A

COLLECTION

OF

LECTURES AND SERMONS,

Preached upon Several Subjects, mostly in the time of the Persecution; wherein a Faithful and Doctrinal Testimony is transmitted to Posterity for the Doctrine, Worship, Discipline and Government of the Church of Scotland, against Popery, Erastianism, &c.

BY THESE FAITHFUL MINISTERS OF JESUS CHRIST,

Mr. WILLIAM GUTHRIE, § Mr. DONALD CARGILL,
— MICHAEL BRUCE, § — ALEX. PEDEN,
— JOHN WELWOOD, § AND
— RICHARD CAMERON, § — ALEX. SHIELDS.

TO WHICH ARE ADDED, SOME

SACRAMENTAL DISCOURSES,

By Mr. JOHN LIVINGSTON, Minister of Stranraer; and Mr. JOHN WELCH,

AND

A SERMON,

ON THE BREACH OF COVENANT,

By Mr. JOHN GUTHRIE, Minister of Tarbolton.

Isaiah iii. 7.—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation.

KILMARNOCK:

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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 blessing of the New Testament Church only, to have a more glorious and refulgent display of himself, and the method of man's redemption promulgated, and set forth in the everlasting gospel by the manifestation and ministration of his own Son: "God, who at sundry 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.

But 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 represented there as in suffering and wilderness condition, yet (not to mention her patriarchal, ceremonial, and Christian æras,) she, in general, as a collective society or body of men, similar to the case of individuals therein, has passed through different vicissitudes 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 singing this song, "My beloved hath a vineyard in a very fruitful hill.—Sing ye unto her, a vineyard of red wine.—Arise and shine; for thy light is come; for the glory of the Lord hath arisen upon thee." Isa. v. 1. xxvii. 2. lx. 1. Such seems to have been her case in the first, fourth, and sixteenth centuries, and never more remarkably than in our own church in this land in the last century, when she might have been called HEPHZIBATH,
i. e. the Lord delighteth in her, and Beulah, a land married unto the Lord.

Again, we find her on a sudden all eclipsed and reduced to the most mournful circumstances, sitting solitary 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 sorrow like unto my sorrow. Zion spreadeth forth her hands, and there is none to comfort her," Lam. i. 12. 17. And this seems to have been her situation, 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 Persecution from the Forest, who drives the woman to the wilderness, and there devours her at his pleasure; or from apostasy, corruption, and these little foxes of errors that spoil the vine, or from a complication of all these together, like a violent torrent or cascade, bearing all down before it with great velocity, (as was the case 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 personally and judicially; but even doctrinally in the gospel for the word of Christ's patience, and against all the sins and prevailing evils of the times: An example of which thou hast, here in the following sheets, presented unto thy view.—I have set 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 silence.

I suppose it would be quite superfluous 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 elsewhere 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 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 some 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 these 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

* Scots Biography, or the Lives of the Scots Worthies, to which I now refer the Reader.
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 persecution and affliction; (the church being in distress,) yet they quadrate so 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 particulars following.

1. In these Discourses, a Trinity and Unity of persons in the Godhead; the divinity, and two distinct natures of Christ in one person; the special or particular extent of his purchase; the infinite virtue of his merit, death and sufferings, are held forth and exhibited. But, alas! how many Arian and Socinian preachers are now to be found amongst us! But, perhaps, they will deny this charge; because they have not the confidence with Arius, Servetus, Lælius, or Faustus Socinus, to assert Christ to be a mere man only. And yet the sum 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 suffering affliction. Nay, some of these pedantic preachers*, when dispensing the most solemn ordinances, have got it by rot; 'Remember that glorious Person, who, by his death, confirmed his doctrine,' &c. It is true he did all this; but if he did no more, as they seem to put an iffability to it, (when they say, if he died for our transgressions, and if he was bruised for iniquities,) then every martyr, or ring-leader of a sect, 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 stript of his Godhead, degraded from his offices, and deprived of the true merit and end of his sufferings. Consequently, he can be nothing more than a sort 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 ascribed unto him which he actually

* I am not in this and what follows, to be understood as if I meant all indiscriminately; for doubtless, there is a number who yet teach orthodox doctrine, and wish well to religion in the church of Scotland.
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 sheep." John x. 30.

Again, there are others running into very strange and unprecedented notions concerning his incarnation, affecting to be wise above what is written. Some asserting,—"That his body was " not made of the substance of the Virgin, but created in her " by the Holy Ghost:" — 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 distinct parents, uniting the personal word unto human nature. A third sort seem 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 subsisted, distinct " from the divine nature, before his incarnation." By the first of these, he cannot be real man; by the second, it behoves 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 hypothesis accumulated together, as they seem to be fabricated by whimsical brains, investigated by corrupt inventions, and partly founded upon the theory of animalcular generation; so they seem 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! another scene opens here by some of the same actors, wherein more is ascribed 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

* Who this is we must learn, for man he seems;
In all the lineaments of his face
The glimpses of his Father's glory shine. Par. Reg.
ever banished without the limits of God’s empire, beyond the verge of creation.

2. We have, in these Sermons, the depravity of man’s nature by his original apostasy from God. His utter inability now, of himself, to do that which is spiritually good, the necessity of the Spirit, and the way of salvation in and through the death and righteousness of Christ, set 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 creature yet or not; while little else flows from the pulpit than some insipid scraps of morality; a few dislocated fragments of divine truth, or something worse.—Did I say 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 some Heathen œconomy 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 state, that he may thereby be in a situation or capacity of attaining perfection by his own industry in moral virtues, 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 figment, or imprisoned in the jail of silence, until in process of time it is got urned in the land of oblivion †.

