and to have the greater weight.—Nor yet must this sword be drawn out by a private spirit, or by a desire to revenge private injuries, (as frequently hath been done under popery): but by the Spirit of God, and out of zeal to God's glory, (those who live in him, ought not to see his dishonour). That so we may stigmatize with this brand, and wound with the sword of the Lord,—these enemies that have so apostatized,—rebelled,—mocked,—despised, and defyed thus our Lord, and to declare, that as they are none of his; so they are none of ours.

1. We shall then discourse a little of the nature of ex-

communication. And

2. Who are the subjects thereof. And

3. What are the causes of it.

4. What are the ends for which it should be exerted. For the first, The nature of excommunication is a de-

claring,

1. That a man, who pretends to belong to the true church, and to be in the right way, by his sinning is become an alien, though he still continue under the covert of the name of a Christian, and fearer of God. I say it is a declaring, that notwithstanding this, he belongeth to the other body or corporation, whereof Satan is head and not unto that body whereof Christ is the head; and a declaring withal, that he doth injuriously, and by usurpation wear that livery, bear that badge, and possess that name, proper unto the spouse and members of Jesus Christ.

2. It is a taking away, and rending of the infignia of Christianity, (as we see is done in the case of defaulters, when the coat of arms of the defaulter is rent to pieces,) after the person hath put off the nature, subjection, and evidences of a Christian in the fight of the church of God.

3. It is a ministerial punishment, in which the fervant, at the command of the Lord and Husband, takes from the whorish wife, the husband's tokens, and disgracefully thrusts her out of doors, and delivers her up to the hand

of the hangman to be chastised by him.

4. It is a ministerial declaring of the mind of the Lord (as a herald at the public cross, declares the mind of his king and states,) concerning such, viz. that God quits formally these wicked persons, and divests them of that church

church and domestick relation of children, that they professed to have with him; and that he will deny them from hence forth that inspection, and those favours that they might have looked for in their former estate, and that he quits them, and gives them up to Satan as his own, to be tempted, tortured, and punished of him according to God's will. --- So that they pais not from God to devils by their own will only; but are also given up by the just judgment of God, not to be treated of devils at their pleasure, but to be punished by devils at God's pleasure.-It is very remarkable, that where this fentence is just, it passeth the power of devils to make them have such a life as they had before. - For after that, they are still languid, vexed, and anxious at heart, as perfons falling from the highest and best condition, and justly cast off by the best of heads and husbands; and falling under the worst of heads, and into the most dreadful of companies and conditions.

Lastly, It hath the Lord's ratification; for that is his promile, Whatsoever ye shall bind on earth, shall be bound in heaven, Matth. xviii 18. So that they may expect, that henceforth the strong and jealous God, will neglect and contemn them as undervaluers of his privileges;—follow them with terrors as fugatives;—hate them as those who are fallen off to his greatest enemies,—and as those who have done the greatest of mischiefs; and lastly punish them as the greatest of apostates, and rebels; who have preferred devils unto God, filthiness and wickedness unto

righteoufness and holiness.

The second thing is to shew, who are the subjects of excommunication. And they are those who either are, or were the members of the true church; who were entered by baptifm, and have fallen away by error and impieties, and not those who are without the church .-- All Christians we mean, one as well as another; the great as well as the small; ministers as well as people; for all are obliged unto the like obedience. Though their relation. offices, and investiture, (so to speak), may make a difference. So he that is the highest, and hath the greatest benefits and best opportunities, is most obliged to the greatest and most loving obedience, (as the tenents who have the greatest and best farms are obliged to pay the greatest rents). I fay, then, all people, priefts, princes and kings, are the subjects of excommunication; for excommunication, as it hath causes, so it ought to follow upon the disobedience of the subjects to God, and that indifferently noqu

upon all without respect of persons; as God who is the commander of this indgment, will proceed himself in judgement without respect of persons. Ambrose bishop of Lyons, justly excommunicated Theodosius the emperor, for the stughter committed by him at Thessalonica; and debarred him from the privilege and benefits of the sacrament, till he repented, humbled himself, and acknowledged his sault with tears †

Thirdly, For the causes of excommunication, they are

1. Sins great and uncontrovertible (at least amongst those who have received and acknowledged the faith, and the reformed religion). Such as blasphensy, paganism, atheism, murder, adultery, incest, perjury, willing and open profanation of the labbath; or

2. When there is added contumacy to these sins, and obstinacy in regard of repentance; for though the sins be smaller, it there be these things, there is just cause of excommunication: much more is this the case, when the sins are greater, and contumacy joined or added thereunto.

Fourthly, For the ends of excommunication, they are

thete:

1. Zeal to God's glory, that will not fuffer fuch to abide in his house upon God's account: because they are a discredit to Chrostians and faints, who are the followers of this society, and a repreach to the Holy One who is the head thereof; least such should be accounted his, who

walk fo contrary unto him. And

2. That wickedness which is like leaven, (if given way to,) leaveneth the whole lump, may be hindered from further infection;—and that the putrified members which are ready to infect the reft, may be cut off, before its infection spread further. This ought especially to be attended to in the case of the great ones; for as fins in them are most public and visible, and so most powerful to draw others after them who will either reckon these things virtuous, or at least palliate them in order to stand tair for their savour and rewards.

3. It is for this end, to be a warning to those who are thus guilty, and cast out, these censures being the fore-runners and prognosticks of ejection and banishment from God, and from eternal happiness; and a forting them upto their own party and fellowship, of which they will be

eternally, if they repent not.

[†] For this, fee at more length in Ambrose's Life, Clark's Lives Quarto Edition, Page 115.

T. H. E.

THE

ACTION OF EXCOMMUNICATION,

Lawfully Pronounced by MR. CARGILL, upon the following Persons, viz.

King Charles II. James Duke of York. James Duke of Monmouth. John Duke of Lauderdale. John Duke of Rothes. Sir George M'Kinzie, King's Advocate. And Thomas Dalziel, of Binns.

After Prayer, he proceeded thus,

E have now spoken of excommunication, of the nature, subject, causes, and ends thereof. We shall now proceed to the action itself, being constrained by the conscience of our duty, and by zeal for God, to excommunicate some of those who have been the committers of such great crimes,—and authors of the great mischiefs of Britain and Ireland, but especially those of Scotland.—In doing this, we shall keep the names by which they are ordinarily called, that they may be better known.

I being a minister of Jesus Christ, and having authority and power from him, do in his name and by his Spirit, excommunicate and cast out of the true church, and deliver up to Satan, Charles II. King, &c.—And that u-

pon the account of these wickednesses:

1st, For his high contempt of God, in regard that after he had acknowledged his own fins, his tathers fins, his mother's idolatry, and had folemnly engaged against them in a declaration at Dunfermline, the 16th of August, 1650,—he hath notwithstanding all this, gone on more avowedly in these fins than all that went before him.

2dly, For his great perjury in regard that after he had twice at least folemnly subscribed that covenant, he did so presumptously renounce, and disown, and command it to

be burnt by the hands of the hangman.

3dly, Because he hath rescinded all the laws for establishing that religion and reformation engaged unto in that covenant, and enacted laws for establishing it contrary; and also

THE ACTION. OF EXCOMMUNICATION, 459 also is still working for the introducing of Popery into these lands. And

4th/y, For commanding armies to destroy the Lord's people, who were standing in their own just desence, and for their privileges and rights, against tyranny, and oppression, and injuries of men, and for the blood he hath thed on fields, and scaffolds, and seas, of the people of God, upon account of religion and rightcousness; (they being willing in all other things to render him obedience, if he had reigned and ruled according to his covenant and oath,) more than all the kings that have been before him in Scotland.

5:hly, That he hath been still an enemy to, and perfecutor of the true Protestants; a favourer and helper of the Papists, both at home and abroad; and hath to the utmost of his power, hindered the due execution of the laws against them.

6thly, For his bringing guilt upon the kingdom, by his frequent grants of remissions and pardons to murderers*, (though it is in the power of no king to pardon murder, being expressy contrary to the law of God,) an indulgence which is the only way to embolden men to commit murders to the defiling of the land with blood. And

Laftly, To pass by all other things, His great and dreadful uncleanness of adultery and incest,—His drunkenness, his diffembling both with God and men, and performing his promises, where his engagements were finful. Next,

By the same authority, and in the same name, I excommunicate and cast out of the true church, and deliver up unto Satan, James duke of York, and that for his idolatry, (for I shall not speak of any other sin, but what hath been perpetrated by him in Scotland), and for setting up idolatry in Scotland to desile the Lord's land, and for his enticing and encouraging to do so. Next,

In the same name, and by the same authority, I excommunicate and cast out of the true church, and deliver up unto Satan, James duke of Monmouth, for coming

* Among other instances was that of the Curate of Arran, who shot one Allan Gardiner merchant in Irvine. His remission was read in Council, January 9th, 1672. Indeed we have at present, too many instances of the same kind. Murder, especially child murder, every year escapes the hand of justice, while thests, and small robberies seldom sail to be prosecuted to the utmost rigour of law; acircumstance shewing how heinously men resent whatever is opposite to their worldly interest, while they overlook the most open and direct breaches of the law. And the land was polluted with biced, Psal. cig. 38.

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armies against the Lord's people, who were confirmined to rise, being killed in, and for the worshipping of the true God, and for refusing, that morning, a cessation of arms at Bothwel bridge, for hearing and redressing their in-

juries, wrongs and oppressions. Next,

I do by virtue of the same authority, and in the same name, excommunicate and cast out of the true church, and deliver up unto Satan, John duke of Lawderdale, for his dreadful blafphemy, especially for that word to the prelate of St. Andrews, Sit thou at my right hand, until I make thine enemies thy footfool: His atheittical drolling on the scriptures of God, and scofling at religion and religious persons:-His apostacy from the covenants and reformation, and his perfecuting thereof, after he had been a professor, pleader, and presser thereof: - For his perjury in the business of Mr. James Mitchel, who being in council gave publick faith, that he should be indemnified; and that to life and limb if he would confess his attempt on the Prelate; and notwithstanding this, before the Justiciary Court, did give his oath that there was no such act in council; - For his adultery and uncleanness: - For his counselling and affishing the king in all his tyrannies; overturning and plotting against the true religion; - For his gaming on the Lord's day; and laftly for his usual and ordinary fwearing. Next.

I do by virtue of the fame authority, and in the fame name, excommunicate, cast out of the true church, and deliver up to Satan, John duke of Rothes, for his perjury in the matter of Mr. James Mitchel: For his adulteries and uncleanness: for his allotting of the Lord's day to his drunkenness; for his professing and avowing his readiness and willingness to set up Popery in this land at the king's command; and for the heathenish, and barbarons and unheard of cruelty, (whereof he was the chiefauthor, contriver and commander, notwithstanding his having engaged otherways,) to that worthy gentleman David Hackstoun of Rathillet: And lastly, for his ordinary cursing,

fwearing, and drunkenness. And

I do by virtue of the same authority, and in the same name, excommunicate, cast out of the true church and deliver up to Satan, Sir George Mackenzie, the king's advocate: For his apostacy in turning into a profligacy of conversation, after he had begun a profession of holiness; for his constant pleading against, and perfecuting unto the death the people of God, and for al-

ledging

of THE ACTION OF EXCOMMUNICATION,

ledging and laying to their charge things which in his conficience, he knew to be against the word of God, truth and right reason, and the ancient laws of this kingdom: And for his pleading for forcerers, murderers, and other criminals, that before God and by the laws of the land ought to die; for his ungodly, erroneous, phantastic, and blashemous tenets printed in his pamphlets and pasquills. And

Lastly. I do by virtue of the same authority, and in the same name, excommunicate and cast out of the true church, and deliver up to Satan, Dalziel of Bins, For his leading armies, and commanding the killing, robbing, pillaging and oppressing of the Lord's people, and free subjects of this kingdom; -and for executing lawless tyrannies, and luftful laws; and for his commanding to shoot one Findlay at a post at New mills, without any form of law civil or military, (he not being guilty of any thing which they themselves accounted a crime:)-For his lewd and impious life led in adultery and uncleanne's from his youth, with a contempt of marriage which is the ordinance or God, and for all his atheistical and irraligious conversation; And lastly, for his unjust usurping and retaining of the efface of that worthy gentleman William Muir of Caldwell, and his other injurious deeds in the exercife of his power.

Now I think, none that acknowledge the word of God. can judge their sentences to be unjust: yet some, it may be, to flatter the powers, will call them diforderly and unformal, there not being warning given, nor probation led. But for answer, there has been warning given, if not with regard to all these, at least with regard to a great part of them. -- And for probation, there needs none, their deeds being notour and public; and the most of them, such as themselves do avow and boast of .- And as the causes are just, so being done by a minister of the gospel, and in such a way as the present persecution would admit of, the fentence is just, and there is no king, nor minister on earth, without repentance of the perfous, can lawfully reverie these sentences upon any such account. God being the author of these ordinances to the ratifying of them, all that acknowledge the scriptures of truth, ought to acknowledge them. Yet perchance, fome will: think, that though they be not unjust, yet that they are foolishly rigorous: We thall answer nothing to this, but that word which we speak with much more reason than they that first used it, should be deal with our sister, as with Mmm 2

an harlot? Should they deal with our God as an idol? Should they deal with his people as murderers and male-factors? And we not draw out his sword against them.

S E R M O N XXXIII.

This SERMON was preached on the Afternoon, after the Sentence of EXCOMMUNICATION was passed.

LAMENTATIONS iii. 31, 32.

For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies.

E know not of any Scripture that the Lord con-VV firms oftener unto us than this. It is often borne in upon us. I fay, he will not cast off a remnant; for the Lord will not cast off for ever. O but it is a sweet word! But alas! There are many sweet words that are hardly believed; because we are lying under much guilt. There is one thing fure; God will not cast off a remnant for ever : And if ye be sure of this, that ye once had him, we will make you fure of this likewife, that if ye have had him, ye shall yet have him. We have a great pledge of his return; but we fear that if ye have him not, he will not return: And if he return not, then a foul fhould not be exercised about this, If ever he will come a: gain; but rather if ever he shall be theirs. Hath he ever been yours? If he hath been within you, I affure you he will yet be within you. He will yet return, and we will say this one word, his absence is but short to some: But But to some it is very long. But he that guides best, gets. him foonest back again.

Now these words foreshew sad things: A sad condi-

tion indeed!

1. It is a fad thing to fee a people cast off. Is it not a fad thing to fee a wife cast off by her husband, and thrust out of doors?

2. As there is a fad condition shewn in these words. so there is a fair hope given, that there will be help given in this condition. We shall fay this one word, That the departure of God would be even misery, if there were

not hope of his return.

3. We have in the words, the rife and fpring of his returning. Yet will be have compossion according to the multitude of his mercies. He shews what is the thing that will bring him back, for yet he will have compassion. As for this defertion, blame yourselves; and for his return, give thanks to God: Give thanks to him for his mercy and compassion. And blessed be God, that it is so: If it had not been fo, if his bowels of mercy and compassion had not been fuch, if he had not abundance of bowels in him, we had finned him out long fince. Yes, We have fometimes wondered, that after all our fins, provocations and backflidings, there should be one spark, so to speak, of affection in God towards us. Tempt him not always very fore, though his bowels are very great. But O the ingratitude that is in us! Our ingratitude makes fuch a base return for all his goodness long continued towards us.

Now we shall not go through every thing in this text, we shall only consider this, - That the more that casting off causeth grief, (when the Lord casteth off it causeth grief, but mistrust in grief is sorest,) it helpeth us against our grief, the more we confider, that there is hope that be will not cast off for ever. But when unbelief is added to grief; and they are both together, it is even like a stream that is carrying away the poor foul: It is like to be overwhelmed. But he stays the stream with this, For the Lord will not cast off for ever .- O but grief with unbelief is fore! we will fay this one word, that grief that hath unbelief joined with it, should be stopped; for there is no benefit by abiding that case long. Ye may say, what will ftop this grief that is accompanied with unbelief ? In a word, dwell much upon God's part, and be fore upon yourselves. I say, dwell much upon God's part. He hath not done it without cause, and the cause of it is,

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from ourselves. Justify God, and then be much upon his part : For though we have procured it, he will mind it. We shall say this one word, that though God cast us off, it shall not be perpetually. Though our sins be great, and though our callings off for our fins be but short, (O it is his compassion and mercy that makes them short) though we provoke him to cast us off, yet blessed be God who hath done that which will make them that they shall not be perpetual, and this is founded upon his goodnefs, upon the goodwill of God, upon his mercy and compasion. Our calting off flows from our fins; but this is his goodness and compassion, that he will not cast us off for ever. And befides, there is nothing required as a condition of his engagement, or of the continuance of his engagement, but what he promifes freely of himfelf. But there are a few things, whereby he shows that his cafting off will not be perpetual, or for ever.

1. His nature is unchangeable. Ah! It would go further than casting off; Yes, it would go immediately to confuming, were he not unchangeable: We would be in a poor case: It would even be consuming. Though we be changeable, yet he is unchangeable $-\Lambda$ and in a word, it is not at all in us, but from him, if we

stand, or if we be in a state of believing.

2. His faithfulness engageth him : He hath passed his promise; and what he hath said, he will not recall. What hath he faid? He hath faid, I will never leave thee, nor for sake thee. What is the Lord like unto in this respect? We will say, that in one word, he is like a husband that goes out and in, to and fro, about his employment: And afterward he returns home again; and he never leaves his wife, nor his house, or rather he never breaks wedlock. O the faithfulness of God! If he had dealt with us as we have dealt with him, what would have come of us ere now? O his faithfulness is strong! If his faithfulness had not been strong, we would have broken, and run away from him, and never returned again: We run from him. and he brings us back again, like Adam when he had finned. But it was God that brought him back again. But

3. As God's unchangeableness and faithfulness are engaged, so the great affection and love that is in God, makes the casting off of his people not be perpetual.—
There is great love and affection in God towards his people: He will not only exercise his love toward himself and his own Son; but he will have a creature to exercise

his love upon. O wonderful! that he should exercise his love on a creature: It is a wonder that we are not faving every one to another, I can never love, but when I am loved of him.

4. As this word imports a casting off, so it imports that there hath been an oneness in the case. Where God hath forfaken them, there his love hath once been towards them. If his love did not bind them, it would be a dreadful casting off. If ye cannot fay, that once ve received him, nothing can follow. Now, this is the foundation: I have once been with God. If ever ye have been refolved here, that it is a marriage indeed, and there was a remarkable feath; for there is never a marriage but there is a feail. He would give us the marriage and the feaft, if we would give him the heart. I would then ask you, Got ve ever the feast? Had ve ever greater delight in God, than in all other things? I shall fay this one word, if God had been the greatest feast and the greatest delight unto you, ye had oftener feafted. Thus it imports an one. nels, and that onene's is the foundation of his return: And it likewise imports casting off, though the Covenant be not broken, and that casting off must have a great fault. And where there is cashing off, it is a wonder there is not a longing to fee where the fault lies? And what the great fault or faults are? That fince calling off hath a cause, what that cause is? There must be a caute, for there is real displeature of God, though that displeasure be constantly with love, yet according to our carriage he will cast off, or delight in us: And just as we behave, we may expect to find him. There are two things here. There is a real displeasure, and a real cause of displeasure; and therefore God is not to you as before. Then reflect upon the caule: Reflect upon yourselves: The cause is in you. O happy foul, that never goes to God, till it find a fault with itself, and what is the cause of his withdrawings and acknowledge it and fo find him again. But

5. The many castings off now fay, that there is great untenderness; for where there is great untenderness, there are many castings off. If ye would not have nim stay away long, be very circumspect; be more tender: for in effect untendernels in a Christian, makes his life differ nothing from that of a Heathen. A Christian's untenderness will never keep off crosses; but will keep off a prefent God., Now then we are fure of this, that frequent casting off slows from great untenderness: and this is the great sin of this nation. We are persuaded, though we never knew what is within you, that this is the prefent generation's sin: For it is evident that untenderness can neither enjoy God long nor frequently.

6. It imports this, that if once there be an interest in God, his eastings off will not be perpetual. The Lord will not cast off for ever. There is no creature that hath an interest in him, but he hath reserved hope for it; so that though there be a cashing off, yet there will be a return. I say, there are none that have their soundation sure; but he will return unto them. Is your soundation sure? Have ye his tokens? Have ye, I say, got his tokens? Have ye his earnest? Have ye his feal? Have ye the seating of the Spirit? I sear ye have yet all these to seek: And without these, ye can have but small comfort, when exist off: But if ye have these, I assure you, he will not cast off for ever. But though he cause grief, yet he will have compassion, according to the multitude of his tender mercies. Then

r. We see that when God casteth off, there must be grief; because the cause of our casting off is from ourtelves.

2. It causeth great grief because there is much time lest; much time runs over; and we do no good:—
We never do a right turn. I think every one should fay, with Joshua, O fun, stand thou still, until I get God again

We should weary of our time, when he is away.

3. A thing that not only adds to our grief, and makes it not only great, but desperate, is want of the affurance of his returning. The greatest grief and misery is, when there is no hope of returning. This makes grief not only great, but desperate. I say, it makes the grief great, because the cause is from ourselves. It would quiet our minds somewhat, if we were not the procuring cause of it ourselves; but how can I be quiet, when it is procured by myself? In this case, there is no good done, and much time ill spent; for all evils are present.

4. This casting off brings not only grief, but is desperate without an interest in Christ: But where there is an interest in him, this casting off will not be perpetual.—But ye may say, When will he return? We will say but this one word: His returning will be according to our diligence. If ye can want him, he will tarry the longer. Yes, indeed he will tarry the longer, if ye can want him. When he is absent, ye never go a right step till he come

again.

again. When he is away, all good departs, and all ills come. O how poor and wretched art thou that canft want him! How greatly is it your interest to get him, and when got, to endeavour to keep him: for when he is gone, your wisdom is gone; your strength is gone; you are laid open to all your enemies, and made a prey of by them: You cannot do any thing without him, but sin.

USE, Here we might make several uses of these things, but we shall only speak to this one, which is even here for comfort to them that are imitten with any casting off and forfaking: -- Yet he will have compassion. He hath cast the church of God long off; and he hath cast his people long off, which is very fad : But I trow, the people of God have more ground to hope for his return to themselves, than they have to hope for his return to all the church: For it is now alike with all nations: We have no token of restricting him to our nation: He was never restricted to any nation after the Jews: Yet we are far from discouraging any from believing his return again unto this land. We acknowledge this indeed, that there is more to press down our hearts, than to hold them up. But we yield this also for your encouragement, that he hath shewed as great a love to this nation, and as strange mercies as ever he hath done to any: But they will force him away out of despite; and he will have them once overturned, and then he will rife up against their will.—But if he return, see that ye be not away, when he comes. O that woful Bonding and Cess paying! O this Shire! I know not a place in Scotland like it. Woe to them when God comes back, ye will neither get favour nor pleasure: He will be a terror to you. But when he comes, he will be to the afflicted, their desire, and the answer of their prayers Have ye kept his bed chaste? If ye have kept his bed chaste, he will come again, and he will thank you, so to speak, for so doing.

Now what fay the words more? They fay this: I will turn the wheel upon the wicked. He will turn again and fee, who is wrong and who is right. There will be many complaints given in unto him. Be ready, Sirs, with all your complaints, with all the wrongs done to the work of God, and to his honour. This one thing I fay, he will turn the wheel upon the wicked, and he will have his people up again, though he give them away for a while.

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Though he cast down, he will take up again. He will reckon with them for all their wrongs. Now, when he comes, enemies will not get one foot breadth of ground. Though he cause grief, he will not cast off for ever. There the thing is, his compassion and mercy. If his compassion do it not, it is impossible that he should return. If his bowels of mercy make him not return; it is impossible that he will return again. There is nothing that will make us sure of his return, but his compassion and mercy.

N. B As this action hath been very much cryed out against, not only by high slyers, but by our modern presbyterians both before and since the Revolution, (which perhaps may yet be the case on its publication at present), it might therefore be no ways unnecessary to offer a few things here by way of vindication. But as somewhat of that nature hath at different times droped from more able pens, I shall only in this place surther add, or observe,

rft, That unless we shall suppose kings and great men to be above the limits of church discipline, I see no plausable objection that can be here made, except that it was done by one minister, and without some of the formalities used by the church in like cases. These however may be eafily accounted for from the history of these times; the greater part of the ministers of the presbyterian perfunction had then accepted of the indulgence, whereby they became the king's vassals; so that he could expect no confent or concurrence from them in that matter: --- And for the more faithful, they were either killed, or had obsconded. It is faid, however, that he consulted fix or feven of his brethren in the business, who gave their confent to it.'* And for the formalities, the crimes were open and avowed; and when all door of access was thut against complaints or redress of grievance, there could be no possibility of citing those persons legally before one whom they had declared unjuftly to have forfeited both life and fortune: and befides, it is a received maxim in this church, 'That in cases extraordinary, some things extraordinary may be done.' †

2dly, He had his Master's mind and divine approbation therein, as the event declared. Hear a few of his own

, ★ Directory for Worship.

^{*} See a short Vindication of Torwood Excommunication, in M.S.

words on the fabbath following at the Fallow-hill. preface, he faid, "I know I am and will be condemned by many for what I have done in excommunicating their " wicked men; but condemn me who will, I know I am "approven of God: and am perfuaded that what I have "done on earth, is ratified in heaven; for if ever I knew "the mind of God, and was clear in my call to any piece of my generation-work, it was in that transaction. I " thall give you two figns whereby ye may know that I am " in no delution; (1.) If some of these men do not find " this fentence binding upon them ere they go off the stage. " and be not obliged to confess it from their terror to the " affrightment of others; (2) If these men die the ordi-" nary death of men, then God never fent me nor spake "by me." Which came to pass, for king Charles was poiloned; the duke of York died a fugitive in France; Monmouth was executed; Lauderdale turned belly-god. and died upon the chamber box; Rothes died under the dreadful terror and fenfe of that fentence binding upon him, so that he made the very bed shake under him; Mackenzie died at London, all the passages of his body running blood; and Dalziel died in perfect health with a glass of wine at his mouth. It was observed too, that these wicked men in their life, grew still worse and worse; and it was thought that they died, all except Monmouth and Rothes, obstinately insensible. - And if a person, or pertons deserve the highest censure of the church, and it be lawfully or legally inflicted upon them; if they live and die obstinate, and insensible, either of the aggravation of the crime, or justness of the sentence, we cannot fet limits to divine mercy; but I can see nothing to evade the binding force of Christ's own words in that text, And what soever ye shall bind on earth, shall be bound in heaven, Joth here and hereafter.

LECTURE V.

JEREMIAH xiii. 12,---17.

- Therefore, thou shalt speak unto them this word,
 Thus saith the Lord God of Israel, Every bottle shall
 be filled with wine: and they shall say unto thee,
 Do not we certainly know, that every bottle shall be
 filled with wine?
- Is Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priess, and the prophets, and all the inhabitants of Jerusalem with drunkenness.
- 14 And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.
- 15 ¶ Hear ye, and give ear, be not proud: for the Lord hath spoken.
- 16 Give glory to the Lord your God before he cause darkness, and before your feet stumble on the dark mountains, and while ye look for light, he turn it unto the shadow of death, and make it gross darkness.
- 17 But if ye will not hear it, my foul shall weep in sqcret places for your pride, and mine eye shall weep fore, and run down with tears, because the Lord's flock is carried away captive.
- W E shall say this word, if ye will give us leave to speak it, that this word was a prophesy: And who

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who knows but it is a prophely unto us. Now God may measure out fair providences, when he hath very wrathful intentions; and providence may appear fairest before the greatest wrath break forth. This we see here in the 12 verse, Every bottle shall be filled with wine. Wine cellars, barn, and barnyards, all shall be full. But what follows in the 14 verse? I will dash them one against another.—Remember, then, that this is the sum of these words.

1. Here is a vintage, a full and fair vintage. Every

bottle sball be filled with wine.

2. They shall be drunk with it, as in the 13 verse, I will

fill all the inhabitants of this land-with drunkenness

2. They shall fall, and sheathe their swords in one another's fides. I will dash them one against another. We have seen and known part of the two former, amongst us. And who knows but the Lord hath thoughts of performing the third, and of putting it in execution in our land alfo. Tell them that they shall be filled with wine and drunkenness; and they shall dash one upon another .----But it may be thought, this is too like deceitful man: This is to give fair dispensations, and at the same time have wrathful intentions. Indeed it would not be like God to deal in this way, had it not been procured by the great wickedness of man: For we may say this word, that the Lord never measures out such providences as this, but where and when much finning goes before: But where there is much finning, then look for this, as a consequent, viz fair providences for some time, and then the execution of wrathful intentions. Sinning hath always a wrathful end. If you confider rightly, finners have provoked God: The Lord hath wrathful defigns towards them: He intends to rain snow, fire, brimstone, and a horrible tempest upon them : He throws stumblingblocks before them, and whatever dispensations may make most for their ruin, (as prosperity makes more for ensuring a man to his destruction, than adversity doth.) The Lord out of anger, and in justice, grants them fometimes adverfity, with a stumbling block cast upon it, and fometimes fair appearances, while you are in the way of backfliding and destruction, to cause you to follow it. Know now, that the Lord hath wrathful intentions, and is choosing men's delusions, and casting in stumbling-blocks before men, and raining Inares amongst them every day. Now MR. D. CARGILL'S SERMONS, &c. LECT. V.

Now we see here these things, in which the Lord shews his people what he is about to do, and what providences he is to exercise first and last : What will he then exercise ?

1. He will give them a fair vintage.

2. He will fill them with drunkennefs. And

3. He will dash them one against another. After he hath shown them what providences he will exercise, he givesthem a word of warning, verse 15 Be not proud; for the Lord bath spoken. Despise not these things. It is a part of men's pride to despite the threatening of God against themselves. Another part of man's pride is not to acknowledge or take with his fins. Be not proud; but give

glory to God.

That which we would here observe is, That you should improve the time which God is giving you. Wherefore is it that he gives it you? Remember that all the time ye get after this, is to acknowledge your fins, and to get free from them before he cause darkness, and before your feet stumble on the dark mountains, as ye fee in the 16 verte. For there are fuch dark mountains that ye have to pass over, that ye will be made flumble upon them, if ye be not made free from the prevailing power of fin. Ye have mountains which ye will never get over, and dark mountains upon which ye will never hold your feet, if God lead you not. Imagine this with yourselves, that there are dreadful things before you; and that the most effectual means ye can use is, to have your conscience eased of the burden of fin, before darkness come upon you. A. dark night will be enough for itself. Dark mountains will be burden heavy enough, though ye have not a load of fin and guilt upon your consciences. Now take heed to what God is speaking.

Let all the time that God is giving you after this day, nay this very hour, be employed in preparing for fad dispensations that you shall meet with. If ye be wife, make ready for them; and the best way to do it, is not to be proud; but to give glory to God; that is, to take with fin, and acknowledge iniquity, before these dark times

come upon you.

Now, he concludes with this word, ver. 17. But if ye will not hear it, my foul shall weep for you in secret places. I can do no more but this, (fays he). I tell you, if ye will not take my counsel and advice, I can do no more, but go alone, and weep for you. We have fent the minister of the gospel, (or rather God hath sent them all in): But O that they were all weeping in fecret places! and if there are any who are not yet got within their closets, ye will fend them to mourn in fecret places also; if ye will not be counselled to give glory to God. Then strive who shall be first, in casting off sin, and in giving glory to God. We are sure that judgments are hastening apace; and if you run not, they will overtake you, and will outrun your confession of sin and repentance: your acknowledgments perhaps will come too late.

But now, (having run over these words), we shall proceed a little further upon them. Tell them that every bottle Shall be fixed with wine. And they shall fay unto thee, do we not certainly know that every bottle shall be filled with wine? The Spirit of God eliewhere hath this word, if a man will prophely unto thee of wine and strong drink, he shall even be the prophet of this people, Mic. ii. 11. He will be welcome. and well heard amongst them. But woe unto you, when ye have better temporal than spiritual things spoken unto you. What is that? Say ye, Why, fometimes God will answer a man according to the idols of his own heart -The Lord is a witness unto us, that we are as earnest and defirous of your welfare as of our own; but this harwest is more dreadful to us, than if it had been rain all a. long. But what we are faying, is, that the Lord will anfwer a people, (especially before a stroke come), according to the idols of their hearts. They never got a better year than this, I am afraid. But what shall come next? We may fay this of it, that whenever the wicked in Scotland shall be apprehended and taken out to scaffolds and places of execution, they shall be taken away from a good life, of full barns and cellars of wine; fo that they shall think within themselves, there was never a worse time with us, although at that time we had never fo much .- So I fay, it is evident that the Lord will answer a finning people according to the evils of their own heart.

Now, would you have wine? Ye shall have enough. Would you have corn? Ye shall have plenty, and as sew to eat it, or rather over many, whom ye would not defire,—and who knows but that this carefulness or bounty of God in this plentiful harvest in Scotland, may be to seed the enemies of God and men. Now, that is one thing; but let us see next how they answer. Do we not know certainly, that every bottle stall be filled with wine? What mean they by this, do we not certainly know, that it is the word of the Lord? This we are looking for, and nothing less than this. But how comes it that you look

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for this? It is a wonder that ye look not rather for judgments of all kinds; but to be looking for fulness of adance of all kinds is strange. But it is here evident, that the greatest of sinners and revolters from God will be looking for rich and full providences. We never have our expectations according to our deferts; especially, the wicked. Indeed for a tender broken hearted Christian, he will be looking for great and terrible things from God, and God, never the less, may be designing merciful things for him. But, in a word, a rebellious heart, a person that never rightly knows his own heart, may look for great outward temporal things or enjoyments, and God may give that person great things: but what follows in the end, or comes up in the rear? Wealth and abundance comes, and a shower of the wrath of God follows hard upon the heels of that. When all the workers of iniquity Hourish, it is that they may be destroyed for ever. Now, do we not certainly know, &c. we need not a prophet to tell us of this. Yet there is something at the back of that, which you have need of a prophet to tell you of. If we might use the expression, the front looks like the falutation of Eshmal to the fourscore men that came from Shechem, Shiloh and Samaria: he met them weeping and with much concern: but the rear was fatal with weapons and armed men. He invited them to come to the governour: but how were they entertained? he flew them, and cast them unto the midst of the pit.

Now, you have got one dish: you must see what essess it has upon you; for says the Lord, ye have heard this gladly: you have received it, and made it welcome. Envery bottle shall be filled with wine. But what comes next? I will fill the king, the priests, and the prophets, and all the inhabitants of the land with drunkenness. What is this? the prosperity of the wicked makes them, like drunkards, distracted and distempered Prosperity has made them drunk. Whom hath it made drunk? their kings, their priests, their prophets and all the inhabitants of the land shall be filled with drunkenness. They shall dash one against another, even the father against the sons, and the sons against the father; every one shall fall foul of another, when

once they are filled with drunkennels.

Now, we are fure, that their prosperity, here laid before them, has made them drunk. We will see sad essets follow upon it, ere all be done: their actions will declare that they have been drunk. Would they have done such things, had they been in their sober mind? This will be LECT. V. UPON JEREMIAH XIII. 12,-17.

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your fin with kings, priefts, and prophets, and the other inhabitants of the land: the things they have done, and shall do, shall evidence that they have been drunk with the prosperity that they have had, and that they have been befides themselves: their prosperity bath intoxicated and infatuated them For this end, God hath fent prosperity amongst them, to make them drunk: it is for this end, that God fends prosperity where much sin hath abounded, that he may make them fall with drunkenness. He hath made acts come out of their hands, that declared nothing but drunkennels or madnels. They must be first drunk, then mad, through great prosperity, when the Lord designs to bring them to an end. As one time the Lord fent a lying spirit into the mouths of the false prophets; so he will fill all with drunkenness; so that they will do that which they would not have done, had they not been mad with prosperity.

We shall add this word, there has been great prosperity, and men have been intoxicated with it. Well, wait on a little, and ye will see more mad actions. But what will follow? They so ill fall upon one another, and be dashed to pieces. Those who are so much crying up a king against all rights, and after all forfeitures, will be as much for crying him down yt. Yea, there will be more declarations emitted yet, than that at Sanquhar.† Ere it be song, these same men will go further then that paper, and no thanks to them for it. But we fear it will not be upon God's account, but upon their own account; because God hath sited them all with drunkenness.‡ He hath made them a great feast, and he will suffer them to break out more and more into irrational actions. This, we may look for, and we think it is not far off. The time hastens apace.

Now, we may observe further from these words, I will fill their kings, their priests, and their prophets, &c. that there is not one wise and sober among them all; a dreadful token that God hath determined ruin and punishment for all, whether kings, priests, prophets, or common people: he will reach them all.—According to their univertal madness, so will their punishment be: what then will

[†] This Declaration was published, June 22d, 1680, and it would appear that this discourse, was preached about the harvest following, as Mr. Carnill was executed, July 27th, 1681.

I This was too truly verified about eight years after this at the Revolution, when religion was fettled, or effablished in these lands, merely upon the inclinations of the people.—See Claim of Right.

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be the effects of this drunken madness? it will be a strong madness, making a man put hand to himself, kill himself. or his own children, friends or relations. It will be a general frenzy, or madness that will seize upon all: what will it do? It will make children and fathers kill, or put hand to one another. We may look for it: the first woe hath been already accomplished, great prosperity, and God making them drunk with it: For any wife man in the world may fee that their actions indicate madness: a madness that brings on inevitable ruin, though it tarry for We have feen their first actions: but what ill follows? I will dash them one against another. We have seen drunkenness already to be the effect of the wicked's prosperity, and more effects will follow. They will fall foul upon one another. Ye will fee in armies, father and fon, brother and brother fet against one another; and we know not, but it may be that priefts against priests, and prophet against prophet will be fighting together.

2. The next thing defired is this, (1.) The providence of God is here seen in prosperity; (2.) In their drunkenness, for he is exercising acts of justice and wrath: And He is feen in dashing them one against another.—This is the great end and defign of God in dashing them one upon anomer, namely, to destroy them .-- Now, the Lord adds a word when he is speaking upon this; and you would think that the pity and compassion of God would be wearied out in this work. Nay, fays the Lord, in the middle of the 14th verse, I will not pity, nor spare. We shall only add this word, when it comes to this that, Ist, There hath been long prosperity; 2dly, Madness; and 3dly, Civil and intestine broils with great out breakings, what means all this? it fignifies this, that God will never hold his hand, till there be utter ruin. I will not pity, nor spare, nor have mercy, but will destroy. He will not stop, until he make a full end. O ruin, ruin is the thing intended; ruin for enemies; for kings, for priefts, for prophets, and for people. O remember that the compassions of God will not hold, till there be great destruction.

But we shall only speak a word unto these, And that is, The good counsel, or advice, that he gives to every one who is in a capacity to take it. Though many are past that, and we need speak no more of them. Yea, we judge that they have got their last blast, or salutation: and some of them the scripture hath given over: But there are others of them to whom the Lord gives this good counsel; If

thev

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they hear it, as ye have it in that 15th verse, Be not proud. Remember it is God ye have to do with. Hear ye, and give ear; be not proud; for the Lord hath spoken it: regard it; it is a word spoken by a prophet; and God's words are in his mouth, and his Spirit is in his heart. Therefore, as in verse 16th, Give glory unto the Lord: humble yourselves under the mighty hand of God. What shall we then do? Why, seek out, and acknowledge your sins; and be humbled for them before God: and if there be any way in the world to glorify him, this will be the one special mean of it. O think upon no way of scaping but by acknowledging your sin and iniquity: for if ye acknowledge not sin, whatever ye may fancy or dream of, drunkenness will be your destiny. Ye shall stumble upon the dark mountains.

We shall not speak more particularly upon this now; but what we have spoken is the mind of the Lord: and if ye take not God's counsel to repent of your sins and turn unto him, whatever ye may expect, darkness and sumbling upon the dark mountains is the thing designed for you. Remember this, that it is much that ye have yet a day, before this great day of darkness come upon you: darkness will blind your eyes, and terror will fall amongst your hands: and woe, woe unto those who shall be proud, and

stand out against the threatening of God.

N. B. Any person who will deliberately consider the infatuated conduct of the present ministry,—The awful contest betwixt Britain and her Colonies, where in almost every one is sheathing his sword in his brother's side; with the awful signs of approaching judgments, may easily conclude, that the foregoing discourse is more just or applicable unto the present time and circumstance, than that time wherein it was delivered.

S E R M O N XXXIV.

HEBREWS xiii. 14.

For here we have no continuing city, but we feek one to come.

I N vain would we hope to bring men to a course of of godliness, considering how averse the slesh is to it; and in vain would we deal with ourselves for that purpose, if great and real advantage lay not in taking that way. Whatever the flesh objects as to disadvantage, vet there is no real difadvantage in a religious life: yea, there is more advantage in this course, than will make up for all other disadvantages. It were good that we were considering what advantages there are in this way, and comparing our advantages with our disadvantages. It would gain our affections to it, confidering that our Lord is calling us to leave all that which at last will prove our eternal ruin .- As for any thing lawful, he is not calling us to leave that; but we are not to idolize, or make a god, (as it were) of it. Cousider what he is calling us to pursue; it is that without which we cannot be eternally happy.