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

† 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, so no habits, and consequently no sin at all. Nay more, it is agreeable unto the human mind, that whatever men’s lives have been, to desire to be happy at last; and if man by his own free-will could convert himself, though even in his last moments, then there needed none be damned at all: for it were absurdity upon the head of absurdity, 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, Neilson, and their disciples would have us believe that Adam was in such a state, and yet fell; but the case is quite different: For Adam’s offence proceeded from a propensity in his nature to himself; for without this he could not have done it; and yet there was no propensity in his nature to sin; But here the case with us — Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good that are accustomed
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 woe unto all who obey or obey not the gospel of Christ. But Ah! here again is ground of sad 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 secular affairs of life; such 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 exercised Christian, of the pangs of the new birth, saving faith, true and evangelical repentance; how these work and operate upon the soul;——then they are over; all terminates in profound silence: these to them are trite, old-fashioned, and ungenteeel 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 seminaries, by those shields that should defend the earth, and that with impunity, but also 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 circumstances in the world, unto whom a pecuniary fine, (if any thing is required,) will serve a turn:——And thus church-censure can be bought and sold, in im-

accustomed to do evil. And says Christ himself,—Without 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 Reason itself. 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 forth 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 elicit pure water from a defiled fountain. Job seems to put an impossibility to it, when he says, “Who can bring a clean thing out of an unclean? No, not one.” Which the Poet illustrates thus,

What mortal power from things unclean
Can pure productions spring?
Who can command a vital stream
From an infected spring?

WATTS.
ination of the Pope's absolutions and indulgences, for a piece of money, more or less, according to the circumstances of the delinquent. O wretched deceit! Prob. nefas! A striking picture of selfish, partial and disingenuous spirits. No wonder, since some of these mercenary creatures and underlings are culpable themselves; and how can they either show a good example or inflict cease upon others. Whereby these words of divine inspiration are verified, Put me into the priest's office that I may eat a piece of bread.—They have put no difference between the holy and the profane.—For the priests teach for hire, and the prophets divine for money, &c.

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 sceptic; a third becomes Nullifidian, and doubts of almost every thing; while a fourth turns Deist, and denies revealed religion altogether. Nay some 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 sentiments. 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; Wandering 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 solemn covenants, national and solemn league. But how many places of public worship will ye go to, and how long must you attend there, ere you hear one of these two prime gems in

* Hac iter Elysium nobis: at lava malorum
Exercet poenas, & ad impia Tartara mittit.
——Facilis descensus Avernii.

Verg. Aen. lib. IV.
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 ashes of the Revolution Settlement and the incorporating Union; yet these sacred 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 mens' morals, and that they are the badges of pride, fiery zeal and bigotry; a third finds it a matter of thanksgiving to heaven, (as they express it,) that these covenants so much boasted of by some, are not binding in this generation. O what sallies of blind zeal 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 be break the Covenant, and be 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 *

* 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 figure in the church of Scotland.

OBJECT. I. Under the New Testament, we have no warrant for national covenanting. That under the old was purely ceremonial and abrogated. Heb. viii. 13. On which I observe,

1. That the Jewish and Christian church is only one and the same church under different administrations; so that which is morally binding under the Old, can never be abrogated or antiquated 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 statutes and his commandments." Now, this was the sum 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, judical and ceremonial as then suited unto the Jewish Pedagogue. Under the New Testament we are bound to the same moral law, which never can be abolished 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 supersedes, 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 fulfil 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 full 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,
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 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 Testament church must be excluded from this privilege; nay, freed from a moral duty, a divine ordinance, and a par of religious worship, having the stamp of divine authority upon it. Thou shalt fear the Lord, and swear by his name, at the wanton and lavish expense of throwing away both precept, ex-

without the bounds of the New Testament, I could have 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. vii. 5. "Who first 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, solemnly binding themselves to cleave unto his truths, ordinances and commandments.' 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. II. That since the covenant of works, the Lord never made a covenant with man; and it were absurd to say, that man as a party can ever enter into covenant with him. I observe,

1. 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 divine ever yet denied, but inculcated, nay, David avouches his practice in this, "I have sworn, and will perform it, that I will keep thy righteous 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 safety with Noah and his family, Gen ix. A covenant of property, with Abraham, chap xv. A covenant of royalty with David, 2 Sam, vi lxxxix. 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 Israel, 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 yet, I suppose, none who ever really knew what this duty was, ever presumed either to enter into, or perform the duties promised or engaged to, in 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 sufferers, made no scruple to call them covenants: Nay, our English translation of the Bible above thirty times calls it so. But if it will please him better, we may as properly call them national vows or promissory oaths; and then the gordian knot is loosed, and this great Achillean objection comes down topsy 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,
ample, prophesy and promise; 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 profitable for doctrine, for reproof, for correction, for instruction in righteousness.

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, Catechisms, &c. But how stands the case in this with us at

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

2. They are sacred national vows. "Vow to the Lord thy God, and pay."

3. They are a solemn dedication of ourselves and all that we have to the Lord. "One shall say, I am the Lord's, and another shall subscribe with his hand."

4. They are consonant to the law of nature, which says, that if a man swear, it must be by the name of his God: "For men always swear by the greater."

5. They are a part of religious worship. "Thou shalt fear the Lord, and swear by his name."

6. Their ends are perpetually good, viz. The propagation and defence of the true reformed religion.

7. They are of an hereditary nature, containing clauses expressing their binding obligation, "That the present and succeeding generations,—We and our posterity," &c.

They are partly political, and twisted with our former national constitution, the sine quanon of government; as founded 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 swear in truth and judgment " And

10. They are solemn oaths upon both sides, 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 interposed 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 practised, and approved of by the Lord in all ages of the church under the Old Testament. Witness that under Moses, Joshua. Asa, Joash, Hezekiah, 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 accomplishment of these promises, Psal. ex. 3. Isa xl. 1, 5, 6. And

Finally, they were vindicated by, witnessed to, contended for, and sealed by the blood of our late 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.
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 oft-times distinguish themselves by the name of free-thinkers; under which may be comprehended all Athiests,—all Deists,—Unitarians,—Pelagians,—Socinians, Arminians, &c.—How many different sects are there amongst us whose principles, (if they have any,) say that the government and discipline of the church of Christ is a thing purely ambulatory, that may be moulded or metamorphosed 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 Episcopallians, Independents, Anabaptists, Glassites, Bereans, Methodists and Moravians. Such a loose and vague scheme of sentiment 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 aforementioned Sectarian tribes unto their communion; upon a bare supposition of their visible faithship, or what they term sincerity in the main, without any other test of orthodoxy than what they define the fundamentals of Christianity. Every other creed, confession, 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 contracted judgments, and illiberal sentiments, The word of God (say they) is our testimony. But what is all this? Almost every Heretic, 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, Psal. cxix. "We declare unto you the testimony of God," says the apostle, 1 Cor. ii. 1. it is also called the testimony of Jesus. "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. xii. 11. But to tantalize, or sooth 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 seems now a point of mere form, it will likely in a little go out of fashion; for, while some are using means to be disintangled from that obligation, others subscribe with a mental reservation (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, shew them the house, and all the forms, and all the ordinances thereof. Hold fast the form of sound 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 nefandous of all factions, it is not only palliated and connived at, but even tolerated now, by these in supreme authority. Did I say tolerated? Might I not have said established by law in some parts in these dominions? — And this is more than what the great grandfather, the father, 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.

But now the penal statutes, these only barriers, (excepting our covenants,) against an inundation of Popery must be repealed, and without one dissenting voice notwithstanding so much altercation about things of a petty nature. No faithful Murray, no honest Argyle, no courageous Loudon, or long sighted 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 sin and son of perdition must be brought under the patronage and legal security of these nations again; and all to serve a political turn in views of

* This is called the Test Act, 'which requires all officers, civil or military, to receive the sacrament according to the church of England,' and received the royal assent, March 29, 1673. Vide Salmon's Revol.—and memorable events of England.
worldly gain or secular advantage upon a supposition of its professors taking the political test in form to the present government. Strange! to require oaths from men the very soul of whose principle is to keep no faith with protestants. The Pope may as soon cease to be Christ's infallible Vicar, as Papists can be bound by any obligation sacred or human. Of the infatuation. Must these lands become the asylum of that cursed brood of bloody Jesuits, trafficking Priests, Monks, and Mass-mongers again. And all, after that deadly wound was given unto the beast by the instrumentality of our Reformers and renowned Ancestors.—And I saw one of his heads, as it were, wounded unto death, and his deadly wound was healed. We must be cemented unto that Scarlet Whore mystery Babylon, the mother of harlots and the abominations of the earth again; for it seems these nations must go to Rome, before the church be delivered. They have made void thy law.—But shall the throne of iniquity have fellowship 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 persecution, who killed his thousands in the last century, now kills his thousands by that deluge of error out of the mouth of the beast. The poet, when describing the ruins of ancient Troy, could say, (nunc seges est, Troja sui) now corn grows where Troy stood. But to our sad experience, we may say that where the corn of truth and pure gospel ordinances once grew, or was produced, little more grows than the noxious weeds of error,—Nugatory fables, demented divisions and delusions, whereby mens' minds are become stagnant, either with empty volumes of mere secutative amusements, or the doctrine of some old condemned heresy newly varnished over. And how can it be otherwise, when almost every heresy or erroneous system 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 lifted up for the toleration of all religions under the sun*, maxims not only contrary to the divine law, in-

* To see that this is no wanton charge given without book, hear an excerpt of this doctrine itself. "That though every religion were enumerated that now exists from the rising to the setting sun, the Christian religion will tolerate them all, providing they teach no opinions that are destructive 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 privilege from God. It is confirmed to him by the religion of Jesus" (Doctrine of Toleration, page 13.) Doctrine strange enough indeed, wherein allegiance or loyalty to the state of every nation, is made the essential qualification of religion; a doctrine, (1.) Ex-
consistent with and unbecoming a Christian constitution, and
ingimical 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 Je-
rusalem 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

pressly contrary to the divine law, Deut. xiii. Ezek. xliii. 8. Rev. ii, 2, where all
idolaters, and setters up, or enticers to a false religion, are to be put to death, and
thrust out of the church. But here Judaism, Mahometism, Popery, nay Pagan-
ism itself must be tolerated, and patronized by the Head and great Author of the
Christian religion.

(1.) 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 king-
dom 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 sacred needle must be always pointed.

(3.) It not only inverts the very order of religion, but in some sense 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 himself is said to give men liberty to
walk directly contrary to his own law. But " if they speak not according to his
word, it is because there is no light in them"

(4.) It is repugnant unto our covenants, wherein we are bound to extirpate
Popery, Prelacy, Superstition, Heresy, Schism, Profaneness, &c. and whatever
shall be found contrary to sound doctrine, &c. But this can be of no weight to
the abettors of toleration principles.