Now, This is the scope of the words: the apostle is here pressing that exhortation which he was giving in the 13th verse; says he, Let us therefore go to him without the camp, bearing his reproach. But this seems heavy; and therefore he puts in this reason in the text, For bere we

bave no continuing city. In these words, we have

1/t, The shortness of the man's life signified. It is here compared to a city. In opposition to the present life, he sets forth the length of eternity; But we feek one to come.

2dly, There is the employment of those that leave it.— How are they taken up? they are as travellers going from one place unto another, until they at last come unto their long abode, or resting-place, which is heaven.

Now,

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Now the words hold forth these few things unto us.

- I. That man's continuance on earth, and enjoyments of earthly things are but for a fhort time.
- II. That the confideration of this short time on earth, should take our hearts off from earthly things, and set them upon Christ only.
- III. That we must all flit and remove from this earth, for here we have no continuing city.
- 1V. That all should be feeking after Christ, and that city or eternal habitation of rest.

Now we shall speak to some of these.

I. The first thing which we proposed to speak unto was, That man has but a short time or leafe on earth. The Spirit of God points it out by fundry expressions. Pial. xxxix. 4. Lord, make me know mine end, and the meafure of my days. And while is the answer? Behold, thou hast made my days as an hand breadth, yea thorter, and mine age is as nothing before thee. And afterward, Pfal, xc. 5.—Says Moses, when speaking of man's life. They are like a fleep; in the morning they are uke grafs that groweth up, and in the evening it is cut down, and withereth. Our days are but as a thought; nay, the Holy Ghost points them out to be shorter, James iv. 17. For what is your life? It is even a vapour that appeareth a little, and then vanisheth away. It is rather a vapour, than a reality. It is but a vapour that continueth a little time: And doth not experience prove all this? Are we not here to day, and away to-morrow? The great thing we ought to confider is, that our time here is but short ; a truth feldom minded, and more feldom laid to heart.

USE I If our time here be fhort, it ought to be the better employed; it should make us early up in the morning, and late up at night about our main work. It becomes us,

1. To consider our ways and what belongs to our peace. It is a good advice that Solomon gives us, Eccl. xii. 1. Remember thy Greator in the days of thy youth, before the evil days come. And yet the most part of us, for all that is spoken from the word of the Lord concerning the shortness of man's life, think not that our time is short:

fhort, but long enough, and so remember not that the

evil days are coming upon us.

2. We ly down, and know not if ever we shall rise up again. Should we not then improve our time? For is there any person so certain of his life that he can say, I shall live so long? And is it not of God's good providence, that it is so short, and so uncertain unto us?

3. Consider that it is not only short and uncertain, but also full of trouble and misery.—And is it not enough for every person? What is dying and a decaying old age but labour and misery? And should not this be considered and laid to heart, that our life is not only short and uncertain, but full of misery? And should not the time we now have, be well employed on that account?

4. To incite you to employ your time, confider that the time is short, and the task is great. Are there not many strong holds of fin and corruption to subdue and conquer? Hath not man a little world to subdue in his own heart? Now, lay these two together, that your time is short, and your work great; and this may make us

employ and improve it to the best advantage.

5. To provoke you to a right improving of time, confider further, that there is nothing of greater moment or concernment that eternity; an eternity of happiness, or an eternity of misery. It were good for us that we were considering this, and laying the preciousness of the soul in the balance with all earthly things, that we might see which of them is of most value; for as our Lord says, What is a man profited, if he should gain the whole world, and lose his own soul, Mat. xvi. 26. And

6. Confider that eternity is fast approaching, and our Lord Jesus is coming to judgment. His last words are,—Surely I come quickly, Rev. xxii. 20. And is Christ hastening? Should not every believer then be hastening to meet him? If believers loved Christ as well as he loves them, they would be more hasty to meet him. It is a wonder to see, what we are employed in, and yet never

employing our time aright.

Lastly, Confider that the bridegroom is coming, and the bride must be prepared. It ought to be all our work, or task here, to be made ready to meet him, that we may not be found unprepared. O what a dreadful thing will it be to be found unprepared when Christ comes! when the mid-night cry is made, Behold the Bridegroom eometh, go ye out to meet him.

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USE II. That we may further incite you to a right employing, or improving of time, confider the advantages that those who rightly improve their time have.

And

r. They have this advantage, that it keeps from many challenges of confcience, that we otherwise might have. O but these who employ their time right, have much peace; there is much comfort and good spoken to them. Indeed there are none that have such a peaceable outgate, as that man who is still preparing and looking for it.—But

2. It hath this advantage, that it makes them have a clear and comfortable outgate, when they enter into eternity, when about to launch out of time: Ye have nothing in that case to do, but to step into your Master's house. And O what sad thoughts they will have, who

have employed their time otherways!

3 It hath this advantage also, that all his refreshments are sweet who employs his time aright: His sleep is sweet, his waking is sweet, and all is sweet. The wise man says, that the rest of a labouring man is sweet; but especially when he has been about his master's work.——Now we shall give you some directions how ye may employ your time aright.

(1.) You ought to divide your work into tasks, setting fo many hours apart for hearing, so many for reading, praying, meditating, &c. and so many for your ordinary calling. It would be an excellent thing, if we were tasking ourselves, and saying, such a thing we resolve to do, and such a thing we must do. O but this would make a

Christian's work sweet unto him!

(2.) You should employ your time well, ye must have much heavenly and sweet prayer, with the Psalmist, Psal. xxxix. 4. Lord make me know mine end. And Psal. xc. 12. So teach us to number our days, that we may apply our hearts unto wisdom. If this were our main care, and principal petition, there would not be so much mispent time amongst us as there is.

(3.) In the morning when we rife, we should be thinking upon our last end; and in the evening we should take an account, how we have spent the day, and then

be mourning over what we have done amiss therein.

USE III. We should not be troubling our thoughts with vain prospects. Are there not many who have projected things for twenty years thence? And who knows if they shall

shall live fo long? But it were good for us that we were employing our time, and casting off vain and foolish prospects. The apostle James speaks well to this, chap, iv. 12. Go to, now, ye that fay to-day, or to morrow, we will go to fuch a city, and continue there a year .- Whereas ye know not, what shall be on the morrow. If we would confider the shortness of our time, we would think the care of every day enough for itself. - But this is a burdening of ourselves with unnecessary cares, adding a load to a burden: Are not the cares of a day sufficient for itself? Why then do we care for to-morrow, or for many days hence? And farther, you should consider, that these unnecessary cares put the heart out of frame; they indifpose the heart so that we cannot get our time so well spent as we ought: Nor do they only indispose for duty, but duties are justled out; and these things that are at hand, are put far off, and thefe things things that are afar off, are brought near: And you know far off thoughts put death and eternity out of mind: And are there not many who when they put death, judgment and eternity far out of mind, are fuddenly furprized by them. - Now confider, which of these are most necessary; and having found that which is most necessary, let your thoughts be employed about it.

USE III. That the confideration of this shortness of our time, should not only take off our hearts from earthly things; but it should even help to mitigate the cross, and help to render it more easy; that we may suffer more contentedly. Our longest assistant must be, as it were, but for a moment, since our time is but as a moment,

and shall shortly be at an end And

1. Consider, that even whilst we are eating, drinking, sleeping, &c. our time is fast elapsing, and all our crosses and afflictions ere long, shall be ended. We speak this to believers: But for unbelievers, however sad their crosses may be, it were better for them that they were thus continued and lengthened out to them thro all eternity: at death they emerge out of one woe, only to enter into a greater woe and misery. But death to believers is an entrance into eternal happiness: And they ought to be more earnestly longing for it, as the hireling for the end of the day. It is strange that there is any intermission of afflictions in our moments of time; for a cross abides not always, there is still some intermission of it. Thence our life is compared to a weaver's shuttle: It slips thro

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many threads in a little time, and fo fteals away unperceived, or infenfibly.

2. Consider, that though you be under many crosses or afflictions, yet if believers, you shall be freed from them all by Jesus Christ. Jesus Christ shall make up all your hardships: You shall shortly arrive at rest; and rest unto them that are weary, O how sweet is it! and a sweet rest it is for those who are seeking after him. But those who mind not Christ, have nothing to do with this rest, that remaineth for the people of God. But O believer, in thy Father's house are many manssons: Thou mayst well be straitened here; bet there are no straiting circumssances there.

USE I. Is our life fhort? Then it becomes us to be moderate in all things, even in the use of all lawful enjoyments. The Aposlle inculcates this, I Cor. vii. 29, 30. The time is short: it remains that both they that have wives, be as they that have none; and they that weep, as though they weep not; and they that use this world, as not abusing it: for the fashion of this world posseth away.—
It becomes us to be taking our hearts off from all earthly things, and shudying to be weaned from them: for what are they? They are as nothing. It is strange, that we who seek after other things, should be so taken up with such frivolous things. But those who weep for Christ's presence, shall be made rejoice. Now for directions how to get your hearts taken off from earthly things, take these two things.

things that are of a perifining nature. It is strange to the even believers to much taken up with the world, and the cares of this life. This eats out the comfort of the feul; and where there is very much of this, there cannot be much prosperity in true godliness; and where there is much real godliness, there cannot be much of this, these two being inconsistent with one another. We cannot serve God and mammon; for as the thoughts of the one rise up, the other goes down. Is it not firange, that we should be so much taken up with these things? The apositie gives it as a mark of those that perish, I Tim. vi. 6, 10. But they that will be rich, fall into many temptations, and burtful lusts, which drown men in destruction and persistion.

2 If then wouldft have thy thoughts weaned from the world,—as then shouldft let it have little of thy time, so

p p give

give it little of thy affections.—If believers were doing this, they would be more chearful; and he that is most chearful, in going about duty, is most taken up with this city.—But we feek for one to come; and consider what a stir it would make, if Christ should come and take these things away, and if our mountain were moved.—Think what ye would do, if put to difficulties. Indeed it would be better if this world had none of our affections.

USE II. This doctrine reproves those who cast away all thoughts of employing their time aright, and whose consciences tell them not of their mispending of time. It is the Apostle's direction, Eph. v. 15. See that ye walk not as fools, but as wise; redeeming the time because the days are evil. There are few of us, but what have our byegone time, to take in again, and redeem. In the short time we have to live, we ought to be as travellers who have still their time till the day be far spent, and are obliged to run more in one hour than in three before.

USE III. And from this we would pose you, are ye ready to meet Christ, and ready for eternity? Have ye nothing to do, but to come and meet him? We fay, are ye ready to step into eternity? Well, if it be not so, ye have need to be ferious in time; for we are not fure of another day, or another Sermon. Confider eternity will come once, and if ye fpend not your time well, it will be ill with you. Take the Apostle's advice, Walk while ye have the day. Hath God given you a day? Then ye should be ferious in it; for we wot not, if we shall have another. And is it not a mercy that we are not lying in the bosom of the earth unprepared and unconverted. If you mispend this time, then it will come upon you; wrath will come upon you. On the whole, these words are a direction to vou, to confider the time is passing on, and ere long we must all away, ---- for here we have no continuing city, but we feek for one to come.

S E R M O N XXXV.

REVELATION XX. 11, 12.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

HERE are fome who have a fight of the last judgment in vision: There are others who have it by faith; but the world shall have a sight of it at last in itself, and feel the effects of it. Then we shall not only be beholders, but we shall be a party. Every person shall be a party, and each party ought to be confidering what will be their place and portion; whether the left hand of Christ shall be their place, and wrath their portion; or his right hand their place, and heaven and happiness their part and portion. But we shall only say this before we proceed to particulars, That there is not a more blessed and profitable sight upon earth, than a sanctissed fight of the last judgment. Its profitableness appears in this one thing, that it awakens and rouses the soul of a man, when thinking upon it.—What is it like then? It is like a fright to the body. They will sleep no more, when once affrighted throughly by the judgment of God. A fanctified fight of it awakens fouls, fo that they never rest until it be thorough work with them. It is faid of

[•] This Sermon was preached Sept. 1680,

fome, that they never smiled after some faint views of this: This is the case of the throughly convinced sinner, at least till he is brought to rest in the Lord Jesus Christ.

But then there is something more in it than this; it not only awakens the soul, but leaves a carefulness in the soul to be ready against that judgment come, and against the time that that white throne shall appear, or be erected. Ye know what is said of repentance; that it leaves forrow and indignation for sin. So does the sight of this judgment. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? 2 Pet. iii. 11.

f But that we may proceed, the thing that we have to ppeak concerning this last judgment, is, concerning the

reparation to it.

1. The parties to be judged, who are the dead; under which are comprehended, those who shall be then alive, as also Enoch and Elias.

II. The Judge, Jesus Christ the Mediator, who hath the keys of hell and death, and is appointed Judge both of quick and dead, and is called God, in the 12 verse of this chapter. And

I. I faw the dead, small and great, stand before God.—
The parties here, then, are the dead. All men are confidered as dead before this; for the Judge will not come, until all men be passed through death, or at least undergo a change equivalent to it. Then the elect shall be hanged in the twinkling of an eye, as we have it, I Cor. xv.—And yet it may be as sharp and painful as a lingering death. The thing is evident, that they must ail be dead, and after that the judgment. The holy God hath decreed death, and then judgment to follow:—Because,

1. If there had not been fin in the world, there had not been death and judgment. There would have been no need, nor occasion for a fentence to have been given out against any. Now when we remember death and judgment, we should remember fin too, which procured these. He that remembers his fins most, will readily be best prepared for death and judgment: For it is impossible tor a man to have a right view of death and judgment, and yet not be looking for something to evade the strength and power of them.— Neither is there any o-

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ther thing that will do it, but the all-fufficiency of the Mediator Christ Jesus .- But, -- as to the parties to be judged. I faw the dead small and great, stand before God. A fair fight, indeed; there was never tuch a noble and great affembly fince the world began, and never will be alterwards to all eternity. Why, heaven, earth, and hell will all meet together. - The Lord with all his great and mighty host of angels will meet there.-The diveland all his angels will be brought forth there. - The fea will give up its dead .- And there will not be one individual missing: for the same cause that brings one is an evident and relevant cause to bring all, and that is judgment; for all have been finners before God; and it must be feen or evidenced, how they have been freed from fin. It must be a public judgement. For in effect, if it were only private, it might be accounted a private murdering, (or condemning) of persons .---- And so this shall be the greatest fight, and affembly, or concourfe that shall be together through all eternity.

2. As there is a cause, for one conveening, so for all to conveen before God. The same power that brings up one, can (nay, will) bring up all. For a greater, or lesser number is all one unto Omnipotent power. The cause then being one, the power one, therefore all must appear, and the end must be one, viz. that they may receive their sentence: while as many particular persons as there are, so many particular sentences shall be given out

for them before God.

3. It is the dead small and great. It may be asked, why says he this? Is it in regard of the great and the mean men? No, We think not, for death hath taken away that difference. Death levels all, and their dust is mixed together in the grave—So that in their rising again, there shall be no difference, but in respect of their sanctity; for death shall once make all equal: If there is a difference after that, it is grace meerly that makes it. By small and great, then, may be meant, the old, those at the greatest age, or stature, and those infants or young ones that have not attained unto their perfection of stature; In a word all that ever breathed or had life; none are exempt; but all shall appear before God. But

There are two objections that may arise here.

1. If infants be fignified here, why should they be judged? they have no actual sin. The

2. Is, if they rife, will they rife infants again? for anfwer to thefe.

Ift, All.

Again, If under the covenant of grace, then he will deal with them as believers that have Christ's righteousness and holiness to stand between them and wrath. It is true, the Lord's way of dealing is a mystery; but it is as true, that they are fanctified as well as those who are fanctified by faith and knowledge. For without holiness, we are affured, none shall see the kingdom of God, Heb. xii. 14.

again? The school men will have it, that all shall be raifed about the age of thirty years, that being the prime of man's strength, and about the age of Christ when he suffered.—But as this seems groundless, so it seems to derogate from the mystery of the resurrection, I Cor. xv. For though the same body be raised, yet it will be another kind of body, then ever formerly it was at any age. But this we may fay, that the elect shall be perfect in whatever condition they die, For all that is imperfest shall be done away. Their persons, stature, judgment, and knowledge. shall all be perfected. We may add this one word, that an infant of days will then be as much for the glory of God as any man of his full strength. We are sure they shall be capable of enjoying the fulness of felicity foul shall then be filled with felicity, and the condition of the body shall be glorious .- I faw the dead small and great. We are persuaded, that those whom the Lord's goodness could not bring from their wickedness to him for mercy on earth, his power shall bring unto him at the last judgment.

II. We have the Judge. I faw them stand before God. The very first sight of him begets a terror in them, and as it were, a hell in their consciences. We see the judge here: and though not a word is spoken of him in the 11th verse, but of a great white throne, yet all that see him

him here, fay, it is God, the Mediator Christ Jesus, God in our nature. All this affembly shall see him, and then they shall acknowledge him to be God, and every one according to their condition shall begin either to tremble or to rejoice. Fear shall seize the hypocrite, the unregenerate and unbeliever. The believer shall then rejoice. Why? He hath God that fits upon the throne for his friend.—So then the believer may expect mercy; but all unbelievers have nothing to look for, but pure and unmixed justice. Now he fees them all brought in, and standing before God. He fees the godly standing there also. But they shall soon be dispatched, - Come ye bleffed of my Father, in herit the kingdom prepared for you. Then shall they be fet down as affectors in the judgment with God, and shall give their affent to the condemnation of the wicked. The father shall vote the condemnation of his own child, and the husband the condemnation of the wife, and shalt fav. Thou art righteous, O Lord, because thou hast judged thus.

Now, another part of this procedure is, the confulting of the law with regard to what is found to be due to every one of them. O it shall be a tragical sentence, that shall be past upon many! Although to many others it shall be a glorious day, so that they never saw the like;—for some never saw or enjoyed perfect holiness and felicity until then. Now the law takes place: The books were opened, another book was opened, not as if Jesus Christ were literally so to proceed: for he needs neither books nor witness for his own remembrance; and your

consciences (the recorder) shall witness for him.

But to shew forth the power and justice of God, the judgment shall be as particular, and accurate, as if all were registered before him. But it may be asked, what books

are these that they shall judge by?

1. There is one book that must not be wanting, and that is the Bible or word of God. The word that I have spoken, the same shall judge him at the last day, John xii. 48. As soon as conscience sees this, it says, if God be judge with thee O Bible, heaven's acts of parliament, (so to speak); then I am gone. You know, what the apostle says, When God shall judge the secrets of men by Jesus Christ, according to my gospel, Rom. ii. 16. Not that we shall need this Bible in heaven; for the Spirit of God says, that there is no temple there: for all there are complete, illuminated, divine. This, then, shall be the last sight man shall have of the Bible, or word of God lying before the throne, and according to it God shall judge all both small and great.

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And what does this intimate unto us? It fays, read the word of God, and improve it: For as it approves of, or casts and condemns you now, so by it ye shall either be condemned or approved of at the last and great day. There shall be no sleeping unto you there, (nor to me neither), when standing before the tribunal of God. But

2. There is a book upon man's part, viz. the consciences. Their consciences a so bearing witness in the mean while, their thoughts accusing, or else excusing one another

3. There is a third book in the judge's hand, which, fo to fay, may be called the register of his remembrance, which he brings from heaven with him; and God will fay unto every one of you, look now into your own confeience, and see if it does not agree unto my register. Woe unto them, that must stand before God, until they must answer for all their wicked and flagitious deeds. Ye muit not go down yet : ye must answer for all your wickedness and rebellion against God, idolatry, swearing, sabbath breaking, drunkennels, whoring, lying, stealing, falsewitness, covetousness, and unfaithfulness to friends and relations, with others that will be almost innumerable. We shall fay this word, that there is one book in the judge's hand, and another in confcience's: and confcience shall read as fast, and as long as God reads unto you. There will be no denying or gaintaying Then, O rebellious fouls, you shall not escape. Then this book shall miss none of you; pay, not so much as the least straying thought you may have. O this will be a fore and fearching book! and yet there remains another.

4. A fourth or last book, and a comfortable one too, and who is there? Who, but the believer is there? It is a white roll, called the book of life. And none shall enter there, but those who are written in the Lamb's book of life. There are none there, but the names of such as shall be saved.

Now to conclude, ye that are in earnest with God, plead that he may let you see your names written in this back of life, even before ye go hence and be no more—Many are now earnest and solicitous to know, if their names be in their woeful commissions to take and apprehend you. But, O that it were in the hearts of men to be in earnest to know if their names be in the book of life, and that they might see their names written there.—O fire, take care what you give God now to write—Alas, alas, alas, you give him many ill deeds to mark against you. But O that he had this to write, that you had unseignedly repented of them all. But we fear we have now been too long.

The following LECTURE and two SERMONS. (being Mr. CARGILL's last public day's Work,) was preached at DUNSYRE Communion, July 10th, 1681.—Two days before he was apprehended.

LECTURE VI.

JEREMIAH i. I,-10.

- 1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:
- 2 To whom the word of the Lord came in the days of Johah the son of Amon king of Judah, in the thirteenth year of his reign.
- 3 It came also in the days of Jeholakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the fon of Josiah king of Judah, unto the carrying array of Jerusalem captive in the fifth month.
- 4 Then the word of the Lord came unto me, faying.
- 5 Before I formed thee in the belly, I know thee; and before thou camest forth out of the womb, I fanclisted thee, and I ordained thee a prophet unto the nations.
- 6 Then said I, Ah, Lord God, behold, I cannot speak, for I am a shild.
- 7 ¶ But the Lord faid unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatfoever I shall command thee, thou shalt speak.
- 8 Be not afraid of their faces: for I am with thee to deliver thee, faith the Lord. $Q \neq q$

9 Then

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9 Then the Lord put forth his hand, and touched my mouth, and the Lord faid unto me, Behold, I have put my words in thy mouth.

so See, I have this day fet thee over the nations, and over the kingdoms, to root out, and to pull down, to build, and to destroy, and to throw down, and to plant.

THERE we fee the Lord is fending out a young prophet; and he is giving him great charges, and great promifes, and great power. He gives him a great charge;

First, In these three things especially; 1,4, He gives him in charge, That he is to be at his bidding or command. 2dly, He gives him in charge to be faithful in whatever he doth. And 3dly, He is to be without fear; and yeknow that, in effect, fear binds up a man from freedom. But I say,

the Lord, where I fend you. This is not the least property of a servant to obey his master: he must do his master's bidding, and must never err in obeying his master's command. But the thing that I observe is this, that the ministers of the gospel should speak. I say they should be at command.

Now, it is our duty to speak what he bids and commands us, We shall say this one word, we must speak what God commands. We are fure that God is either biding minifters do little, or elfe they do not that which he bids them do .- Indeed, in effect, God bids them do little. We fear, God has given up with the most part of the ministers in Scotland. He hath dealt with us, like a man who has a stubborn servant. He bids him until he is wearied with bidding of him, and still he will not obey. Now he gives over speaking to him, and tells him to take his will: and his will is his work, and so comes of it. So the Lord feems to have left off bidding the ministers of Scotland. He will bid them do no more. Ah, he is now faying to those who have gone out of his way, now do what you please next .- O then, be not disobedient. The master must be obeyed, his commands must be done. We shall fay this one word; a word that we are fure of; as we should never run uncalled, so we should never sit, when our mafter commands us to run. We fay then, when God is bidding us run, and fitting us for our work, as Jeremiah here was, then should we run. mafter bids, then the fervant ought to be at command. adly. The

2dly, The next thing he gives him in charge, is, to be faithful; and that in these two things wherein every minister ought to be faithful.

1st, They should be faithful in their commission; 2dly, In what is committed unto their trust. And

- 1. We fay, we are to be faithful as to what we get in our commission. We shall not keep back one word; for the failing in one word may occasion the staggering of many. I say, a person may stagger upon one word kept back. Indeed the keeping back, or failing of many words, makes ministers greatly faulty, and unfaithful to the people.—And this, in effect, is one cause, amongst many others that has procured the church's ruin: and the people's sinning makes it so. They desire no other: and the Lord in his just anger trystes you with the desire of your hearts. O ye that are unfaithful, ye will not abide by God: and he gives you ministers that come and go as you please. The
- 2. Thing wherein the prophet was to be faithful, viz. in what was committed to his trust. The Spirit of God hath that word. Keep that which is committed to thy trust, I Tim. vi. 20. Ye that are faithful men, that is your trust; that is your commission. But ah! the Lord has departed from ministers and Christians; because they have not kept that which was committed unto them, but have let it fall unto and before their enemies; for the more we are witnessing against his enemies, the more pleasing we are to him.
- 3. But a third thing here enjoined, is, freedom to all the ministers of the gospel, and that without fear. You must not be afraid : fear binds up freedom . - O it does not become a minister of the gospel to be moved with fear: It fets not a minister of the gospel to be either overcome with fear, or counfel. He is to be holy; to be an overfeer, watch-man, leader. Therefore, it is unfuitable for him to be overcome with fuch things. Nay, Christ their master often forbids them to fear, and fortells them what they are to meet with when about his work; and yet not to fear or succumb under either fears or savours. Here Jeremiah is forbidden to fear, ver. 8. Be not afraid of their faces, for I am with thee, Ecc. O this thould be looked unto. But we will fay this one word; when a minister of the gospel is tender, and has the awe of God upon his spirit, and his glory before his eyes, he will not be much afraid. And this charge bluds him, first, by the awe of

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God; and then from a love and defire to have others get good of Christ, with a thirsting after the salvation of many.

Now, I say, where sear is, this will have but little access. Here the prophet has a charge, which the awe of God upon him, and love to the salvation of souls bind upon him: For says the apostle, 2 Cor v. 11. Knowing the terror of the Lord, we persuade men. He knows what his charge and commission bears, even the gathering in of souls to God: and he thirsted to have this suffilled. His zeal and thirst so bound him in the work, that he could stand at nothing to have souls made good, and their salvation accomplished.

Here we see also that it was a suffering time in which Jeremiah the prophet was brought out.—In the 3d ver. we see that there were three kings, Josiah, Jehoiakim and Zedekiah, whom he had to speak unto; the father and the sons; the father good, the sons evil. One while, he has a good king to deal with, to encourage him to be faithful and free; and then for a long time of his life, he has two wicked kings that were always against him. And when he wanted a wicked king, he had a wicked people to deal with, who made him a sad life, and a great work, as he was still striving to get them brought off their wicked and evil courses. We may therefore observe this from it;

1. That when once ministers are set out, they ought to be content with their lot, and not to be assaid. We shall say only this, that ministers of the gospel have in their commission three encouragements not to sear; by which they may the better face the storm, and which for their greater encouragement they may set in opposition to it:

2. The next thing observeable, is the time, or continuance of his commission; which was to the carrying away of the captivity. He preaches them to captivity. There are some who preach to captivity, others preach to plagues; others to judgements; some preach people to hell. Alas! there are some who think nothing of the word of God preached unto them: But it will possibly continue, till it preach some of you to captivity, to hell, and to wrath. We acknowledge with grief of heart, and we say it, as before the Lord, the Lord is now preaching judgement, and ye may look to meet with it. Yea, ye need scarcely look for a change to the better, till some of you and judgement meet together.

But more particularly, the Lord speaks to him, and makes known his great kindness unto him; Before I formed thee in the wemb, I knew thee. Now, there are three

things here observeable, great manifestations, -great promifes, and an ample commission. The first two of these are granted for his greater encouragement. But the thing that we fay, is, that the Lord ordinarily manifests himself much more at one time then at another; as at the time of conversion, he will not only communicate his mind to some concerning his eternal purpofes towards them; but his purpote as to what he will make of them in the world; yea, his thought as to their office, and what they shall do for him. These comes all at one time here; he instructs this holy man about his fanctification and election,-calling, and conversion, and about his providences that he is to meet with, and all the favours and mercies he is to receive from God; and all these he hath here at once for his en. couragement. But it may be here asked, what is the reafon the Lord does to with one, and not with another? One reason is, that they may lay aside their own particular concerns, and that their whole care may be about the public work of the ministry. I say, that their whole care may be about the public work, and that himfelf with the falvation of his own foul, may be laid aside as insured: Till this be once fure, they are ever unable for the public work of the ministry; and this being once made sure, they are to las it by, till they go before the tribunal of God. Has God once faid it, let it stand fo.

But there is another thing we may observe from this, that when the Lord sanctifies any, and deals thus singularly with them, it is clear, he hath some extraordinary thing ado with them. There are many who come out at random to the ministry. But what comes of them? Some run one way, and some another: and when brought unto any eminent piece of service, they soon turn aside. And what is the cause of it? Is it not, because they were not sure themselves, and so could not deal with others, being unprepared for the work.—Well, says the Lord, ye shall not continue: ye shall turn your backs upon it; yea, stumble, fall, and break your necks upon it. Some seek unto

But to speak more particularly concerning these words, Before I formed thee in the belly, I knew thee. Here we have these two things. First, his predestination; And then his formation. I say, before God's hand was at the forming, or creating of him in the belly, his mind was upon him; I knew thee, that is, I had thee upon mine heart. In a word, there are some fosk that the Lord hath such a respect unto, that he beholds them soon. How does he see

ftrange shelters for fear.

them?

them? Even in the womb, and he fets his heart upon them before they have a being. I knew thee before ever I formed thee in the belly; and I ordained thee a prophet unto the nations. He fees him both in respect of his calling, and in respect of the providences he should meet with: and that before ever he came into the world. He alfo beholds the wicked to their terror throughout eternity, and referves them unto the day of wrath; but here, fays he, I knew thee. And O but it must be an unspeak. able joy to fouls to have this made known to them; that God faw what they should be before he formed them : I fay, to have the Lord manifesting unto them, not only what they have been, but also what they shall be, making them fee that ere ever he formed them, he ordained them unto eternal life. Comfortable is that word of Job, Thou hast granted me life and favour, and thy visitation bath preserved my spirit. And O what ground of hope for the foul to know that it was upon God's heart at the beginning! and that he was predestinate from eternity unto grace and glory, Before I formed thee, - I knew thee. We shall not fay any more on this, as to what thoughts God hath from eternity to his people. He himfelf can only manifest them to the foul, and his manifesting of them are such as makes the foul as sure and certain of them as of their own being: And their being upon God's heart from eternity, makes them fure of life eternal. Before thou camest out of the womb, I sanctified thee. Well, ye see here, that the Lord soon puts to his hand -Some folk are careless about assurance until the end of their days. But here is fanctification in the womb. shall only fay this one word; it is well, if they can fay they are fure of fanctification before they go out of the world. But that fanctification is best that is begun early. Yea, we may fay of this fancification from the womb. they who share of it, may be sure that they are never behind in the way, neither will they stumble so soon as others do: Yea, where this is tenderly and lively entertained, all things in a world bulk but little with them. But what the Spirit of God looks upon is this, I have fanctified thee, before thou camest forth of the womb; Sanctified very foon after formation. We shall fay this one word, fo foon as parents know of the formation of the child, fo foon should they be holding up its case to God. Parent's prayers ought to begin with their beginning. Why fo? Here is the answer, that they may bring them forth fanctiLECT. VI. UPON JREEMIAH i. 1,----10.

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fied: For there have been fome brought forth finners, and fome faints into the world.

Another thing confiderable is,—and I ordained thee a prophet unto the nations. So, in effect, he needed not fear: The Lord let him fee before-hand, that he is as fure as to his part; that he might refuse nothing he commanded him to do; as if he would say, Ye must not resule to do any thing for me, that have done so great things for you. I have given thee grace in the belly, and sanctified thee from the womb, for preventing thee from great fears and great falls, that thou mights be sure every way; and thou must not think to refuse my bidding, but ever be at my call and command.

And then we see his commission, and I ordained thee a prophet unto the nations. We shall not speak here, what are Ministers commissions: But we are sure, that the Lord lays more upon them than upon others; and they should see to it. Yea, ministers are under a charge that no particular person under heaven, is able to do or personn.

But here is the Prophet's answer. Ye see a wonder here, which is this; after the Lord hath fanctified, and done all for him, hear what he fays, ver. 6. Ah! Lord God, behold I cannot speak, for I am a child. Is it not strange to hear such an answer as this? But it is not strange, considering the reasons he gives; it was only the fear he had of himself, it was not his unwillingness. He was not unwilling, but afraid that his meffage would not be taken off his hand; as if he had faid, There is nothing hinders me from doing whatever the Lord commands me, but the fear of its not being taken off my hand. After all, we see that the Lord accepts of this antwer. We shall say one word of it; that being fitted of him, and our commission made manifest by him, we ought to go on acting faith upon him, undertaking what he calls us to, against all infirmities within, and opposition without. I fay, ye should try, and make fure your evidence, and fo go forward in his strength: For we are fure of this, that those who being under fuch favours, recoive, and yet are unwilling to comply with the Lord's call, do in that respect act contrary to their charge and obligation. And would we not be offended, and highly displeated, if one did fo unto us? However, we fee here, that the prophet makes these two excuses after all, I cannot speak: I am a child. Indeed, his answer was enough, confidering that as the Lord gave him a great charge, fo he gave him great promises comprehended in these words

in the o verse, Behold, I have put my words in thy mouth. Let us never stand, then, when God calls; for here is the promise sufficient to bear all charges: Lo, I am with you always unto the end of the world, Mat. xviii. 20 is furniture: Here is fulness of comfort and consolation in this one promise, that he will be with us. Nothing should frighten us. Here is a sufficiency, he will never leave us, nor forsake us. It is true, ministers have not the promise of worldly ease, or of safety from trouble; but they have the promise of safety in troubles, and delive-We will fay this one word, that rance out of them when ministers have great promifes from God, they are not to look for exemption from trouble : That is not the promife to be accomplished to us while in time: Fightings and victory here, and the crown above. We have then the promise of assistance and protection in trouble: Let us then look unto him for determination and furniture in duty, and thus go on in strength of God the Lord.

But another thing the prophet is furnished with, is, Power. He gives him great power, verse 10. See I have this day fet thee over the nations .- To rest out, to pull down, to destroy, and to throw down, to build, and to plant. This is a great power indeed, for a creature to have the power of heaven; power to plant, pluck up, and to deftroy. We shall only say this one word of it, that ere all be done, great men thall know, that there hath been a prophet and a minister that bath had the mind of the Lord in what he hath done; and that as we have curfed or excommunicated, fo the Lord hath curfed or excommunicated; and as we have denounced wrath, fo the Lord has denounced wrath; and as we have pulled down, fo the Lord will pull down; and as we have laid houses defolate, fo the Lord will lay many houses desolate ; and as we have curfed many that have turned their backs upon him, his cause and interest, so the Lord has cursed them. and they shall be curled, and that shall be heard of to fucceeding generations.

N. B. Here he refers to the foregoing Excommunication at Torwood, Stirling-Shire, 1680 where he excommunicated Charles II, the Duke of York, James, Duke of Monmouth, John, Duke of Lauderdale, the Duke of Rothes, Sir George M'Kenzie, and Thomas Daiziel of Rinns; for their apoftacy, treachery, bloodshed, and other enormities.

S E R M O N XXXVI.

ISAIAH XXVI. 20, 21.

Come, my people, enter thou into thy chambers, and faut thy doors about thee : hide thyfelf as it were for a little moment, until the indignation be overpast For behold the Lord cometh out of his place to punish. the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her flain.

HERE are few, yea, none in fafety, who are in debt. We wonder how men in debt can be lecure. We cannot tell when God will come upon us; but it is man's great advantage to be near God. This is greater than all other advantages. The greatest, yea, the best of bletlings are included in it. There are some things, nay, many things that are worse than nothing, and these are evil things; but the being near God hath many unipeakable advantages; and even as to temporal things, it goes as high as a mortified foul can defire. But we know, that all are not godly, all have not equal advantages,-There are some who are children; some who are enemies; and fome who are strangers. But there are chambers of safety for the children: What is then for strangers and enemies? Nothing but the wrath of God: What are strangers and enemies like? They are like two rivers that are running far afunder, but at length they run both into the ocean; and then they are both one, when they come to the ocean or sea of God's wrath. But for children there are chambers, and there is indignation for strangers and enemies to God.

Well then, we see there is a storm coming; and the Lord shews us the tender care he takes of his people, by

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warning them beforehand to get themselves into their chambers, Come, my people, enter thou into thy chambers. We shall fay this one word, that there is much tendernels in God, if there were faith in us. Doubtless, it is a great and unspeakable disadvantrge to us, that we are not exercifing more faith in God; especially when we are urged to it upon his account. There is nothing can, or will answer his call but faith. God calls none to enter into these chambers, but fuch as have faith. What will put a foul into these chambers? Nothing but faith. Then we may fay this of it, that in effect, faith both opens and shuts the doors. It opens the doors for us to enter in, and it shuts the doors behind us, when we are entered into these chambers. Hence if there be no faith, there is no foul can enter in, and there is no foul can be in fafety but within these chambers, and there are none can enter in but chose who do it by faith.

But there are three things that especially hinder us in

the exercise of faith;

r. The want of an interest in God.

2. The want of conscientiousness of integrity.

3. The want of affurance as to the goodness of the cause.

1/t, They that want an interest in God, have nothing to trust unto; and so want acquaintance with, and nearness to him. Some children do not, or cannot trust unto their charter, which is in effect a trusting and entering into these chambers. Now where the want of an interest is, there will be great discouragement. Ye cannot commit yourselves to God; for what else have ye, if ye want a relation to, and acquaintance with him.—But there are few folk that have that charter: And those who want it, have nothing to do with that which I am now speaking of. But

2dly, The conscientious of one's integrity helps much in the exercise of faith. When a soul is conscientious of its integrity, though with much infirmity, he can say, Though I be sometimes overcome with temptations to sin; yet my endeavour is to wrestle and strive a-

gainst sin. And

3dly, There is the goodness of the cause: Even the assurance of the goodness of one's cause helps the soulto the exercise of faith in a storm, or time of trouble. In effect, the exercise of faith is just a thrusting one's self in at the doors of these chambers, where there is safety: But there

are two things here in these words, now read in your

hearing.

1. A manifestation of the present purposes of God .--There is a manifestation of it now, where God is, as it were, coming from his place to hold a Circuit. Now God, is, as it were, leaving heaven, and coming down to the earth to hold a Court. Neither angels, nor prophets, nor apostles are to be Judges, We see there are many wrongs done, and many pleas betwirt man and man. The great Judge must sit, and these causes must be decided. And woe unto you who have a featence truly and justly given in against you: For he will sit a Judge, and ye shall have sin, devils, your own consciences and the justice of God to accuse you. All these will accufe you, and tell what things you have done, or committed. O there are many wrongs done; many pleas, and many faults amongst us. I fay, the Master will hold a Court. The Pannels will be there: The agent, and the bloody weeds will be there; and there are many bloody

weeds amongst us.

Now the Master of Scotland must come, and keep a keep a Court in Scotland. He will not only go through Scotland, but he will go through other nations also .-For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. Indeed, we will fay this, the world is now become, as it were, mad and wild; therefore there is a necessity for the Lord to come and hold a Court against them. I fay, we see how little justice, and how great cruelty is in the courts of men: Therefore God's justice must hold a court because of man's injustice. There are many unjust courts held, and it is for that he must hold his court. Woe will be then to them that are found in their injustice and iniquity; for God is coming not only to judge for every oppression and bloodshed, but also for every hidden iniquity in the heart .- The Judge is coming to judge; and it is for all iniquity. It is a wonder that men will not believe this. It will be found, that many are fleeping in their fins, and living quietly in their iniquity; and are not striving against it. Many indeed, have been robbed of their chastity, when they were struggling and crying, and would not fuffer a Rape. -- But there are others fleeping with their iniquities, like a harlot, or a wife with her Paramour.

But the Judge knows what striving there has been against temptations, and how few have been so chaste, 502 Mr. D. CARGILL'S SERMONS, &c. SER. XXXVI.

as whenever the tentation comestocry out like a chaste woman, who when another struggles with her to ravish

ber, never lets him have his desire.

Now what will be next? All will compear: The agent will compear: The witness will compear: The blood weeds will compear: The earth that received the saints blood will compear. The earth that received such a man's blood will then be opened up; for the earth shall disclose ber blood, and no more cover her sain. It will no more keep the blood on scaffolds; the blood on seas; the blood on the fields; the blood in houses. Many have been killed secretly. Now all has been silent: Now, says the earth, We will no more be silent. I say, the time is approaching, that the righteous Judge will sit: God will sit Judge, and there will be an open proclamation, and all will be summoned before him, who are to be judged. Then the earth will no more cover her sain. It has covered them for some time; but it will no more cover them.

This is the first thing: And it is a manifest token of what God is about to do. He will come shortly, and hold a Court, and blood will be the great article of the Indistment. I say, the blood of enemies will be the great article of the Indistment. The earth shall disclose her blood,

and no more cover her stain.