(5.) It is of bad consequence; for shew me one church or nation in the world,
where toleration in its full extent took place that ever prospered in either reli-
gion 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 Cromwell'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 propa-
gating the true religion, unless directed by the state, but also in some cases cu-
down all defending our religious liberties by arms: and however much defensive
arms be now condemned by the generality; yet it is a truth confirmed in scrip-
ture, founded in nature, consonant to the law of nations, sworn to in our cove-
nants, and conformed to all the practices of all reformed 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 Ba-
ylon "

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 privilege to man,
which the brutish creation do enjoy, were irrational, neither can religion or policy
irradicate spiritless nature; nay, they are rather cumulative to it.
hands to alter, or destroy this house of God, that is at Jerusalem. I Darius have made a decree: let it be done 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 Israel in the time of the Judges, when it is said, Every man did that which was right in his own eyes.

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,

Armagae in armatos sumere jura sint
To meet armed men with arms, all laws allow.—Ovid.

4. It is engaged to in our covenants, 'To assist and defend all who enter into the same bond in maintaining thereof.' And

Finally, We find it practised 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 famous Maccabees and others. Under the New Testament, witness the Waldenses about 1194; the Bohemians under the brave Zizica, about the year 1420; the Germans under the D. S. and Landgrave of Hesse 1546; French Protestants 1557; that little handful in Piedmont 1560; Churches of the Netherlands 1570, with many others; yea, and our own land, both in the first and second reformation, (not to mention the persecuting period,) wherein it is more than probable, 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 scarcely 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 lachrimae 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 resistance be lawful, why not forcible resistance against unjust violence also? Defensive 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 two 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, Hind let Loose, Apol. Rel. &c. But after all I hear a general cry, 'Liberty of conscience; let no man be troubled for religion; but give no liberty to Papists. Let not the Penal Statutes be repealed.' Sentiments I should think as opposite to, and remote from one another, as the Arctic and Antarctic Poles; for if all religions may be tolerated, why not Papery amongst others? and if Papists must have no benefit of toleration, why may they not be prosecuted? 'No, Popery is inimical to the Protestant interest, subversive of the claim of right, and happy revelation, and contrary to the Union; and Papists are men of bloody principles, and dangerous to civil society.' Wide steps indeed All this is true, and it is good to see any opposition made unto Popery and Papists. 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 asserting the divine right of Presbyterian and Presbyterian Church Government? Are these become stale, or is Popery a friend unto any of
7. Unto these I might add, that there is a vein or tincture of true zeal and faithfulness, (equally applied unto the sins of both church and state,) running through the whole of these discourses; and this is not only what the Lord oftimes blesses with success; (witness both reforming and suffering 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 transgressions, and the house of Israel their sins. Ye are my witnesses, saith the Lord: and mine eye shall be upon the faithful of the land, says the Spirit of God by the Psalmist. And what can be the proper cause why the gospel has so little success in these dregs of time wherein we live? You may say, the Lord withholds the divine influence of his Spirit: true; but what can be the reason of this? is it not our disbelief, neutrality, carnality, indifferency, worldly mindedness, barrenness, and supine security? But from whence flows all this? is it not from our apostasy from God, breach of covenant, want of true zeal and faithfulness in the matters of the Lord, and the concerns of his glory, novelty striking the fancy more than truth in this Athenian age? It is true, let men or ministers tell the truth, it will be accounted nothing else than raillery. And yet, (although we are to have no man's person as the object of our animosity,) we must not sacrifice or make a compliment of truth to gain applause or gratify the ambition of any. Indeed, it is a long time since peace, peace, has been the war word of this generation; and yet they have but badly succeeded therein: for never was a time of more division than now. But if truth and faithfulness had been as much in mens' mouths as peace and unity, (however commendable 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 faithfulness has the crown appended unto it, Be thou faithful unto the death, and I will give thee a crown of life*

these? No, these would effect Prelacy also: we cannot look without ministerial optics: we must not twit the Supremacy and English constitution. The source of all these evils, but if Popery becomes fashionable in England, it will soon become more general in Scotland, when time and cool persuasion has removed all prejudice as Papists call it.

It is true, to soothe up mens' minds and mend the matter a little in this alarming crisis, a motion is made now in parliament, 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 God's glory, Christ's cause, and the good of immortal souls are overlooked.

* It is observable, that many times ministers of the greatest talents are not the most faithful. For instance, the indulged, were as great gospel preachers, (if not
There is yet one thing more which perhaps may crave the
Reader's attention a little; and that is, these prophetical ex-
pressions 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 apostasy from
God, breach of covenant, contempt of the gospel, and shed-
ing of the blood of his servants: Which expressions are not
only treated with scorn and buffoonry by the profane now;
but even many professors tell us, "It is long now since the
" spirit of prophesy ceased: We shall never see French nor
" Spaniards here with our eyes." It is true, that with regard
to the coming of the Messiah, the end of all prophesy is ful-
filled; but with respect to threatened judgments and promised
mercies, they must be always the same in all ages or periods of
time: And whether these expressions may be defined prophesy
or not, it is not my province at at present to determine. But I
dare say, they had the mind of the Lord: And we are asured
from his word, That the secrets of the Lord are with them that
fear him. And as many of these mens' words are already come
to pass, there is but little ground to doubt but the rest shall
yet be accomplished. These lands had a reforming time; and
the people of God therein had a suffering time; and we have
now had a long sinning time; and spiritual judgments, (the
worst of judgments) are begun; and why may we not look for
temporal strokes and calamities also? And if we shall com-
pare times and events of the Lord's procedure with other sin-
ning lands, churches or people; then we may conclude, That
the Judge standeth at the door. For if apostasy from God,
breach of vows, contempt of his word, unfruitfulness under
the gospel, scoffing at religion, atheism and ignorance of the
true God, idolatry and idolatrous worship, unnecessary oaths
and profane swearing, profanation of the holy Sabbath, disobe-
dience to parents, even to the more exalted acts of revenge, in-
nocent blood unpurged, unnecessary wars, homicide and suicide
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 hearers.
What could be ascribed as the reason of this, but the want of faithfulness. For
example, none were more faithful than the two Messrs Guthrie's, Messrs. Car-
gill, Cameron and Renwick; none in that time were more remarkably blest in
their labours than they. Yea, they all finished their ministerial labours upon a
public theme. Witness all their last Sermons now in print.—And even the Re-
volusion church had some success, while she retained what faithfulness 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 appli-
cable to the different denominations of dissenters, who have appeared since that
time.
of all kinds, notorious thefts and robberies, open and avowed uncleanliness, perfidous perjury, covetousness and oppression, 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 these, insensibility and incorrigibleness under the most compulsive allurements to amendment of life; if these, I say, be either God-provoking or heaven-daring sins, 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 sound of abundance of rain*.

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 infatuation, 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 confusions, armaments, wars and rumours 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 fierce anger. But what follows, when the blast is gone over?† "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 few stricatures, the more intelligent reader may have a short but just view of these two particulars:

1st, That there is almost no principle, truth, or point of doctrine handled in the following sheets, but what is more or less

* Then issues forth the storm with sudden burst,
And hurls the whole precipitate air
Down in a torrent. Thomson's Seasons, Winter.

† But now the clouds in airy tumult fly,
The sun emerging ope's the azure sky. Parnell's Hermit.
controverted in this deluded time, whereby they again become 
the present truth, or word of Christ’s patience, and therefore 
merit the closest attention.

2dly, It is demonstratively evident, that these isles of the sea, 
Britain and Ireland, once famous for reformation, have now of 
a long time, not only been making unto themselves captains to 
return back to their Egyptian bondage of Antichristian delu-
sion; 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 said 
unto us, as of Israel of old, O Israel, O Britain, whom is like unto 
thee? a people saved by the Lord. Our Shittim was then well 
watered; our desert blossomed like the rose; 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 system of pure gospel truths unto us. They separated 
and set apart themselves to the Lord. They set the crown 
upon the head of Immanuel. Our Jerusalem 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 Israel?

But, (Ab, quanto mutati sumus ab illis!) Alas, how far are 
we degenerated from them! How is that glorious work of Re-
formation tarnished, which in its very first dawn displayed more 
than a meridian brightness! Has any nation of the world so far 
changed their glory for that which is their shame as we have 
done? We have well nigh now quitted mount Zion, and 
shifted ground towards the valley of Hinoam. Nay, such is 
our temerity that it will not suffice us to desert the walls, un-
less we also storm the citadel, by a stated emulation, who can 
go farthest and run fastest from that depositum of truths left 
us by our forefathers. Christ is exaucerated 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 ashamed 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 
side, when the vilest of men are exalted. Ah! degenerate Bri-
tain: Ah! ungrateful Ireland: Do ye thus requite the Lord, O 
foolish people?—This is a lamentation, and shall be for a lamenta-
tion.
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 famous Sir Robert Hamilton, and worthy Mr Robert Smith*. For their order, I have arranged each Author's sermons according to the different periods of time in which they were delivered. And as these manuscripts came mostly from different hands and distant quarters, where there were more copies than one Sermon, which was often the case, I judged it best in transcribing, 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 designely 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

* If any person want to know what these men were, for the first of these see his life, Biography, page 505. And for Mr. Smith, take the following hint.—He was born in the parish of Closeburn, in Nithsdale, about 1666; was brought up in the Episcopal persuasion. Near the end of the Persecution, he went to the University 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 Mr. Cargill's sermons, and some martyrs' testimonies; which, through a divine blessing, proved a mean to convince him, and confirm him in the truth. Afterwards, he went to hear Mr. Renwick upon Heb. xiii. 15. which proved farther means of his conversion. After which he joined the United Societies, and was very useful and helpful to them, both before and after the Revolution. When he was instrumental in gathering the scattered remnant again, after they had been carried away by crafty compliers. After the year 1692, he was by them sent to Holland to the University there, in order for the ministry; but his ordination being frustrated by means of Mr. Linnings, he returned, and laid out himself to propagate true practical religion and steadfastness, in which he continued under many difficulties, until he died with much joy and assurance in believing, December 13, 1724. He was a man of a tender disposition and acquainted with grief; and yet when in company, often most facetious and cheerful. What his principles were, is to be seen in his own dying testimony in MS. Unto which, for brevity's sake, I must now refer the reader.

† There is one Note, page 165, 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 were then threatened with the accession to the throne of a Popish Pretender;) otherwise, 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 repetitious instances to the contrary.
the discourses themselves, I am not unapprised that as to the fulness of the matter, their method, and style 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 considerations. And

1st, With respect unto the fulness of the matter, it will be easily granted, that in several places they were neither so full nor so correct as would have been wished; but this need be no wonder, if we consider,

1. The circumstances of the preachers. They were deprived of all external conveniences and worldly enjoyments. 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 gentlemen in hopes of a sumptuous dinner; no well furnished room, and large assortments of Authors here: No, they were persecuted 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 oftentimes less to deliver what they had premeditated or prepared for that purpose, being many times alarmed by the approach of a fierce, cruel and bloody enemy.