2. There is an advice given to God's people, and what

is that? It is

(1.) That God's people should get out of the way of danger. Come, my people. O but God is tender of his people's safety. But alas! There sew of them so tender of it themselves as to hear God speaking kindly unto them, to make haste into their chambers. There are chambers for you. O then, like doves, sly in at your windows.—Well then, I say, this is counsel unto them; this is his command. We see some great work God has to do; and he would have his people providing for it. He commands you to lay by all other things, and to labour to get a place of refuge uear God: For he has a great work to do and he would have you providing against an approaching storm. Labour to get a secret hiding-place, a place of retirement from all dangers.

(2.) Enter into your chambers, fays he. Well there is a warning. What more? Shut thy doors about thee: make all faft; Make fure both before and behind thee; and leave no open doors; for justice will make a wonder-

ful narrow fearch, and will pry into the least clift or recefs, and therefore make fure.

3. Hide thyself. It is good for us: It is our advantage to be there, until the wrath be over; till the indignation be overpast; and we are never to come out from thence. O thrice happy they that shall never come out of these chambers! We are sure, we are persuaded, it shall ever be well with them, who are once entered into these chambers of safety. But as we cannot speak particularly unto these words here, we shall hint at these four things tol-

lowing.

(1.) The tender care of God to his people, and especially when they are reduced to straits. I say, they are always made to know his kindnels in a time of trouble, or difficulty. We shall fay somewhat concerning this: In effect we fay that one word, that the best of believers are not able to abide much dandling. It is well known, that folk cannot carry much under these things: For they cannot bear much without becoming proud and felf-conceited. I fay, they are not able to bear much of the manifestations of God's kindness towards them: But we are fure of this one thing, that in a difficult time, they meet with the best of dispensations; I say, for the most part, the best dispensations are reserved for the most hard and difficult times .-- Now, we are fure of this, that when he fees you hardest put to it, then he will verify this; for when ye come before men, and cannot get your Bible, then be fure God will evidence his kindness unto you; be will not then concealit.

(2.) But this is not the thing we would fpeak to; but the thing is this, that there are chambers of fafety for God's people and in a time of indignation. Now feek them out; for there are chambers or fafety provided for God's people and children in a time of wrath and indig-

parion.

Now wherefore are they called chambers? They are called chambers upon these accounts.

1. They are chambers for pretence and delight.

2. For strength, protection and defence:———In a word, for delight, these chambers are a palace; and for strength, protection and defence, they are castles.——So that they are chambers of safety and pleasure too. In a word, they are God himself, who is all in all to the believer. We may say this of them, they are a palace of defence from the wrath of God; for it never pursues a man within these chambers. They are places of delight,

fafcty.

fafety, security and strength. It is no wonder then, that a soul desires to be near God, and within these chambers. For there they have all their soul can desire. There is nothing can fright, or terrify the soul of a believer, when he is once entered into these chambers: for they are for a biding place from the storm, and a covert from the tempest. Safety, pleasure and delight are to be found in them. O happy soul, that shall be delighted with them! He is not to be pitied, indeed; there is nothing to wrong him when a storm of wrath is without upon the world.

But here it may be thought, or asked, what is fignified by these chambers? In a word, it is this, it is the soul committing its felf nuto God in his providence, the providence of God shall provide chambers for you. O firs, thrive to get within thefe chambers of God's providences; for we are all likely to meet with a fform. O but there are few who commit themselves to God! and it is a wonder the enemy gets not more folk. When some come amongst their hands, we see what comes of them. We are sure of this, that there is over little committing ourselves to God. When they are overtaken with temptations, they think their own wit or wisdom will do their turn: but indeed it will not do. Hence fo many yield unto the ene-They are not betaking themselves unto their chambers and their heart fails them, and they forget to flee into them. O but folk have need to be within these chambers now, when they cannot go out nor come in, ly down or rife up, without hazard. Labour then, to be within these chambers, Come, my people, enter into thy chambers, and fout the doors about thee.

The next thing that we thought principally to speak to is, that the safety of man lies in the mercy of God. Man's safety in a time of indignation, lies in God's mercy, and your duty is to betake yourselves to it. Thus you will be in the chambers of defence. A soul must betake itself to the mercy of God, and so must be in the exercise of the duty here required, if it would put itself into these chambers. But when we speak of God's mercy and our exercise of betaking ourselves to it, we do no mean, that these two have an equal hand in this: no, the mercy of God is still before duty; for it is the love and mercy of God that thirs up a man unto duty.—Then, the Lord must both do his own part, and stir us up and enable us to do our part too. It is the mercy of God properly, that does the whole work: and though he puts us upon doing, yet we must

do all in his strength.

SER. XXXVI UPON ISAIAH XXIII. 20, 21.

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Now, there is a great part of the work in the mercy of God, and a part of it in the foul. In effect, it is God's mercy when he does it alone, and it is his mercy when he does it with us. But we may speak a word of this, what way does mercy do it? the Lord does it himself in these three things.

1/t, In giving us warning of the danger before it come. O but we have all need of much warning from God to flee out of the way of his wrath! There are some souls so wife, that they will never ly (to to speak) a night in wrath's way. O he is a happy man who hath his foul hid! O it is great wildom to be out of the way of wrath. the cafe with persons when they are lying within these walls. and their defence is the munition of rocks. O happy foul, who is lying nightly there, and cannot think to be one moment out of fuch a fafety, and fuch a life. Sometimes they delight to draw sweetness from him: either by one fayour, or by another, they must hold him, (as it were), in their bossom, and with the Spouse, lying all night between their breafts. I say, he gives them warning; and much warning have we gotten; but it is little taken notice of. O but this is a happy foul that takes the alarm as God gives it. He summons and alarms us, he affures us that wrath is approaching; but alas that these alarms make so little impression upon us. They are lost to many of us. Woe unto us that we have improved them no better. God has warned us fooner and latter; but it hath had little or no effect, if it has not made us more fecure. Have ye been speaking to God? Have ye told him, what ye are like to meet with from enemies? and how have ye been admitted nnto his boffom?

2dly, As he gives feasonable warning what is to come, so he makes some take warning, and believe, while to others it seems but idle tales or dreams. Well, we know not, if ye have taken heed to it, or if God's warnings have sunk down into your hearts or not; but ye have been long burthened with these things. Well, we say as God gives warning, so he makes us to take warning. If so, then it is the mercy of God that hath made some to believe, when others have despaired. Now then in a word you who believe and take warning, it is the mercy of God who determined you to it, and as it were gives you a new heart to do so.—But, what is more, it makes you provide against the day of wrath. What believe ye? ye believe he will make out his word of threatening. So I say, there are no more believers, than persons who provides against

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the wrath of God. And O he is a happy man who, when he comes before the tribunal of God; hath his acquaintance made with his judge, and has got near unto God. I fay, he is a happy man who hath got his peace made with God, (and whose Judge is his friend). Then have ye got all made furt, the acquaintance made, and the defence

provided? 3dly, There is another thing; the mercy of God goes yet further, as it gives warning, and makes us believe it, fo it also provides the chambers for us. His people have no more to do, but to flee unto these chambers and bule themfelves from wrath. The Lord will never rife to exercise them with judgement, till chambers be provided : and then the people of God need not fear: for chambers are provided for all that will flee unto them. But in effect, we will fay, that in the day of your straits, a process will be made, and you will be asked, what do ye amongst the enemies of God? What will ye die amongst God's enemies? Alas! for ye are to be feen complying amongst the rest of God's enemies against him; and if persons do so, they have no reason to look for these chambers of protection from him.

Now, there are these three things, that the people of God must do. If they would have his affistance in their duty, they must all supplicate him for help to do these things.

1st, There is an entering in unto these chambers.
2dly, There is a shutting of the doors: And

3dly, There is a hiding.

1. There must be an entering in, (as we have said before). This is a committing ourselves to God, and a covenanting with him by saith. So ye see faith must go before an actual covenanting with God. Then ye must commit and resign yourselves over to him, in time, that ye shall no more go back to the entanglements of the world. But alas! there are sew or none in the land who are assaid

either for the devil, or the feverity of justice.

2. Shut the doors about thee. What is that? Why, it is to make all fure behind you. Wrath will purfue you; and if ye be over long a fleeing unto these chambers, wrath will overtake you.—Many have but loose grips, and have not made all fure behind them; and the wrath of God will let them see that they have neither shut doors, nor windows behind them: and where there has been nothing of this done there are open doors and wrath will enter. But we are sure that the wrath of God will never come at any person who has once got into these chambers, and has got

SER. XXXVII Upon Isaiah xxiii, 20, 21.

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the doors shut behind him. Well then, shut the doors, and make all sure behind you by a covenant engagement; and do all you can for it: if you do not, a black and gloomy reckoning awaits you. But justice will try you trictly if ye leave but a window unshut, he will find you. Therefore make all sure in time.

3. And lastly, Hide thyseis, as it were, for a little moment. Hide yourselves? enter in. Hiding and entering in make all one thing. This makes all sure with God. Where will you hide yourselves? in him; for there is no other hiding place than in him, Isa. xxxii. 2. A man shall be a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, and as a shadow of a great rock in a weary land. We shall add that one word; they are chambers of defence, and well they are furnished. We would lay it at your door, that ye would be serious for yourselves, and make all sure. Shut the doors behind you; and God will never bid you go out again. Rest you there, till the dove come back to the ark with the olive leaf in her mouth.



S E R M O N XXXVII.

HOSEA il. 6.

Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

[An Afterneon's Sermon.]

A life of prosperity with weddedness to one's own ways, and a broken wall to lean upon, are very dangerous things. We say great prosperity in sin is both dangerous and dreadful; and yet you would be at it, at any rates S 1 f. We

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We would take pleasures, were they never so dreadful Some have taken them as foul as they could have them

I fav.

First, Prosperity in sin is a very dangerous thing. There are sew, that ever love it more, than when it is somewhat warm and dangerous. But ye will get it warm yet: yea, ye will get it as hot as hell. We will say this, that devils and wicked men will have it warm enough yet; and they will never give over; for they would have you where they desire to have you; even to run to the same excess of all riot and wickedness with themselves. Alas! they have got many where they desire already; and they are labouring to get others back the same length. These words now read, represent the devil and the world striving to make their snares,—to make us turn aside, and so have God

stating himself against us. Bur,

Secondly, Not only is prosperity in fin dangerous: but it is also dreadful. Wherein is it dreadful? Even in this, in our eagerness and assiduity in the pursuit of sin, which is a foretoken of God's purpose to let them go to destruction. Ah dreadful! when God in his holy providence permits and suffers a stood of prosperity to carry away folk with a full tide to hell and utter destruction. O be assaid and tremble at this. We will say this one word of it: It is not affliction, nor the worst providences, that do us most harm: he loves his own in any case or condition they can be in. But it is the woeful wicked nature of man that loves and esteems prosperous providences best; that loves the prosperity of the wicked better than the affliction of the godly.

But the thing we would fay is this, that with regard to a people once departed from God, prosperous providences will never bring them back again unto him. Favours will not do it: the wind most turn, before ever they turn again unto him. We will say this further, that those who get most prosperity from God, have least ado with him. But in these words, we see these three things following.

1. We see wherein the nature of man appears, even in labouring to come at its lovers. O that we could take heed and look to it. In effect, he will be at his idols and lovers, should he go through a thorn hedge, or even a stone wall. Can be get no other way them? And now he will be at his lovers; and then he is at his ruin. It is a wonder that God says not unto us, as a master unto an

unthankful fervant, that will not obey his commands, go

where you pleafe. And

2. As the nature of man labours to come at its lovers, fo it strives against the goodness of God. O that we saw this! and O wonderful, that notwithstanding God's goodness so much appears in keeping us back and hedging us in, we are still so bent on our idols. -- It is a wonder, we are not at a full market ere now, with the malignants of Scotland; and yet God has not bidden us be gone; but has kept us, and builded a wall betwixt us and them; and in effect some have gone as far as they could, and they will never stand until they be at full match with them. We will fay this of it, we will stumble on our lovers, even when there are croffes in our way. This is the language of the hearts of the most part, that they will be after them :- and though they flee, yet we will purfue them. At least the greater part are guilty of backsliding in heart; for they have gone as far as they could get: and many will throng after them till they be destroyed. Thou hast destroyed all them that go a whoring from thee. Now, we fay that in these two things, man's nature and the goodness of God do eminently appear and discover themselves. . Now, what is the goodness of God doing? It is even keeping us back from what our heart lifteth to do, even from following our lovers. And what is man like? he is even like a foolish virgin that will follow her lover, when her wife father will restrain and keep her back, denying her her portion, and keeping it in his own hand. Even fo does the Lord with his people that are fet upon fin Now, Scotland is mad upon her lovers; like one in a mad fit, obedient enough to them, faying, I will fellow my lovers, and after them will I go. They talk much of making conscience of this and the other thing to men and malignants; but never one word of making conscience to God and giving obedience to him, or of making conscience of zeal for his glory, and against the wickedness of men. Alas! where are our consciences for these things now gone? But here the goodness of God stands in the way and makes a thorn hedge and frone wall; fo that they may not go through them, and yet it is a wonder to fee what croffes some will go through. Now.

3dly, What is that? We will fay this of it, that it is even a wife refult of providence, in his infinite goodnets, hedging up their way. And what is the refult of this providence? it is even their returning back unto God.—I will go return to my first bushand; for then it was better with me 510 Mr. D. CARGILL's SERMONS, &c. SER. XXXVII.

than now .- Folk are never wife, till they return back again unto God, till their resolutions be fixed here. It is far better to strive to follow after God, than to strive to be with his enemies. But I will return unto my first husband, &c. But ye know not, if he will receive or take you in again. However, it is a wife refolution. O noble refult of this thorn hedge and stone wall! I'll tell you, firs, that providence which you think best now, will turn out worst in the end. Many in Scotland have great need of a cross to awaken them; but many will never be awakened. till with the rich man in hell, they lift up their eyes. have proposed peace unto themselves by compositions and paying of cels; but fee if they be not as far distant from peace as those who paid it not. Although some have been put to fore fuffering upon that head, yet they have peace with God in this respect.

Now, we shall speak a word from these particulars. We see there is both a hedging up their ways with them, and a building them in with a stone wall; which says that God seems even to be worst when he is best. Ye often mistake the providences of God: for these ye think the worst are oftimes the best of providences. In a word, the roughest dealing that the Lord trystes his people with, will

be found to be the best for them.

But alas, I fear ye understand nothing of this. The most rough dealings that we have gotten, are better for us, than the most smiling providences. Fair providences commonly neither awaken sluggards, nor recover back-sliders. O what a great evil is it, that there is such a scaring at, and shifting of the cross of Christ! But there are many in Scotland at this day who will never awaken, or turn from the evil of their ways, till wrath turn or awaken them. Yea, we will say more, ere long, wrath will awaken many. This we are sure of; and we fear, where crosses have not turned you, judgments are coming which will consume you. There are these two or three things wherein God seems to be dealing very roughly with us, and yet they are the best of providences for us.

t. Some are afflicted, and so they think they are hardly dealt with, and that they are losers by affliction; and yet these are the best dispensations of God. For this affliction looseth the affections from the world, and tends to take away hardness of heart. O the heart is very hard. We will not say, that there is no pride or hardness of heart under affliction; but it is never so great as when in prosperity, or out of affliction. However go to God and defire

desire him to help you to pray and to take away your sloth-fulness. I tell you, Sirs, if we were without afflictions, there would be less praying amongst us: I say, our prayers would be feldom and far between. Indeed, as to the folk that have payed the Cess *, and have got light to pay it, we fear there will be but little praying amongst them: For these are not put upon it by the cross. Alas! may it not be said, that the most part have little fervency in their prayers, but when put upon it by something of the cross. Now, we will say this one word of it: Mistake not the Lord in his afflicting of us; for he never comes better to with us, so to speak, than by the rod of affliction.

2. We mistake the Lord in his sending crosses to us. We think when we are wholly hemmed in, and get our own will and desires in nothing, that there is nothing of mercy, but all is wrath in it. But I will tell you, Sirs, when he is crossing you most in your desires, be sure your benefit and advantage is in it. Yea, in the end he will both make you see, and say with the Psalmist, It hath been good for me that I was afflicted. And we say this of it, crosses y in the way to what is most pleasant; while the seemingly pleasant lies in the way of what is most fatal, But we say, the Lord sees what your desires are, and he crosses you in them. O but it is great gain to be hedged in with crosses and afflictions, especially in the case of a people departing from God. Many are complaining,

^{*} There are some perhaps will think that the Indulgence, Bonding, Cels paying, &c. to often testified against in these discourses, are but frivolous matters for a Sermon,—But any person who will confult the hiftory of the Indulgences, Hind let loose, and Mr Renwick's Testimony vindicated by Mr Snields, and the other histories of these times will find them no trisles. The first was, in effect, a taking the crown of Christ's head, and setting it upon the head of a mortal man, and the vilest of men. The second was a manifest composition with these wicked and avowed enemies of Christ .- And the last was enacted and exacted for the most wicked ends, and fo a con-ributing to uphold tyranny, and supply the enemy with men, arms, &c. for suppressing the golpel then faithfully preached in the fields, and for fliedding the blood of all who faithfully adhered unto the cause and interest of setus Christ. I shall only add here a few of the words of a very impartial Historian, who was of no pary: " As they locked upon the Indule gences as inconfiftent with Presbyterian principles, and upon " the Cefs as an unlawful tax imposed with no other defign than " to suppress the meetings of the Lord's people for worship, and " perfecute those who could not comply with Prelacy; fo it is " not to be wondered at, though they warned their hearers against " thefe things., Crook--'s Hist. Vol. I. pag. 425. they

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they are severely dealt with; that, as it were, they never get leave to draw their breath; and that they are overwhelmed under these crosses. But they never consider that he is doing many a good turn unto them by these crosses; and that he is making us up by them, and thereby making us feed with, and follow the Lamb in a large place. Woeful man, give him his will, he would be like the prodigal mentioned in the gospel: But the Lord is so the let him away Now what would follow, if he got his will? It would make him debauch, and spend all his stock with riotous living. We will say this word more, that there is nothing that he afflicts you for, but your danger is in it. Woe unto them who seek their pleasure farther than their afflictions mortify them unto it.——But a

3. Thing wherein God's goodness appears, and that is in hedging up our ways, and disappointing us in the expectations of our heart. Why? Because the great expectation we have is of the things of the world: And the Lord will not have our expectations run in such a channel. In effect, God disappoints our expectation of such things that we may no more pursue them——I say, that we may follow no more after them. But there are these two or three lessons that we may learn from this. And

1. More submission even unto every providence; tho? for the present ye can see nothing but danger and matter of forrow in it? Be still, concluding it shall he best for you. O that all of you who belong to God, could fay, that in reality you defire nothing but himfelf, and can have pleasure in nothing but in God. But many are apt to fay with the prodigal's brother, Lo, thele many years have I served thee; neither transgressed I at any time thy commandment : and yet thou never gavest me akid, that I might make merry with my friends. But O to fee that the Lord is good to us even in our difappointments, and in that when we were looking for much, behold, little. O to be submissive to his will; and his would be no hinderance to our well being in Christ: For if our own will had been for our good, he would have given it us. fay, that all this might teach us to be submissive, and to conclude, that if he had granted us our defires, it had been worse for us: As if a man would take a book in his hand, that he cannot read; yet he fays, I wot well, that what is in it is good. O Sirs, think it a happy providence whatever it be, that keeps you near God, and farthest from fin: But it is much that will keep a man from finning;

it must be a thorn hedge or stone wall, as says the text. O then, bless the Lord that he hath put thorn hedges in our way to prevent us from ruin, that will keep us even from hell and destruction. So many a man is beholden this day to the providence of God. I say, then submit more unto God: And we shall have the more benefit and advantage, the more we submit unto him.

2. As ye should still learn more submission to all the providences that seem to be hazardous in our way; so ye should learn to be decided unto your own choice, and learn to put God to choose for you in all things. In effect, we will say this one word, Woe would have been to us, and to our choosing, if our defires had been given us. But God never makes a wrong choice; but always

chooses that which is right.

3. Be not afraid to put God to choose for you. For if you put it upon him, and it go wrong, or misgive in his hand, so to speak, let him put it right again. Indeed we may say this of the providence of God, that whatever God makes choice of, whatever is put upon him to choose, it will ever prove effectual at last; while he that gets only man's choice, must mourn for it. Indeed, if we have not been mourning for man's choice, we must at length mourn for it. But they that put God on making a choice for them, are sure that it is not only best, but if there be any disadvantage in that choice, we may go back again to him, and get it amended. O it is good to put God to choose for us; and then whether our lot be mercies or judgments, we shall take the good and the evil of it.

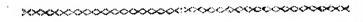
Now, we shall say no more from it, but only this; that ere long, it shall be seen, that those who are under persecution, and are reckoned to be under the saddest of providences, are in truth under the best of providences. We fay, if we live long, we shall fee that these are the mercy of his people, and that they shall be yet the steps of peace unto them; they shall be made sure when he comes back unto us again. Now, there are an laisdw hedges that make us fcorned; thefe are accounted fad and crols providences; but ere long, I fay, they shall be seen to be the most favourable of providences. What hath God now been doing with this people ?-He hath been trying them, that he may give them rest in the day of advertity. But we shall say this word, that they shall be accounted happy that keep well with God now Remember this, Sirs, that they shall be most hap

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py that now keep near unto God, and depart not from him. In reality, it is a mercy to be near unto him Sull account it the best providence that keeps you most in dependence upon God, and farthest off from sin. For it

is good for me that I draw near to God.

But another thing we may speak a little unto, is this : that it will take much to keep a man in the way of God; to keep a man's heart from going out after his lusts and idols; or to bring him back to God again: And confidering there are thorn hedges, and stone walls. O but man's corruption is strong! We shall not insist upon this now; but you see that there is need of great power to withstand man's corrupt nature, and that goodness will not bring back from the evil of pride; nothing but temporal judgments will do it. Therefore he will hedge up their ways with stone walls. In effect, man's backsliding is very strange: It is like a flood running down over a precipice or steep place. We shall not stay now to speak of all the ways the Lord takes to hedge in the ways of his people; but he does much; and all is little enough. Here he hedges in their ways with thorn hedges: and hedges them in from the ways that lead to hell and destruction. Thus many are beholden to God and his good providence. And in an evil and dangerous time, finand corrupt nature are ever drawing further away from him. O bleffed be God, that puts croffes in the way. He raises a thorn hedge, and a stone wall in the way of his people; and that puts a ftop to their backflidings; and their graces never thrive more than in that way. O but the goodness of God is much feen in bringing us near unto himself by croffes and afflictions; yea, more in this than in any other thing we are purfued with.



A FEW

REMARKABLE PASSAGES

CONCERNING

MR. DONALD CARGILL.

1. S OME time before Bothwel, notwithstanding all the searches that were made for him by the enc-my,

my, which were both strict and frequent, he preached publicly for eighteen Sabbath-days to multitudes, consisting of several thousands, within a little more than a quarter of a mile of the City of Glasgow; yea, so near it, that the Plalms when singing, were heard through several

parts of it; and yet all this time uninterrupted.

2. At Bothwel being taken by the enemy, and struck down to the ground with a sword, seeing nothing but prefent death for him, having received several dangerous wounds in the head, one of the soldiers asked his name; he told him it was Donald Cargill; another asked him, if he was a minister? he answered, he was. Whereupon they let him go. When his wounds were examined, he feared to ask if they were mortal, desiring, in submission to God, to live, judging that the Lord had yet further

work for him to accomplish.

3. There was a certain woman in Rutherglen, about two miles from Glafgow, who by the infligation of fome both ministers and professors, was persuaded to advise her husband to go but once to hear the Curate, to prevent the family being reduced; which she prevailed with him to do. But the going the next day after to milk her cows, two or three of them dropt down dead at her feet, and Satan as the conceived, appeared unto her, which caft her under sad and fore exercises and desertion : So that the was brought to question ber interest in Christ, and all that had formerly paffed betwixt God and her foul, and was often tempted to destroy herfelf, and fundry times attempted it. Being before known to be an eminent Christian, the was vifited by many Christians; but without fuccefs. Still crying out, She was undone; she had denied Christ, and he had denied her. After a long time's continuance of this exercise, the cried for Mr Cargill: who came to her, but found her diftemper fo ftrong, that for feveral visits he was obliged to leave her as he found her to his no small grief. However, after setting some days apart on her behaif; he at last came again to her; but finding her no better, fill rejecting all comfort, fill crying out, That she had no interest in the mercy of God. or merits of Christ, but had finned the unpardonable fin, He looking her in the face for a confiderable time, took out his Bible, and naming her, faid, "I have this day " a commission from my Lord and Master to renew the " marriage Contract betwixt you and him; and if ye " will not confent, I am to require your superscription on this Bible, that you are willing to quit all right, ss inte-Tit

- "interest in, or pretence unto him." And then he offered her pen and ink for that purpose. She was silent for some time; but at last cryed out, "O falvation is "come unto this house. I take him: I take him on his "own terms, as he is offered unto me by his faithful "Ambassador." From that time her bonds were loofed.
- 4. One time, Mr Cargill, Mr Walter Smith, and some other Christian friends being met in a friend's house in Edinburgh, one of the company, having got notice, told him of the general bonding of the west country gentlemen for suppressing the field meetings, and for putting all out of their grounds who frequented them. After sitting silent for some time, he answered, with several heavy sighs and groans; The enemy have been long silling up their cup; and ministers and professors must have time to sill up theirs also. And it shall not be full till enemies and they be classed in one another's arms; and then as the Lord lives, he will bring the wheel of his wrath and justice, over them altogether.
 - N. B. As these passages of Mr Cargill's life wrote by Sir Robert Hamilton, came not to hand, when I published the Lives of our Scots Worthies, I have subjoined them here to his Sermons, until another Edition of that book is published, when they may be inserted in his life in their own proper place.

The End of Mr. Donald Cargill's 'SERMON'S

A

PREFACE AND TWO SERMONS,

PREACHED BY

MR. ALEXANDER PEDEN,

AT GLENLUCE, ANNO 1682 .

PREFACE.

Ye have need to examine wherefore ye came here. It is long fince it hath been our defire to God to have you taken off our hand; and now he is about to grant us our defire. There are four or five things, that I have to tell you this day. And the

Is this, A bloody sword, a bloody sword, a bloody sword for thee, O Scotland, that shall reach the most

part of you to the heart.

2dly, Many a mile shall they travel in thee, O Scot land, and see nothing but waste places.

3dly, The fortified places in thee, O Scotland, shall be

as the mountain tops.

4th/y, The woman with child in thee, O Scotland, shall

be dashed in pieces. And

5thly, There hath been many a conventicle in thee, O Scotland; but ere long, God shall have a conventicle in thee, that shall make thee tremble. Many a Sermon hath God bestowed upon thee, O Scotland. But ere

This Preface and two Sermons were published a good while ago, under the title of The Lord's Trumpet founding an Alarm against Scotland, by warning of a Bloody Sword. And reprinted, 2739.

Ttt2 long.

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long, God's judgments shall be as frequent as these precious meetings have been wherein he sent forth his faithful servants to give warning in his name of their hazard in apostatizing from God, and in breaking all these noble vows which he brought the land under unto himself. God sent out a Welch, a Semple, a Cameron, and a Cargill to preach to thee, O Scotland; but ere long God shall preach unto thee by a bloody sword; for God shall not let a sentence of these men's words fall to the ground that he sent out, and commissioned to preach these things in his name.—I say, God shall not let a sentence of these mens words fall to the ground, but they shall have their due accomplishment, ere it be long.

SERMON XXXVIII.

MATTHEW XXI. 38.

But when the hulpandmen faw the fon, they faid among themselves, This is the heir, come, let us kill bim, and let us seize on his inheritance.

This day, if our king and nobles had our Lord Jesus Christ amongst them at Edinburgh, what would they do with him? They would even give him a gibbet, or worse, if they could devise it. For which, he shall deal with them, ere long, with our king, nobles, and a part of unfaithful ministers that he will take vengeance on ere long, as well as on prelates and malignants; all shall go topether, ere it be long. Now

In the next place, there is fruit called for from these husbandmen. Ye will say, What fruit is this? Ye see it is fruit in season. This fruit is called for in thee, O Scotland this day. This sruit, Sirs, is not such fruit as ye

for A

pay your rents with, as corn, hay, or the like, that your hearts love well. No, Sirs; it is fruit in feason. I will tell you, Sirs, the duties that God would have taken off your hand thirty or forty, years ago in Scotland, whether preaching, or praying, or any other spiritual duty, he will not take off your hand to-day in Scotland: I say, he will not take off your hand, nor mine either, now when so much of the saints blood bath gone to seal these truths which we are all bound to own in Scotland, and in all these covenanted lands.

Now, O ye people of God in Scotland, there are some of you looking me in the face to day. I appeal to your consciences, whether this be true or not? Well, what fruit is this that is called for? Why, it is faith and repentance, love to God, and obedience to his revealed will, which many of you, yea the most part of you, are as great strangers to, as if ye had never heard the everlasting gospel preached unto you. Now, people of God, what are you doing when such dreadful wrath is at hand in Scotland this day? He is not worth his room in Scotland this day, that prays not the half of his time, to fee if he can prevent the dreadful wrath, that is at the door, coming on our poor mother land. O Sirs, ye must pray plowing, harrowing, shearing, and at all your other la-Yea, when we are eating and drinking, going out, and coming in, and at all your other employments. For there was never more need of then than now. O that noble life we must have of communion with God. O Sirs, it is he that makes heaven pleafant; it is communion with God that makes heaven.—Will ve long to be there, O people of God?

Now, the words of the text, declare that he would have fruit from you in this country side, and from thee. O Glenluce. He sent thee first a Crumb, and then he sent thee many a faithful turn of his servants, while they were on the mountains. Now, he hath sent me unto thee, this day, to bid thee pay him his fruit; and little hath he gotten from thee, O Glenluce, for which he shall make many waste places in thee, O Scotland. But I will-tell you what is for you, perfecuted sufferers; crowns, crowns of glory ye shall wear ere long, and a remnant of you shall be preserved in all these sad days that are

coming on thee, O Britain and Ireland.

Now, Sirs, I have news to tell you, There are many of you had need to be making your testament; for some of you, will not have long time to live in the world.

Peace with God will be a good testament ere long, Sirs: for Scotland shall be drowned in blood. And then in that fearful day of wrath that is coming on these harlot apostate lands for treachery and covenant breaking with God, the testimony of a good conscience will be a good feast when a bloody sword may be at your breast. Then peace with God will help to make a good testament in that day. Read Heb. xii. 14. Follow peace with all men, and holiness without which no man shall see the Lord .--What kind of holiness is this, Sirs? I will tell you what it is; it is not such a measure of holiness as Abraham, Moles. David, or any of those great worthies had. No. poor folk, God will take less off your hand. It is holiness in defign, that is the thing God will approve of from you. It is not the stock of grace that ye have received that will do your turn; but it is the thing ye have the expectation of, and are longing for. Ye may want many things, but ye may not want holinefs. Friends, ye may be blind, lame, dumb, poor and contemptible in the world, and want many things, and yet come to heaven: But if ye want holiness, ye shall never come there.-Therefore, take heed of these things I intreat you in such a day as this.

Now, Sirs, there are many of you come here to-day out of different places: And ye are all come here, professing to be worshippers of the living God, and believing folk. But I am now to lay bye five or fix forts of folk,

that are in reality but dead folk. And

vay and device of falvation through the covenant of redemption made betwixt the Father and the Son from all eternity. Ye are all dead folk that are such. Ye are all ignorant of the case of the work of God in Scotland; ye are all dead folk. And I had rather have one of yonder sufferers, that is bred at Christ's school in and through Clydesdale, than have an hundred of you to join with me: For ye have no weight with God, no grace, ye are not scholars at Christ's school; and therefore ye are but dead folk. A

2. Sort of dead folk are ye who are fair bloffoming professors, but inwardly ye are as whited tombs; and are as rotten as dead graves and have nothing but a profession, and know not what the work of regeneration is: You are but dead folk, and we must here lay you bye. A

3. Sort of dead folk are you who are plunging in the world. Ye have no God, but the world, and that bears

most sway in your hearts. Ye are but dead folk, Sirs : and we must lay you bye, if any would reprove you for your worldly mindedness and excessive covetousness. Q fay ye, we must labour for our living. Would ye have us let our handy labour alone ? But, O worldly mifer and fool that that thou art, hath not Christ said, Mat. vi. 33. . Seek first the kingdom of heaven, and the righteousness thereof. and all other things shall be added unto you. O Sirs, will ye trust God, and give him credit? And he will help you at all your work. Friends, if you would own that covenant with him, and make him your own, I will tell you what he would do for yon; he would plow your land, fow your corn, thear your corn, fell your corn, and bring home your money. I will tell you friends, what he will do : he will even, as it were, rock the cradle, if it were necessary for you. -- He will condescend as low as ve defire him; but ye must once close with him, and that upon his own terms, and make a furrender of your hearts unto him. A

4. Sort, that we must lay bye as dead folk are your graceless and profane folk, both old and young, ye abuse your time that ye should serve God in: Ye meet together, housefulls of you, dancing and leaping through one another, young men and young women of you, with your graceless wanton mirth, and your lusts burning strong within you; and ye think that ye have liberty to do this: We will be angry if we call you adulterers or fornicators: But God will account you fuch; and if ye get not repentances ye are as really ferving the devil in your lufts, in these finful courses .- O Sirs, is this a time for such a work, when God is threatening to lay poor Scotland waste and defolate? Ye should rather be mourning and crying to God for shelter in such a dreadful storm, and sad days he is about to bring on these apostate, backsliding, covenant-breaking lands. A

5. Sort of dead folk are, you that have gone with the form, and have still complied, and given your consent to the banishing Christ out of poor Scotland by your testing and bonding against him. - What are ye doing, Sirs, if he marvelloully prevent it not? I fear black Popery ere it be long will come. The Pope is coming back to feek his pawn that he left in Scotland long ago, and ye are helping him well to it. I will tell you more of it, Sirs -If the Lord had not gotten three or four facrifices of the blood of the faints in Scotland, we had all been bowing to stocks and stones this day, and to black idolatry.

At Pentland, Bothwel, and Airs-moss the blood of the faints hath run in through and out-through, giving a testimony against all the usurpations that have been made upon Christ's crown in Scotland; a circumstance which speaks good news to us this day, and to the posterity sollowing. The generations that are yet to arise, shall partake of the benefits of the poor suffering remnant in Scotland.

Now old folk, What are ye doing? I fear the florm lay you bye : And ye young folk, What are ye doing ? Will ve venture life and fortune to close with Christ, young men and young women in Scotland? And I will tell you news of it, as to the young men and women. who have followed him in Scotland in the stormy blast. and have laid down their lives for him, your eyes shall fee them on thrones, and crowns on their heads, and clothed with robes of glory, having harps and palms in their hands. as ye may fee, Rev. vii 9. And ye that are young folk in this country fide, if he call you to it, if ye will venture to follow him in this ftorm, and abide by his back, and flick by his perfecuted truths in Scotland this day, he shall fet you on thrones, and ye shall give in your judgment and fentence with him, when he shall judge the bloody king, bloody council and parliament, and the bloody Duke of York, and our protane wicked nobles and gentlemen, and graceless ministers in Scotland are all dved with the blood of the faints O my heart trembles within me to think what is coming on the bakfliding and foul-murdering ministers of Scotland. The children of the faints that shall outlive the captivity in the days that are coming, shall be ready to meet such ministers, and Stone them as ye have it, Zech. xiii. 3. Thou shall not live. for thou speakest lies in the name of the Lord. Therefore take heed what ye are doing; for there are as fad days coming as ever were in thefe lands, namely in thee, apoftate Scotland, for thy perjury and apostacy. We have all cause to be afraid that he is about to transmit his vineyard to another nation, to better hufbandmen who will give him his fruit better than we in Scotland have done.

Now, ye that are the people of God, I know ye will think this hard news; but yet I have this to tell you that although we have provoked him to remove his candlestick to another land, and he is threatening to do so for a while; yet though there be wrath in his face, there is love in his heart, and he will return to thee, O Scotland; and there shall be as glorious days in thee, O Scotland, as ever was

in the world, in spite of all his adversaries, both king, council and parliament, and profane malignants and prelates; yea, and all the desections of the people of God shall not keep him away from making a visit to his poor

persecuted friends in Scotland. A

6. Sort of dead folk are you that want heart-holines, Although ye have a profession; yet ye are but light wanton professors, unconcerned about the case of the time. I fear, the devil is invested in many of you, boiling in your hearts lusts and idols. Well, Sirs, all the ministers in the world cannot help you in this case: It must be Christ himself that must do it, as he did to Mary Magdalene: For the devil is as really in many of you as he was in her. But I fear, Christ hath quitted many of you, and given you your farewel clap upon your heart, that he is likely to reprove you no more, until he make his fury rest upon you.

But however, I have this to fay, and remember that I have faid it; Ye that want heart holiness, the devil and you shall come alike soon to heaven. If God be in heaven, ye shall find this true that I have said unto you :-But I know not what I have to do amongst you this day: for I can do no good amongst you. It seems the gospel is a fealed book to the most part of professiors in these lands, and in this generation. Ye were all perjured, in the beginning, with complying with Prelacy, and hearing those cursed Curates, after ye had covenanted with God, and fworn and engaged yourfelves in that covenanted work of reformation. As long as ye mourn not for that fin, as much as for adultery, whoredom, murder, stealing, &c the gospel will never do you any good. I charge you to believe this; and ye shall know that the Lord hath fent me to tell you these things in that day. when God shall summon you before his tribunal; and I leave thefe things upon you

But as for you the sufferers in Scotland, that God hath made choice of to give testimony for him, the poor young men and women that have suffered for him, and that he hath taken out to scaffolds, your condition is in Revel. xii. 1. A woman cloathed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. The sufferers in Scotland have got the world under their feet this day. If he charges any of you in this country side to go out and suffer for him, deny him not. He hath taken few out of Carrick, or Galway yet; but we know not what he will do. Now, people of God, wait on patient-

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17. and make conscience of dealing with him; for I have news to tell you. He will stretch out his hand on all the malignants ere long. Yea, he will cut off the remhant of them out of Scotland ere long. Although they have faid, as in the words of our text, This is the heir: come let us kill him, and let us leize on his inheritance. And if they had our Lord in Scotland this day, they would certainly do fo with him: But I will tell you, God will cut off the posterity of them that are the greatest enemies to our Lord; and their children thall wander begging their bread, being destitute, not having any thing to cover their nakednets: And this shall be their punish. ment; our Lord shall not only overthrow them for the wrongs they have done him; but he shall fet a mark of displeasure upon their posterity, and generations to come shall hate them. But for you the poor broken hearted followers of Christ to whom he hath given grace to follow him in the florm, I tell you grace is young glory: At your first conversion our Lord gives you the one end of the line; but he keeps the other end in glory with himfelf: But, Sirs, he will have you all there at length.

And now, Sirs, I charge you not to meddle with any of these bonds or tests; for they will wrong you. Rev. xiii It it the mark of the heaft. The foripture faith. That they that worship the beast, and receive his wark in their foreheads, or in their right-hand, must have their portion in the lake that burneth with fire and win land. And now I charge you to take counsel of neither minifter, nor professor, noblemen nor gentlemen, for they will counsel you all the wrong way : The blood of many a foul in Scotland will be charged upon them. For now our curfed nobles and gentry, yea, many ministers and professors are come that length in apostaly that they will (car at nothing; they are all given up of God You know what is faid, 2 Tim. iii. 13. Evil men, and feducers shall was worse and worse. While they are going on in their apostaly from, and against God. The marryes are going off the scaffolds finging, rejoicing and praiting God; going to glory, leaving a testimony against all their wicked steps of defection by shedding their innocent blood, and leaving these lands in a sad case this day. Now, Sits, when wrath is fo near, I pray you, take notice what ye are doing, for ere it be long, Britain and Ireland shall be overthrown with judgment, and drenched in blood, and we shall be gathered together like a flock of sheep on a hill fide in a flormy night, and shall be overthrown with the wrath

SER. XXXVIII. UPON MATTHEW XXI. 38.

wrath of God that shall overthrow these lands for the dreadful wrongs Christ hath gotten among us. 'And now I give you faithful warning: if ye perish, your blood shall be upon your own head, I assure you. Ye shall he made an Aceldama, a field of blood: And then two ftorms shall be upon you at one and the same time.