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 behoved 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 inferior (particularly Mr. Cargill’s) unto what they were when delivered*.

2dly, 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 himself: Some in the harranging way, some by doctrinal propositions and general heads, and some by general heads and particulars only. Some may think these discourses somewhat scrimp in the application; but, upon mature deliberation, they

* VIZ. Patrick Walker, in his relation of Mr. Cargill.
will find little necessity 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, sound,—solid and agreeable to the text, and to parallel texts of scripture, and faithfully applied unto the sins and duties of the time, and particular cases of the auditory unto whom it is delivered.

3dly, As to the style of language, any person who knows any thing of the literature of these times, may easily conclude, that they were never designed for the reflections of critics, nor calculated to please the taste of these who affect nothing more than a bombast style of sentiment, embellished with scholastic phrases and grammatical oratory, with flights of fancy and terms of art, pronounced in a south British accent. No, they were delivered in such a sense and dialect, as was best understood among common hearers, even those amongst whom they were most conversant. It is true, that things would have passed then, which cannot well pass now; when a plain and handsome style of English language seems more necessary, as being now what is universally 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 e lyrical bars, and placing or replacing figurative distinctions in their proper position, comparing the scripture texts and putting them in their own proper words, and translating 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 no-way intended to detract from the spirit, sense or meaning of the worthy Authors.

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 prefixed to his treatise, (now called his works,) where it is said, There were indeed after the Restoration, some Sermons of Mr. Guthrie upon Hosea xiii. 9. and a few other texts published from very imperfect notes, taken by a hearer, by some obscure person. But as these in no just sense could be accounted Mr. Guthries, being corrupt and defective, they were injurious to his memory. Mrs. Guthrie, his wife, published an advertisement, and spread it as far as she could, to prevent the public from being imposed on by
these spurious Sermons. To obviate any scruples arising from these, I would observe.

1. In the negative, this militates nothing against the authenti-
city 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 deficient; as containing some coarse and unguarded expressions, which were made a handle of by Prelatic writers against Presbyterian inter-
est: I shall not say but Mr. Guthrie's memoirs, and sermons both, might be injured by those incendiaries. But Mr. Guth-
rie was a very free and faithful man, and had done much for the covenanted interest: And when he beheld that glorious work of reformation wholly effaced 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 ex-
pressions, especially when he saw all his faithful 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 among 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 ad-
"vise you to look much over the prophetical Sermons of Mr.
"William Guthrie; for he speaks clearly 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. Guth-
rie, or if these bearing his name were not genuine, what rea-
son 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 Sermons than what you can pretend 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, 

1. 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 the true believer given; contrary objections answered, and the sins and duties of the time faithfully pointed out unto us; which salutary truths may be recommendation of themselves sufficient to enhance their publication at present.—But,

2. I may add, that if we credit the last speeches of our late Martyrs who heard many of them delivered, we must believe that they were in general as remarkably blessed with the powerful energy and down-pouring of the spirit from on high, upon the hearts of the hearers, as in any age since the Reformation commenced in Scotland; I had almost said, since the primitive times. Moreover, there is no positive truth handled in these Sermons, but what is contended for, and sealed by the blood of these Martyrs*, nay some of the worthy Authors sealed them with their own blood. And it is a question, if these ministers and professors in this generation, who have either tacitly smothered, or practically, doctrinally, or judicially denied, or impugned these truths which they taught and suffered for, have not their blood yet to account for; seeing by this Italian stab†, they have served themselves heirs unto them that killed them.

* That this is no empty compliment, hear a few of their own words. Says John Malcolm, (who suffered, Aug. 15. 1680.) "I am sure the gospel preached by Mr. Richard Cameron especially, was backed with the power and presence of Christ. As much of Christ and heaven was found as finite creatures on earth were able to hold; yea and more than they could hold, the streams of living water ran down amongst his people at these meetings, like a flood, upon the souls 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, (who suffered Dec. 1st, same year) "And now, when I am stepping out of time into eternity, I declare that I adhere to all the doctrines that ever I heard Mr. Richard Cameron, or Mr. Donald Cargill preach. And my soul blesses God that ever I heard any of them: for my soul has been refreshed to hear the voice, and shoutings of a king in these field meetings, wherein the fountains of living water have been made to run down amongst the people of God in such a manner that armies could not have terrified us." I could produce a number of the like instances; but I shall only notice a few of the words of our countryman James Nisbet, who when speaking of faithful ministers, says, "Only these two, viz. Mr. Donald Cargill and Richard Cameron which I desire to set to my seal to the faithfulness of these two mens' doctrine; for my soul has been refreshed by them; and I set to my seal to all their proceedings and actions in the work they were called to; and my soul blesses the Lord that ever I heard them preach."

† An Italian stab, is to stab one after he is killed.
Malus filius, malus 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 Prefaces, 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 style, 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 find leisure for such employment. However, I have aimed for the best, and so far as I have failed therein, I have fallen short of my intention. But I mind what the Apostle says in another case: (if any thing applicable to this,) For if there be first a willing mind, it is according to that a man bath, and not according to that he bath not.

Before I conclude, I cannot but acknowledge myself 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 myself, wish well to the character and works of these Worthies. At the same time, I might signify to the Reader, that although I had the pleasure to see a pretty large quarto volume of Mr. Guthries Sermons, or notes of Sermons, (said to be wrote with his own hand,) yet, at the same 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 needed not have mentioned this, had it not been surmised that I had received the said manuscript. And as I have said nothing hitherto out of prejudice, or at random, but upon relevant grounds, and with regret*. I would not wish to be too censorious in this. Yet I cannot help thinking, 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 contendings of these Worthy Authors, from many of their successors, whether in a place or office. Nay, it would appear rather a burden and grief unto them. It

* No question but some will condemn what I have here said; and others will think many things here unnecessary for a Preface. I grant that large prefatory discourses are not always expedient; but these are truths, and controverted truths. It is true, there are some of them largely handled in several detached pieces already published; whereas they are little more than named here, and passed. But truth can never be the worse for being twice told over. We commonly say, "abundance of law breaks not law." And what influenced me the more, is, that it is more than probable, that this publication will come into the hands of many who will not allow themselves either to purchase or peruse what they call the controverted pamphlets of the time.
grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel.

But let me conclude with this: May the Sun of righteousness who walks in the midst of the seven golden candlesticks, and holds the seven stars in his right hand; whose voice is as the voice of many waters, and his countenance as the sun shining in his strength, arise, and scatter his enemies and Antichristian foes, and diffuse the radiant, pacific, and sanative beams in the glorious orb of the gospel, not only into the hearts of the people of these backslidden lands, but even unto the distant parts of the earth, whose habitations are yet full of horrid cruelty. And while he shakes terribly the earth, may he shake these kingdoms out of their apostasy and defection from him; that the cry 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 said with the spouse, For lo! The winter is past, the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. And while Sharon’s rose, who is white and ruddy, is in the small still voice of the gospel, saying, Arise, my fair one, and come away, 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 edification, 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 fully 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 desire of one, judicious Reader, who remains thy soul’s Ever-Well-Wisher,

JOHN HOWIE.

LOCHGOIN,
March 9th, 1779,
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Mr. WILLIAM GUTHRIE was born at Pitfrothy, anno 1620. He was eldest son of the laird of Pitfrothy in the shire of Angus; and by the mother's side descended from the ancient house of Easter Ogle, of which she was a daughter. God blessed his parents with a numerous offspring, for he had three sisters german and four brothers, who all, except one, dedicated themselves to the service of the gospel of God and his Son; namely, Mr. Robert, who was licenced to preach, but was never ordained to the charge of any parish, his tender constitution and numerous infirmities rendered him unfit, and soon brought him to the end of his days: Mr. Alexander was a minister in the presbytery of Breichen about the year 1645, where he continued a pious and useful labourer in the work of the gospel, till the introduction of prelacy, which unhappy change affected him in the tenderest manner, and was thought to have shortened his days, for he died anno 1661. And Mr. John, the youngest, was minister at Tarbolton in the shire of Ayr, in which place he continued till the restoration, anno 1662, when the council met at Glasgow (commonly called the drunken meeting) on the first of October. By this infamous act of Glasgow, above a third part of the ministers in Scotland were thrust from their charges, amounting to near 400. Mr. John Guthrie had his share of the hardships, that many faithful ministers of Jesus Christ at that time were brought under. The next year, being 1663, the council, at the instigation of the bishop of Glasgow, summoned him and other nine to appear before them on the 23d of July, under the pain of rebellion; but he and other six did not appear. Anno 1666, he joined with that party, who, on the twenty-sixth day of November, renewed the covenants at Lanark; after a sermon preached by him, he tendered the covenants, which were read; to every article of which, with their hands lifted up to heaven, they
engaged * with great solemnity and devotion. After their de-
feat at Pentland, he, no doubt, had his share of the violence
and cruelty that then reigned, till anno 1689, he was removed
to a better world.

Mr. William soon gave proofs of his capacity and genius, by
very considerable progress made in the Latin and Greek lan-
guages. Then he was sent to the university of St. Andrews,
where he studied philosophy under the memorable Mr. James
Guthrie his cousin, who was afterwards minister at Stirling,
"and who (says Mr. Trail,) I saw die in, and for the Lord, at
Edinburgh, June 1, 1661."

As the master and scholar were near relations, Mr. Guthrie
was his peculiar care, and lodged, when at the college, in the
same chamber with him, and therefore had the principles of
learning infused into him with more accuracy than his class-
fellows.

Having taken the degree of master of arts, he applied him-
self, for some years, to the study of divinity, under the direc-
tion of Mr. Samuel Rutherford. Mr. Trail says, "Then and
there it pleased the Lord, who separated him from his mother's
womb, to call him, by his grace, by the ministry of excellent
Mr. Samuel Rutherford, and this young gentleman became one
of the first fruits of his ministry at St. Andrews. His conver-
sion was begun with great terror of God in his soul, and com-
pleted with that joy and peace in believing that accompanied
him through his life. After this blessed change wrought upon
him, he resolved to obey the call of God to serve him in the
ministry of his gospel, which was given him by the Lord's call-
ing him effectually to grace and glory. He did for this end so
dispose of his outward estate, (to which he was born heir,) as
not to be entangled with the affairs of this life." He gave his
estate to the only brother of the five who was not engaged in
the sacred office, that thereby he might be perfectly disentan-
gled from the affairs of this life, and entirely employed in those
of the eternal world.

Soon after he was licenced to preach, he left St. Andrews,
with high esteem and approbation from the professors of that
university, which they gave proof of, by their ample recom-
mendations. After this he became tutor to lord Mauchline,
coldest son to the earl of Loudon; in which situation he con-
tinued for some time, till he entered upon a parochial charge.