1. The wrath of God to cut you off.

2. An awakened confeience within you, and a bloody fword to take away your life. I trow, thefe shall be fore to abide. And now, O backfliding professors of Scotland, take heed how you have your graces in exercise. Look that we fail not of the grace of God in this fad day, and remember that a stock of grace will not do your turn. I trow, few of you have that itself. Therefore, take heed what ye are doing: For it is no fmall measure of wrath that is upon poor Scotland at this day. - The spirit of conversion is restrained, the preaching of the gospel is blasted, and the word of the Lord does no good: This portends great wrath on Scotland at this day, and all these lands. I will tell you, Sirs, ye had need to take heed to your doings in fuch an hour of temptation, when to many professors are going along with the storm; for there is nothing but divine immediate support out of heaven, will hold you up in a stormy blast. A Christian that hath been a standing Christian these forty years in an honr's time of a fiery trial, may be laid on his back, and made to deny Christ: And this may make us all tremble, and be humbled before the Lord. God fave you from a fudden furprifing temptation of which there are many in our day in Scotland. But to the poor broken-hearted believer that refolves in his name and by his strength, to fland through the ftorm, I have news to tell you, Christ is as much bound to hold you up, fo to speak, as ye are bound to infer for him, when ye are called unto it. - All those who have given a testimony for Christ these one and twenty years, are a large proof of it. All of them, young and old, have been wonderfully held up to the admiratition of all on-lookers and themselves; --- yea, unto the conviction of some of the persecutors themselves. All of them shall be witness against you, who have slenched from the truth, or shall flench from it: And these thall be an eternal francling witness against you. Yea, I will tell you that are more wicked and unconcerned perfons, there is not a drop of the faints blood which hath been shed in Scotland in these sad days of Zion's trouble, perfecution and calamity, but it shall be required at your Uuu 2 hands.

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hands. Ye are the murderers of the faints. I trow, there are many such in Scotland at this day, both men and women, and rotten and unconcerned ministers and professors, that God will sweep away in his anger, as well as a profane wicked king, wicked nobles, profane court folk, Church men, and profane wicked prelates, and all their underlings. God shall make a fair riddance of them.

May the Lord hasten it in his own due time.

But I will tell you, Sirs, the Lord's return unto this land will be very terrible: The godly shall fall amongst the wicked: For our perjury and salse dealing with him in his covenant. Therefore, make ready for it; for I will give you sair warning this day. I pray you, take the alarm. I leave this upon you, old folk that are going over the brae and precipice droping into eternity, and know not where ye will take up your eternal lodging. O dreadful! what will become of you, dying and unreconciled with God. Remember these forecited words,

Without holiness none shall fee the Lord.

But yet poor broken-hearted believers, as I said unto you before, it is not such a measure of holiness as that of Enoch, of Abraham, of a Moses, of David, or any of these worthies that he seeks from you. It is holiness in design, and to close with the device of salvation in the gospel. And now take heed that you double your diligence, and sail not of the grace of God in this hour of darkness, that is come, and is surther to come upon Scotland! For it is a very sad and dreadful foretoken from God, that at this juncture of time he hath blown out almost all the lights in Scotland. Now I leave it on you, to mind the prisoners in Scotland this day in all the prisons of Scotland, as ye will answer in the great day for it, and take a hearty lift with them in the time of their

And now ye young folk, Ileave it on you to make confeience of closing with him. O say ye, we are but young, and have time enough to repent. But I will tell you, Sirs, the Lord needs no other rod to chastife you with, but to let you live thirty, forty, sixty, or seventy years in the world, and then if ye remain ignorant, he will cast you into hell: Therefore take heed unto yourselves.

And now, Sirs, the Lord hastens to come; and he hath been crying unto you in these lands, and namely to thee, up-sitten Scotland, to watch with him but one hour, in his suffering and temptations: But ye have not done

it: For which thou, O Scotland, shalt be made the butter of his wrath, ere all be done. But the other two luke-warm indifferent lands shall not escape, but shall drink offer the dregs of the cup of his anger. But indeed the blood of the perfecuted remnant, that hath been shed for a testimony against defection, speaks best to thee, O Scotland. A remnant of thee shall escape, and shall be monuments of his mercy, in all the sloods of his wrath that is coming on these lands. Yea, a remnant in the other two lukewarm lands that have been sympathizing with his broken work, shall escape: But I fear, that the number shall be few.

And now, Sirs, I leave these things upon you. And I have this fad word further to tell you; that to a faithful minister about thirty years ago, a whole congregation was not so weighty as one professor is at this day. I fear, the Lord hath said as in Jer. xii. 11. Pray not for this people: and those that are for the sword to the sword; and those that are for famine to the famine. And God shall be avenged on these apostate lands; and particularly on theen Harlot Scotland: From the king to the beggar none shall escape; and therefore, O people of God, enter into your chambers, Isa. xxvi. 20. For I fear there shall be no shele ter ere it be long. I will tell you more, Sirs: I fear, ere the storm be over, the day is coming on these lands that a bloody scaffold will be thought a good shelter.-Therefore, ye who are the people of God. believe these things, and lay them to heart; for ye shall meet with them ere all be done. And now, people of God, I have this to tell you likewife; ye should all mourn for this, that the enemies of God in Scotland, had never got us broken as they have done, if they had not plowed with our heifer. They have broken the church of God in Scotland, and destroyed us all by this finful and idolatrous Indulgence. But I tell you, that for all the craft that they have learned from their master the devil to draw so many ministers and professors after them for a sinful shelter, God shail sweep them away in a deluge of his wrath that is at the door. -- It shall sweep away both friends and foes. And I tell you, our Lord shall break them by yoking their own plow, (for well can he do it,) in Scotland ere long. He will break and ruin them to utterly that the remnant of Baal shall be hateful to be named yet, in Scotland, or in any of these lands, I mean, idolatries; and all Romith wares he swept away with the blood of the

faints that hath been shed, and is to be shed in Scotland, and in these covenanted lands, ere the storm go over, and before the Lord have done with us, and namely in these

apostate Scotland.

Dut yet glorious shall be the days that shall be in thee, O Scotland, in despite of devils and wicked men, yea, in spite of all the desections and backslidings of the backslidden people of God. They shall not be able to hinder it, when the Lord shall return: And therefore, people of God, I charge you to believe it: For it will help you to hold up your fainting hearts in this sad storm that ye have

to go through.

And now, Sirs, I know, it is neither right, nor lawful for any minister in Scotland, or Christian, to join with others in taking houses to preach in, and to leave the fields. It were better for us all Sirs to go to the field in frost and snow to the knees, until we were wet to the dkin, ere we bow to king, council or one of them. For I know, that the Lord will never blefs the labours of one of them that have their liberty from them, whether minif ter, or professor; but such ministers and professors thall be blafted, and their labours blafted and fruitiefs, and if their fouls be not in hazard, I am mistaken; this being the main point of our testimony, that Christ is head of the church, and King in Zion; and this they deny on the matter; and if this be not fad and dangerous, judge ye. namely, to confent to let Christ's crown go upon the head of any king in the world. And this is the fin, that shall yet ruin these threelands: No rank shall escape from the king to the beggar: Ministers and professors and all shall go with the judgment; for all have finned. The most part have joined with finful courfes to shun suffering; but the Lord shall take these things and make them instruments and means to bring fad fuffering on us: And then we shall fuffer with an evil contcience in the midst of the form that is coming on; a storm, I fear, that shall be fadder than what I can speak, of, or you think of at this rime.

And therefore, in the name of the Lord, I charge you to lay these things to heart, and mourn all of you before the Lord for the grievous sins of all ranks, from the highest to the lowest; and labour to have a suitable impression of them upon your hearts before the Lord: For God will have many a sad question to lay home to your consciences, that ye shall not be able to answer: For my part, I think, happy are they who have their eyes closed, and shall not

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fee the evil that is coming on these nations—The Bible, the word of God, can scarcely give a parallel; nor can the generation before nor at this day, give a parallel of our sides; and therefore lay these things to heart. The churches abroad are hissing at us this day; and therefore I leave these things upon you, and the Lord bless them unto you; for I fear we shall all have to do with it, before the storm go over, that we shall certainly meet with in these lands.



S E R M O N XXXIX.

LUKE XXIV. 21.

But we trusted that it had been he which should have redeemed us.

TATHERE is the church of God in Scotland, firs, at this day? It is not amongst the great clergy. I will tell you, firs, where the church of God is: It is whereever a praying young man, or young woman is at a dyke fide in Scotland: there the church is. A praying party will ruin them yet, firs. A praying party shall go through the storm. But many of you in this country side know not these things -The weight of the broken church of God in Scotland never troubles you. The lofs of a cow, or two or three of your beafts, or an ill market day goes nearer your hearts-than all the troubles of the church of God in Scotland .- Well then, thou poor creature that will refolve to follow him, pray talt; for if there were but one of you, he will be the fecond: if there were but two of you, he will be the third. Ye need not fear, that ye shall want company: our Lord will be your company himself; he will be as condescending to you as yesplease; yea, he will be so to you that resolve to rollow him in this ftormy blast that is blowing upon his poor church in Scotland at this day.

But there are some of you that are come here to day, who, the next day, when ye cannot get a meeting of this kind, will run away to your hirelings again. Take heed, firs: do not mock God: these indulged ministers will lead you away from Christ as well as the curate. O the busy days labours the devil is getting from many of the ministers in Scotland in our days. About thirty fix years ago, our Lord had a numerous train of ministers and professors in Scotland; but one blast blew fix hundred of our minifters from him at once: and they never returned back unto him again. Yea, many lords, lairds, and ladies followed him then; but the wind of the storm blew the ladies gallantries in their eyes and ears both, and put them both deaf and blind, and they never faw to follow Christ fince, nor to hear his pleasant voice. The lords, lairds, and ladies were all blown over the precipice. - Alas, for the apollacy of nobles, gentlemen, ministers, and professors in Scotland. Scotland shall run in streams of blood: yea, many of the faints blood shall be shed in it, ere long. But yet the blood of the faints shall be the feed of a glorious church in Scotland .- O firs, what are ye doing in this country fide? Christ's followers in and through Clydefdale yonder have ventured fair for God, and have given a testimony. They burnt the test and the acts of the curfed parliament. There was a poor widow woman in that country fide, as I came through, that was worth many of you. She was asked, how she did in this evil time? "I do very well, (says she); I get more good of one verse of the Bible now, then I did of it all lang syne. He " hath cast me the keys of the pantry door, and bidden "me take my fill."—Was not that a Christian indeed? O firs,-I would have ye take heed what ye are doing, when the blood of the faints is running fo plentifully.

Now, firs, the observation I would have you take home with you, is this. O people of God, it is ftill the man or woman that God hath done saving good to that will follow him in a storm. Ye know this Mary Magdalne, that is spoken of in this chapter, was one whom he had cast a legion of devils out of in a morning; and I trow she never forgat that good turn, till she arrived in glory. Think ye not but it was a fore heart to her that morning, when she missed him, and got an empty grave. O what would ye have thought to have seen this poor woman running through the bands of soldiers? But that was not the thing that troubled her; neither the Roman guard that was about the grave, nor the heavy stone that was upon its mouth, nor the charges under the pain of death that they should

should not touch the grave: no, no, firs, love to God goes beyond all that: He was her Lord, and she could not think to want him. - The note that I would have you take home with you is this; If ye have gotten good of Jesus Christ, then ye would go through hell at the nearest to be at him. O sirs, they that have suffered for Christ in Scotland, know this best to day. They got a formy rough fea indeed, but a choice and pleafant shore, and the captain of their falvation there to welcome them heartily home. O firs, Christ had a number of noble worthies in Scotland not long ago, that fet the trumpet to their mouth, and gave fair warning in his name. He had a Welch, a Welwood, a Cameron, and a Cargill; a noble party of them proclaiming his name in Scotland. O firs, if ye could be admitted to fee and speak with them, they would tell you it is nothing to fuffer for Christ. They are now all shining so brightly in glory, that they would frighten you, were you to behold them with these white robes and glorious crowns on their heads, and palms in their hands. Follow fast, if he call you to suffer for his name. But what shall I say? the most part of you know nothing of this. Ye that are lying in black nature, could not think to abide in heaven, though ye were in it. No. ve would give a thousand worlds, if ye had them, to be out of it again.

Well, firs; I'll tell you news: Happy are they who have got cleanly through the form, fince the year fixty. Happy are they that have got through at Pentland, Bothwel, and Air's-moss. Happy they that have died on scaffolds, gibbets, or on the feas. O the blood of the faints will be the feed of the church in after ages in Scotland. And I'll tell you more, firs: take heed what thoughts ye have of the sufferers: look that ye have not the thoughts that they suffered wrong: entertain not jealous or hard thoughts of the people of God, or of their case in their hard fuffering. For their part they have got through the ftorm, and have passed through Jordan at ebb-water, and are got well over; but, ye ministers and professors in Scotland, that are yet to go through the storm, as well as the prophane party, ye shall get a stormy sea, and find Jor-

dan's water increasing and hard to be got through.

But to come to the words, I trow, our Lord was glad, (so to speak,) to hear this discourse betwixt these two men his disciples. Many ask the way that they know full well. Think not that our Lord was ignorant of this difcourse before he came to them: no, But he asks to try XXX their MR. A. PEDEN'S SERMONS. SER. XXXIX.

their zeal. I trow, unbelief was very strong in them, as it is with many professors in Scotland at this day We thought, faid they, that it had been he which should have redeemed ifrael. I trow, many in Scotland are beginning to question the work of reformation, and the covenants which we fwore with uplifted hands, whether it was the work of God, yea or not. And the next thing ye will question is, whether the work of God be real, or not, in your own bostom. Take heed to your atheism, people of God. Your atheism and unbelief will do you an ill turn. They will put you to question the work of God in your own hearts: and that questioning will not be good company in a ftorm that ye are likely to meet with ere long in thefe lands. Well, firs; there is many a plough going this day in our Lord's acres in Scotland; but ere long he will loote fome of them, and cut their cords, and lay them by a The Lord is righteous; he bath out afunder the cords

of the wicked.

Now, firs, what is it that has carried thro' the fufferers for Christ these twenty two years in Scotland? It is the fellowship of his sufferings, Phil. iii. to It is the filling up of Christ's sufferings in Scotland according to the ancient decree of heaven. For my part I feek no more, if he bids me go. He bad many, from 1660, to the year of Pentland engagement go forth to scaffolds and gibbets for him, and they fought no more but his commission; they went, and he carried them well through. Then in 1666, at Pentland, he bad fo many go to the fields and die for him, and so many to scaffolds and lay down their lives for him; they fought no more but his commission, they were and he carried them well through. Again, 16-9, at Bothwel he bad so many go to the sælds and scaffolds and die for him; they fought no more but his commission and went. He bad fo many go to the feas, and be meat for the fishes for him; they fought no more but his commitfion and went. And afterwards in the year 1630, at Air's moss, he bad so many go to the fields and scassolds for him; they fought no more but his commission, and went. This cup of fuffering bath come all the way down from Abel to this year 1682 in Scotland. Our Lord hath held this cup to all the martyrs heads, where ever he had a church in the world: and it will go to all the lips of all the martyrs that are to suffer for Christ, even to the sounding of the last trumpet. But yet, people of God, it is but the brim that the faints tafte of. But be ye patient in believing: for God thall make the wicked his enemies, and. your perfecuters in Scotland, wring out the bitter dregs of this cup to all eternity, and to spue, and fall, and rife no more. Believe it, our master will set up this cup, and close it, and swallow up time in eternity, and blow that great trumpet: and then heaven and earth shall all go into a red flame at once, O believers, long for that noble day; for it will put an end to all your fad and fuffering days. I remember a passage of a great Emperor's life, when he went over feas to battle, and faw the numerous multitudes of his enemies, their number being far superior anto his, he said to his general, what shall we do? for their number is far greater than ours. The general answered, we will fight under our enemies colours, and vanquish them; and fo they did. So let the noble witnesses in Scotland that fuffer for Christ, fight valiantly and couragiously, under their perfecutors shadow, and so they shall vanguish them. Indeed our noble captain of salvation, Jesus Christ, hath vanquished these bloody persecutors in Scotland these twenty two years, more by the patient sufferings of the faints, and hath overcome and triumphed more glorioully over them, than if he had threshed them all down in a moment; yea, the patient fuffering of the faints with their blood running declares his glory much abroad in the world, and especially in these lands. I remember as I came through the country, that there was a poor widow woman, whose husband fell at Bothwel, the bloody foldiers came to plunder her house, telling her they would take all the had, we will leave thee nothing, faid they, either to put in thee, nor on thee: "I care not faid the, I " will not want as long as God is in the heavens." That was a believer, indeed.

Now, for this Mary Magdalane that we spoke of before, what was she before Christ and she met? For as well as he loved her, we read in history that before Christ and she met, she was a whore to the captain of the castle at Jerusalem.

Now the note (doctrinally), that we would have you to observe is this, that for as bad as this woman was, ye may see that Christ fets his love on her, and would not want ker. Now, ye fee, she follows him in a great storm. I would have you take this home with you; that free grace is no broker of persons: Christ will not cast away the worst of you, that are the saints, and that will follow him in a storm. He hath done you as good a turn as he slid to Mary Magdalane; although ye have not been as really possess of the devil as she was, yet ye have had some domineering idol, and grievous lust, he that hath raised $X \times X \times Z$ within

within you, that hath fadly opprest you, that he hath hel-

ped you to cast out, and subdue.

But what think ye now of our great folk in Scotland at this time, our lords, lairds, and ladies? the storm foon beat them from Christ's back. I'll tell you what our great folk in Scotland are like: They are like fo many ladies going to sea in a boat in a calm day for their pleasure; and as long as the fea is calm, and they fee the land, and are in no fear of hazard, they bid the boat-man row out: But whenever the wind begins to blow a little, and the wave begins a little to swell and rife, and they begin to lose fight of the land, then they cry out, make hafte in to the shore again. So our great folk both nobles, gentlemen, ministers, professors, and all ranks in Scotland, all followed our Lord at his back, when the wind was fair; but whenever the storm began to blow in his face, all for the most part quited his back, and made in to the next shore again .- But perfecuted people of God, if ye will but wait on a while patiently, God will be even with all these blades ere long. O firs, there are few Uriah's now in our days. Worthy Uriah would not fleep in his bed when the ark and people of God were in the open field. There are few so now in our days, and so will be seen of it ere all be I'll tell you, firs, ease is never good for the church and people of God; for they thrive still best under the faddest persecution: it hath been the experience of the church and people of God in all ages Worthy David did a bad turn one morning with his ease: it had been better for him that he had been in the fields all night: he not only committed adultery, and murder that morning, but thought to have fathered his ill begotten child upon worthy Uriah: one ill turn makes still way for another. And so it is with our great clergy folk this day, vile apostates as I warrand it is the way of many of the great clergy folk; for all the evil turns that they do, they father them all upon the Bible, and make it still their warrant. The clergy and council do this, even when they condemn the faints of God, and take their lives for owning the cause and covenants of Jesus Christ, and for owning the kingly government in Scotland, which these miserable apostates have taken from him, and are consenting that it should be taken from him in this day in these lands. I say, they will cast up the Bible in so doing, and say they have their warrant from it; both council, prelate, and indulged do fo; but they deceive themselves, and mock the Lord in so doing, for which he shall be avenged on them ere long. But I'll tell you, firs, how they do with the Bible, even

even as a ship carpenter does with the great planks, when they build a ship. They put them into the fire, and bows them to the use they intend them for. But do ye not so. But let the Bible stand registred as God hath placed it, and for your warrant fee the last chapter of the Revelation at the close. He that addeth, or diminisheth. See what sentence the Spirit of God puts uponsthem. O that sad defection which the want of the right observation of these things hath occasioned in Scotland, since the sad storm began to blow upon the poor church. O the many vile hypocrites the church of Scotland hath brought forth. They are mother bairns, but not father bairns; vile bastards, they are now tearing their mother's flesh with their teeth and hands; and is not that unnatural like? I trow, if any of us had our mother lying a dying, it were unkind for us to run away and leave her. Were it not more kindly for us to ftay and Hold up her head when a dying? But indeed our ministers and professors have not done so in Scotland; they have fled and left their dying mother; they have fled to other places for shelter: and fled in under the indulgence; and fled unto other nations on a pretence to preach the gospel. But the truth is, I am afraid that it be faid by God at length, that it was for the back and belly, that many of them hath done fo, and to shun suffering for Christ; for which many of them shall smart ere all be done. There was work enough at home: they should have stayed at home with their dying mother. fecure England and Ireland, your day of vengeance hattens fast from the Lord.

Well, you that are the sufferers for Christ in Scotland. look what worthy David fays, Pfal. xvii 15. David had as much, in the world, of ease, honour, pleasure, yea, as any of them hath; and the Lord fays, I took you from keeping the ewes with young; I gave you pleafures, a throne, and a kingdom, and dominion, and what would ye have more? fays God to Divid. It is true, fays David, I have received all that. But all that is not my portion: I would not give a goat horn for it all in comparifon of that noble fatisfaction I shall have in the morning of the refurrection. I shall be fatisfied when I awake with thy likeness.

Come then, sufferers for Christ, ye shall have a beautiful encouragement in spite of them all. Chear up your hearts with the faith of these things. The poor believing persecuted church of Christ in Scotland is now a fick pa. tient under Christ's hand. But O bleffed shall they be that shall be priviledged to be sharers of the blessed reformation, that glorious reformation of the man-child which this fick travelling woman shall bring forth. O we long to see these glorious days that shall be yet in thee, O Scotland. Once Scotland sent out her glory unto all the lands round about her. Now she sits as a widow, and sew to take her by the hand. But yet her husband will not forsake her; but will yet return again to Scotland; and he shall yet send out her glory unto all the lands round about, and that more gloriously than formerly it was.

But now, the next note that I would have you take home with you, is this, A poor believer never gets a more beautiful blink of Jefus Christ, then when the cross lies heaviest between his shoulders: for suffering is the ready way to glory, and this is the experience of all the cloud of witnesses that have suffered for Christ, as they can testify: Therefore, faint not in the way for all that bloody adver-

faries can do unto you.

And now, people of God in Scotland, there is another thing that I have to tell you, and it is this: I would have you to get prefervatives; for ye walk in a pestilential air, and ye are nearer hazard than ye are aware of. If any of you were going through a city, where the plague were raging hotly, you would feek for fomething to put in your mouth and nose as a preservative to keep you from being infected with the contagion So there will be need of this in Scotland ere long, firs. I know ye count me but a focl for faying these things; but I must tell you this in the name of the Lord who fent me unto you this day to tell you these things, that ere it be very long the living thall not be able to bury the dead in thee, O Scotland, and many a mile shall ye walk, or ride, and shall not see a fire house, but ruinous waltes for the quarrel of a broken covenant, and wrongs done to the Son of God in thee, O Scotland. The testimony of a good conscience will be a good feast in that day.

But now, people of God, the prefervative I would have you get against that evil day is in 2 Pet. iii. 18. But grow in grace, and in the knowledge of our Lord Jesus Christ.——And I trow, that will be a noble preservative. Now, people of God in Scotland, I have news to tell you; but it is only unto you that are the godly; if once he love you, he will never change you. But, wicked tolk, break not your necks upon this. However, you that are the people of God, be not too forward on suffering, except ye be sure he call you to it. O, says Peter, Master, I will die for thee. Here Peter was too forward. Stay, says

Christ, till once I bid thee: And I trow, Peter got the breadth of his back, fo to speak, to learn him more wit

in time to come.

Now the thing that I would have you here observe, is this: That nothing less than a fall will humble a pretumptuous professor. Therefore be humble, all of you before the Lord. The apostle says, Beware, take heed, &c. So I say, beware, take heed. There are many little sloops going through Scotland. Take heed, people of God, that ye go not aboard them: For they will sink you. There are likewise many cross winds to blow you from Christ's shore; but if ye would wait patiently, persecuted people of God, the Lord is about to let loose a northern blast on these blades, that will raise them off their creeks, and loose their plow that is plowing deep in our Lord's acres in Scotland.

Now, these ministers that are fallen silent at this sinful. blast of the sinful commands of these sinful magistrates, tell them, people of God, that they have confented fully to take Christ's crown from off his head, and fet it upon the head of a profane man. Put them to it, either to own their ministry, or renounce it, now when it is come: to this push in Scotland. And now, Sirs, if any of you would abide by Jesus Christ in this storm, try how ye have covenanted with him, and how ye have closed the bargain with him, and upon what terms. But I trow, there are many of you in this age, that are like young wanton folk, that run fast together and marry, but never take a-1 ny account, how they will keep house: But prefently go to poverty and beggary. I trow, it falls out fo with many " of you that are profesiors in this generation. Ye take up. your religion, and ye wot not how; and ye cannot give i an account how ye came by it. I will tell you, Sirs; ye. will abide no longer by Christ than till a storm blow, and then ye will quit him, and deny his cause. Ye have need to take heed to this; for it will ruin your fouls in the end '

But I shall tell you, Sirs, the right way of covenanting with God. It is when Christ and the believer meets.—Our Lord gives him his laws, statutes and commands; and he charges him not to quit a hoof of them. No; though he should be torn into a thousand pieces; and the right Covenanter says, Amen. But many of you, people of God, like fools, would have your stock in your hand. But if ye held it, ye would soon squander it away, as our old father Adam did.—Adam got the stock in his own

hand; but he foon played it off.—In a morning at two or three throws of the game, he loft all his posterity.—But now our blessed second Adam hath our stock a guiding; and he manages it better: He will give you but as ye need it, people of God, in four-pences, sixpences, and shillings; but if he bring any of you to a gibbet for him, he will give you, as it were, dollars in your hands: Ye shall not need to fear: He will bear your charges to the full.

Now, ye in this country fide, ye will be all charged ere long, to go and hear these cursed curates; and when ye are charged to go there, look into Gal. v. 19, 20. I say, look well to that scripture, and think with yourselves, poor men and women in this country side, that such a sool as I told you that going to hear these prosane hirelings would take you to hell as soon as idolatry, adulties, witchcrast, or any of these sins which are named in that place I have cited unto you. But now perfected people scar not at the cross: for it is the way to the crown. Trouble and suffering hath always been the lot of the saints, and began as soon as grace did. Abel sirst got the cross, and many have followed him since, and have obtained the crown.

And now, people of God, what are ye doing? The Pope and Papitts at Rome are rejoicing and burning bone-fires. They are rejoicing that Britain and Ireland are coming home again to their antient mother-church, as they call themselves *. What are ye doing, O people of God? O for such a party as Esther and her maidens.—That was a bloody decree too, as there are many now in Scotland. Now, people of God, beware of dipping with the wicked; for if ye do, it will be hard for you to retract again; for these cursed time serving Clergymen,

^{*} How applicable is this unto our present circumstances in these nations! Witness the Quebec Act establishing Popery in Canada: Witness the Roman Catholic Bills now tolerating Papists both in England and Ireland; in the last of which Protestant subjects are denied the same liberty which Papists enjoy. In Scotland our Popish nobility must needs go to Newcastle, and take the oath in form to the Government, and then no man may disturb them. And how soon Scotland as a nation may receive the mark of the Beast more fully in her forehead and right hand, God only knows. But let us with the royal Psalmist both supplicate and sing,

when once they join with the enemies, and run into defection with them, they are taught by the devil fo many curfed shifts to defend their knavery, that conviction hardly can reach them; and so they go down, and many of them will go down to the pit in this age. Now, people of God. in Scotland, what are ye doing? O pray fast: But I will tell you, though ye should pray none, yet the church of Christ in Scotland shall be delivered: The groaning of the faints, the fighing of the prisoners, the innocent blood of his people, the cries of many widows and fatherless in Scotland will put him upon arising: The trampling of his glory, and the renting off his crown violently from his head will put him upon arising. O that there were a praying party now to wrestle with him! And O that old and young would deal with him to arise! Othat he would give us fuch a proof of his love to us as he gave to his people in Egypt! Ye know he fingled out Moses to send down to Egypt to deliver his church. Moses had no will to go: No, fays Moses, I am not eloquent. No, saith the Lord, Go tell them, I AM hath fent me unto you. Well, fays Moses, that will not do the turn: They will not believe me. Says the Lord to him again, Tell them that by the name of God Almighty I appeared unto their fathers: but by my name JEHOVAH I was not made known to them: That is a new name I have given you of myself: And as I have given you that new name, which I never gave to any before, so tell my people in Egypt, that before they be not delivered, I will do that which I never did fince the creation of the world.--Now, the word Jehovah in the original, denotes both God's eternal being in himfelf, and his giving all other things a being, and his giving a being to his own promise and threatenings: i. e. I am what I am, and will he what I wil' be. But I know some of you have heavy thoughts here, doubting if this can be applicable to Scotland's cafe this day. Yea, Sirs, as the Lord lives, ere he have not Scotland delivered, he will work a miracle, that he wrought not before, whoever lives to see it.

Now, Sirs, would ye know, if ye be right sympathizers with the broken work of God in Scotland? Ye must try, if it be your heavy thoughts when ye ly down, and when ye arise, and all the day long as ye go out and come in; if it be so, it is a good mark. Ye know that when Nehemiah was with the captives at Babylon in two's and three's with fad and very heavy hearts for the desolations of the church of God. This honest man got a grip of one Yуу

or two of them in a morning, and when they told him of the desolation of Jerusalem, and of the places where their fathers praised God, and how the walls of Jerusalem were broken down, and the gates thereof burnt with fire, and the remnant of the Lord's people in reproach and contempt and affliction, it put his pleasure far from him, and both meat and drink for a good while, as ye may see Neh. 1. 3, 4.

Now, Sirs, there was a great number that went out of Egypt with the church; a mixed multitude followed to the Red-sea. Wherefore was it? It was because they had feen many miracles in Egypt, but they went not over Jordan, they fell in the wilderness, and died for their fins. Their hearts were not right with God, as is the case with many in this generation I warrant you our Lord had a thick number at his back in Scotland about thirty or forty years ago, of ministers and professors, when the day was fair; but when the form began to blow, they became very few: The ministers left him, and fled in to the Indulgence under the enemies wings for shelter, and many professors followed them for ease and love to the back and the belly. But wait on, people of God, a little and God shall rouse them up ere long. But I fear when God comes to call the roll of Scotland, he shall find many blanks, dead ministers, dead professors, and dead men and women, though going upon their feet.

Now, Sirs, as I faid to you before, if ye will follow him in this stormy blast, be humble and much denied to your own things; as for a proud professor, nothing less than a fall will do his turn. Now, Sirs, take heed what ye are doing; for it is a strange time we live in; it is hard keeping touches with God, so to speak. Now, when he is as it were, travelling up and down Shires in Scotland, and saying to this man, and that woman, go seal may truths with your blood.—He hath taken sew out of Galloway, or Carrick to a scassold to witness for him as yet. I think we should be counted with the rest of the kingdom; and yet ye know not what is coming. I pray you, if he come to seek a testimony from any of you, deny him not: For he denied none of you that are the elect, when ye were between the losing and the winning.

And now, Sirs, I leave these truths on all of you.—I dare not for my very soul, statter you, not knowing how soon ye and I may be cited before the tribunal of God.—Now, I charge you to join with none of these time-serving hireling ministers, nor with that cursed supremacy

they

they stand upon; for it will ruin them. And now, I pray you take heed, when there are so many errors going through the land. Wrestle with God to keep you straight and stedsaft in your judgment, and in your hearts, adhering to the covenanted work of resormation. And as for these indulged ministers, although they preach some truths, yet the Spirit of the Lord follows not what they preach to bless it: for what they speak from the word is not seasonable, for leaving truths are denying times, such as these are wherein our lot is fallen.

And now, people of God, I have this to tell you, and fo I leave you, that there are yet as glorious days coming to Scotland as ever were: And the children of the perfecuted captivity, shall be the beginning of a glorious church yet in Scotland, and shall be so zealous for the reproached truths of God, that they shall be ready if they meet these ministers that betrayed God's work, I say, they shall be ready to stone them : And that shall be made out, Zech. xiii. 4. They shall not wear a rough garment to deceive any more, as they have now done in Scotland, and in all these lands. And now, the Lord himself bless these things unto you, and make you stedfast, that ye be not led away with the apostasy of the times, and of these time ferving ministers, that Demus like have forfaken the way of the Lord. The Lord himself make you consider these things, and fix a conviction of them upon your hearts, that ye may be watchful and stedfast unto the day of his coming.

Now unto the Lord who is able to keep you from falling, be everlasting praise. AMEN.

The End of Mr. ALEXANDER PEDEN'S SERMONS.

A LEC-

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LECTURE AND TWO SERMONS,

PREACHED BY

MR. ALEXANDER SHIELDS,

>>>>>>>>>>>>

SERMON XL.

2 Corinthians v. 11.

Knowing therefore the terror of the Lord, we perfuade men.—

[An Afternoon's Sermon.]

Y friends, it is a great mercy that ye have the gofpel in this land. O but it be an inexpressible mercy! But what account will ye give before the tribunal of the great God of heaven, of all the preaching ye have heard. I fear ye will make but a sad account of them all when arrested before him.

Here we have an account of the instruments he makes use of to carry this gospel: He has thought fit to commit this treasure to earthen vessels. It may be, some may think, seeing it is so, that he will not make use of the

This Sermon, I suppose, was preached at Barntable, Dec. 28th. 4680. Mr Renwick having spoke to the causes of fasting, and lectured in the forenoon. See the causes and lecture, Renwick's Sermons, pag. 233. last edition.

great and noble men in this noble office, but out of his low condescension he hath called a company of poor sisher-men unto this noble employment. This is a great wonder indeed. Some may think, that seeing he was pleased to confer this great dignity upon poor mean men, that then he would keep them from trouble and suffering, while here below.

But his thoughts are not like men's thoughts; for it hath been the lot of the church of God in all ages to be a lot of trouble, both inward, as having the care of all the churches, (as this apostle had). And also outward toil and perfection from the world. But if this hath been their lot in all ages, what shall bear them up under it? Why may they not lyaside? Why may they not leave that work? But there are three things that hold them to it, so that they cannot get it laid aside. (1.) Truth, (2.) Fear, and (3.) Love. These three constrain them unto this work. And

1. Faith puts to it, and holds up under it; for all things are manifest in his sight; they believed, and they spake, Heb. iv. O firs, if ye had the faith of the worth and preciousness of this gospel, it would make you trample upon all opposition. And

(1.) They have the faith of an overcoming day, when they shall be made victorious over all their enemies, and shall get crowns of life, and palms in their hands. O the hope of the coronation day will bear you up in all your straits and difficulties; so that ye will never count all these losses and afflictions. And

(2.) They have the faith of the diffolution of this tabernacle of clay. Ye fee by many examples, that ye have a frail failing tabernacle carrying about with you; and when that falls down, well are these that have that house not made with hands, eternal in the heavens to go unto. O firs, the sense of your disolution should put you to it in time.

(3.) They have the faith of an inheritance to be enjoyed above, that will be their own: ye have but borrowed inheritances here; hence ye look as pilgrims on the earth; and that makes you feek the inheritance of the people of God, that new Jerusalem where their inheritance is: to it they look; and they shall go in, and come out no more, being inhabitants and citizens of heaven.

(4.) There is the testimony of the Spirit that puts them upon this work, and O but this be a pressing argument to set about it: the hope of this will make them bold and consident in carrying on his message. And

(5) The faith of their appearing before God to give an account of their faithfulnets in this work of the gospel; and what a sad appearance will it be to those who have not been faithful in their master's charge, and who dare not say they have obeyed his command in preaching. in season and out of season to edify the church of God. But O it will be a pleasant appearance to them that hath been faithful in his matters they may lay claim unto him as their Lord and Master at that day. A

2. Thing that puts them to preach that gospel is fear, the fear and terror of the Lord should persuade men to be faithful in dealing freely with people about their souls case and condition. I say, this sear of the Lord should put ministers to their duty, to preach the gospel freely, least he require the souls of the people at their hands, and condemn them for unfaithfulness, in not speaking the

truth without diffimulation. The

3. Thing that should put ministers to their duty, is a principle of love that constrains them, if we and ye be his people, set about this work publicly of preaching and hearing the gospel. Ye must

But now to speak to this clause or member of the verse,

Knowing the terror of the Lord we perfuade men, I shall

I. Shew you what this terror of the Lord is.

II. I shall shew you what way it will persuade men.

I. We shall shew you, what this terror of the Lord is, and it is a thing that there is no true Christian who does not know something of it. It would signify more than an ordinary fear, and it may have a twofold explanation.

1st, It may be taken for the whole duty of man unto the Lord, as it is faid, the fear of the Lord is clean, enduring for ever, &c. Pfal. xix. 9. But we shall not speak of this

sense of it here at present. And

2dly, It may have this explanation, that they will be a-fraid to let fin ly upon their brother, and if ye knew ought of true religion and the nature of fin, certainly it will make you be diligent for the good of others, or it may be taken in this fence, that there is a habit of fear remaining continually as that of Heman, who was in a terror all his life. But here are mentioned the terror of the Lord; and here we shall take notice of a three forts of fear, (1.) A holy fear possessing the elect before (or rather at) the

time of conversion. (2.) A reverential fear, or terror of the Lord after conversion; and (3.) A servil fear. And

1. The fear that is in believers, before (or at) the time of converton, may be called a probatory fear, the pangs of the new birth, and the beginning of a work of reformation or regeneration. But I am afraid, that when I am speaking of this, it is like Hebrew unto the most part of you; it not to all. But I tell you this fear or terror is a very necessary terror, and must be had if ye would go through with the work. Now to make the more plain to you, this probatory fear flows from these three things.

(i.) It flows from that spiritual bondage and terror of the broken law of God breaking in upon the conscience with terrible lastics. This terror makes the poor creature cry out and rour, like a beast, and some have been keeped under this all the days of their lite. Heman was distracted with the terrors of the Lord: while I suffer thy terrors I am distracted, Pfal. lxxxviii. 15. O firs, it ye had a fight of yourselves in that case, it would discover your being in prison, and the devil your jailor, coming as it were, down every moment. saying, Now my prisoners, ye must die, ye must die. Now, Sirs, is not this a terrible and lamentable condition? And

(2.) This probatory fear flows from a guilty conscience. O that will shake a poor man or woman terribly, and gnaw upon the conscience inwardly, and makes one cry out, Men and brethren, what shall we do to be faved. We have wronged the Lord of glory, and have pierced him with our sins, and now what shall we do: we are lost; we have crucified and stain the Lord of glory. Now, Sirs, are ve come unto this yet? I say, untill ye see your lost state and condition, until ye see your less undone, ye will never rightly come unto Christ. Ye find this in the jailor, that when he got a touch of the terror of the Lord, he despaired in haste, and would have stabbed himself, and then Paul cried out, do thyjelf no harm: and then he fard, What shall I do to be faved? and then he became most serviceable unto them. And

(3) This probatory fear flows from a fense of the Lord's displeature. The spottic Paul was three days under this terror; a pretty while to be without fight. He was going to Damascus to destroy the church of God, as a vagobond or dragoon; but he had that to say, which many of the persecutors have not to excuse themselves with now, that he did it ignorantly. But the voice came to him and said, Saul, Saul, why persecutos them med Then he fell down.

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and said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. O sirs, when were ye in such

a case, or condition as this?

2. There is a reverential fear in believers after converfion, and this is a faving grace also. See Jer xxxii. 19. Thus faith the Lord of hosts the God of Israel, take these evidences, &c. O sirs, here is a pleasant promise to build upon. He that hath got a right, or evidence to this purchase may be encouraged in the Lord; but ye that have not got an evidence to both the sealed and open purchase, you have no interest in him. Now, to explain this a little unto you, we shall enquire; wherein this fear consists. And

(t.) This fear confifts in our having high thoughts of God. O but there will be high and gracious thoughts of that glorious one. O but he will be much contemplated by the poor creature, when it is made to fee and have a fenfe of its own unworthinefs, and the greatness of the

power and glory of God. But

(2.) It consists in the habitual impression of the glory of God. And O but it is pleasant to a sensible soul to meditate upon his glory and his holiness. Teach me thy ways, says the Psalmist. They must have their hearts stayed on God. It must not be a transient thought only; but it must abide; it must become, as it were, a natural or habitual impression of that glory in the heart.

(3.) It confifts in a dutiful regard to the Lord's wisdom and wise dealings in his works. Let him be your fear, and let him be your dread. This is opposite to the scar of

man that bringeth a fnare, Prov. xxix. 25.

3. There is, (or must be), a fort of servile fear, or ter-

ror. And this is two fold.

(1.) There is a proving terror to discover their weakness, when he strikes in with fear upon the soul, to make
them slee in unto their strength. Such a sight of that glory as Moses got on mount Sinai, when the law was given.
O that was a terrifying sight, Heb. xii. 18. Man cannot
stand when he gets a sight of that glory: yea, the very
angels must be vailed, when that glory shines upon them,
and they have wings to cover their faces with.

(2.) It is a terrifying fear, or terror, when they have the apprehension of the Lord's coming to the land with his judgments. Then it strikes in with terror. O Lord, I have heard thy speech, and was afraid, Hab. iii. 2. Here the prophet got a vision, (or view) of the Lord's coming with judgments, and he could not stand: nay, many of

his

his worthy fervants, when they got a view of the judgments that were and are coming on this land, were made to tremble and shake before him. And this I fear is sometimes incident to the people of God, because they see the hand of the Lord, and it makes them asraid. This is not a slavish fear: Psal. l. 5. holds out this when David saw terrible days coming, the sight made fearfulness and trembling come upon him. So that ye see what great fear comes on the Lord's people. O, says he, horror bath overwhelmed me, when he saw the wickedness of Saul's court, and the sins of the land. O sirs, it is a sad token, when ye cannot be rightly affected with the sins of the enemies. O sirs, if ye be not grieved for the indignities God hath gotten, and is getting in this land at this day, ye have no true love in exercise, and ye but deceive your selves.

But I may add, there is a fear or terror that comes upon the people of God by defertion, or the hidings of his face. He is not their enemy, but he, as it were, frowns upon them, and that makes them fear. Heman was diffracted with this fear; Psal. lxxxviii. and it made Job cry out, Wherefore hidest thou thy face, and holdest me for thy enemy? Job xiii. 24. And, says Jerendah, Be not a terror unto me: Thou art my hope in the day of evil, Jer. xvii. 17. Here was a fear for thr hiding of his face by desertion.

But again, There is a terror that is incident to the reprobate. This is not the terror that the godly are liable unto, but the wicked. Says the prophet, The sinners in Zion are afraid; fearfulness hath surprised the hypocrites, Isa. xxxiii. 14. They have the corroding of a guilty conscience, and that is the earnest of torment, as well as peace of conscience is the earnest of the peaceable inheritance in heaven to the godly. Now, it may be, some may take this slavish fear for the fear of the Lord. We shall therefore shew you wherein they differ. And

(1.) The fear of the Lord confifts with the love of God, and the love of God is always careful not to lofe poor finners, and the fear of God will be loath to offend God in any thing that they know to be offensive to him. But this fear of God the hypocrite or unbeliever knows nothing of; and his unbelieving is the cause of his hatred of God; and for contempt of God's justice, this judgment is

to be inflicted upon him. A

(2.) Difference is, that the fear of the Lord confifts with their affurance of interest in him as their Lord and Master.

But this flavish fear leads them to despair. The divels are in that estate, and so are wicked men. But A

(3.) Difference is, that the true fear of God is afraid of In; but the fear of the wicked, is a fear of hell. O there are some odious fins that they are afraid of, such as blasphemy, -murder, -adultery, and the like. But this godly fear will be afraid of the smallest sin, (if there is any fmall), because it is dishonourable to God.

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(4.) A fourth difference is, that the fear of the godly man is for himfelf, and although the devil be a liar and that from the beginning, yet he faid that true word, Doth Fob fear God for nought? But the wicked serve him for fear of their punishment. Now, Sirs, try yourselves by thefe, what kind your fear is of, that so ye be not found at last amongst these who are hypocrites and sinners in Zion.

II. The second thing from the words was, what it is that will perfuade ministers to deal earnestly with people in this matter; and that is their knowledge of the terrorrs of the Lord; Knowing the terrors of the Lord we perfunde men. Now there are several kinds of the knowledge, that is not a right knowledge. And we shall here observe, in genera', that if ye think ye know them, ye know nothing yet, as ye ought to know. But there must be

ift, An experimental knowledge. Ye must know, that fin is always destructive in its nature. Ye must know, that ye are undone, if ye have not the fense of fin upon your spirits, if ye be not at this with it, that that sense makes you ly down and cry out, What shall I do to be saved?

2dly, There is a presumptuous knowledge. But it is the work of true knowledge that is the true exercise of the Spirit of God. The spirit of a man will sustain his infirmaty: but a wounded spirit who can bear? Prov. xviii. 14.

It is this knowledge that makes them part with an: they must have a saving impression that they are undone without Christ. The apostle could say, that he accounted ail that he did for Christ but little: That is the terror that ministers ought to have. But how comes this terror to be to experimentally known? We shall give you some marks whereby ye may know it. And

1. A man, that hath the true fear of the Lord, will be earnest to know God, and to know the good he hath got by that fear and terror: David instructs us to fear the Lord: for, fays he, I have got much good and advantage by fearing of God, and the mark he puts upon it will not

will not be hide. I fought the Lord, and he heard me, and delivered me from all my fears: (and elsewhere), Come, says he, and I will tell you what he hath done for my foul. And if ye entertain fin, the Lord will not hear you. David, who had the experience, says, if ye regard it in your heart, he will not hear you. O firs, observe experiences. David was a great man, and a prophet, and yet he had many a foul slip that occasioned broken bones, as in Psal. li. 8. A man that hath many experiences, cannot but persuade others. O then knowing the terror of the Lord, they persuade men.

2. Having such apprehensions of approaching judgments on a land, and knowing that God is a holy God, and that fin cannot escape terrible judgments, O who will not fear when the lion roareth. What then? The lion of the tribe of Judah, when he comes to roar for the prey, will make

the land tremble.

3 Our sentence and appearance before God, cannot but make us persuade men. The apostle Peter tells us, that it was not long till his departure, or putting off this tabernacle; and therefore he made it his work to put them in mind of this terror of the Lord, that they might be established in the present truth. Any who know any thing of this terror, will be very diligent to invite others unto Christ. And love to the brethren will appear in this. O be carnest in this. Dives, who would send word to his five brethren, may be an example unto you.

Now, what is it that ministers should persuade people to do?—And there are some great gospel truths that here I

defire to perfuade you of.

(1.) The first great gospel truth I desire to persuade you of, is to beware of sin. O it is a soul destroying thing, and a thing that is most dishonourable to God. O that I could speak it from experience, it is a thing that grieves the Spirit of God, and it will sling your conscience one day. Therefore, beware of entertaining it in your hearts. Ye most part with your personal predominant, the sin that doth so easily beset you. For if ye entertain these idols in your hearts, the terror of the Lord will seize upon you. O therefore, beware of grieving his holy Spirit by your personal escapes. O I intreat you to guard against these your failings. A

(2.) Great gospel truth we would desire to persuade you of, is to take care and beware of meddling with public sins. O beware of compliance with the enemies of our Lord and Master. Alas, there was never a land more guilty of compliance with his enemies than this land, that

hath affifted, concurred with, and upheld these workers of iniquity in all their finful courses, that will bring black and gloomy days upon them. Your compliance with the finful impositions, and countenancing their wrong corrupt worship, and the finful court, and swearing their unlawful oaths of one kind or another, and that finful oath of supremacy and allegiance that cannot be taken but by wronging our Lord's kingly authority, and that teft, a horrid abomination (in a land) that is full of contradictions, and oaths involving in perjury, and that woful oath of abjuration, little thought of by all or the most part that are involved in the same; all these I would perfuade you to mourn for before the Lord, particularly for the laft, from what of the terror of the Lord I have found in my own conscience for the taking of that oath myself. † And O that I could speak my sense of it to you; for it has many fad disownings in it; yea, it is a formed breach of covenant by disowning the poor people of God, for owning the work of reformation in its purity; it is a joining with the enemies of God in all they have done to the prejudice of his work these many years. And as ye have to appear at the day of judgment, and would have the Lord own you and plead your cause, then give up your compliances with his enemies, part with the finful courts, and your countenancing the curates and indulged in their corrupt worship. Quit all that incorporates you into one fociety or body with enemies, otherwise ye will share of the vengance that is due unto them found written in his word. Quit your joining with them; and not only fo, but ye must mourn before the Lord, for what ye have done in complying with his enemies; and also ye must mourn for the fins of the land, and all the wrongs the Lord hath got by enemies. O firs, none will be spared in that great day of judgment but mourners, fee Ezek. ix. 4. Go through, and fet a mark upon the men that figh and cry, &c. Get on the mourners mark, that you may be spared in in the day of vifitation for offences. A

[†] Here the reader may observe, that sometime before this, Mr. Shield's was apprehended at London, and brought to Scotland; where after several appearances before the Council, they got him to take the oath of Abjuration. But he having recanted this, and they knowing that, prevailed with him to subscribe tragain. Both times they gave it in his own sense; but sid not save him; he was sent to the Bass; but got out in disguise, and came to Mr. Renwick and the Society a very little before this time.—See the Relation of his sufferings.

(4.) Great gospel truth that we would persuade you of by the terrors of the Lord, is that you should hold fast your profession without wavering. Let us hold fast the profession of our faith without wavering, no resaking the assembling of yourselves together as the manner of some is. O Sirs, take heed of backsiding from them; it will be dreadful if ye forsake them, viz. Christian fellowship. If ye do, then hear your sentence, ye may look for the judgment and siery indignation of the Lord. O Sirs, keep up your meetings at all hazards, and neglect them not for sear of the cross *. But be persuaded of this, that the Lord will reprove, and is very angry with backsiders

in heart, life, or practice. A

(5.) Great gospel truth we would desire to persuade you of, knowing the terrors of the Lord, is, to adhere to all the truths of God: That is the present testimony, hold the truth and ye shall know the truth, and the truth shall set you free.——We must not be for pleasing you; but we must be for pleasing God, and for persuading you of your duty from the terror of the Lord, constraining us to it. And it will be upon you if ye will not obey us or our voice in the gospel which is the Lord's voice unto you from his word. A

(6.) Great gospel truth, we from the terrors of the Lord desire to persuade you of, is to receive this ever-

^{*} Here it is to be observed, that however much this duty of Society Meetings be neglected, slighted and discryed by the men of this apostate generation, yet it is a duty not only highly necessary, and of great utility, but also of divine institution as being warranted and commanded from example and precept in scripture, Ezra ix. 4. Mal. iii. 16. Zech. viii. 12. Mat. xvii. 20. John xx. 19. Hob. x. 13. Co. But perhaps more of this elsewhere afterwards on another occasion.

lasting gospel as from God, and not from us that are but poor clay vessels. We charge you as ye must be answerable to God at the great day, and we defire to be free with you, it being the meffage of our Lord and great Matter Jesus Christ. Though we be called men of seditious and devisive principles, and condemned by the most part, yet we desire to persuade you of this great gospeltruth; and especially we persuade you to contend much for that truth, even for Christ's kingly power and head. this over his own church, that is much controverted at this day. He hath his courts, and authority to appoint officers in his own house without the civil magistrate or his authority; and hath put all things under him, and gave him to be the head over all things to the church .-- And he is the head of the body the Church, Eph. i. 22. Col. i. +8.-This we perfuade you to own, and contend for: And O but it be a noble quarrel, yea the noblest quarrel that ever a poor man was honoured to contend for: and let us be taithful in this.

(7) The last great gospel truth we desire you to contend for, and personal you unto, is, to confess him before men. O Sirs, beware of shifting to confess him before men; for it so, God will shake out your part out of the covenant. The truths of Christ must not be parted with; they must be both believed by us, and suffered for; not only some of them, but they must be all owned and contended for, from the least even to the greatest of them. Ye must confess all truths when called to it, and not deny any truth at all. Whospever denieth me before men, him will I also deny before my Father which is in heaven, Matth.

x. 33.

III. A third thing from the words, for your improvement, is to feek acquaintance with Christ; and ye must feek acquaintance with this terror of the Lord. Why must ye feek this? Because of these four motives that we shall only name over unto you.

1. You must fear God, and seek some measure of the grace of God upon your spirits, and that because he is a great, a terrible and a mighty God. O seek a sense of this, that ye may get him to pass by you in the trying

time.

2. Because he is glorious in majesty. Is he not king of nations? Therefore, fear, O fear him who rules with an iron rod. O feek to have him glorified in your hearts, lives and practices.

3. To perfuade you unto this: He is a holy God, an immaculate and spotless God; and one who will not fear him that hates sin, and will punish all the workers of iniquity?

4 To perfuade unto this fear of God is, because he is, an angry God: He is an offended majesty: He is wroth; with the inhabitants of the land for their transgressions and

departure from him.

5. To perfuade you to fear him, is, because although he beaugry with the wicked, yet he is a father, and as a prophet, priest and king to his own people.—Now, we shall name a tew advantages of those who fear the Lord, and that they shall receive or reap at the last day.—And

(1.) They are fure that he is their alone portion. He is their fure inheritance; and nothing but he. They are his, and he is theirs; My belived is mine, and I am his; he

feedeth among the lines

(2) They are a holy people that fear the Lord. He fhall heat all their difeases, and they shall be no more in hazard of eternal death and destruction.

(3.) They shall be sate with him: Yea, safer than among an host of angels; their strength is the munition of

rocks; he is their strong tower.

(4) They shall be provided for; They that truly fear the Lord shall not want any good. He will give them their bread, and their water shall be sure

Lastly, They shall have this advantage, they shall be loved and pitied of him: And O who will not love to have

this fear of the Lord!

Now I come to give you some marks of this fear.

1. If ye have the fear of the Lord, it will constrain you

unto all duty that ye know to be duty.

2. Ye will shun all sin, and essay to stop it both in yourselves and others. Now, Sirs, I dare not but be plain with you as to your soul's case and condition; knowing the terrors of the Lord, we desire and persuade you to close with Christ. There is no escaping, if ye neglect this great salvation-effer. We cannot promise you another offer of it in time. O Sirs, take a look of precious Christ that is here offered unto you, and give in your answer, and obey his call; or else we must denounce wrath and cay verlasting wor against you. And here in his name, we call

call you to give in your answer. Now, take these few

confiderations to perfuade you unto it.

th, Consider that it is a greater sin than can be mentioned to neglect this offer. Nay, it is greater than buggery, murder, incest, or adultery: It is a Christ-murdering sin: It is an opening up afresh his wounds again.—How shall they escape that neglect so great a falvation? O'Sirs, it is a sin against the law, and a sin against the gospel whichin a large sense includes the law. Ye in the west of Scotland, are guilty of this in neglecting and undervaluing Christ in the gospel.

2dly, If ye consider how little price ye can produce: For it is not over-dear: it is on easy terms. Believe, and ye shall be saved: take it and ye shall have it. Open your mouths, and I will fill them abundantly. Are not these easy conditions that heaven and glory may be had upon? O then make no excuses; but close the bargain with all your hearts, and let all your other lovers be gone, and embrace him only in this gospel, lest ye perish for ever

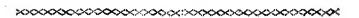
and ever.

3dly, Confider the mifery of this neglect. It is unavoidable. O Sirs, Scotland's hell will be a hot hell, and efpecially to professors that had the offer of the gospel, and the offer of salvation on such easy terms. O Sirs, will you flee to hide yourselves in that day, you that have been gospel-proof, and that will not be moved for all that we can fay unto you. O ye profesiors in Scotland, that will not embrace this offer, ye are in as great hazard of losing heaven and happiness, as the wicked enemies. You that are not doubting your condition, ye are in a fad cafe, and ye who cannot read, ye are in a sad case. Ye say, ye cannot get leisure to read your Bib'es; but can you take leifure to damn your own fouls? And yet you will not take more pains to read them, and pray to God for the faving knowledge of them, ye are in eternal hazard of lofing your immortal fouls. O give more diligence for heaven unto your fouls. Now ye have had a day of the gospel in great hazard, and amongst enemies; and ye know not if ever ye shall have another day of it. O study the improvement of the same, that it be not a lost day, or rather a day of accufation against you.

Now, I shall add no more; but only give you a short word of advice; and that is, seek the Lord in his ordinances. He is a lamb and a lion. He is a lamb speaking forth his meekness to penitent sinners, that come and accept of him upon his own terms. But he is a lion also,

and that speaks forth his power, and strength and bold. nefs. If ye refuse him in his lamb-like meekness, in the offers and small still voice of the gespel, then ye shall be caught in the terrible paws of the Lion of the tribe of Judah; and who dare rouse him up, or offend him? Now, O take and embrace him; and if ye will not, he will come and fay, Go, take thefe rebels that would not that I Should reign over them, and kill them before mine eyes .-Then, O rebels, come under his yoke; for there are many rebels to our Lord in this land, that will not confent unto his kingly government, both Popish and Prelatick, and also many professors that have not given their consent to his reigning in and over them.

Now, what shall we say to you? We here in his name from the terrors of the Lord, defire and persuade you to be reconciled to Christ, lest he come forth against you, when there will be none to plead for you, nor excuse you in that great day of accounts, where we must all appear before the great God; and there ye must answer for what instructions ye have had; and for this day amongst the rest. O therefore, study to be found in him. AMEN.



REFAC

W E meet with many discouragements in the way of our duty; we meet with many discouragements from enemies, the Popith, Prelatick, and malignant faction. They do all they can to hinder duty. The perfecution is as the blast of the terrible one, which is as a form against the wall. But if this were all, it were the more easily borne; but we meet with discouragements from these who should be against those who are against us, we mean our brethren, who are bound by folemn and facred Covenants to profecute the testimony which we own and suffer for against enemies, as well as we: Yet now they are tolerated, and we are perfecuted: They are at eafe; and we are in trouble: They are living under the shelter A 2 2 2

of a vaffal of Antichrist, (which favour we dare not embrace, nor in the least countenance;) we are counted as aliens by our mother's children. If we were only the fong of drunkards, it were the less matter; but when we are not only become the contempt of the proud, but the scorn of those our brethren who are at ease, it is very wounding.—We are not the contempt of the Papists, Prelates, and malignants only; but the scorn of those our brethren at ease. To have any of the godly against us, is not easy to bear.

Another thing which is matter of discouragement in the way of our duty, and that is, though we get access, (tho' with much difficulty,) to go about our duty ; yet we find little fuccess in this. This is very discouraging; The Lord hides his face, and does not countenance and shine upon the meetings of his people as sometimes he hath done. He is not so soon found and felt in his ordinances as sometimes he hath been. He is not so tound and felt in his ordinances as formerly. O the Comforter that should relieve our fouls is far from us; and is not this very fad? --- Again, another discouragement that we meet with in the way of duty is, the providences and difpenfation of the weather. The Lord feems to crofs and contradict us in going about the fame. The providences and dispensations, whether cross or favourable are not a a rule of duty, and should not make us leave off duty, however cross they should be; yet we should not pass the fame lightly or unconcernedly, but fearch out the meaning and language thereof unto us. This bad weather of cold and frow we are tryfted with, though it should not hinder us from our duty, yet is for our trial, and should be humbling to us. The last time that I was with you not far from this place, we got such a cold ftormy day as this, which we might look upon as a prefage of what we have met with fince. It was like the fmail drops before the ftorm : for fince, we have been tryfted with a fad stroke; we have lost a famous standard bearer, Mr James Renwick, who was with us that day, whose voice used to cry to you amongst these hills; and now his blood is crying to the heavens for vengeance against the most part of this generation, ministers and professions. was as the voice of one crying in the wilderness, who preached the gospel freely and faithfully unto you. And now after this day fo ftormy, we may fear a fadder stroke, even the removal of those left behind, if we be not humble and improve this day's work. Some of you are come non

from far, and are cold and weary; yet be not discouraged; compole your spirits: Set seriously about your duty, and that will warm your hearts. I will tell you of two things, if you had them, they would help to warm your hearts, and encourage you in this ftormy day.

1 st. The love of God shed abroad in your hearts: The fense of his love filling your souls would warm your hearts. The communications of his love, the manifestations of his presence, and the light of his countenance lifted up upon you would encourage you notwithstanding this ftormy day; the warm rays and beams of his love fo in. flaming your hearts as to make you forget the coldness

of the day.

2aly, Love in vigorous exercife unto him would fo inflame your hearts, and make you so instant about your duty as not to regard cold very much. But alas! love is cold amongst you. O if ye saw him, ye could not but love him. If ye had a taste of his bounty, and a view of his beauty, your hearts would be ravished with it. Olabour for love to him; and let it appear that you have it: Be zealous for his honour and glory; for without zeal you can never go right about your duty; nor will be able to go thro' trials, nor endure afflictions, that are coming. Zeal keeps all the graces of the Spirit in exercise, and is as oil to the wheels of the foul, to make it run sweetly after the Lord: If you want zeal, you may question your growth of grace in the foul, you may suspect the reality thereof. It is true, your zeal should be according to knowledge, and we should look well that it pass not its due bounds. Yet zeal without knowledge, speaks out the lightness of the head; so knowledge without zeal argues the rottenness of the heart, whereof many give demonstrations this day. Zeal this day is much condemned by the generality; yea, it is flouted and houted at as ridiculous by the most part — They say ministers should preach faith and repentance, and people should hear. But never a word of zeal for Christ's cause and interest against all the wrongs and indignities done him, by this blasphemous absolute power arrogated by a monster of tyranny and perfidy, and a vaffal of Antichrift: a power which is the alone incommunicable prerogative of Jehovah, whose will is a law. Yet this is encroached upon by that tyrant, and by virtue of this incroachment he grants that Antichristian toleration, that is so applauded by the most part of ministers and professors. Thus to separate faith and repentance from zeal is a quite inverting

of the order, which the Lord hath put amongst the graces of his Spirit. And what he hath joined together, let no man put afunder; for ministers cannot preach, nor people practife faith aright, without zeal; feeing the scripture hath joined them together, Rom. x. 10. For with the heart men believe unto righteousness, and with the mouth confession is made unto salvation. A confession of Christ with the mouth cannot be without zeal, (especially in a time of suffering, when his truths are controverted, and his people perfecuted for their adherence thereunto;) and is called for as well as believing in him with the heart; and ministers cannot preach repentance, nor people practise it aright without zeal. The scripture puts them together, Rev. iii. 10. Be zealous therefore, and repent. Ministers should preach against, and give the people warning of the fins that they should repent of, otherwise they cannot exercise repentance for the same. For where repentance for fin is, there will be a holy zeal and indignation against the same. Few of us can say, The zeal of thine house hath eaten me up, and the reproaches of them that reproached thee, are fallen upon me, Pfal. lxix. 9. with great weight. O that we had zeal in exercise. We have many things to evidence the want of the same, though our Lord had not been wounded and wronged, as he is Mediator and King and Head of his church by the wicked Supremacy; and now he is wounded and wronged as he is God of the whole world by this blasphemous toleration; But alas! where is our forrow for it, and zeal against it. We have a noble cause deposited in our hands; even that which concerns the prerogatives of Christ, and privileges of his church and liberties of mankind, which before we abandon and let go, we should quit our hearts blood. We have a noble testimony to contend and suffer for ; yea it is the noblest testimony that any church in the world hath this day to contend for: it concerns no less than the kingly glory of Christ; which truth he will fignally own and make glorious in the earth, when he returns to bring down his enemies, to deliver his church and people.

Although the testimony of the Church of France, and in the valleys of Piedmont*, and Hungary be great and weighty, and well worth the contending and suffering for.

[•] This Piedmont is one of the principalities of Italy, where the Church suffered a long series of persecution, barbarities and bloody carnage by the crue! Papists, about the years 1555, 1560. See Fox's Acts and Monuments, Vol. II.

yet our testimony for the kingly office of Christ is more noble, and he will give it a glorious decision, when he comes to visit his people with his salvation. It is true, though the testimony for the prophetical and priestly office of Christ be noble and well worth the contending and suffering for, yet in some respects, the kingly testimony of his kingly office is more noble and glorious: and tho our testimony be so noble, yet there is not one part of it, but what is opposed and contradicted not only by the enemies, but also by the ministers and professors in general. But we dare considently affirm, and take heaven and earth to witness, that we hold and maintain nothing but what is consonant and agreeable unto the word of God, and the covenanted principles of the church of Scotland. For

1. Did not our fore fathers in the beginning of the reformation, not only oppose, but in a great measure disown the authority of the two Mary's, viz the mo-

ther and her daughter?

2 Was not Charles I. opposed by two armies, and his fon Charles II. refused to be admitted to the government, till he subscribed the covenants? Did not our church, by their acts and conftitutions, declare what magistrates they would have reign over them, and what qualifications were requifite to them. So that what we have done in difowning the present authority, is no new nice notion as some would have it, but confonant to the principles of the church of Scotland. It is those that own the authority of the popish usurper, that espouse new notions, and not we: for this principle is maintained by the generality of the enemies thereof, That when by providence any are in government, they have a right to govern. This is to make the holy one the author of fin, (feeing that though the ordinance and office of magistracy be according to his preceptive and approbative will,) yet tyranny cannot be, but only by his permission and providential will; for where tyranny is, it is the throne of iniquity, which is the throne of the devil, which should not be owned.

As also, with regard to that part of our testimony which concerns our contending against the desections of ministers and professors, (though for the same we are accounted and called Shismaticks and Separatists) yet; the same is consonant to thescriptures, which command us to plead with our mother, that she may put away her whoredoms from between her breasts, Hos. ii. 2. And also agreeable to our covenanted principles of the church of Scotland; for we withdrew from nothing, but what is condemned by her

Ranging

360 Mr. A. Shield's Sermons, &c. Lect. VII.

standing acts and laws -And now this generation of ministers have accepted of a toleration granted by a vassal of antichrift, by virtue of that absolute power arrogated with a defign to introduce popery. This is contrary to fcripture, our covenants and work of reformation.- It is to clogged, and loaded with restrictions, that a minister that would be faithful cannot embrace it. Yet alas it is complied with by the most part: so I urge you, if ye have any love to Christ, or to your own fouls, and as ye would be free of the snares, and escape the judgments wherewith this course will be punished. Come out from amongst these tolerated meetings: have nothing to do with them. I take heaven and earth and these hills to witness, that I have given you faithful warning of the fin and fnare of this course, and to discountenance these tolerated meetings; for the fun hath gone down upon them.-Ye may think this strange doctrine indeed; but I cannot help it : love to your fouls draws it from us; for what concord can there be between Christ and Belial, &c. and what communication between light and darkness, &c. And what agreement can there be betwixt presbyterian principles, and this antichristian toleration?

LECTURE VII.

REVELATION ii. 12, 13.

- 12 And to the angel of the church in Pergamos write, Thefe things faith he, which hath the sharp sword with two edges.
- where Satan's feat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

If we consider the church of Pergamos, and the rest of the seven churches of Asia that were once famous churches, and how long they have been for saken, so that there there is not in any of them now the face of a church; but each of them is inhabited by the Turks; and also if we consider the causes of this forsaking and desolation, we may fear and tremble.

ist, There is in this letter to Pergamos, the introduction which contains two things. (1.) From whence it was

fent; And (2.) To whom it was fent.

2dly, There is the body of the letter which also contains two things (1.) They are commended for holding his name: (2) For not denying the faith; which is illustrated by two circumstances. 1. They held fast his name, and did not deny his faith, even where Satan had his seat. 2, When Antipas was a faithful martyr. And

3dly, The letter contains a reproof to them, and they are reproved for several things; as, that they had amongst them those who held the doctrine of Balaam, and the Ni-

colaitans, which things, (fays he,) I hate.

For the first of these, (viz) The introduction which

contains;

1. To whom it was fent, and that is to the church of Pergamos, whereby are meant the ministers one or more of that church, or respective body of ministers consociated together under a presbyterian government. Ministers in scripture are sometimes called angels, as in the Old Testa. ment, the word angel fignifies messenger sometimes, as the messenger of the Lord of hosts, as in Judg. ii. 1. And the angel of the Lord came from Gilgal to Bochim, whereby is understood a minister, or messenger of the Lord that came to tell the people of their fine It cannot be meant of an angel coming down from heaven with fuch a message; for it is faid, He came up from Gilgal, &c. and not from heaven: and moreover angels are such glorious creatures, and so full of majefly that we cannot behold them, or converse with them. Therefore the Lord hath condescended so far, and confulted our good so much, that he makes use of men like ourfelves to be our messengers and ambassadors to treat with us. Ministers are called angels, and that for these two reasons, (1.) Because of the dignity of their office; and they ought to be respected as such Because angels are holy creatures, so should ministers be holy in their talk, holy in their walk, and in every thing that they do, holiness thould shine.—But there are two forts of people that contradict this exposition, saying that by angel is meant no more ministers than one. And

(1.) The Episcopal party say, that by angel is meant no more ministers than one, being in the singular number,

and that here is meant a bishop or prelate who hath power over the ministers, to whom this letter is written. But as this office of lordly prelacy bath no footing in scripture, nor weight there for its foundation, being a human invention; fo they have no ground from this place to plead their divine right ;- for the word angel here must be understood in the same way as in the letter to the church of Ephesus. Now as it is clear from Acts xx. 17. that there was more ministers in the church of Ephesus than one, so it is also evident that there was no superiority amongst them, but fuch a parity that all had alike power, Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over whom the Holy Ghoft hath made you overfeers. Likewise it must be understood the same way, as to the church of Thyatira. Rev. ii. 24. But I fay unto the rest of Thyatira. Where it is clear the letter was written unto more than one : Hence one had not the superiority over the rest. We should not lose our zeal against cursed prelates; but labour to have it in exercise: for the prelacy in this land is not only diocefian, but Erastian prelacy. They first overturned the work of our reformation that was the beginning of our forrows and miseries, under which we have been now groaning these many years. The

(2.) Sort who oppose the interpetation, are the Sectarians, the Independents and Anabaptists who are against a national church. They say, it is meant here only of the ministers of one congregation, the absurdity whereof is manifest: for as Pergamos was a great city, and had many professors in it, it behoved them to have more ministers than one. So it must be understood in the same way that the church of Ephesus is. Now, that there were more ministers there, is clear from that forecited text, Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. So let not your zeal against the Sectarians be blunted, but have it in exercise, and guard against

them also. The

2. Thing in the introduction is, by whom the epistle was sent unto them. These things saith he. This is the same with what the prophet in the Old Testament said, Thus faith the Lord, to the end that what they were to say, might be the better believed and taken heed unto; for there is nothing that can bind the conscience, but what hath the stamp of divine authority upon it; and in the New Testament the apostle Paul, beginning the most part of all his epistles with Paul an apostle of Jesus Christ, thereby showing, that what he was to write, was to be looked upon as having

ing the stamp of divine authority upon it, and therefore to be believed and taken heed unto .- And here John, to make the thing he was to write to this church have the more weight with them, and be the better credited, he begins with these things, suith he. It is not, these things saith John; for that could not bind the conscience, being only of human authority; but it is these things saith he: what he? it is he who is the great Prophet, King and Law-giver to his church: it is he who faith thefe things, and therefore they ought to be taken heed unto. - Ministers should preach nothing to people, but what they have in commiffion from Christ, and what is warranted from his word: and they must say nothing to them, but that which they can fay. These things faith he; seeing that only can have weight upon the conscience; and this reproves these two forts.

(1.) Those who say less than the Lord in his word says: they make fewer duties, and not so many fins as it makes. They cannot say, these things saith he; For they say less

than he allows them to fay.

(2.) It reproves those who say more than he commands them to fay. They make more duties, and more fins then the word does: they cannot say these things saith he, seeing they fay more than he bids them. The ministers who have accepted of this toleration cannot fay, These things saith he; For they are limited, restricted and bounded in their doctrine by the granters thereof, that they shall preach nothing that may alienate the hearts of the people from him and his government. So it is fad to hear of the obedience that is given thereunto by the most part, when the obedience of our facred covenants dare not be avowed. but they are suppressed, and like to be burned because the owning of them is declared criminal by a wicked law.* Neither are many of the duties of the day preached to the people, nor warning given of many of the fins and fnares of the times. O this is lamentable! they dare not fay as to thefe things, thus faith be.

The next thing we shall take notice of, is, what he it is that saith these things: why? It is he who hath the sharp sword with two edges, that is Jesus Christ in the vision, which John saw of him, and gives an account of in the sirst chapter of this book, and this part of the description he gives in the 16th verse, And out of his mouth went a two edged sword. This is very suitable and pertinent to what he

For this see Act 5th, Sess rift Parl, of James VII.

was about to say to the ministers of the church of Pergamos, in reproving them for having amongst them those who held the dostrine of Balaam and the Nicolaitans, and not drawing out the sword which he had given them to make use of for dostrine and reproof, and also for excommunication, seeing these false teachers were obstinate. As if our Lord had said, seeing ye have not drawn out the sword of dostrine and discipline against them who held the dostrine of Balaam and the Nicolaitans, but still have them amongst you, I will draw out the sharp sword of judgment, and make them feel how sharp it is. In scripture the Lord is said to have two swords. The

1. Is the sword of his judgment, Deut xxii. 41. If I whet my glittering sword, and my hand take hold of judgment. This sword hath two edges, the one whereof he turns against his own people, when they sin against him, and provoke him to anger, in order to make them turn from, and mourn for their sins, and to run or see unto him for mercy, pardon and reconciliation. In this day, his people have got many blows, and found the dintof many stroaks of this sword for their sins. We have of late got a sad and sore stroak, viz. The removal of two faithful witnesses, the one of whom sealed the sause with his blood, and the other is imprisoned in Ireland and notwithstanding of all we have met with, we may expect more sad, and heavier stroaks and blows, if we be not a mourning, humbled, purged, and reformed people.

The other edge of this fword he turns against his enemies in destroying them; in cutting them in pieces: and this we may hope for, and expect: for tho' his enemies in this land be very many mighty and high, and likewise he hath spared them long; yet the time is coming when he will draw out this sword of judgment against them, and hew them in pieces. Yea, he will make its edge blant in

cutting them down. The

2. Sword is the fword of his word; and this also hath two edges, Heb. iv. 12. And the word of the Lord is quick and powerful, sharper than any two edged sword. The one edge whereof he turns against his people, by which he wounds them, and they run in unto Christ for healing; and the other edge is turned against his enemies wherewith they are slain, Heb. vi. 5. Therefore have I hewed them by the prophets: I have slain them by the word of my mouth. O how sad, and lamentable it is, that the most part of the fruits and effects of all the preaching of the word now. is to make people more deaf and blind; so that they may be

the more ripe for judgment: yea many are as it were blin-

ded thereby.

Now, I come to speak somewhat of the body of the letter itself given unto this church; for the proceeding part which I have explained a little, is, as it were the backing of the letter; declaring unto whom it was written with this Imperferentian, I knew thy works. This he begins all his epinles to the feven churches, to the end that what he was to fay, might have the more weight with them, feeing he knew all their works: he was witness to all their doings; he knew best what was worthy of reproof in them, and what was worthy of commendation. We may observe this, that it would be of great advantage to us to live under the impression of his omnisciency, still believing that he sees us, in all our actions, whether they be done in public or private; and knows what we are doing, faying, or thinking; for this would help to keep us tender and circumspect before him, and would stir us up to be lively and diligent in duty, and help to keep back from fin .- But alas, the most part of you do not believe that he sees you, and knows your works: many of you do not believe, that it is his word that you are hearing, and that he fees you when ye are hearing the fame, all ye compliers with his enemies. Ye did not believe he knew your works, when ye were complying with them, otherwise ye durst not have All ye who took any of these sinful oaths and bonds imposed upon you by the adversaries, and paid the wicked cels and locality, and heard the curate, ye did not believe that he faw you, when ye did those wicked deeds. All ye who paid the wicked cels and locality, his eyes were upon you, and he observed you, when ye were doing the same, and will reward you for it, if repentance prevent not.

The next thing we should take notice of is, that for which this church is commended, and that is for two things, both of which are nearly to one and the same purpose. And

if, It is commended for holding fast his name, that is his truth, cause and interest, yea, every thing whereby he

makes himfelf known. Then

(1.) We must lay hold of him by making peace with him, as Isa. xxvii. 5. Let him take hold of my strength, that he may make peace with me. So unless ye be in Christ, ye cannot hold fast his name in a day of trial, temptation and perfecution. You must close with him as Jesus, that is, as a Saviour to save you both from the guilt of sin, and the power of sin.—And also ye must close with him, as Christ, that is, as he is anointed to be King Priest and Prophet to his people.

(2.) If

(2.) If ye would hold fast his name, you must hold fast every one of his truths, every part of his cause and interest. We must quit with none of them, or any part of them, whatever it may cost us. Many will hold fast a part of his name: they will hold fast and suffer for some of his truths, but not for all. Some they will quit, and not think them worth the suffering for. But it ye would hold fast his name, then ye must hold fast and suffer for all his truths, not quitting any of them.

(3.) If ye would hold fast his name, then ye must do it constantly. Ye must not think it enough to contend and suffer for the truths a while, and quit and deny the same afterwards: but that is not the way: if ye would hold

fast his name, then ye must do it to the end.

adly, This church is commended for this, that she denied not his faith. This is much to the same purpose in not holding fast his name. I shall shew you some ways,

whereby the faith is denied. And

(t.) The faith is denied by herefy, 2 Pet. ii. t. Yet many in this day are guilty thereof: for all herefies and errors howfoever damnable they be, are tolerated by this antichristian toleration.

(2.) The faith is denied by fcandalous practices in many, Tit. i. 6. Alas! many professors in this our day have denied this way by fcandalous practices unbecoming the got-

pel.

(3.) The faith of Christ is denied by idolatry. But O how many are guilty of this. For not only the faith is denied by outward gross idolatry, as the worthipping of images, stocks and stones, whereot many are guilty at this time, but also of heart idolatry when any thing is put in God's room, and that fear, honour, love and delight given unto any thing which is due to him.

(4.) The faith is denied by hypocrify, 2 Tim. ii. 5. O this will take in many of you; for if ye would take heed to it, the faith is denied by defection and falling away from the truth, and for denying it when called to confess and profess the same—Ah! many of this generation are guil-

ty of denying the faith this way.

Now, ye should seriously consider these things, how the faith of Christ is denied? Those of you who are guilty of the same in any of these ways. O consider, mourn for, and for sake the same: rest not until ye get repentance and pardon for the same. Guard against the denying of the saith for the time to come. O let it be your study and care to hold fast his name, and not to deny his faith.

LECT. VII.

1. Of these, viz. their holding fast his name, &c. where Satan's seat was; this makes it more worthy of commendation, that they did so, even where the devil had his seat and throne: It is more hard and difficult there than in any other place where he has not his seat. Pergamos was a wicked city; and Satan had his seat in it, and did as it were reign as king, and the body and bulk of the people in it were his slaves, drudges and subjects. Now there are these three things to be found in a city where Satan has his seat; and they are all to be found in Scotland with a witness.

(1.) Where profanity abounds without controul, and wickedness and every abomination is universal and general amongst all ranks, there Satan hath his seat. Profanity abounded much in Pergamos where Satan's seat was. So may we say of Scotland: Satan hath his seat in it; for profanity abounds without controul amongst all ranks from the highest to the lowest; from him that sits upon the throne to the beggar on the dunghill. There is not only wickedness set up and every abomination uni-

versal; but it is tolerated and entertained. And

(2.) Where perfecution of the Lord's people is, and his fervants and faints are murdered, there Satan hath his feat.—This was in Pergamos; for there Antipas Christ's faithful martyr was murdered. So is it also in Scotland; the Lord's people have been long perfecuted, and many of them are perfecuted still: Though many of them are at ease, and living quietly under the shadow of this toleration, many of the Lord's people have been mur-

dered both on fields and scaffolds in Scotland.

(3.) Where a throne and judicatory of a land are working for the devil, they are feeking to defiroy the kingdom of Christ, and to root out his followers, and to advance the kingdom of Antichrist, and the acts and laws of that throne and hierarchy. Satan hath been, as it were, at the contriving and making of them: They are whiled and bloody, and they endeavour with all their force to put them in execution. Is fay, where all these are, Satan

hath his feat and throne; and is not all this to be found in Scotland? For the throne and judicatories thereof are ruling for Satan: It is a throne of iniquity which is a throne of the devil. Are they not feeking to destroy the kingdom of Christ, and to root out his followers, and to advance and establish Antichrist which is the kingdom of the devil? And are not their acts and laws made against the people of God satanical? And have they not been and are endeavouring with all their might to put them in execution? Yet notwithstanding all this, we have matter of praise, and ground of rejoicing even in Scotland where Satan's feat is, that the Lord hath had many that have held fast his name, and have not denied his faith. And there are some this day in this land, who are holding fast his name, and not denying his faith. O let this be our ambition to be in the number of fuch, and to count it our honour to be amongst the called, chosen, and faithful ones who follow the Lamb whitherfoever he goeth

2. The fecond thing which makes the commendation

of this church more remarkable is.

(1.) They held fast his name, and denied not his faith even in those days, wherein Antipas was his faithful martyr, who was flain amongst them. It is more difficult to hold fast his name, and not deny his faith in a time of fuffering, even when Antipas a faithful Martyr was' flain amongst them; for which it is the more commended. Now, this Antipas was a faithful minister of Christ: We read no more of him in scripture or history, but that he suffered martyrdom. Antipas which is a Greek word fignifies-against all. So was he in his practice against all, whether profess. ed friends, or open enemies who were not for Christ -He was a faithful zealous contender for truth; and for this he was murdered by his enemies. Mr Durham thinks he was a man lying under reproaches and calumnies, and that, may be, he was stoned in some tumult, as not worthy to live, as a feditious person †, which is very probable; for those who were most faithful and valiant for the Lord in contending for his truths, and most zealous in witnesfing against fin, are liable to fuch things for to vindicate the cause for which he suffered, and to clear him he gives him a noble testimony, and owns him to be his martyr. There are these things in it which make it the more remarkable.

[†] See Mr Durham's Commentary on the Revelation.

(1.) That Antipas is a Greek word, and fignifies a witness as hath been observed; this is a great honour indeed, to be a witness for Christ; to be a martyr for Christ

and his cause. But

(2.) There is more said of him than that. He is called a faithful Martyr: He owns and avouches him to be his faithful Martyr. In order to the clearing of these mistakes, lies and reproaches which might be cast upon him: As if our Lord had faid, notwithflanding all these lies and reproaches wherewith he was reproached, yet he was a faithful Martyr: He died for my cause, and I owned him to be mine.

Now from this we may observe, That it is a great honour and privilege to fuffer for Christ. He will own his Martyrs to be his, and commend their fufferings. It is fuch an honour the angels of heaven cannot be capable of ; for they have not a body to tuffer for Christ. Therefore we should not scar, nor be weary of suffering for Christ; but look upon it as our honour and glory. It may be enquired, what is requisite in these we are to account and effeem martyrs for Christ; For it is not every one that may fuffer that is to be looked upon as fuch. And

I It is requisite that they be actually in Christ, otherwife though they should suffer, yet he will not esteem them his martyrs. 'They must be interested in him; they must have laid hold of him for falvation, otherwise their fuffering will avail them nothing. Suppose they should give their hody to be burned, and want charity, it profiteth

them nothing, and they will get no thanks for it.

2. It is requifice in those who are to be esteemed martyrs, not only that they be in Christ, but that the cause they fuffer for be also his, that they be his truths that they die for, and not their own, or the notions or opinions of others. It must be truth and duty we lay down our lives and fuffer tor, if we would be martyrs for Christ. The least of his truths are worth the suffering death for; for although there be leffer and greater truths comparatively, or when compared amongst themselves, yet in point of fuffering they are all alike, when we are called thereunto. We ought to fusier as much and as chearfully for the leffer, as for the greater truths; and the leffer a truth is when compared with those that are greater, if we suffer for it as we should do, it argues the more love to Christ whose truth it is. And those who will not suffer for little truths when called thereunto, it may be feared that they

Dist!

shall never be honoured to suffer for those called greater truths.

3. It is not only requifite, that it be truth and duty that they fuffer for, but also that they be right as to other truths. For although a thing may be truth and duty to witness for it, and it would be a great fin to deny it, yet if he be heretical as to any of these fundamental truths, he cannot be looked upon as a martyr for Christ. Suppose a Papist, Quaker, Socinian, or Arminian should lay down his life for that which is meer truth and duty, yet they could not be accounted martyrs for Christ; because they are heretical as to the most part of the sundamental truths of the gospel of Christ.

4. It is requifite in those who are to be accounted martyrs for Christ, that their call to suffering for the present truth be clear and right. We must not run rashly upon fuffering; but our call unto it should be clear. In the primitive times, fome ran rashly upon suffering without a call: and out of some kind of vain glory, they suffered that they might get a name thereby. - Now, to prevent this rash suffering, it was decreed by the church that those who should run upon suffering without a call, tho' they should fuffer, yet they should not be accounted martyrs. Now, if it be asked, what it is that gives a call to fuffering? I answer, When we are persocuted, hunted and chaced for adhering to the cause of Christ, and tor owning his truths; and if, in his holy providence, we fall into the hands of his enemies, then our call to suffering is clear, and it is our duty to adhere unto, and witnels for his cause, and give a testimony for his truths, and not deny them.

5. It is requifite in those who are to be looked on as martyrs of Christ, not only that their call to suffering be clear, and their manner of fuffering be right; but we must endure unto the end, and be faithful unto the death, without flenching from, or denying the truth in compliance with enemies to get our lives preferved. Antipas was a faithful Martyr: Here the manner of fuffering was right: He was faithful unto the death; He did not deny truth, but gave testimony for the same; nor complied with enemies. In our day we have had our Antipaffes faithful Martyrs of Christ, whom he hath honoured and helped faithfully to own his cause unto the death, and to feal his truths with their blood. And whom he will avouch to be faithful martyrs of Christ. Notwithstanding, at the beginning of this fad Restoration, Mr James Guthric

thrie was an Antipas, a faithful witness of Jesus Christ. There were also some both at and after Pentland, viz. Mr Kid and Mr King, these were Antipasses, faithful Martyrs of Christ. --- And likewise after Bothwel, Mr Richard Cameron and Mr Donald Cargill were Antipaffes and faithful Martyrs of Christ .- And even of late, we had another Antipas and faithful Martyr of Christ, Mr James Renwick, whose voice used to cry unto you on these hills. and to preach the gospel faithfully and freely unto you. Him hath the Lord honoured to be a faithful Martyr for his cause; and whose blood is crying this day for vengeance against the bulk and body of this generation. The heads of whose sufferings are noble and worth the loss of all we have; for, though by the most part they are counted small and despicable, yet they are both worthy and weighty. For

if, It was because he would not own James VII to be his lawful Sovereign; to own whom as a right and lawful magistrate being a Papist, who is an idolater as all Papists are, a sworn votary and vastal of Antichrist, and an enemy to God, is contrary to scripture, and the constitution of the church of Scotland, and our Covenants; yet, alas! he is owned and acknowledged by the most part of the

ministers and professors in the land.

2-lly, It was for teaching, afferting and maintaining the privileges of mankind, the lawfulness of that principle of (defensive arms, or) felf defeuce, to deny which is abfurd and contrary to the law of nature, and the law of nations; all which allow men to defend themselves against

unjust violence. And

Laftly, It was for preaching against the unlawfulness of paying the Cess enacted for suppressing the faithful preach. ing of the gospel; for the enemies declared for what end they laid it on in their act concerning it; that it was for maintaining forces for bearing down the meetings of the Lord's people for Gospel ordinances. And now all ye who continue paying the same, ye not only trample upon all the warnings given by the faithful ministers of Christ concerning the finfulness of paying that Cess; but also upon the blood of that famous Witness, Minister and Martyr of Jesus Christ, who witnessed against the same both in his life and at his death. O therefore, confider the finfulness of the same, and forbear it. Have not the enemies told you for what end they lifted it? Is it not for suppressing and bearing down the meetings of the Lord's people? They have not hid their end. Ye who MR. A. SHIELD'S SERMONS, & LECT. VII. concur with them in paying it, do all that is fought of you by that act, to buy the word to them, to banish the gospel out of the land, and to root out all Christ's followers: For ye give money for that purpose. O then consider the sinfulness thereof, and leave off this sinful practice.



S E R M O N XLI.

JOHN III. 3, 5.

Jefus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the hingdom of God.

AVING spoken of these words before, I shall only now resume a little of what was then said, shewing the necessity of regeneration. And O to be convinced of it; for unless ye be regenerated, ye are not in the kingdom of grace, nor will ever enter into, or see the kingdom of glory. There is no coming to heaven without it; for unless ye be regenerate, ye cannot please God. All that ye do is sin; your reading, praying, hearing and other duties are sin; and yet it would be your fin to forbear them. The plowing of the wicked is sin; unless ye be regenerated, ye have not a right unto the privileges of the children of God, for without regeneration ye are not children. Unless ye be regenerated, ye know nothing of God.

The natural man receiveth not the things of the Spirit; for they are foolishers unto him; networks.

ther can he know them; because they are spiritually decerned,
1 Cor. ii. 14.

DOCT. That unless a man be regenerated, he is not within the kingdom of grace, nor will be ever enter into the kingdom of glory.—EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD.

In speaking to this, I shall shew you how the scripture holds out regeneration, by which we may know something of its nature. In scripture, then, regeneration is called a

victory. And

1/2, It is a victory over fin and Satan. All men, by nature, are under the power and dominion of fin, and flaves unto the devil. He is the prince of the power of the air, that worketh in the children of disobedience. The heart of the natural man is the shop, where the devil, as it were. forceth those lusts and corruptions and heart risings against God, and wicked unclean thoughts which domineer in them. Satan is the strong man that keeps the house: He keeps all quiet within; he keeps doors and windows close, that no light may enter in to disturb the man in his rest, or awake him out of his sleep, so that he fees not the danger; and thus the poor man is kept until one stronger than he, even Jesus Christ comes, and fets him at liberty. -- He opens the prison-doors, and makes the prisoner come forth, and shew himself, and so gives him the victory over fin and death.

adly, It is a victory over the world: for whosever is torn of God, overcometh the world; and this is our victory that overcometh the world, even our faith, I John v. 4—Man by nature hath the world, as it were, in his heart: And greedily looks after it with his eye. He is a flave to it, and his affections are fet upon it; but when he is regenerated, he gets the victory over it; he gets it under his feet; he fees its vanity; and his affections are fet on

things above.

3 dy, The victory which they get, is not enough to express what regeneration is; for they have their persons changed as well as their place; seeing when one gets the victory, he changes his place, yet not his person.

So to hold out this regeneration more fully, it is called conversion in scripture, Mac. xviii. 3 Except ye be converted and become as little children, ye shall not enter into the kingdom of beaven. Before conversion, they were in a state of sin and misery; but now in a state of grace:

Cccc 2 Their

Their persons and performances are now accepted before God through Christ; they are now effectually called; their minds are enlightened, and their wills renewed, whereby they are persuaded to embrace Jesus Christ free-

ly offered unto them in the gospel.

Athly, Con. Sion is not enough to express regeneration; for these regenerated have their natures renewed, whereby they are persuaded and enabled as well as their state changed; therefore the scripture calls it renovation, Rom. xii. 2. And be not confermed to this world; but be ye transformed by the renewing of your minds. Their natures are renewed, and the whole faculties of the soul renewed; their understanding, their will, their assections, and all are renewed and changed within them.

col. i. 13. Who hath delivered a from the power of darknefs, and hath translated us into the kingdom of his dear Son.—
O this is a great and wonderful translation; for those that are regenerated, are translated from the kingdom of Satan into the kingdom of Christ; from the power of darkness into his marvellous light; from death to life; and at last they shall be translated from the church militant here to the church triumphant above; from the valley of sin and misery, unto that rest above where glory dwells.

6thly, Regeneration is called circumcifion. Those regenerated have the foreskin of their hearts circumcifed; that is, the strength of fin and corruption is broken, and

their lufts and idols are cut off.

7thly, It is called the first resurrection: The regenerated are brought out of the grave of sin, in which while in a state of nature, they were lying stinking and rotting in sin. And though they be buried with Corist by baptism unto death, yet they arise from the dead, and walk in newness of life: They the unto sin, by looking unto the death of Christ, whereby they get stre with for the killing, subduing and mortisting of sin. And they live unto righteousness; for which end they look unto the resurrection of Christ, thereby to be enabled to tite from the dead, live unto righteousness, and walk as the children of light.

8thly, It is called a creation. We are created over again. If any man be in Christ he is a new creature. Old things are past away: and behold, all things are become new, 2 Cor. v. 17. And in this creation, there is much if not more of the power of God required in effectuating it, then was in the first creation; for in it there was nothing to

hinder

hinder it; but in the second there is much opposition the man's self, and the devil do all they can to hinder it. Now, know ye what regeneration is? and know ye what it is to get the victory over the devil and the world? the regenerate man gets such a victory. Know ye what converson is? what renovation is? what translation is? what it is to have your heart circumcised? know ye what it is to be risen again with Christ? know ye what it is to be created again in Christ, to have old things done away, and to have all things become new? If ye know not these things, ye are yet in a miserable condition. O rest not untill ye know them; for they are of great weight and moment. And

First, To shew you further what regeneration is, I shall give you this definition of it; Regeneration is a supernatural work wrought by the Spirit of God in the hearts of all the elect, whereby they are enlighted and enabled to lay hold upon Christ for salvation. For explaining of this

definition ye must know.

t. That it does not flow from nature. No man can change himself, when he will, according to that which Papits say, that before conversion, a man may have some preparatory work by way of merit. But this is salse and exproneous; for when the Lord converts any, he finds nothing in them worthy of love, or to make him love them: he finds them in a wosul, wretched and rebellious state, chemies to him. The change that he works in them, is but a venting and outletting of that everlasting love, which he had unto them, Rom. ix. 16. It is not of him that willeth, nor of him that runneth; But of God that skeweth mercy.

Again, The Quakers and some other enemies of free grace affert that man may have some efficiency by way of concurrence with the Spirit.—This is also salle and erroneous; for there is nothing of nature's work in it. The person converted is meerly passive, when the Lord converts any, he finds them like the wretched infant, Ezek. xvi. 6. All polluted in their own blood, So that they can do no more to help themselves out of that miserable estate

than an infant can do.

2. Regeneration is a work far above the reach of nature. And

3. It is a work not only above, but against nature. Conversion meets with much opposition. Nature does all in its power to hinder it.

Secondly, The efficient cause of this work of regenera-

580 MR. A. SHIELD'S SERMONS, &c. SER. XLI. tion is the three persons of the blessed Trinity who all concur to effectuate it.

1. The Father concurrs in this work, 1 Pet i. 3. Blef-fed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope.

2. The Son Jesus Christ concurs in this work. It is the fruit and effects of his eternal purpose and purchase. And

3. The Holy Ghost concurs in this work also: Except a man be born of the water, and of the spirit, he cannot enter into the kingdom of God.

Thirdly, The subjects of this great work are the elect.

1. It is only the elect that are regenerated, and none but they. Reprobates know not what it is. They have no share in it.

2. The elect are regenerated in the whole man, and in no part unrenewed. All the faculties of their fouls are changed; their understandings, their wills and affections are changed as to their use. Their eyes, which were wont before to view vanities, take delight to behold the wonders of God in his word and works: the tongue, which before spoke idle or profane words, or it may be, blasphemed God, now speaks to him: the hands, which before were active in wickedness, now act for God. The feet, which were wont to run with delight in the ways of sin, are now changed, and take delight to run his errands. Now, there are some things ye should take notice of concerning regeneration.

(1.) Those regenerated are meerly passive in it. There is nothing in them to move the Lord to change them; man hath neither will nor power of his own; it is only an act of God's free grace, and free love. Neither, where this work is begun), can they carry it on without him: he must work all their works in them as well as for them. Man hath neither will nor power of his own to change himself

when and how he pleases. And

(2.) This work is irretistable. When the Lord begins to take a dealing with any, though his work meet with opposition and resistance from our ownselves through sin, corruption and the devil; yet he will overcome all these, and carry on his work to perfection. Nothing can stand before him; nothing can resist him. But

(3.) Regeneration is not perfected in this life. They are but renewed in part; and there is part of them corrupt and unrenewed. Though they be perfect as to their justification; yet as to their fanctification, they are not, they will

not be perfect in holiness, till they be in heaven. This condemns the blaspemous Quakers who maintain perfection in this life. And

(4.) Those once regenerated will presever unto the end. Those once in Christ, though they may fall sadly, yet they cannot totally and finally sall away; for whom the Lord loves, he loves unto the end; and that condemns the Papists and some other Hereticks*, who hold that a man may be in a state of grace, and yet sall away totally from it: he may be a child of God to day, and a child of the devil tomorrow: But this is wickedly salse; for the eternal decree of God makes it impossible: the love of God makes it impossible: the covenant of redemption and the covenant of grace make it impossible; The purchase of Christ's

* V/Z. The Arminians one of the leading articles of whose scheme, or gloomy sabric, is, that they deny the perseverance of the saints, maintaining that a believer may totally and finally fall away from a state or grace.

+ None need be furprifed that he mentions the covenant of re-

demption and the covenant of grace as diffinct, in terms of speaking, one from the other, feeing many of our old worthy divines both Scotch and English were of that opinion: And I conceive, it is partly from this, that fome difference hath fallen in concerning the proper condition of the covenant; for inflance, our old divines call that eternal contract or agreement made betwixt the Father and the Son concerning the falvation of the elect, the covenant of redemption, of which covenant the condition they hold to be the obedience, fatisfaction and righteousness of Christ. The other covenant, being founded upon this, they call the covenant of grace. reconciliation, or gospel covenant made with the elect in and thro Christ their head; of which faith is the condition to interest them in that coverant, receiving Christ for righteousness and eternal life. which point is clearly held forth and fully illustrated, in Mr. Dickion's Theraputica Sacra, P. 34. to 144. Mr. Gillespie's Ark bf the Governant opened, from P. 1. to 128. Mr. Hamilton's Catechifie on the three Covenants, and Mr Flavel's Vindiciarum Vindex, and second Appendix to that Book, of which hear a few words .- " We "acknowledge, (fays he), there was a covenant made properly with Christ alone, which we call the covenant of redemption. "This covenant, indeed, though it was made for us, yet was not " made with us; it had its condition, and that condition was laid " upon Chrift, via that he should assume our nature, and pour " out his foul unto the death, which condition he was folely con-" cerned to perform .-- But besides this, there is a commant of grace " made with him and all believers in him, with him primarly as the " head, and with them as the members who perfonally come into "this covenant, Zech. ix 2. This covenant of grace made with

" believers in Christ is not the same, nor must be consounded with
the covenant of redemption. They are two distinct covenants;
for in the covenant of grace, into which believers are taken,
there is a Mediator, and this Mediator is Christ himselt.—But in

" the

by

Christ's death makes it impossible; and the work of the Spirit of God in the soul of the regenerated. Moreover, as in giving you some description of regeneration, the Lord hath seen sit in scripture, sometimes, by metaphors taken from natural things, to hold forth spiritual things, I shall expatiate a little upon one of them, viz. that in the text of being born again by which is meant regeneration, being born of the water and of the spirit; and I shall shew you how regeneration and the birth of an infant agree. And

1. As there is before the birth of the child, its conception; fo there is the same in regeneration: before the new creature be brought forth, it must beconceived. This is ordinarily done by the word, especially in those come to years. This is the seed of God sown in the heart, which afterwards comes to maturity. The way that the Lord takes in beginning and carrying on the work of conversion in an infant, is inexpressibly mysterious. We must however believe that he does it sthough we know not the way. But in these come to years, he ordinarily begins with them

" nant is really and properly made with every believer as he is a member of Jesus Christ the Head."—And the condition of this

he makes to be faith

Now according to the prefent system these two covenants (or rather Cardinal branches) being blended together, make but one covenant, and Christ's righteousness, active and passive obedience, exclusive of faith or any other grace, is made the condition thereof But as our worthy reformers, and renowned sufferers, (who were mostly, if not all, of the former judgment,) said so much to the commendation of free grace, and neither afferted saith to be the condition of the covenant of redemption, nor yet meritorious of falvation, might not these two without casting a slur upon the memory and doctrine of these worthy men be casily reconciled, by afferting that the active and passive obedience or complete Mediatory righteousness of Christ is the proper condition of the covenant of redemption, as it was contracted betwixt the Father and the Son from eternity, and so is the meritorious cause of a sinner's justification, pardon of fin and acceptance before God. But as this is made over unto man in a covenant of free grace and reconciliation, according to the constitution of which in the gospel, faith is organically or instrumentally, the condition by which the soul is interrested in Christ, causa sine qua non, unto all the saving benefits of the new covenant. Believe in the Lord Jesus Christ and thou shalt be faved; he that believeth on the Son hath life, and he that believeth not the Son shall not see life; without faith it is impossible to please God, Acts xvi. 31. John iii. 36. Heb. xi. 6. Confes, chap. xi. Larger Cat. Quest. 33.

⁶⁶ the other covenant, there neither was, nor could be any Mediator; which manifeftly distinguishes them. Besides in the covenant of grace, Christ bequeaths many a rich legacy, as he is the
66 Testator: but no man gives a legacy unto himself. This covenant is really and properly made with every believer as he is a

by the ministry of the word. This is as it were a well bufked hook cast in amongst a great number of fishes, which will catch some, though others are not catched thereby, but will play and jump about it.

2. After the conception is the formation in the womb, and this agrees also with the work of convertion: for after the seed of God is sown in the heart, the spirit begins with its convictions, convincing of these things following.

(1.) Of the wrath of God coming against them for sin: how they were born under his wrath, and liable to his curse both in this life, and that which is to come: and that if they abide in their natural condition, they will assuredly meet with eternal wrath.

(2) They are convinced of their own hatefulness and loathsomeness by nature: they see sin in its ugly nature, how dishonourable it is unto God, and grieving unto the

holy Spirit of grace.

(3.) They are convinced of the hurtfulness of sin; that it is destructive unto their souls; and if they continue in that condition, they cannot escape eternal wrath; and this

makes them look out for the remedy provided.

(4.) They are convinced of the heinousness of sin, when they look back and restlect upon their former ways. O they see their sin to be very heinous; to be against much light, and over the belly of much conviction; their consciences testifying against them, that they were doing sin. O, will the poor creature say, my sin is more heavy and heinous than the sin of any other; for at such a time the Lord was kind to me; yet I have abused all the instances of his kindness: I have sinned the more against him, and trampled under soot his loving kindness and mercies. The consideration of this will humble the poor convinced creature, and make his heart melt in godly forrow for sin, and sill his sace, (as it were), with shame and consusion.

3. When the child is once formed, there is the growth of all its members in the womb. This agrees also with regeneration; for when the work of conversion is begun, the Lord will carry it on to perfection. After these regenerated are, as it were, formed in the womb, there is the growth of the members of the new man; for as the old man hath so many members to make up a man complete, so hath the new man. And by this growth the understanding is more and more changed and enlightened so as to see the sad condition they are in by nature, and also made to

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fee the beauty, excellency, fulness and sufficiency that is in Christ: their wills are renewed so that they willingly close with Christ: their hearts are inclined unto his service, and they delight in him; and their affections are alfo changed, so that shey love him, and their hearts are

alto drawn out after him. And 4. There is in the birth of the child, so in regeneration, there is the conception, and then the formation in the womb; after that the growth, and then the birth, which is faith, (though alas, many fray in the place of the breaking forth of children), whereby the poor foul, when it fees and is convinced of its fin and necessity, and that all that it can do, or all that any creature can do for its help and relief, is to no purpose, it looks unto, and closes with Jesus Christ for falvation, as he is freely offered to us in the gospel. Then the foul cordially and fully closes with Christ, and accepts of him for wifdom, justification, sanstification, righteousness and complete redemption. This is faving and justifying faith, whereby the foul lays hold of Christ for salvation. Now, there are thefe acts in faith.

1st, There is the affent of the mind believing, and giving heed unto all the truths of the gospel; a belief that Christ suffered for suners, and that salvation is to be had

through faith in his name.

adly. There is the confent of the will, whereby the foul willingly, chearfully and cordially embraces him as its own

Saviour and Redeemer. And

3dly, The foul makes fiducial application of Christ, and of all the promises of the gospel unto itself. It not only fees fulnels and sufficiency in Christ, and in the benefits of his purchase; but also makes particular application of all

thefe unto itself. But

4thly, The foul fets about perfonal covenanting with Christ, whereby it gives away itself and all that it hath, unto him. It makes a free resignation of soul and body to him, and to be for him in its place and station, day and generation. It takes and embraces Jesus Christ, as its Saviour and Redeemer, King, Priest and Prophet, and takes him and his cross; and resolves to follow him through good and bad report, and this personal covenanting betwixt a man and Christ, must be as formal and explicit as betwixt man and wise, and master and servant.

5. After the child is brought forth, it gets its cloathing; fo their that are regenerated are cloathed with the imputed righteourness of Christ. They are cloathed with it as

with

with a garment. O what a brave cloathing they get: Ye may see it excellently described, Ezek xvi. 10, 13. I cloathed thee also with broidered work, with robes of needle wrought.

Lastly, After the child is born, though it be cloathed, yet it cannot live without food; so they cannot endure to live without the word preached: it is as food unto their souls: they desire the sincere milk of the word, that they may live thereby. And also they cannot live without the constant supplies of grace, and the influences of the spirit of

which I thall speak afterwards.

Use, Now, for use of all this, I would exhort you to fearch and try yourselves; and see, whither ye be born again, or not. It is a matter of no less concernment than that upon which your soul's happiness depends. Therefore, try yourselves, whither ye be regenerated, or not? Rest not with a secure may be that ye are converted; but put that great question out of doubt and danger, and I will give you these marks, (amongst others which might be named,) to try yourselves by. And

r. Try yourselves by this: what effect had the word ever upon your hearts? did ye ever see yourselves in the glass of God's law? did ye ever see your spots and ble-misses there, so that ye were humbled and broken in yourselves, and made to see the absolute necessity of seeing out of yourselves and into Christ for life and salvation? What way did the Lord begin with your souls? Knew we ever what it was to be convinced of sin and misery? Were we ever assaid of the wrath of God? And did ye ever see the singularies of sin in its hateful, loathtome, hurtful, and

heinous nature?

2. Try yourselves by this: if ever ye had any exercise, what way got ye any outgate from it? If ever ye were under any fight or sense of sin, or sear of wrath, and your contciences were awakened, and ye knew not what way to get it quieted again, in this case whither did you run? unto Christ, or to your duties? Whether did ye lay hold upon Christ for salvation, and whether did ye make application to the blood of sprinkling for washing, cleansing, and purging; or to your duties, praying, hearing, and reading of the word? Which of these did ye? Knew ye ever what the pangs of the new birth were? O try your selves by the out gate ye got from your trouble; for if ye have run to your duties, and there have gotten rest, and not unto Christ, ye are yet in the gull of bittern-ss and bond of inignity.

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3. Try yourselves by this: Can ye live without spiritual food, and not long for it, and hunger for it? Can ye live contentedly without the preaching of the gospel, and not as new born babes desire the sincere milk of the word, that ye may live thereby? Can ye live without new supplies of grace, and the influences of the Spirit; if ye can live without all these, (for these are the food of the soul,) ye are strangers unto the new birth, and know not what that regeneration is, which is mentioned in scripture. This I gather from the text, except a man be born of the water and of the spirit, he cannot see the kingdom of God.

Again, there are fiery influences; and this may be gathered from Matth. iii. 11. He shall baptize you with the Holy Ghost, as with fire. 'These influences, tho' they come from one and the same spirit, yet differ as to their working and

operations. For

1. As to the first of these, viz. the watery influences, I shall shew you wherein the water and they agree, whereby ye may know somewhat of the working of these influences.

ences. And

(1.) As water quickens, and makes the herbs and grass grow, so do the influences of the Spirit quicken the dead soul, and make it lively and vigorous in the exercises of godline's; it quickens us to dury, and makes the graces lively, Is. xliv 3, 4. For I will pour water upon him that is thirsty; and sloods upon the dry ground: I will pour my spirit upon thy seed, and my blussing upon thine off spring.*

And they shall spring up as among the grass; as willows by the water courses. But

(2) Although the water quickens yet it also drowns; so do these influences of the Spirit: for thereby sin is drowned, and corruption mornised, and a body of death subdued, as Rom viii. 13 But if ye through the Spirit do

mortify the deeds of the body, ye shall twe.

(3.) As water retrefhes, and quenches the thirst of the weary ground, so do the influences of the Spirit: they prove refreshing unto the soul of the weary pilgrims in wandering through the wilderness. Their affections are more cooled, and weaned from the things of this world, and set upon those things above.

(4.) As water cleanseth, and washeth away filth; so by the influence of the Spirit, we are led and directed to the sountain opened unto the house of David and inhabitants of Jerusalem for sin and uncleanness, Zech. xiii. 1. in this

^{*} See Mr. Guthrie upon this text, Sermon III.

fountain we shall get cleanfing from all our fins and spots.

(5.) As water makes fruitful, so do the influences of the Spirit: They make the soul fruitful in graces, and makes it grow in holiness and advance in religion: They make the fruit of the Spirit appear; thereby God is glorified; and they themselves strengthened and confirmed in his way, Gal. v. 22, 23. But the fruits of the Spirit are, love, peace, joy, long-suffering, gentleness, goodness, meekeness, temperance, &c.

2. As to the second fort, or kind of influences, viz. Fiery,, I shall shew you from the similitude how fitly they

are called fo. And

- (1.) As fire is of a penetrating nature, and pierces into every thing cast into it; so do the influences of the Spirit. They penetrate the inner-man, and pierce into the most secret part of the heart, discovering the luke-warmness and latent abominations therein, and makes known the secret wickedness that is in the high places of the soul, whereby it is humbled and made see its need of Christ. And
- (2.) As fire hath a heart and flame with it, so have the influences of the Spirit; they make love to Christ burn and blaze; they make zeal for his honour flame in the toul, with a vigorous pursuing after Christ to get union and communion with him, and with more earnestness in hating, opposing, and resisting every sin, lust and in dol.
- (3.) As fire is of a penetrating nature, and makes the smoke separate from the slame, so do the Spirit's influences separate from sin, and light from darkness, life from death, and the new man from the old man; and between the two there is a great struggle; for the believer is but renewed in part: There is sless as well as spirit in him: So the sless lusteth against the spirit, and the spirit against the sless, and these are contrary one to the other, Gal. v. 17 But at length the Spirit gets the victory over the sless, and so triumpheth over sin at last.

(4.) As fire is of a purifying and purging nature, fo doth the influence of the Spirit lead unto Christ, and make application of his blood for purging, and the believer is purified, even as he is pure. Their desire and design is to be holy, as he is holy who hath called them, and their longing is to be more and more conformed unto his image, and to have the full and free enjoyment of him in heaven. There they shall see him as he is, and behold him

without

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without any more interveening clouds between him and them.

(5.) As fire is of a confuming nature to what is thrown into it, so through the Spirit the believer mortifies the deeds of the body, gets them destroyed, and gets lusts and corruptions crucified. By the influence of the Spirit be. lievers are quickened and stirred up to set about duty more vigoroufly, and the work of fanctification day by day. and are enabled more and more to die unto fin and live unto righteousness.

Now, know ye what it is to long, pray for, and receive? Know ye what it is to be quickened, revived, refreshed. comforted, raifed and stirred up unto duty?-Now in the last place I shall give you a few marks of those who are

born again. And

"r. They love God; they love him with all their heart,

with all their foul, and with all their strength.

2. Those that are regenerated are humble and lowly under the fight and sense of fin and their vileness and emptiness under the sense of the Lord's greatness, holiness and goodness. Says David, Pfal. cxxxi. 1. Lord, my heart is not haughty, nor my eyes lofty; nor do I exercise myself in things too high for me. My Soul is even as a weaned This is the character of a humbled man for fin.

3. Those that are born again, make a dedication of themselves and all that they have unto the Lord to be for him, and for his fervice in their day and generation. They present their bodies as living facrifices, holy, and acceptable unto God, which is their reasonable service, Rom.

xii. I.

4. They are not conformed unto the world; but tranflated by the renewing of their minds. They are not carnal but spiritual; For since they are risen with Christ. they feek the things that are above where Christ sitteth at God's right band, and not the things that are on earth.

5. They cannot live contentedly without the golpel; they cannot endure to want the preaching of the word; but as new born babes they defire the fincere milk of the word that they may grow thereby, 1 Pet. ii 2 -- For it is as food unto their fouls: When they have it, they labour to improve it, delight in it, and feed upon it; and when they want it, they long to have it again.

6 They get the victory over the world, and they are not flaves or drudges unto it. They get the world under their feet, and their affections are more and more weaned from it, I John v. 4. Whofoever is born of God overcometh

the world: this is the victory that overcometh the world, even our faith. And iii. 9. Whosever is born of God, doth not commit sin. This is not as blatphemous Quakers maintain, that these born of God sin not, but are perfect in this life *.—But when it is here said, that they do not commit sin, the meaning is, they do not commit sin wilfully, wittingly and deliberately, and with pleasure and delight, as formerly they did: And when they do sin, (as it is true in the world experience of all the saints that they do sin,) yet there is one part within them witnessing, wrestling, and protessing against it. They labour under; but they contess it, and mourn over it, and run in unto Christ tor pardon. And

Finally. Those who are born again, love the faints and people of God, because they are beloved of him, and have his image stamped upon them, as it is, I John iii.

14 We know that we are passed from death to life, because the brethren.—He that loveth not his brother, abideth

in death

* Of the same stamp were some of our Modern Methodists. particularly the tollowers of the Westlys in New England, some of whom both men and women positively declared, that they had not finned for a T welvemonth in thought word or deed. W——d's Letter. April 24th, 1740.

The END of MR. ALEXANDER SHIELD'S SERMONS.

SOME

SACRAMENTAL DISCOURSES

PY

MR. JOHN LIVINGSTON,

AND

MR. JOHN WELCH.

A Short PREFACE, a DISCOURSE at the Serving of the TABLES, and an Evening SERMON by Mr John Livingsion, at the Celebration of the LORD's SUPPER at CARLUKE, MAY 29th, 1659.

PREFACE.

bless yourselves, and bless all his people. Now, what are ye come here for to day? Has not your confciences said in particular unto you, What was I before the Lord called me? How have I carried since that time? And what, if this shall be the day that he will bring your fears upon you? We are all here as in a fold; and he may kill or save alive as it pleaseth him. Yea, it may be, there are more that get a dead stroke at Communions than at any other time or place.—And after the sup, Satan entered into him.—But we are both to speak such hard things unto you.

Now, there is here much ado. There are many professors that are like our bare gentlemen, that will strive to

hold

hold out their rank for a while; but it will not do with them long. And O that the Lord would come this day, and fave us, and let us choose our curators, and let him get the stock and us both .- O do ye know him? And do ye know how sweet he is? But alas! the condition of the people feems to tay, that it is not necessary to speak much of this kind; but believe it, that if God had not been very gracious, we had all been in the meeting place of mifery and woe, long ere now. Believe this, that hell fire is very hot: And yet believe this, that though there were a great body of that fire to break through this congregation, it would do us much good: No, not fo much as a Sermon. They have Mofes and the prophets, let them hear them. And I would ask one question; and it is this; who have been better dealt with than we have been ?-But alas! I would ask another question more sad than this: and it is this, Who hath nied him fo ill and ungratefully as we in this land have done? Say ye then, the Lord grant that this Communion be not like other occafions of this kind, where the Lord was gracious, and we foon forgot it: And again the Lord grant that it be even like unto some others. We are going to heaven: Now, who is ready, like a man that is going on a feavoyage? Such an one gets his board ready, and he fays, I am now as far on my way, as he who fat up all night, waiting upon the tide. May Christ choose your time and tide.

Now, let us blefs him, and fo call upon his name.



THE

EXHORTATION

AFTER

TWO TABLES WERE SERVED

BUT God hath been a good God to Scotland; and O but Scotland hath been an evil and ungrateful Scotland unto him. If it be enquired, who it is that Eee c will

will bring on God's judgments upon us, if they be coming. It may be answered, it will neither be profane Atheists. nor malignants, but professors that will bear the blame of it. Professors, yea, there are professors, and blessed be God that many have gone up to heaven through that door: But there are a kind of profesfors that take unso themselves that name, and they will come to Communions, and they will propose questions to good folk that they have heard others propose; and yet if the Lord prevent not, they will call us Baal's priefts. They are growing fond of a religion which neither the Prophets, Christ, nor his Apossles knew of. The Lord help you to keep your feet in this slippery time : But they that will be honest, shall have all Christ's heart: He will take a poor mourning finner all in his arms, and fay, child, I mean thee no harm. According to your faith fo he it unto you. That night wherein he was betrayed, be took bread and brake it. &c. Yes, He brake it; and ye must know, that thro' his breaking of it, we are healed: His dividing was our binding together, and when Satan hath broken, he heals us. Christ says, There are my bloody hands that heated you; these very hands of mine did it. And he brake it; and fay ye, Let it be a bargain. And then think much and well of such a faying.

Now ye may think, and think a thought as broad and as long as heaven ittelf. Because he wanted us to have full nourishment, he took the cup; and after he had given thanks, (and thanks be to him, and if our very hearts blood could thank him, it could never go a better way. faying, drink ye, drink yeall of it. Weither both he done with you yet, nor have you done with him. He will nover let your heart alone, until he get you up unto himfelf; up at the throne. To him that overcometh, will I give to eat of the tree of life, that is in the midf of the puradife of God. And he that overcometh shall not be hurt of the fecoud death .- To him that overcometh will I give to eat of the bidden manna: and I will give him a white stone, and in the stone a new name written, which no man knoweth, lave he that he receiveth it .- And he that overcometh, and keepeth my works unto the end, to him will I give power to rule over the nations. And he shall rule them with a rod of iron; as the vellels of a potter, shall they be broken to shivers, even as I received of my Father, and I will give him the morning Star .- The same shall be elethed in white raiment, and I will not blot his name ont of the book of life; but I will confess him before my Father, and before his angels. Believers, I

am now reading your portion to you.—Him that overcometh will I make a pillar in the temple of God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem. To him that overcometh, will I grant to sit with me in my throne, even as I also evercame, and am sat down with my Father in his throne.—He that hath an ear to hear, let him hear. It may be, (though we have no mind to speak hard things unto you,) that ye may yet get no other preaching but your Bible, stolen out to a Barn-side, Moor-side, or the back of a dyke, there to read your Father's testament. There needs not many words, for if ye be ready, he is ready; and if ye be not ready, he is both ready himself and ready to make you ready on such a day as this.

Looking upon these elements hath done more good than many Sermons. Says the foul when the Elders are coming with the flagons, Is Christ coming in a flagon? And thall I drink eternal life over in a cup? There is my body which was broken for you: Take ye, eat ye all of it. And what think ye of this entertainment? What think ye of the wine? Is the wine good? Take another drink: I do not mean that ye need to do it externally oftener than once in one day; but your doing it once fays, that ye should do it believingly always. In like manner, be took the cup. So we take it: May fuch a word be spoken: And it it be rightly taken, then drink your fervice, your hearts tervice unto him, as being ready to take off your doublet, and to lay down your head on the block, and there drink your last service in this world unto him. Suffering is like co wear out of fathion in Scotland; but may be it will come in fashion again. It is a little thing for folk to get a fore case; but if ye be robbed in the dark for his sake. that is suffering. If they who have a prejudice against the gospel and religion, can find out a way to get it and the ministers of it away, that will be suffering. It may be there are blackened faces amongst us; but let it not be our practice, to fearch out the ways of others; but I fay for our warning, what should be our wish. Now, sure I am, these should be some of our wishes: Lord, lead us on to heaven without inappering. Lord, let me fuffer, ere any of thine fuffer for my take, and ere of thine have a fad heart for my fake.

And for people's backwardness in coming forward to the Tables, In the name of the Lord, I charge you that are guilty of such backwardness, that ye come not for-

ward, till ye repent of the same. Dare ye say, Lord forbid that this land be full of Christ? It is likely there are many wearied of his ordinances; but there are some other things to do: There is particularly the compleating of the bargain. Is it a complete bargain? Is it subscribed, as it were, like a piece of parchment hanging down from heaven; and the great master hath his name written upon it in great letters, and his poor tenant hath but as it were a mark for his name. Well, in that night in which he was betrayed. Lord forbid, that he should be betrayed again in Scotland. Say ye, Is it I? Lord forbid that it should be I. There are many dead ministers now in Scotland. Not to speak of those that are called Quakers, there are many betrayers of Christ amongst us, and some will not have a good minister when they can get him. Some think that Christ is going out of the land; but while he is as it were going out, he is looking back over his shoulder, saying, Will ye let me go? Will ye let me go? But let it be your reply, No, if we can hold, or detain thee -That night wherein he was betrayed. He made out many writs that night. He may fay unto us, as a friend, or midwife fo to speak, to a child; I flept none that night thou wast born And yet for all the haste he sat down, and encamped with his disciples, as ye may see from John xiii to the xix; and yet he was in hafte. Take ye, eat ye .--Do this in remembrance of me. Where will ye be all this day hundred years? I trow, many of you wot not that the substance of the whole Bible is in these sacramental elements; the whole covenant, a whole Christ in a state of humiliation and exaltation.

Now, here are not two seals. This is his blood: Take it and divide it amongst you: We keep silence a little, that ye may have time for your thoughts; because when we are speaking, ye cannot well think on what ye are engaged in.

Now, ye may think again: It may be some will be saying, I think still the more of Christ. O your domindering lusts and sins. The Lood give you the mastery over them. These are the greatest points of Christianity except suffering.

1still be diligent in a lawful calling, and be always honouring God in to doing; in carrying forward the work

of your own falvation.

2dly, You must mortify and subdue all your predominant lusts and idols. And

have:

3dly, When you get any wrong done you in the world, then endeavour to suffer as Christ did. If ye want these three, if ye would preach and pray never so well, so that the cheeks of those who heard you never dried; yet, if ye want these, ye are but reprobates. Fear and forbear. It is a great thing in Christianity, how the husband and wise guide the samily, and how ye carry it home and abroad in your lawful callings: for ye must either go along with all the duties of Christianity, or quit it altogether.

Now, beloved in the Lord, do ye all agree in one? Or what are ye thinking? Surely I must conceive ye do not repent your coming here: and this ordinance fays, that Christ repents not of the bargain. Therefore in imitation of him, I take bread; and in his words, fay unto you, in that night wherein he was betrayed, he took bread, (as ye fee us do), and brake it after he had given thanks, and gave it unto his disciples, saying, divide it among it you. We cannot read all the clauses of the covenant at every table: but I tell you the meaning or fum of the words is, I will be your God, and ye shall be my people, which in substance is extended unto us every day in our access to the throne of grace. Take ye, eat ye all of it: And we give it you in the same terms that he gave it, that ye may do it in remembrance of him. Truly this is wifely and weil contrived; for we have no more need of temporal food here, than of spiritual food. Some can go half naked; but meat and drink is a man's life: So Christ is the Christian's life; and therefore take ye, drink ye all of it. This is the cup of the New Testament Shed for you, &c.

Now, if ye go to heaven this eafy way, it will be strange; for they are almost gone, which have endured already; which feemed but a small matter in the Prelate's days; since which time we have been borne on his sides, and dandled on his knees. There are many new upstart professors amongst us, with sharp thorns in their hearts, breaking forth in their lives and conversations; -- persons who cannot think to pray for their enemies, contrary to Christ's own exhortation. You would think it a strange thing to fee a man coming to thrust you through with a sword; but truly though it were fo, ye ought to go to death with this prayer, Good Lord spare the life of him that wounded me. It may be, some professors think in these days to get a crown, kingdom, and throne.-I know not if ever that shall be, but I think it will not be till the Jews be brought It is thought a hard state in the world amongst many, that they get not such an ethate in the world as they would

have; but there are people in other nations, that would think themselves half in heaven, (so to speak), if they were but in our condition; who never hear a word of preaching for many years. O mind these in this your day; for it were to be wished and especially at every communion, that the Lord would give that man of fin a not. able blow; that the Lord would be avenged on the Turks and Jesuits, and that man of sin, for if the bloody Spainards come in, as many of you as have not received the truth in faith and love, will but turn Papists ere all be done: for a quick idol within will open the doors to a dead idol without. Poor fouls! the first communion was the fadest where there was none with Christ but twelve poor mourning men for their mafter who was to die and be buried: and they knew not then, whither he would rife again or not. They were weeping while he wept, fo that it is questionable whose forrows was greatest. His forrow was not timorous and woman-like as theirs was, He spake many a comfortable word unto them, such as these, Behold I appoint unto you e kingdom; fear not little flock, &c. Yea, he told thera, that it behoved him to go away, but withal that he would come again, on which they all wept. But as David's voice exceeded sonathan's, even fo doth our David's forrows exceed ours. But they, hearing of his departure, did as so many children would do to their departing father; they gathered about him with tears, faying, father, father depart not. But Christ as a loving father, loofes their grips very tenderly, without hurting these tender ones, with the sword, I tell you I must go away; but I will see you again, and your hearts thall rejoice. I may fay, all the daughters of Jerufalem may be compared unto maidens in the dance, and virgins, yea, unto needle women, shewing a bed unto Christ the choicest of captains to ly in. Thus he took the bread and brake it; and the cup also after supper, saying, Eat ye, and drink ye all of it: this do in remembrance of me.

After all the TABLES were over, he proceeded thus.

IT is not proper now, to speak any thing more, because what we speak now may but justle out what we have spoken

fpoken already. O that ye could but remember the half of what hath been faid; for Christ pities your bodies that have continued here so long. But I hope that, though ye are now to take your leave of us, ye are not minded to take your leave of him. Therefore say, Lord, hast then any more service for us to do; and he will answer you, yea, I have the old and new commandment to give you, that ye love one another. Keep peace, and treat one another well for my sake; and a good journey I hope some of you hath made towards heaven: and thanks be to God the door is yet open: and therefore be requested, O ye strangers, yet come in, and you who have communicated unworthily, begin just now and repent; for if ye know him, ye would ask him, and he would give you living waters. But intending to say no more at present, let us first pray and then praise.



THE

EVENING SERMON.

Luke xvii. 32.

Remember Lot's wife.

IT would feem to be a very gloomy example that we have to speak of at the rime; and yet it is God's word, and not unprofitable.—But I may compare the want of fear to the rolling over of a great stone; for if Satan can once get watchfulness fulled asleep, he will not miss to steal your crowns from you.

Here you have in these words, a very necessary memorandum to all generations, whither standing in the house, or in the high way home. If ye remember the history, Gen. xix. there came two angels to Sodom to carry Lot, his wife and daughters out of the city.—Approaching hazard forbade them to look behind them: and yet this poor woman but looked back with a longing eye towards

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Sodom, and she became a pillar of falt. Hence these sew things following may be grounds for our instruction.

That amongst the keepers of our look, memory is one that is much broken, which doubtless had been in bester case, if we had rightly served Christ. Memory is a notable servant unto Jesus Christ: it is like an apothecary apprentice, turning quickly unto every fluttle, and bringing forth his medium; but alas, the want of memory hath fent many fouls into hell, not remembering that they were washen. They say it is natural for them to be forgetful. But, I say unto such, wo unto you; for ye can keep a tryste with the devil; and ye can remember that; and ye can remember foolish tales, or things of that nature. Our hearts, (to use the comparison), are just like a watch which one carries unto a man who hath skill, and fays to him, mend this little thing in it. But when the fkilled person looks into it, he finds that there is not a right wheel in it : all is wrong : the mind, will and affection are all gone wrong.-The wifdom, understanding and spirit are all gone wrong by our first parents eating the forbidden fruit, whereby Satan and our own folly have made strange work, though they were warned by God's express prohibition.

Ye fay, ye have no memory. Say ye, though I cannot remember all things, its enough, if I remember the things of my own concernment, and of my own experience, But here you should remember, that whatever ye remember, ye should not lose mind of the Bible, viz. what a good man Josias was, and what a bad man Manasses was, and others.—But it may be, that while ye read through the scriptures, ye will notice some one or other encouragement or promise, saying, what needs more? I am not to dwell upon the place: And other young raw Christians will fay, that they can explain the fcriptures; yet I bid you fpeak foberly, and be watchful; for indeed there are crafty adversaries going about in these days. Therefore remember Lot's wife whose salvation or damnation, we that! not, and cannot determine : we will not determine this, having fo small light going before us as to this: but sure, fhe is here fet forth as a warning unto us: but ye will perhaps fay, what should we here remember concerning her?

1. Remember that she was Lot's wife; a good man's wife, and a professor too, and brought up and educated in good company; and yet he is vexed in his own house, as well as amongst these filthy Sodomites: It may be, that she was of good education also. But alas s that did not

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her turn: she is set up between heaven and earth for a memorandum; and we have no more certainty of her defcent, but that she was Lot's wife.—Therefore, though your good parentage and education be a mercy, yet boast not of it: and though ye may have dwelt long in a good house, what of that? may not Satan tempt you there, if ve have not the root of the matter within you? --- And you must sometimes begin to enquire of Christ, if ye have attained as much in that condition as to bear you through, to bear your charges to heaven. Carefully record these things that you may forget none of them; for there are many careless professors, especially women, similar to Lot's wife; and many others amongst you are but bad infiruments in a country fide, and ring leaders to wicked courses: therefore pray, that ye be not a grief and as plagues unto your hufbands, nor a vexation unto your parents or relations.

2. Remember that the was half way to Zoar, and Sodom burning behind her; and it may be, she then thought the was patt all danger, and most scure. While the angel took hold of her hand, she fays, as it were, God be thanked, I am now past the worst of it, and nearer unto heaven than I was.—The lefton for our instruction is this: That some may seem to go to heaven, nay, seem to be haif way there; and yet not be upon that way at all. See king Agrippa said unto Paul, Almost thou persuadest me to be a Christian. But wo unto them that are but almost perfwaded to be Christians: Hence arises that question, how far a reprobate may go on in Christianity? and yet it is not fitting for a Christian to know this; nor yet how far a Christian may be missed in an evil way, and even go half way to hell and more. But remember Lot's wife, that was half way on to Zoar; and yet I fay, that half way is no way; for all the bloffoms of a tree do not come to fruit: And ye have not refisted unto blood, &c. I say not this to make you to quit your confidence; because ye are not yet fo far on in suffering; but to make you more wary, and not to cast off your armour, until ye get the victory over your lusts and predominant evils: Begin to ask, am I right? or how far may I be come? or what may I meet with, ere all be done? I will not fay here, that ye thould do as Peter did in denying his Master, or as David in the matter of Uriah; and yet ye know not what Satan will do unto you, ere ye go hence; for its likely that many that have gone a great length have fallen back, and F f f f

will fall back in their Christian way, and never come to the camp again. Wherefore, it is good to abide with God and his people, and not to go in singular ways of your own, and to be afraid of saying, I am now halt way towards heaven; I need not fear: I am well when at a communion table; and so I need not fear. But be afraid. We would say unto you, as to men in a ship, when a great blast of wind comes, stand to your sails, and I may say God grant that we may be not found asseep in that day. And

- 3. Remember Lot's wife. But you may fay, what did the? She was neither whore nor thief (as we commonly fay;) the but looked back, and could not go fireight on in the way with her hufband .- Hence ye may take this lefton, that God doth not account of things as we do. He accounts that a great fin, which we account but a little one. Who could have thought that there should have been so much butinels for fo small a fault? But fee what became of Hezekiah for leading these men in to see the treasures of his-house: how angry is the Lord, for that, because he knew what it would turn unto: for he judgeth not as we judge according to the bulk or outfide; but what is within the heart. But you will fay, it was but a small thing for Ishmael to fmile at the weaning of Isaac; and yet ye may fee he was perfecuted for it. And think ye, that that was a small matter in God's fight, for Aaron and Miriam to fpeak against Moses, although it must be granted that they were two gracious perfons? But many fmalls makes a great, (as we use to fav): and if the Lord shall HriElly mark iniquities, who could Hand before him? Buc
- 4. Remember Let's wife. But you will tay, what moved her to do fo, to look back contrary to the Lord's express command?
- (1.) It was a piece of her own curiofity. She thought the might in this matter take some of her own will, when she was nigh half way at Zoar; as it is with many of us; we virtually say, We are lords, we will come no more to thee. Again, some would gladly say, I cannot think to lay my will statunder God's will, nor endure to have it conformed fully thereto. But remember Lot's wife. And you know, that Jacob's daughter in going out to see the daughters of the land was defiled; Therefore return in again; for this was an evil sight to her and to all that belonged unto her, and to all the Schechemites also. And oh what folly lurks in our corrupt hearts, opposite anto the law of God!

(2.) Old Sodom comes into her mind again, as in the case of the Israelites in the wilderness, when lusting after the onions and garlick which they had while in Egypt. Truly, that was strange; for you know, garlick hath no agreeable tafte; but what shall we say? any thing of Egypt or Sodom is good, when we are out of them, yea, many may think what meant I while I was in the acts of my wickedness, that I took not my penny worths of it, as (we fometimes fay) It was even to with her, looking back to her old, but bad companions. But I bid you beware of this, especially of touching the garment spotted with the flesh. Except in the case of necessity, Solomon forbids so much as to go in the way with an angry man. The Chriftian should be like an old pilgrim with his gown and staff; and if he get not a bed, he should ly on the ground as old Jacob did with a stone under his head. - But your accommodations for back and belly, bed and board, even fuch as Sodom could afford, are the means to deftroy you, and pamper you up to commit grievous abominations. Sometimes you are forbearing yourfelves, and exclaiming against others, faying, ' how beastly was such and such a man or woman! But I may fav, what if the Lord love others that are poor and ragged, as well as ye with your fine cloaths; yea, and better: and what know ye, to judge of the flate of others? Remember Lot's wife, of whom it is faid, Gen. xix. 26. But his wife looked back from behind him, and flee became a pillar of falt. Indeed the should have consulted her husband in it; and it is but the part of all women in things lawful to do fo: Though I grant not always, provided they be not wasters. But this woman would neither be subject unto God, nor her Lusband, like Eve, who should have faid unto the serpent, hold thy peace, and be quiet, for I will not hearken unto thee, untill I first hear what Adam will fay: and yet doubtless she is in heaven this day. - But she was the first transgressor in the world in breaking God's express commands. -- See allo what became of that poor man, who for gathering a few sticks upon the Sabbathday, was firicken dead. Therefore, take heed how ve have communicated this day; for little do ye know what fickness and death follow on despised communions. therefore

Lastly, Remember Lot's wife: but after all ye may perhaps fay, what should we remember of her? no good I warrant you; and therefore the more sad is the subject to spe k of. He made her a spectacle in these days, as he is in our

days doing with some, not comparable to the apostle Paul. who was as a gazing stock. The Lord, in the deeps of his infinite wisdom, dealt so with him in his mercy; and others he hath suffered, in his wrath, to do evil deeds for their former fins to the instruction and edification of many. Therefore, ye should not look upon such spectacles of his wrath in a light manner. See these eighteen men upon whom the tower of Siloam fell. They were not the greatest sinners in Jerusalem, and yet were made spectacles unto others. Therefore, Remember Lot's wife, a backflider indeed, which is Scotland's fin this day, and that of many of our professors also, whose defiruction lingers not, and whose damnation slumbereth not. How fuddenly is the Lord likely to come upon us as a thief in the night for our whoring, incest, adultery, drunkenness, and many other dreadful fins, which altho? often reproved and confessed, yet are never amended nor forfaken!

But here is an extraordinary work, or dispensation of God's providence; to see this woman so turned into a pillar of sult. whereby he makes one stone of another. Her heart was hard as a stone; and so must the other parts of

her body become as a stone also.

U/e, Therefore pray, that this may never be your case. Moreover, I may fay unto you who are profane professors, again, Remember Lot's wife. The chief thing that draws many of you away is the pride of your religion, wit, gifts, profession, &c. It is not altogether natural pride; but the pride of your religion, faying, it cannot be I except I be fingular. For which fin, O ye empty professors, make ready for a ftorm, and ballast your ships well, that To ye may be more steady. Get more humility and sobriety; and esteem others better than yourselves; and search and try your own bearts; for there are many waiting to get an advantage of you. And remember that ye are changeable while on this fide of time. As for Quakers and these fectaries, beware of them, with whom Satan does, as he did with old Eve while he talked with her; The was deceived: therefore meddle not at all with them; for if you do, I may fay of you as it is said of Saul, Ye are feeking unto the devil. And it may be, that in that cafe, God will fuffer him to overcome you Therefore, Remember Lot's wife, and let it be your memento always. M. B. There are other two discourses, besides a presace, delivered by the same Author during this solemnity; one from Psalm xciii. and another from John xx 24,—29, which on different accounts could not be here published. And although these of his now printed, were neither just so full nor so methodical as could have been wished, yet it was thought proper to give them a place here, both on account of the man's manner, and likewise because there have been none of his ministerial labours of this nature published before.



A

PREFACE, PREPARATION-SERMON,

AND A

DISCOURSE AT THE SERVING OF TWO TABLES,

By MR. JOHN WELCH.

PREFACE*.

W E are met here this day in the name of our Lord Jesus Christ the King and Head of his Church. These meetings, ye know, are forbidden by authority; but there is one greater than they that commands the con-

trary

These Discourses were delivered at the dispensing of the Lord's supper at May-bole in Carrick, Aug. 4th, 1678 (by according to Wodrow 1677) Mr Archibaid Riddel preached the Action-fermon from Ptalm lxxxi. 70. Open thy menth wide, and I mill fill it, which Sermon with his other discourses during the folemity are in M. S. The helpers were Messieurs John Welch and Merton, Patrick Warner, George Burchay, Sc. with Mr Richard Cameron who was then a probaboner.

trary of what they command, and his command must be obeyed.—Sirs, ye have very little patience to abide a shower; but I think it were not a bad meditation for you so think, that it is of the Lord's mercy, that it is not fire and brimstone that is now falling down upon us, as it once did upon Sodom and Gomorah. The Lord has called us together this day, and amongst other things we are to employ our supplications that he would send us seasonable weather, but if the Lord will give us our bit with a buffet, as we commonly say, we must not resuse it: And if ye would be earnest with God, peradventure he would condescend to you in this matter.

Now, we are come here from feveral quarters, and God has called you together to feast you, and ye are to the utmost of your power to stand and own the banner of the gospel; and we in our Lord and Master's name, welcome you who are honestly designed in the matter: And your labour of love to him shall neither be in vain not forgotten. But take heed, Sirs, that all be brought that should be brought; ye have brought hither your bodies; but, may be, ye have left your hearts behind you. O Sirs, have your eyes towards God, that he would lay an arrest upon your hearts; that he would guard you against any thing that may provoke a jealous God that is in the

midst of us.



THE

SERMON.

John xi. 56.

----What think ye, that he will not come to the feast?

Y OU have in these words, a question, and the occasion of it. There was a number that came up out of all the country round about Jerusalem to the palsover; fover: for at this feast there was a gathering out of Israel. together; and there was a judgment and woe pronounced against those who staid away; they were to be cut off and excommunicated. Now, in this great concourse, ye have fome meeting together; and what is their conference? Why, their conference is about this business. One of them atks another, what shoughts have ye of this time? And what think ye of this occasion? What fort of a day will we have of it? It may be some will reflect and say, I am afraid he will not come unto the feast. Again, some will, with great confidence, be taying, as it were, indeed I have not fuch fears. What think ye? Banish such thoughts as these, and let them never come further. What think ye, that he will not come to the feast? What will it fignify, if he come not unto it? Now, I shall draw what I intend here to fay unto these three points, and I shall speak a word briefly unto each of them, and so close this exercise. both because the day is wet and far spent, and also because there is much yet to do after we have done with this exercife --- And I shall comprehend all in these three doctrines.

- Doct. I. The Lord allows his people a feast and feasting times,
- DOCT. II That it is very much the duty of the people of God to be anxious to have God's prefence with them at fuch a time.
- DOCY. II. That the Lord's presence is very desirable at such a time. Now the question imports all these.
- I. I fay, the Lord allows his people a feast and feasting days. Now, ye know a feast is more than an ordinary meal. An ordinary meal is only for the satisfying and refreshing of nature; but a feast is not only good cheer; but also much of it; and not only a variety of meats; but many varieties. There are some care dishes or discoveries of God that he allows to his people in this feast here upon earth. Again, a teast is an orderly and costly thing. As the guests that are invited are invited beforehand; and they come not in their ordinary manner as to their diet at home.

 The Lord allows his people a feast, even that he may give them an occasion at the feast of naking their requests unto him as Ahasuerus did Esther. He came to Queen Esther's feast. She takes occasion to be familiar with him there, and to present her suit for herself and her people.

So the Lord allows his people a feast to shew, that he is not willing that they should be straitned in him; but that their straitning is in their own bowels. He allows people a feast and feasting days, when he hath any great pieces of work or suffering to call them to. There ordinarily he hath some great manifestation to give for strengthening and confirming them. The disciples got (at least eleven of them) the first communion before the great trial came on wherewith they were trysted, which was Christ's sufferings. So the Lord is calling us to a feast; and there are these two sorts of persons that our Lord Jesus Christ is calling to feast with him to-morrow, and ye should see whether ye be of that number, or not.

1. He is calling the hungry and thirsty; and he hash promised them a seast. He filleth the hungry with good things; but the rich (or full soul) he fends empty away.

2. He invites all those who are in necessity, who are like to sharve for want, who have come to themselves out of that distracted condition in which the rest of the world are, having come to Christ, and cast themselves upon his mercy as unworthy to be brought in amongst his children. Such are in humility desiring to be one of his hired servants. He allows a feast for such ; he allows a feast for all his friends, as we have it, Cant. v. 1.—Eat, O friends, drink, yea, drink abundantly, O beloved.

Now, what is this feast, or of what is it compounded?

If, It is said of this feast in scripture, Matth. xxii. 4, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: Come ye to the marriage.—

There is no want of any thing that ye can defire; but all is ready; even the wedding garment that ye heard of, is ready; the frame and disposition that a Communicant should have is ready. Therefore, come away, ye that are sensible of your wants; for here is a feast for the needy; a feast for the poor and needy; and those souls that are pained with hunger and thirst for the want of Jesus Christ.

2dly, What is this feast, it is his flesh and his blood: For my flesh is meat indeed, and my blood is drink indeed—
This is the feast that is in the old Testament called Ita.

xxv. 6. Afeast of fat things, full of marrow, of wines on the lees well refined. This is the feast wherein the Lord is calling you to delight in fatness. We would have you making sure, that you are such as the Lord is inviting unto this feast; for if ye come uninvited, ye shall sit unserved at his table. He sends out his messengers to invite the

blind, and the lame, and all that have any disease. Are there any that have any kind of disease to put into Christ's hand for a cure? You are invited to come to the seast: And it is a great feast. You have heard of great perions, that when they made a feast to great men who invited them much, they have taken their bonds and obligations after dinner, and cast them into the fire, and so have given them a free discharge of all their debts as well as of their dinner.—Well, our Lord Jesus Christ is doing so, and he is calling you to morrow to eat his sless and drink his blood, and besides all that, he is to cast all your bonds in the fire, and give you a free discharge of all your debts. There will be a stroke drawn through all the accounts that stand betwixt him and you.

II. The fecond thing I would observe, is, That sometimes the Lord's people have much anxiety and many sad impressions upon their spirits, in thinking Christ will not be present. This is very troublesome to them. Alas! Christ will not be here: He will not be so foolish, so to speak, as to come here when the Scribes and Pharises will take his life.—What says another? If he come not, I had little ado here: It will be the saddest news that ever was, if Christ be not here.—The Doctrinal point is,

That even the people of God have great jeabusies, and great fears that he will not be present with them.

And if ye would ask them the reason of this, they say, the many wrongs and injuries done him, they fear, will abide in his mind: And sometimes they fear, that the broken vows at former feasts where he was present, may provoke him to withdraw his presence from this feast: And it may be, that some of you, Sirs, are in great fear that Christ will not come unto this feast, and for strengthening you in it. It should set you upon diligence and importunity in inviting him, and wrestling with him, as Moses did, saying, If thou go not with us, take us not hence. Now, I shall give you these grounds, why they are asraid that he come not unto the feast, as their fear speaks forth some jealousy. And

1st, The bad usage that he hath already gotten.—Many have come, and have flattered God with their lips, and yet have dealt faifely with him in his Covenant—Falle vows that have been made at Communion-tables by those that

are here, may be a ground why he will not come here un-

2dly, There is this also, why he will not come, and it is because wherever he comes, he puts people upon being ferious and hearty in inviting him. It may be, this day, that you have not been hearty in inviting of him: There-

fore there is ground to fear that he will not come.

adly, There are many that have fitten down at the table of the Lord, that have afterward lifted up the heel against him, many that have been at communions (I will not fay lately,) have taken that black Bond: Such have given it under their hand, that they will not receive Christ's messengers hereafter, nor give them the comfort of any outward refreshing. This is also a ground of fear, that he will not come unto the feast; because there are so many mountains in the way. It is not the enemics that have made these mountains of separation, that make him frown upon us; but it is because of the many affronts he hath gotten in Scotland, and the little refenting of these wrongs done unto him: It is because we are not touched with the injuries done him in his offices of a prophet, priest and king; because there are few, that will be concerned for all the breaches made upon the Lord's house, and for breaking down the walls thereof, and for all the affronts and bloodshed: How few are concerned for these things .-The Lord fees us unconcerned for these things, and disaffected to him; and therefore no wonder, that he has no mind to come amongst us. There are few whose spikenard is fending forth a pleafant smell; few of us have any lively exercises; yea, few have any distinct knowledge of their necessity: Few of you, I am atraid, can lay your hand upon your heart fores this day, and fay, O Lord, my fore is here; my plague is here. The

III. Doctrinal proposition is, That the people of God are very desirous to have his presence, when he makes a feast unto them. What think se, that he will not come to the feast? They think that all the glory and lustre of it is lost, when our Lord is not at his own table head

Now, fay ye, We have been washing and purifying for the passover: But what if Christ come not to the feast? What poor feekless business will we have of it? Now, such

realoning imports,

1. A great defire. They are defirous to have his presence at the communion; and there is reason for it; since his presence is their life: In his presence there is fulness of

joy;

joy: Therefore fays David, Lift up upon us the light of the countenance. The shining of thy countenance makes more glad than when corn and wine doth most abound. So that all lies in God's countenance; and when he is there, that is their feast. They earnessly desire his presence; because his presence is a heart-composing thing. Satan will be touching about the heart, and giving it a putt now and then; what will compose the heart under these circumstances? Even the impressions of a present God.

2. As it composes the heart, so it warms the affestions. We will be dead in eating, dead in drinking, dead in our hearing, and in every part of the worship, without his presence. There is life in his presence, and that gives life to the ordinances. There is as great a difference between that communion where his presence is, and that where it is not, as betwixt light and darkness. Now, there are a few things that, by way of use, I would say unto

you.

1st, Try the persons that may expect God's presence; and if you are looking to have a present God, I will tell you that he hath promised to draw near to them that draw near to him; and he will be present with them that humble themselves in his sight. Though he be king, and the high and lefty one that inhabits eternity, and hath a house no less than the heavens, yet he will be present with the humble and contrite ones: Therefore, if you would have his presence, make conscience of humility.

adly, If you would have his presence, then put all other things that are displeasing to him out of-doors; for there is no communion or concord betwixt light and darkness: between Christ and Besial. Christ and your fins will not be both present at this ordinance together. If ye would have Christ filling your heart with love to him, ye must separate betwixt your heart and idols: If you would have a present God, the Lord casts you to have and abhor every

evil thing.

Lastiy, There is considence express in this question, as well as fear; and it may be, there is a contest betwixt faith and unbelief: Unbelief says, there is ground to fear that he will not come to the feast, and be present there. Faith says, Will he not be present? Will he appoint ordinances, and his people to go about them at all hazards, and not be present? I cannot believe that. I will assure you that Christ will be here at the feast, because he must consirm his disciples for their further suffering for him.—He must also witness to his church at the feast. It is a ve-

ry comfortable thing to have God's presence at the communion. O Sirs, we could promise a present God to be amongst you, if there were but conscience made of these

two or three things. And

1. We would promife you a present God to-morrow, if there were a hearty inviting of him this day, if there were a taking him by the skirt, and wrestling with him, like Jacob with the angel, saying, I will not let thee go, except thou bless me; and with the spouse, say, I must have thee to thy ordinances, and thy countenance to thy own sanctuary: So if there were hearty invitations made, then he would be seen. Compare chapter fourth and sist he would be seen. Compare chapter fourth and sist he Song. There is an hearty invitation of him in chap. iv. 16.—Let my beloved come into his garden, and eat his pleasant fruits. And chap. v. 1.—Eat, O friends, drink, yea, drink abundantly, O beloved. And

2. If you would be affured of God's presence at the feast, then ye must give him somewhat to prove your love to him. Ye must make a sacrifice of all your idols and beloved sins. If ye be not offering them all up this night, as Abraham did his only beloved Son whom he loved, ye cannot expect his presence at the feast; but if ye make this facrifice, we promise you his presence: In the mount of the Lord, it shall be seen, that there is a present God countenancing his poor despited and persecuted ministers and

people. But

3. I will tell you, that if you would have God's presence with you, let him see that you are concerned for his glory, and are presering Jerusalem above your chief joy, that is your idol. Let him see a proof of your love to him, that ye may not only say that you love him, but also may give a proof and evidence of it unto him this day. If you be giving over yourselves thus unto him, that is the way,

the only way to obtain his bleffed presence.

TABLE

TABLE V.

W Frong enemy who is still ready to give our hand a wrong touch: and still the more solemn the ordinance is, he is the more busy. This day we have been witness to many wonders, in seeing God deal so kindly with us in this sinful land, O this is a great wonder, that after so many slights that he hath gotten; after the sad defections that have been of late, that yet he hath his heart towards us, and his words this day is, Return unto me, saith the Lord.

I remember that in the conference, Luke xxiv. betwixt Christ and the two disciples going to Emaus, they told him of the dispensation they were trysted with: It was a very mixed dispensation: there was much darkness in it; and there is also somewhat promising like: and they tell Christ the fad part of that dispensation; and likewise the sweet part of it, namely, that they had got good news if they were true, that Christ was risen again. But they wanted the confirmation of these good news, say they, him we saw We have had a mixed train of providential dispenfations, fince that table was covered in Galloway, fuch a table as is covered here. † But we may here many faying. But him we faw not. We see the ordinance, we see a multitude, and we see many good people, ministers, and professors, and we see the elements before us, but him we see not .- Now, O friends, ye have come here; and hath not God very much disappointed your fears? I doubt not. but some of you may be tried; but it is God that must bring you through? What will carry communicants through fo many raging devils? What will carry them through, when amongst the hands of the devils instruments, that hath fuch power? For while one land is on one hand overrunning us with their arms, and Ireland upon the other hand, furely nothing can uphold us but the mighty power of God? The Lord hath covered a table. and hath said unto 🚝 Go ye out into the wilderness. But Pharaoh will not let you go: but ye shall go, and keep a feast unto the Lord your God: and here is the

[†] Perhaps he means the last Sacrament at Iron Gray in Gal'oway.
feasts

feast, and it is a feast of fat things. I will tell you a few words which Christ spake out of his own mouth, and I think they might even revive any fainting person. There is one word, and it is what he faid unto the women who after his refurrection, came to feek him, Go tell my brethren, and Peter, that I am rifen; go tell them that I have an appointment with them. Peter was afraid that he had not forgot what he had done in denying him so lately in the face of his enemies; yet he had a special kindness for Peter: go tell Peter, poor man, It may be, that he dare not look me in the face, fince he hath fo shamefully denied me. Other folk may put off without Christ for a time, but Peter may not. Go tell my disciples, and Peter. Ye are come here to hold a feast with the great God that made these heavens and that earth; and he is to feath you with delicacies, with rare delicacies. Here is a feaft of fat things: Here is the bread, and here the wine: here is the sleft, and here is the blood, that ye are to feaft upon this day; and unless ye eat his flesh and drink his blood, ye have no part in him, ye have no life in you. Our Lord Jefus Christ hath made a sweet covenant - The first covenant was a fevere covenant; and yet there was much condescen-Sion in it: but the second covenant is all condescension: it is all love; a covenant that hath this in it, I will require nothing from you, but what I will give you. Ye have no strength, therefore will I give you my Spirit to help you. Here is a sweet covenant; and here are the seals of the covenant. When he died, he left a glorious testament: and here is the feal of the testament. In that night wherein he was betrayed, he took bread, as we do in his name: and after he had given thanks, as we have done; (and we blefs his name that ever we heard of these good news, and for the continuance of the golpel), and he faid, take ve, eat ye, this is my body that was broken for you; this do in remembrance of me. Just as when a friend is going a far journey, another favs to him you are going a far journey, you must leave me some token to remind me of you. So, fays Christ, here is a love token that ye must keep, until I come again. You must be celebrating this facrament as ye have occasion, do this in remembrance of me. Rememher me, for I remembered you in your low state and condition, as you have it, Pfal. cxxxvi. 23. Who remembered us in our low estate. I have done so unto you. Then give me a kind reception .- After supper, in like manner, he took the cup, faying, drink ye, drink ye all of it: this cup is the new testament in my blood. This do ye; for as often as ye

eat

eat this bread, and drink this cup, ye do shew forth the Lord's

death till he come again.

Now, Sirs, here is good news after the facrament that our Lord declared in his exhortation, when he gave the cup out of his hand. What was that? Why, it was this to his disciples; ye must show forth my death, untill I come again. I am now going away to heaven, and I have an errand to thatkingdom for you, and it is to prepare a place But I affure you, when I have done my bufinefs. and have stayed as Interceffor, till I have received all the petitions of the elect that shall be given of the Father unto me; then I will come again, and bring you to that inheritance that I go to prepare for you -You must suffer my absence a while: it is your errand and for your behalf that I go away -But may we communicate for no other coming of Christ, but his second coming? Yes, we must come municate for Christ's coming again to Scotland in the power of the gospel, as some of us have seen him hitherto: for come again he will; he will not leave us thus. Thanks be to God there are some sounds of his chariot wheels; there are some of the forerunners of Christ's coming again to Scotland, as ye see here. Now, Sirs, be busy, for ve wot not, if ever ye shall have such a time as this: for now Christ shakes hands with you, and is faying, let all bygones be by-gones, and let fair play be in the times to come.

Now, Christ is coming unto you, saying, what pledge will ye have of the reality of my love. Here I have given vou mylife; here I have given you my fleth and my blood, and somewhat to bear you through, and be as a staff in your hand through the valley and thadow of death. Here I have given you all that my name has in it, and all I have purchased for you. Here, I have given you all that is in me; and you have got Christ for wisdom, justification, fantlification, rightesufness and complete redemption. Ofriends. have ye then arms to embrace him, and hearts to receive him. Poor creatures are like children with fuort fingers, whose father holds out a great purse of gold unto them and they cannot grip or fathom it, it is fo large. So our Lord Jelus Christ exceeds our confined defires and expectations. Now, I command you, to open your mouths wide, and for as wide as ye will open them, I fee, (fays Christ). I have that which ve will not comprehend, and which is above your faith for as great confirmations as it has; yet I see you gripping at that which is above you. Then, O believers; let me latreat you that have life to

fing that fhort fong, Pfal. ciii. 3. Blefs the Lord, O my foul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy difeases, &c. And there is another fong you must fing, and that is the song above. O the height, the length, the breadth, and the depth of the love of God which is in Christ Jesus. And says the prophet Micah vii. 18. Who is a God like unto thee, who pardoneth iniquity, and paffeth by the transgression of the remnant of his heritage. So fing, O believer, on a ten stringed instrument: fay unto him, O how great things hast thou done for me! and let him fee that ye have some impressions of his goodness. O friends of Christ, ye are come here, and we shall be so tender of you as to hope that; though ye be now content to offer your blood as a facrifice for his gospel, ye shall go home without losing a drop of it: but he has taken the will for the deed. We are buckled with the best of friends, the best of husbands, the best of masters, and the best of physicians that ever was. O let your fouls cleave unto him; and though the Lord give you not fuch large allowance as to be idle, yet take up your work. The Lord still gives meat and work to his disciples; and thanks be to God for it. He is willing you put him upon supplying you with furniture. Ye would not count him a gentleman, that would fend out one to his work, and fay, Sir, take your expence out of your pocket. Nay, says Christ, I will give you your expences. If ye need much, I will give you much. Yea, I will give you glory also for the furnishing you for your work; and what would ye have more? our Lord Jesus hath promised this, and ye may put him to his promise.

Now, friends, though I tell you this, ye must not promise yourselves a feather-bed to ly upon; but ye must be as your master, and it is very fair that it should be so.—Many souls count not the cost: they think Christ's yoke should have nothing heavy or burthensome in it unto the sless, we find Christ himself, Luke ix. 23. pointing out this mistake. There were multitudes following him, and he looks as it were over his shoulder, and says, where are all these going? If any man will come after me, let him deny himself, and take up his cross daily, and sollow me. But

go in peace, and the God of peace be with you.

T A B L E VI.

HE devil hath two defigns, so that if the one do not hit, the other may not miscarry. The one is to marr the performance of duty: and if he could get his will in this, never one would bow a knee unto God; never one would come to God's ordinances. But when this defign will not take, the man's conscience being awakened, and the conviction being so strong, that he will be a professor, and come to the ordinances; then the devil's next attempt is to marr that work, to make him profance it. Take heed, Sirs, now; for ye will sit securely, but he will turn you over one way or other. Any person that knows he deceives, knows that he is ready to take an ad-

vantage of you.

Now, poor creatures, ye are come here trembling, and, perhaps, ye know not what to do: you dare not stay away, and you dare not come .- You fee a great feast here; and yet you fear you have not the wedding garment, and fo are not in case for meeting with that great Lord. You are to feed betwixt these two, I dare not come, and I dare not stay away. But I say unto you, venture, venture sinner; for this is the fafest way. I would have you, like Job, puting on a strong resolution: and what is that? it is, Though he should kill me, yet will I trust in him. I have heard of many a good turn done by Christ: and I have heard that he hath wrought many a finner's falvation, and got many a bleffing from them: therefore, I will come to him also, and I will exercise faith on him as a staff to lean upon and to hold me up -Him that cometh unto me, I will in no ways cast out, I need not be afraid. The words have more in them than they feem to import at first view; they mean, I will make him very welcome, that is, as welcome as his heart can make him, whatever be his cafe. Let him that is fensible of his finful and miserable case, and desires to be out of it, believe that, were it never so bad. I will make him we'come. Poor finners, would ye have Christ? What would ye have? Think ye, that the gospel can be more than what it is? Would ye have life ittelf at an easier rate than he offers it? Has he not said, whosoever will, let him come and take of the water of life freely. Put him to his word, and come away, ye that have covenant, Hhhhh

ed with him. We cannot invite those who have not covenanted with him to come, but on their peril: for as fure as ye eat and drink at this table, ye eat and drink damnation to yourselves. Has there been any transaction betwixt God and you? What dealt we with you for yesterday, but to put you in some case for sealing the covenant; therefore we must suppose you to be such as have closed in covenant with Christ. As to you that have not done it, as ye would not be guilty of the body and blood of Christ, rife up under the pains of everlafting burning; for we forbid you to taste of that bread, or of that cup; for ve have no right to it, ye are but dogs, and this is the children's bread. Our Lord is a liberal Lord; and to let you fee that it is not empty words that he feeds his people with; -- In that night wherein he was betrayed, he took bread and brake it, and gave unto his disciples after he had given thanks, (as we have done in his name,) faying, take ve, eat ye; eat ye all of it. This is my body broken for you. Even you that never could merit fuch a thing, but have provoked me to withdraw the tokens of my respect from you, O backfliders, poor weak men who are buckled with many temptations: This bread was broken for your strength and support. Likewise, After supper he took the cup, Jaying, This is the new testament in my blood, drink ye, drink ye all of it. This do in remembrance of m; for as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come again. This is the blood that was shed for the remission of the sins of many; not for all the fins of all men; but for the fins of as many as the Father contracted for in the covenant of redemption. The Father gave him a lift of all, and made him a promise in the covenant, that fuch as he gave him should all come unto him. - Christ made a covenant with the Father, that all that should come, should be welcome; and the Father promifed that he would lead them; and ere they should not come, he should dragg them through hell, it nothing else would do with them. And

1. I would gladly have you rightly exercifed. If ye were in fuch a frame as ye should be, words would be troublesome to you: ye would say, ministers, hold your peace, and let us enjoy with our lips this sweet morsel prepared. But we know, that we have to deal with ignorant and dull people; that if we should forbear to speak, they would fall a wandering with their eyes, and have impertinent thoughts. Therefore, we must speak to you; tho we would give you leave to be better employed, and to

leave off hearing, and converse with God. Let him have fomewhat of your heart speaking to him; for I will tell you, it should be a busy time while a person is sitting at a communion table, and it should be well employed. How shall I do? Say ye. Why, search through all the corners of your heart, and bring forth each of your lusts and idols to the justice of God; and say, Lord, lend this a stroke: Lord, lend my passion, pride, worldly mindedness, and all my other lusts, a stroke, this day, if I have found savour in thy sight. Lord here is my concupiscence, this sin, and that sin: I bring them out unto thy justice: sacrifice, and make a triumph of them this day. For here I consent that all things be crucified that have hitherto been offensive unto thee. A

2. Piece of work when ye are at a communion table, is, that ye should be busy in seeking .- Our Lord Jesus hath taken it upon him, and he proclaims it, Ask, and it Shall be given you; seek and ye shall find; knock and it shall be opened unto you Here is the banquet of wine our King hath: and as Ahafuerus faid unto Esther, What is thy petition? Seek, ask and it shall be given unto thee, even unto the half of the kingdom. But seek ye a whole kingdom: Seek a sceptre, a crown of righteousness, and a crown of glory: Seek somewhat for the church and work of God. Seek that the Lord may give a remarkable stroke unto his irreconcilable enemies. Ask, and it shall be given you, even unto the half of the kingdom. There are none of you to whom he will not fay, I will not hold you at the door; for I have flricken hands with you, and paffed by your iniquities; and now we are in a state of friendship: I am content to give you a token that all is real; for I defire that ye may have no jealous of me: therefore put me to it: Afk and ye shall have it: feek and ye shall find: knock and it Shall be opened unto you.

3. The third word I have to fay to you is with regard to a very fuitable exercise for such as are sitting at a communion table; and it is wondering; wonder at him; wonder at his love, and the greatness of his love, his patience, and the freedom of his love. O be much taken up

in wondering at him.

4. Be much in prayer and praise. If there be any life in the soul, cry out, O my soul, and ail that is within me, bleft the Lord. Let that be your exercise. Try and see how that exercise that is always going forward in heaven, will suit you; for the joy of the Lord will be your strength. Indeed, my dear and Christian friends, you cannot well

go above your allowance; ye may well come short of it. O but our allowance is great: God allows great things to his people; and he allows them to believe, and ask him great things. -- And I intreat you to be preparing for ftorms: for truly the Lord hath given his people many a great disappointment. And there is one this day, in regard that he hath bound up the clouds, that, according to the course of nature, and all probability, yesternight and this morning had great appearance of rain. He hath bound up these clouds, that the world may know, that he hath respect unto many that are here. O Sirs, shall he shew his respect unto you so many ways? And will ye not shew your respect unto him? Of a truth there are many here, that shall not drink any more of the fruit of the vine, till they drink it new in their Father's kingdom in heaven. There are many here that will fay, I care not how foon it may be so, if I were helped fairly over the bar, and break not in the landing. I care not how foon it be fo, for I find the wine here full of mixture: it is mixed with water. O firs, if ye were to get heaven a little time, if it were but the length of a Sabbath day here on earth, think ye that ye could endure it? No, the strength of that joy would put your fouls almost out of your bodies. Therefore he has fo measured our joys as we are capable of them. Some have died under a burthen of joy, as well as under a burthen grief. Therefore as foon as ye are ripe, ye shall be brought home unto his palace. Therefore, be full doing, and the Lord be with you. Ye have great work, but ye have also great furniture for that work. He hath given you eternal life, and he has put it in Christ's hand, that it may be fure, that the divel reach it not, nor take it away. Therefore go to him, and feek that life of him, when you find yourselves grow dead. Go to him that made the soul, and holds it in life. Go to him that can keep you in life; for communions will not do, unless there be new influence of heaven let but into your fouls.- Therefore, we intreat you to go to him, as one who has stricken hands with you. Go not to him hanging down your heads; but go to him as your Father who is in heaven. Go to him with your prayers. Come boldly, and ask mercy for what is past; and ask grace for the time to come. Come away to him then, that Satan and the world may have it to fay, indeed, we think, Christ and yonder fold have stricken hands together; and there has been a renovation of the bufiness. Go your way, and the Lord be with you, and go with you.

A

S E R M O N

PREACHED UPON

BREACH OF COVENANT,

In the Year 1663.

By the Reverend and Worthy Servant of Jesus Christ, Mr. John Guthrie, Minister of the Gospel at Tarbolton.

EZEKIEL XVII. 19.

Therefore thus faith the Lord God, As I live, furely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

Conceive, in the verse that I have read, there is more folid truth delivered by the Spirit of God, which cannot lie, than I am able to declare, when I have fallen to the explication and enlargement of it: Yet the very first words, in the 11th and 12th verses, speak as much to the truth contained in the rest of this Sermon of Ezekiel, as that it is not laid before the people, neither left unto them in any confused way, which is not plain; but the prophet gets a commission to shew them plainly, what the mind of the Lord was to them. This will more clearly appear, if you take notice of the former part of the chapter, wherein these things are delivered plainly to the people by a fimilitude, the prophet having shewed to his hearers the fame things that he comes to speak plainly of unto them; fo that any man might have thought this with himself, what needs so plain preaching, and application? Will not any man, that hears the words, take them up without without any application? You find the Lord, in his commission to Ezekiel, after he points out the similitude of two eagles taking away the branches, he tells, (now says he) Go to the city of Jerusalem, and say, do ye understand these things, that God will avenge his broken covenant against the king of Jerusalem? And if they understand not these things, go and make them plain to them, and apply it to them; spare neither king nor prince, but tell them this my message; thou hast broken my covenant, therefore, by this message which I send to you, the plague and the vengeance of God shall come upon you, As I live, saith the Lord. &c.

And left any of you, who fometimes have heard us press the oath of the covenant in these lands, should now a days think it alterable, and look upon it as a thing that may be dispensed with; therefore, we are, through God's strength, from scripture, to make out the indissolvable tye of the covenant: And, that we beat not upon the air, in speaking to that purpose, according to the faithfulness of the prophet's commission by the Lord, we intend to follow this rule, as we shall be answerable to our Lord and Master, and be free of your blood, whose souls are committed to our charge, to lay it before you; and if you sin against the Lord, then your blood will be upon your own head: This we intend not to speak in general, but in particular; and if any man will justle himself against the Lord, then he will break himself for ever.

And, for making the words more clear, consider, that the king of Babylon, as you read, 2 Kings xxiv. 17. did change Mattaniah's name to Zedekiah, and made him king of Jerusalem, and after Zedekiah entered into covenant with the king of Babylon, that he should abide tributary to him; and for the confirmation of it, he puts the king Zedekiah to swear by the Lord: But after he had fent him home to Terusalem, Zedekiah upon some supe posed advantage, which he saw not at that time, did break his covenant with the king of Babylon; therefore the Lord fends the prophet to him, and fays. Since thou haft broken covenant with the king of Babylon, and haft not kept at, As I live, faith the Lord, thou that not profper. Yea, the Lord noticeth and owns it so much, that he makes the ovenant sworn to the king of Babylon, his covenant; and therefore fays in that verse, As I live, my outh which ke hath despised, and my covenant, &c. This is the history, that we have clearly let down in the prophet's commitfion, which he must not dore to fit, but faithfully doth deliver

deliver the same, as it is in the 33d chapter of this prophecy, verses 7, 8. wherein the prophet tells the duty of watchmen of Israel, Son of man, I have let thee a watch-men unto the house of Israel: Therefore thou shalt hear the word at my mouth, and warn them from me. When I jay unto the wicked, O wicked man, thou shalt furely die; if thou deft not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand; that is, whenever a land or kingdom is found guilty of such and such things, for which the Lord's wrath uses to come upon a people; if that be made known to the prophets, they are bound to preach and declare it. or elfe refolve that the blood of all those, that are taken away with the stroke, shall be charged on them as unfaithful men in the house of God; and it were to be defired, that there were many to give warning; I fear there shall the blood of not a few in Scotland be required at the hands of ministers, for not giving faithful and timeous warning: For as every man that shall be taken away in his iniquity, and for his defection, shall be made to smart for it; fo it shall be no excuse to you the people, that the ministers did not tell you. O but dreadful shall be the account that ministers must give for not telling the people!

In the words there is, First, A threatning for breach of covenant. And Secondly, There is the thing for which he doth threaten; and that is, for despising the oath, and breaking the covenant of God. Thirdly, The confirmation that is affixed to the threatning. Would it not have been thought, that this was enough, Thus faith the Lord, I will punish thee for breaking my covenant? Now this is, extraordinary, that it must have this put to it twice, As I live, faith the Lord, shall he break my covenant, and escape? All this, put together, speaks the certainty of the threatning, verses 16th, and 19th, and also the greatness of the matter, and the weightiness of it, and how the Lord looks

upon breach of oaths and covenants.

The doctrine from the words, is, That the eath is indiffolvable, the breach whereof God recompenseth upon the heads of those that break it. It is inviolable, it is in the words not framed by my mouth; the Holy Ghost framed them in the mouth of Ezekiel the prophet long ago, As I live, saith the Lord God, surely mine oath, &c.

As applicable to our case, consider the doctrine supposeth something that is not plainly spoken, and that is, That every oath and covenant of God, is a thing that is involable

is holy.

inviolable, that is, may not, and cannot be broken: For the better understanding whereof, there is something that is needful to an oath and covenant of the Lord. I am not to speak here in relation to the covenant of works, between God and man in his integrity; neither am I to speak to the covenant of grace, either in the way of its dispensation on Mount Sinai, or as to the fulnels of it under the New Testament, though all these are more properly called covenants, because they are of his own deviling: But we take the covenant, here in this place, to be of mens duties in the land; and for keeping them the better, we take an oath upon us in things that are neither morally evil nor good, but indifferent: But a man once engaged by oath, cannot retract; though they be not commanded duties, yet once entered into, they must stand : for, when we open our mouths to the Lord, we cannot go back. But I fay, for clearing this,

Consider what makes an oath and covenant of God: First, It must be a thing in itself lawful: there is no man that warrantably, according to the word of God, may swear the thing which in itself is unlawful. Secondly, It must be a thing in itself possible, within the man's power; no man is warranted to swear that which he cannot perform. Thirdly, When we take the vows and oath of God upon us, we interpone the name of the Lord to it; we swear by the Lord: This is the thing here, that makes this covenant the covenant of the Lord; the king of Babylon made Zedekiah king of Jerusalem swear by the Lord. And it is more the covenant of the Lord, when the thing is religious, and the thing commanded of the Lord, which we are bound to obey, though we had never sworn it: Therefore it must stand, once entered into,

Now, for further clearing of the words, Consider, First. That in Deut. xxiii. 21. you may see, how much the Lord counts an oath binding, When thou shalt vow a vow unto the Lord thy God, thou shalt not be flack to pay it; for it will be fin in thee, not to perform it: But if thou shalt forbear to vow, it shall be no sin in thee, Numb. xxx. The Lord gives out laws to Moses for vows, and will have them de clared, verse 2. If a man vow a vow unto the Lord, or swear an oath to bind his soul, he shall not break his word, he shall do according to all that proceedeth out of his mouth. The scripture is very sull; so that a man once engaged in duty, if he break, the vengeance of God shall be upon him.

lest we make enquiry after vows, and so destroy that which

Secondly, The inviolableness of the oath of God is founded upon the law of nature and nations. Wherefore is it that there is such an order in ordinances to swear by the name of the Lord? Is it not for this, think you, to make the thing fland fure? For the very law of nature teaches. that if a man swear, he must swear by his God, and must keep it; and in like manner the law of nations, for the matter of offensive and defensive arms, and as to the matter of ceffation and peace. Is not all this to hold out, that they defign to fecure themselves by interponing the name of God to it? Now, once allow this, that men may retract and break covenant with God, then we break the law of nature and nations too; and so there is not a nation under the fun secure, because the way of continuing peace (which is by the name of the Lord being interponed) is broken, so that neither the law of nature or nations (if it be broken) can stand; if that be granted, then it may be retracted.

The third confirmation for the truth of this doctrine; the Lord himself in his word hath declared a man's tender keeping of the covenant, vow or oath, that it is exceedingly well pleafing to him; and that he has declared fuch a man bleffed, Pfal. xv. 1. compared with the last words of the 4th verse, Who shall dwell in thy boly bill? Would not any man think they are foolish that would not dwell in heaven? Then look through; he shall dwell, that sweareth to his own hurt, and changeth not. A body that twears any thing, must keep it, though it be to his

The fourth thing for confirmation of the doctrine, as to the inviolableness of the oath of God, it appears, and is established, as the Lord hath commanded the thing in his word, and as it is tounded upon the law of nature and nations, and has the premifes; so the Lord has appeared an eminent revenger upon the breakers of this oath and covenant; that is to fay, when folk have taken a lawful covenant upon them, and have broken it, God will appear eminently in fending plagues upon them. And for proving this, we are not here to speak of the covenant given upon Mount Sinai, of which fee the ten commands, how he threatens eminently to punish the breakers thereof; or for not receiving Christ offered in the gospel-covenant, without question he punisheth his people for the breach thereof: But we mean these oaths and covenants we enter into, whether they be commanded or not; yet, once being entered into, we must keep them, or else he I i i I will

will punish us, as is clear from these three following instances.

The first instance you have Josh. ix. compared with 2 Sam. xxi, where it will be found clearly, that the covenant being broken by Saul, many generations after it was made, he and his house and the people must be eminently punished for the breach of it, by three years samine: For the princes, and all the people of Israel, are said to have sworn to the Gibeonites, (wherein many a black sace was seen among them) now this covenant was meerly civil, and the oath could not be very well warranted, but when it was made, it was binding.

Second Instance to prove the judgments on them, &c. Consider Jer. xxxiv. 8, &c. where you read, after the people had broken the covenant they had made with the servants, whom they had liberated, and yet brought them into bondage afterwards; that the Lord saith, since you have done so, I proclaim a liberty for you, &c that is, I shall pay you home in your own coin, I will proclaim a liberty to you for the force of the second said to the second said.

liberty to you for the fword, pestilence and famine.

Third Instance is in that place of the text, Shall he break, and shall he escape, saith the Lord? Though the oath was given to an usurper, and Zedekiah being his prisoner at the time, yet it was required at his hand. I shall fay no more to it, but confider how covenant breaches are reckoned among the deeds of the flesh, Rom. i. 31. 2 Tim. iii. 3. without natural offection, truce breakers, false accusers. And also I read of a great war betwixt the Turks and Christians, the Christians entering into covenant with the Turks, the Pope gives the Christians a dispensation to break it before the day come: Upon this Uladislaus the king of Hungary came forth against Amurath; and when he came to the field, he did first beat the Turks; then Amurath, having the covenant in his bosom, took it out, and lift up his eyes, and faid, "If thou, crucified Christ, be a God, 66 as the Christians profess thee to be, then take vengeance on them for this broken covenant, and for the " wrongs they have done to me. And presently the Turks fell upon the Christians, and gave them a fatal stroke, and gained the day, notwithstanding the Christians had scattered them before. A most remarkable instance; this, I think, except people be more than curious will fatisfy them.

From all which you may fee, that the inviolableness of oaths and covenants is founded upon the law of nature and nations; and scripture and history is clear for it, that

covenants cannot be broken, except folk resolve to meet

with the deluge of God's wrath.

For use of this, 1. If it be so, that the oath and covenant of God, once engaged into, cannot be broken; then let no man despise the oath and covenant of God; let folk be endeavouring to secure themselves in this truth, according to the word of God.

2. If it be so, then know this, that all, who venture on the breach of it, do sin against the Lord, against precept, promises, law of nature and nations, and against threat-

nings.

3 Since it is so, that every one doth sin that makes void the covenant of God; then let'all, that are under this sin, expect, that the wrath and vengeance of God will be upon them, which is the second thing in the text; Because of my outh and covenant, which he hath despited, I will recompense it upon his own head. Understand now what I have been saying, and what I am driving at, lest it be to you as the similitude in the preceeding verses was to this people: For I declare plainly to you, that these three kingdoms have despited the oath and covenant of God; and therefore, according to the word of God, these three kingdoms are to expect his dreadful wrath and vengeance, if he in mercy prevent it not: Let no man or woman be ignorant of these things afterward; remember I have told you that it shall be so.

But now I shall speak to some things, which folk may have for excusing themselves about the solemn league and covenant; and for understanding of them, consider, the Parliament of Scotland, England and Ireland, entered into a covenant for maintaining the word of God and the purity thereof, and putting away profanity; and engaged themselves against schifm, herefy, error, popery and pre-lacy: And there was an oath of God taken for this end upon us; and our king took it at his coronation; this oath again is broken by our King and Parliament, and is despited: For which according to the word of God, wrath will be upon the heads of these that have broken it, if

God do not mercifully prevent it.

Now there are many that have many excuses and many objections about this Solemn League and Covenant; I shall therefore speak to some of them, and I take you to record this day, I pretend not to preach rebellion against King or Parliament, but according to the word of God; and if it be rebellion, we must take our hazard of it.

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Object. 1. We are not bound to a covenant and oath which is not lawful, &c. but this is fuch: ergo. prob. minor. Because it wanted the consent of the king the supreme magistrate: ergo -I dare say, many of you have this objec. tion, which have no ground for it; but to strengthen your argument, look Numb. xxx. compare 3d and 5th verses: The argument runs thus; the subjects of the land taking upon them to covenant with God, can do no more in it than a woman in her father's house, &c. but so it is with these lands: For seeing the king, who is supreme, did difallow it, therefore it is not binding.

Answ. 1. The place alledged doth not speak directly to the thing; for though the king be a civil parent, he is

not a natural parent.

2. This place cannot be alledged to prove the thing; for the matter is only spoken of a woman in her father's house, or subject to her husband, &c. It is true that a parent or husband may disannull her vows, being made without his confent, anent thefe things, wherein the is Subject to her parent, or to her husband; but that place doth speak nothing of annulling the man's vow or the wi-

dow's, as verse 2d, for their vows must stand

3. God makes no exception here, but this one; therefore it must stand. Will any or you who has this argument fay, that the king's taking or not taking the covenant made the covenant lawful or unlawful? Yet though the king was not confenting to it, (which I will not grant, for there was at that time a power for it: I will not take upon me to dispute the power that parliament have without a king, it is far above my hand.) yet I fay the parliament has power to put folk to duty, nill they, will they.

4. For making the covenant valid and lawful, something may be added to it afterward, though not at the present time, (yet seeing it is afterwards added, it is enough) but fo was it with our covenant; there was a frequent confent given to it by our king, and also it was sub. fcribed by him, which is fufficient to make our vows fland. Numb. xxx. we fee, if a husband or parent held their peace, when they heard a woman vow, the vow did fland: much more if the husband or parent take the vow upon themselves. I know no shadow imaginable of excuse for them; the word of God. which frands fure, makes against them: And fince it so, our King and Parliament cannot retract what they have done.

Object.

medy.

Object. 2. Some will fay, there is no man but knows that the king has taken the covenant, for it was not done in a corner; but he may break, because he was forced to it, and he was not absolutely free.

Anfw. 1. We did not hear tell of this before now; if any man would have faid, at that time, that he was conftrained to take it he would have been counted a very un-

charitable constructer.

Suppose that he was not free, which I will never grant, and suppose he was forced to the oath, yet scripture makes it out, that a man fwearing, though he was not free, must stand to it; though it was not a spontaneous act, yet it was a most voluntary act. Again, consider this in Zedekiah, he was a captive, to whom? To a heathen: (now no man will fay a captive is a free man, and a liberate man) yet he swearing to the king of Babylon'a heathen, and breaking his oath afterwards, God's vengeance came upon him; for there is no dallying with God in these matters: For all Casuists say, it a man swear to a robber, to give him so much to spare his life, he must keep his oath, if it be in his power, though it be to his hurt. I shall say no more on this; but I am hopeful, if you will receive the word in love, ye shall have wherewith to answer your adversaries in the gate.

Object. 3. The Solemn League and Covenant must be broken, because we are not bound to keep with them that brake to us first: But it is so betwiet us and England. Ergo—

Anfw. Is there not many make this objection, which, I dare fay, never read the covenant: Thou poor blind creature, how dare thou speak of it? These that will say so, it feems they never understood the League and Covenant, because it is not a bargain betwixt two parties on earth, the one whereof breaking, the other is tree; but thefe three lands is one party, and the God of heaven is the other party; therefore, tho' England should break, should Scotland also break the covenant? It is notafter this tenor : we will endeavour reformation in these lands, but if you break, we will break also: No, it is each man swearing for himfelf, that he shall in his place and station, endeavour reformation; fo that if it were left all to one man. he must endeavour reformation. For, consider the last words of the article, each of them for themselves did lift up their hands to the Most High; and so these three lands are one party and the other party is the God of heaven. Confider feriously upon it; for it is the thing that you must either suffer for, or in, ere it be long, without remedy. Whatever England and Ireland have done in breaking the covenant, we say, they justly must smart for it, according to the word of God, if God in mercy prevent it not: Nevertheless, as long as there is in these lands any who keep the covenant, we are bound to keep it; and suppose there are many who had rather suffer for it than sin, as witness the many scattered flocks and shepherds in these lands; and supposing this were not, though both England and Ireland should quit it, yet Scotland is bound to it.

Object. 4. We fwear in the League and Covenant to that

which is impossible, and therefore it cannot be kept.

Anfw. If all these three kingdoms, who have taken the oath upon them, would fincerely fland to it, I hope there should be no need to stand out against it. The objection is in this, we have sworn to reform England. Now, for answer, we are not sworn to reform England, neither is England sworn to reform Scotland; but that which is fworn is this, each of them are to endeavour in their places and callings, the reformation of religion in dostrine, worthip, discipline and government, in these lands, and to reform England, according to the word of God, and the best reformed churches: For though we had never fworn an oath, we are bound to promote the kingdom of our Lord Jesus Christ. So that the objection is rather out of malice against the word of God, than any conscionable principle. He is not worth the name of a Christian, that condemns this, for it is contrary to the petition, Thy kingdom come: So that we should study all kingdoms reformation, that they may become the kingdoms of our Lord. If the King and Parliament were studying to reform, as much as they are fludying to deface and deform, there thould be no need of this objection.

Object. 5. The covenant, which these kingdoms entered into, as to their own reformation, and as to the reformation of all the rest, it was too rashly and inconsiderately gone about.

Answ. 1. I question, if any of you, who move the objection, knows what consideration is; was there not deliberation, when there was protestants and remonstrators for the poor lands? and at last they came to this with it, to enter into covenant: Wherefore, it seems, it was not indeliberate.

2. There was more deliberation in in it, than many other oaths in scripture, and yet they did stand; as Judges xi. 35. the vow of Jephthah when he met his daughter, who will deny but that was a rash oath, to yow what speece

came out of his door first, he should offer it up to the God of heaven? And yet it did bind him, while he says, Alas, my daughter, thou hast brought me very low! And might not his daughter have said, father, it is but a rash vow, break it? Nay, says he. I have opened my mouth unto the Lord, and I cannot go back.

- 3. To confirm it more, what would you think of a covenant made between the people of the Lord and heathens, and no counsel sought from the Lord? Josh. ix. The covenant is made there between the people of Israel and the Gibeonites; there you will fee a vow very rashly taken, yea, not so much as to feek counsel from the Lord; and Ifrael made peace with them, The princes of the congregation sware unto them. Now, I hope none of you will deny, but God's counsel was sought to our covenants. which was not fought in that covenant; and yet, for the breach of it, all the land did fmart, as you may fee, 2 Sam. xxi. Therefore, I conclude, though a covenant be entered into rashly, and want many things for making it complete, yet opening the mouth to the Lord, we cannot go back, or elfe we must expect the wrath and vengeance of God.
- Object. 6. The covenant cannot be binding, because the parties dealt crastily with us.

Anfw. 1. England is not our party that we covenanted with; but all the three lands together, as one party, and God the other party with whom they covenanted.

- 2. Confider, Josh ix. and you will find how little weight this objection hath in matter of covenanting. It is faid, in the 4th verse. They did work willly, and went as if they had been ambassiders; yet Joshua and the princes entered into covenant with them; and when it was broken, the land of three did smart for it.
- Office. 7. The covenant binds us to things that are not purticularly fet down, but are fo general as keep us in doubt; the ground whereof is this, because we swear in general to endeavour the reformation of England, according to the best reformed churches: But these churches were nor particularly set down and pitched upon; therefore it cannot stand.
- Anfw. 1. If there be any man, that would have a more particular rule, than the word of God for reformation, he must be sent to another land to seek another gospet from Jews or Turks; and if it be so, then there is not a rule among us.

2. Comparing one part of the covenant with another, it is most particularly set down and determined; As (First) The covenant is clear, the reformation must not be popery. (Secondly,) The Bishops, Prelates, Archbishops, Deans, Chapters, Eurates, &c. I say, the covenant is clear in chief; if it lays asside all these things, what, I pray you, remains in debate then? I know nothing, except you make it either a Presbyterian or Independent covenant, and, at that time, independency was to be brought to presbytery; now, since they pass by all these things, I hope the matter is not left in the dark, as some think it is.

Object. 8. Supposing the covenant binds the land, yet it

binds none but thefe that took it.

Anfw. 1. Now I perceive there are many of you young and ranting blades, that think yourfelves happy youths. because ye never took the covenant; But I have a word to speak to such from the scriptures, and therefore take it with you: Wherever a king and the princes of a land take a covenant, the rest of the land are bound to it, as you may see in that covenant with the Gibeonites: The people there did not swear, yea, they murmured against the oath; but though the people did not swear, yet the princes fay, We have fworn unto the Lord, we cannot touch them. Therefore do not beguile yourselves, ye sland as furely engaged to it, as I or he, who did subscribe it with our hands: Therefore the breach of it shall be required at your hands, be you young or old, men or women; and therefore remember Joihua ix. The children of Ifrael did not smite them, hecause the princes had sworn the oath. Might not the people have faid, let them keep it, who did fwear it? But it is not fo; for they fay, We have all fworn it, therefore we must not touch them.

Object. 9. Suppose it binds this generation, yet it cannot

bind our posterity.

Anfw. This same generation that did swear it, hath broken it, and I sear the same generation shall be punished for it. Secondly, The covenant doth directly bind all following generations, That our children after us be found walking in faith and love, that the Lord may dwell among us; these are the very words of the covenant. For what end were these words put in? Was it not to bind our posterity, and to keep conformity and unity, and to bind them to the word of God? But you will say, there is no mention of the posterity. Answ. There was no mention made of the posterity of Israel, when the people of Israel made

that covenant with the Gibonites, neither was there mention made of the Gibeonites posterity; yet you may fee the covenant binding to their posterity, as is clear, Josh, ix, compared with 2 Sam. xxi. So then you must understand, that the covenant is absolute; therefore I conclude, that as fire as fun and moon endures in the firmamont, if there be any generation in these three lands, God will require the breach of his covenant at their hands, and his vengeance shall be upon them, if they repent not. Object 10. The King and Effates of the land found burt in

keeping it.

Anfw. Ay, but read Pfal. xv. 1, 4 He that fweareth to

his hurt and changeth not.

Object 11. There will be eminent advantages by the break-

ing of it, ergo.

Anfw. For myfelf, I do not understand any advantage to these three lands comparable to the Solemn League; this is my judgment: But, will you consider the covenant betwist Joshua and the Gibeonites, it was a covenant contrary to God's command, yet his name being taken in it, could not be retracted; they dealt willy with him, and they fought no counsel from the Lord, and they were fuspecting it in the mean time, and they knew it within three days afterward; yet because of the breach of it, though it was broken out of zeal to the children of Israel, yet the people did imart for it by three years famine; and when it was broken, it was not the same generation that I believe, and fet all the three kingdoms wit together, they will not get as many excuses for the breaches of the covenant of our kingdom, as Zedekiah had for his covenant: For, First, His was contrary to God and his people; for he had promifed to the people within seventy reals to be delivered; now the covenant was to keep them in captivity, and to keep the kingdom in subjection. Secondly, He was a captive, and fo forced to it. Thirdly, The covenant was made with a heathenith king, it was the direct intent of the covenant to make the kingdom bafe, as it is in the 14th verse, That it might not lift up itself. Now, what could have been a greater excuse to have broken the covenant, than for him to have faid, I cannot keep this covenant, because I will prove false to my people; for I was a capt ve when he made me swear? &c. Therefore might he fay, I will break it : But faith God, It is my covenant, therefore I will recompense it upon his cwn head. And therefore I conclude, That whoever enters into covenant, be what he will, especially when he is Kkkk

commanded, he must keep it: For he that breaks it, God's vengeance shall be upon him. Now, seeing it is so, we are to expect, he will avenge his broken covenant upon these lands, according to his word.

Now the next thing in the text, is, that the breakers of the covenant with God, God will recompense it upon their own heads; this is the words of the text, My outh that he hath despised, &c. Now, to clear it to you, who they are that are despisers of the covenant; Consider,

First, That it is a covenant in opinion, and not in practice; that is to say, there is not a man that reforms not in his heart, according to the covenant, but he is a breaker of the same; for this is the articles of the covenant. Therefore know assuredly, O ye drunkards, adulterers, despifers of ordinances, and the people of God, Sabbathbreakers, covetous persons and civilians, who care for no more than an outward profession; if ye be not endeavouring reformation, and to keep the covenant, God's vengeance shall be upon you. Indeed we will hear many folk, who pretend to keep the covenant, but they will let an oath slee when they like: Thou by so doing, art a good keeper of the covenant indeed; thou art guilty before God, for thou never covenanted in heart and assection.

Secondly, All those that despise the covenant, that care not for it; for there is no indifference here: Therefore all the three kingdoms may expect wrath from the Lord,

except they repent.

Thirdly, Thete are despisers of the covenant, who are father of lies and seditions, and find out shifts to shun it; but whoever they be that are seeking wiles to be freed of the covenant, whether King or l'arliament, God will send vengeance on them. We are not here to preach rebellion or treason, but what we shall warrand from the Lord's word. Zedekiah was a king, and yet you find vengeance came upon him; and so did it upon Saul's house and posterity, for his breach of covenant; therefore let all take heed to it.

But what would ye have us to do, fay ye? First, Confider what case these lands stand in; and what it is they ly under: Is it not the breach of covenant? and the judgment of God will come upon them, if he in mercy prevent it not: Because we have sworn the covenant, and broken it; therefore God bath sworn, that he will not prosper. O! is there none among the tribes of Israel, to lament these things this day, this sad condition of these three lands, that they are guilty of breach os covenant,

and

and are under the threatning of most severe judgments? Will you then bewail it, if you have any tenderness of heart, each man for himself, and for his family? I know some folk will say, Let it even be so, for we will never lift it up agrin; but of this afterward. Now I would intreat you to beware of partaking of other mens fins, left ye partake of their plagues and judgments: Wilt thou vote with the King in Parliament to fin? then thou must vote for judgments. And I shall only say this, endeavour to cover yourselves now, with that which you would cover yourfelves with at the day of judgment. There will never a man come in and fay, the king must answer for me; no. no, the king must answer for himself. If you be not studying to keep these things, the covering will be too narrow for you that day. Again, I would advise you to lav your thoughts aside from getting much of the world; but fee if ye can get this that is in Rev. iii. 4. Thou haft a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. It was a time then of great defection; and these of them that continued stedfast, were as signs and wonders. O then, walk now, as you would defire to walk afterward! for furely thele that ly down with fin unpardoned in the grave, must resolve to ly in an eternal bed of forrow; and these that keep themselves clean, shall walk with the Lamb in white.

Now, a word to that which I mentioned before. What shall we do, fince these lands have broken covenant with God? I teil you, that Scotland is bound to keep it, although England and Ireland have broken it; and altho" Scotland broke, yet Ireland and England are bound to stand to it. Hosea iv. 15. Though thou Ifrael play the harlot, yet let not Judah offend: that is to fay, as for you at this prefent time, though England and Ireland have broken, yet let not Scotland do fo too. Suppose there were but one family in these lands that would stand to it, and if all that family thould turn their back upon it except one person; truly that person is bound to stand to it. Joth. xxiv. 15 Choose you whom you will serve; but as for me and my house, we will serve the Lord. Here is but a family; so that if all the kingdom should forswear the covenant, yet so long as I am master of a family, I must ferve the Lord: I must not serve other gods, that is to fay, we should not serve popes nor prelates, &c.

But what if it come to this that there be no man to bide by it at all, but one man? That man is bound to keep it

according to scripture. Read 1 Kings xix. 14. I have been very jealous, &c. from which I conclude, according to the feriptures, though England has forfaken, yet Scotland is bound; and though Scotland should forsake, yet Eng. land is bound; and though both fortake, yet one family is bound to stand to it. Therefore study to knew your duty, lest the wrath of God come upon you and your posterity: Believe these things; for our king and princes nobles and ministers, and all the people, and our posterity, are bound to it: So I leave it to you, with this word, happy is that man that shall be stedfast in the covenant, though all the rest should forfake it. But as to the perfons, who they are that shall continue stedfast, God has ferved that to himfelf as a piece of his fovereignty. A. gain, we hear not tell of a public covenant ever fworn and broken, but God visibly plagued the breakers thereof. There is no fin God would have folk laying more to heart, than the breach of the covenant: As I live faith the Lord, furely mine outh that he both despised, and my covenant that he hath broken, even it will I recompense upon bis own head. God useth not to trust folk long, that break covenant, without some visible stroke; as it was in Saul's days and Zedekiah's. If you would have a mark upon your foreheads, and be kept free from these things. be fighing for the abominations of these lands, Ezek. ix. Wo to the man that is rejoicing at this day. Is there no family found fighing for these things? If not, all the world shall hear tell of their punishment. This we recommend to you; and do not fay, that we did not give you warning: for we have told you this from the word of the Lord, therefore receive it in love.

As for myself, I know not what I may do; yet, tho' I should shrink from the faith by my weakness, which God forbid, I oft-times remember the words of Nehemiah and Jeremiah, when they did testify against the people's sins; and I do protest against the breach of covenant, that I may not be made accessary to other solks sins; and lest I be found guilty before the Lord, and be made partaker of other mens judgments. This is the way, that the prophets did use; this is no rebellion or treason, and think it censureable I commit them to the prophets who are gone to their place, who did these things and first punish them, and then me. I commit all these things unto you: Lord, engrave them on your hearts. Amen.

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Monkland William Auld tenent there Alexander Bell do. there 10hn Cuthel do. there David Walker weaver John Cleland Cumbernauld Parish William Waddel carrier George Young in Tempenhead James Gillespie in Broomlees Thomas Walker in Reading james Walker in Muirdyke John Paul in Broomlees Jean Thom in Nettleholes James Shaw in Glenhead james Allan in Blairlin John Burnfide in Reading William Cuthel shoe maker Walter Neillon in Hairdsmoß William M'Intosh inn-keeper at Bothwell meeting House Robert Wood in Shanks David Gillespie in Broomlees

Alexr. Gilchrist merchant Stirling LIII 2 EbenEbenezar Brown in Whings there James Young carter Strathaven John Weir merchant there Will. Gillespie smith Chartershall Robert Wilson there John Cowan farmer in Touch Thom, Gilchrist mercht. Stirling James Frame Hamilton Parish Patrick Gilchrift weaver there John Forrest do. there John Henderson do. there Andrew Finlayson wheel wright John Brown coalier there there

Andrew Stuart merchant there William Forfyth taylor there William Steven weaver there Alexr. Gilchrist merchant there John Nickle weaver New house John Smith student in Divinity John M'Callum weaver Stirling John Porter gun-Imith there William Chalmbers weaver there times Ofburn there Archibald Smart Bannochurn

John Paterson mercht, Strathaven William Hamdton miller there William Easton dyer there James Currie taylor there Jannet Nimmo there William Struthers there Alexr. Smith labourer Tarbouton John Allan Strathaven John Paterson farmer Galston John Morton in Glassford John Marshall there James Wiseman shoe maker there Jomes Campbel tenant there Thomas Weir tenant there John Banantine there John Hamilton tenant there James Thomson couper there Thomas Alston Holmbead Adam Fleming labourer Delferf John Gouthert Hamilton Parish Alexr. Pamphray weaver there John Nicol weaver there Robert Henderson do. there John Alfton there Robert Frame there Gavin Boyd weaver John Laurie Stonhouse Parish James Hamilton farmer there Gavin Laurie wright there James Sheare there

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Will, Blackwood shepherd Logan Alexr. Buchanan of Gartachar William Steel of Schelly hill John Findlay farmer Evandale Helen Thomson William Thomson merchant John Tudhope in Stirbnrn William Lamy farmer Righead Robert Haipshy mason Flatecock William Paul weaver there John Watson Crookedstane Thomas Forrest in Ravenstruther William Fairley farmer there John Eddie farmer in Thornyhill William M'Keoun there John Stirling in Boghead Thos. Brownlie in Limekile Burn William Dun there Agnel's Sym in Meikle Yernock · Alexr. Hamilton in Craigenhill William Donald at Newlands Will. Cameron of Lowdonhill James Bryce in Neitherfield Joseph Paterson there John Ingles in Iverton John Muir farmer William Paterson in Oldhill Charles Weir shoemaker there John Brown do, there John Stewart in Brigholm James Miller of High house John Ure weaver in Ripe Michael Cochrane in Calcods Mungo Bryfon in Bornbrae Agnels Fleming in Over Calcods Peter Maitland farmer there Alexander Turnbull furgeon in Strathaven

Robert Meikle in Hall of Kyp Andrew Dykes Evandale James Fleming farmer in Calcods John Blair holier in Kilearn Margaret Fleming in Gemerhill James M'Gilchrift there James Conel fmith in Lithnock William Lamy farmer there William Steel fervant there William Muckle mason Calcods Quintine Gowthert in Lambill James M'Millan fervant there Ichabod Hunter Strathaven James Wiseman weaver Thomas Donald Gaiston

Mary Campbell John Gow Drumond Parish

William Risk in Drumleg Daniel Fisher officer in Drumond Peter Neilson in Balfron James Hair in Kilearn Parish Alexr. Buchanan there John M'Lea in Balfron Parish John M'Cultoch smith there John Baird in Fintry Parish John Dun farmer there Archibald M'Nabb there David Adam day labourer there John M'Lae farmer there John Dobbie farmer there John Dun do. there William Harvie bosier there John Dun farmer there Revd Mr. Archd. Smith minister of the gospel at Strathblane Archibald Narwel weaver there Walter Leith do, there John Liddel farmer there John M'Beath smith there James Dancan school-master there John Maitland weaver there John Lawfon fmith in Milngavie John M'Indoesinith there John Williamson weaver in Kyp John Bryson shoe maker there James Mason there John M'Indoe in Balfron Robert Blair maltster there William Buchanan weaver there George Neilson there James Roiy there Alexr. Fairley at Carbeath-miln William Fairley there James Montgomery schoolmaster Robert Marshall Fintry Robert Gardner weaver Glasgow William Brimer dyer there Robert Baird weaver there John Patterson weaver there

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Shaws

David

FOR A COLLECTION OF SERMONS. 64

David M. Keoun Pollockshaws Thomas White wright there Thos. Miller bleacher at Fernese John Cameron there William Miller do. there James Peters printer at Crof miln Perer Nicol do. there John Strang do. there Alexr. Dalglish do. there Joseph Buchanan do. there John Arthur do. there David Arthur do. there Gavin Pake Calender man there Charles Gordon do. there Hogh Miller Paifley Parth James Graham shoemaker Calton David Bell there A'exr. Younger weaver there lames Brown bleacher Cloverfield Charles Marray there Tames Pender there Andrew Wodrow there James Fulton jung, there John Blair in Milugavie James Graham shoemaker Calton James Palling in Cross michal John Ferguson weaver there John Gardner do. there Thos. Graham shoemaker Glasg. Robert Black in Parish of Ore

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John Crosbie there, I dozen John M'Lelland there 30 copies John M'Naught in Riddock John Harris black fmith there

Robert Wilson there Hugh Bridefon weaver there Robert Brideson do. there William Thomson do, there John Caven servant there John Kilpatrick farmer there William Kilpserick do. there John Gill taylor there John Alexander there

John M' Naught school master there

David Tait there

Simuel Copland fervant there Robert Auffine there John M'Dougal there Robert Black in Keton Jimes Wilfon there

Robert Rew there David M'Naught there Robt. Cuningham merchant there

William Alexander there Peter Duncan there Alexander Morrison there Samuel Parker there Robert Hunter baker there Robert Hunter weaver there

James Maxwell there Adam Shenn there Hansh Smith miliner there John Coltart there Thomas Middleton there

John Nish there William Grace there William Rae there

lames M'Guffock there John M'George in Purton John Copland servant there I doz, James and William Millars in

> Lochruttan John Carnachan Helen Comline in Riddock Will. Chambers Kirkcudbright William Todd there Anthony Smith in Colvend 1 doz Peter Comfine in Buttle I dozen

> Alexr. Hutchison wright in Newton Wamphray Parish William Little in Westerkirk James Leckie there James Bayers Westerhall William Johnstoun there William Armstrong there James Little there George Renwick in Year bayers Archd. Little in Tanlawhill John Little merchant in Knock William Thomson there

> > William

Will. Boyes weaver Tunergarth Robert Love weaver there Andrew Beattie in Lynholm Mungo Smith wright in Crooks William Little in Tanlawhill William Beattie in Grassyards Matthew Hyslop in Lanciburn John Scott in Glendening Will. Renwick Kirkhill Wamph. Peter Johnston there William Anderson in Shields Simon Graham in Wamphray William Telfer weaver there John Proudfoot there John Reive in Westerhall John Borthwick at Burnfoot John Gardner Lochmaben James Moffat weaver there John Kirkpatrick do. there Robert Jardine there John Wilson smith there John Watt taylor there Charles Wallace weaver there William Gardner in Lockerby Robert Irvine there John Dobbie in Comrue William Rodgerson senior there William Rodgerson junr. there Alexr. Duff in Kirkmichael Robert Brand farmer in Cars John Johnston Third Kirkmicael William Greenshields smith there John Wrightman there John Charters in Corswar James Lawson there William Charters in Nethergaret Alexr. Murdoch weaver there Robert Brand there Robert Swan weaver in Tinnal Agness Glover Kirkmicael Town John M'Connel finith Ayr-shire Thomas Bryden there

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> Jame: Reid mason there hn Baird day labourer Culton Parifh James Sampfon there

Alexander Drennan farmer Tar-

William Alboup grocer

bolton Parish

Divid Tempelton day-labourer Parish of St. Lunex The Revd Mr. David Sommerville minister at Struthaven Murgo Brownlie malon there

 $\mathbf{a} = \mathbf{a} = \mathbf{M}$ Robert Robert Armour Strathaven Matthew Craig James Craig in Kype Evandale James Young farmer there Andrew Craig there John Carnduff smith there 30 copies

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Daniel Kerr there

James Kerr there

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Tames Birkmyer there

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Jimes Scott gardener at Mains John Walker servant at Bavie James M. Dona'd do Mugdock John Dun wright in Milagwie Andr. Mitchel undertaker there George Adams at Parkill near Turewood

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thin Moor taylor in Heagh Matthew Wilkie in Little Drum James Knox in East Kalpatrick tohn Buchanan in Ofrance William Drummond there John Maithand in Camplie

Given in by 3 tho B akentig taylor in Giafgew. Times Bhir merchint there William Ferguson do. there William Mordon wrig! 🖭 🕫 rbuls Thomas Wingate candie maker Glafgow

Mary M'Gilchrift Wester Clobar James Gemmil grocer there John Brown merchans there James Fleming grocer there Alexr. Duncan holier Bulomock Peter M'Adam weaver th re Walter Hay wright the e Robert Young horfe fetter there

Martis

Martha M'Kean greenhead there sames Lockhart there James Paul thatcher Gorbals Robert Carbet gun-limith there Hobel Buchanan in Glafgow E izabeth Auld there James Grindlay victualer there Bethia Steel there John King weaver there Alexy, Buchanan wright there Samuel M'Kenzie grocer there

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Times Kile cooper in Tile John Corfin milier there William Skimming in Cutcley Alexy, Gilchrift in Drummorral David Broadfoot there John M Kie in Tondergie John M'Crerie in Arbrack

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> > Adam

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Robert Holms limith there

William Lees weaver there

John Lowdon farmer chere

James Smith there

John Eplesholm weaver there

Alexr M'Lymont weaver there

Will Henderson milnwright there

John

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Duncan Mi Kechan do. there John Mefan taylor there James Brown do, there David Forlyth shoemaker there

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William Lyle Carntyne Nicol

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