The parish of Kilmarnock, in the shire of Ayr, being large,
and many of the people belonging to the said parish, being no

* See Wodrow's and Crookshank's histories.
Life of Mr. W. Guthrie.

less than six or seven miles distant from their own kirk; for which, and other reasons, the heritors and others procured a disjunction, and called the new parish Fenwick, or New Kilmarnock.

Mr. Guthrie was employed to preach at Galston, on a preparation day before the celebration of the Lord's supper; and several members of the new-erected parish were present at that occasion, who, being greatly edified by his sermons, conceived such a value for him, that they immediately resolved to make choice of him for their minister; and in consequence thereof, gave him a very harmonious call, which he complied with. It is said that he, along with the people, made choice of the place of ground for building the church upon, and preached within the walls of the house before it was completed, which bears the date of being built, anno 1643; and he was ordained unto the sacred office, Nov. 7, 1644.

He had many difficulties at first to struggle with; and many circumstances of his ministry were extremely discouraging: and yet, through the divine blessing, the gospel preached by him had surprising success; and became, in an eminent manner, the wisdom and power of God to the salvation of many perishing souls.

After Mr. Guthrie came to Fenwick, many of the people were so rude and barbarous, that they never attended upon divine worship; and knew not so much as the face of their pastor: to such, every thing that respected religion was disagreeable. Many refused to be visited, or catechised by him; they would not even admit him into their houses: To such he sometimes went in the evening, disguised in the character of a traveller, and sought lodging, which he could not even obtain without much intreaty; but having obtained it, he would engage in some general amusing conversation at first, and then ask them, How they liked their minister? When they told him, They did not go to church, he engaged them to go and take a trial; others he hired with money to go.——When the time of family-worship came, he desired to know if they made any, and if not, what reasons they had for so doing.

There was one person, in particular, whom he would have to perform family-worship, who told him, That he could not pray; and he asked, What was the reason? He told him, That he never used to pray any, and so could not:——He would not take that for answer, but would have the man to make a trial in that duty before him; to which the man replied, “O Lord! Thou knowest that this man would have me to pray; but, thou knowest, that I cannot pray.”——After which, Mr. Guthrie
bade him stop, and said he had done enough, and prayed himself, to their great surprise. When prayer was ended, the wife said to her husband, 'That surely this was a minister (for they did not know him). After this he engaged them to come to the kirk on Sabbath, and see what they thought of their minister. When they came there, they discovered, to their consternation, that it had been their minister himself who had allured them thither.—And this condescending manner of gaining them, procured a constant attendance on public ordinances; as was at length accompanied by the fruits of righteousness, which are through Jesus Christ unto the praise of God.

There was also another person, in his parish, who had a custom of going a-fowling on the sabbath day, and neglecting the church; in which practice he had continued for a considerable time. Mr. Guthrie asked him, 'What reason he had for so doing?' He told him, 'That the sabbath day was the most fortunate day, in all the week, for that exercise.—Mr. Guthrie asked, 'What he could make by that day's exercise?' He replied, 'That he would make half-a-crown of money on that day.'—Mr. Guthrie told him, 'If he would go to church on sabbath, he would give him as much:—And, by that means, got his promise.' After sermon was over, Mr. Guthrie asked, 'If he would come back the next sabbath day, and he would give him the same?'—Which he did; and, from that time afterwards, never failed to keep the church, and also freed Mr. Guthrie of his promise:—He afterwards became a member of his session.

He would frequently use innocent recreations, such as fishing, fowling, and playing on the ice, which contributed much to preserve a vigorous state of health. And, while in frequent conversation with the neighbouring gentry, as these occasions gave him opportunity, he would bear in upon them reproofs and instructions with an inoffensive familiarity; as Mr. Dunlop has observed of him, "But as he was animated by a flaming zeal for the glory of his blessed Master, and a tender compassion to the souls of men, and as it was the principal thing that made him desire life and health, that he might employ them in propagating the kingdom of God, and turning transgressors from their ways; so the very hours of recreation were dedicated to this purpose; which was so indented to him, that he knew how to make his diversions subservient to the nobler ends of his ministry. He made them the occasion of familiarizing his people to him, and introducing himself to their affections, and in the disguise of a sportsman he gained some to a religious life, whom he could have little influence upon in a
minister's gown, of which there happened several memorable examples."

His person was stately and well-set; his features comely and handsome; he had a strong clear voice, joined to a good ear, which gave him a great pleasure in music, and he failed not to employ that talent for the noblest use, the praising of his Maker and Saviour, in which part of divine worship his soul and body acted with united and unwearied vigour.

He was happily married to one Agnes Campbell, daughter to David Campbell of Sheldon in the shire of Ayr, a remote branch of the family of Loudon; August 1645. His family affairs were both easy and comfortable. His wife was a gentlewoman endued with all the qualities that could render her a blessing to her husband, joined to a handsome and comely feature, good sense and good breeding, sweetened by a modest cheerfulness of temper; and what was most comfortable to Mr. Guthrie, she was sincerely pious: so that they lived a little more than twenty years in the most complete friendship, and with a constant mutual satisfaction founded on the noblest principles; one faith, one hope, one baptism, and a sovereign love to Jesus Christ, which zealously inspired them both. By her he had six children, two of whom only outlived himself; both of them daughters, who endeavoured to follow the example of their excellent parents; one of them was married to Millar of Glenlee, a gentleman in the shire of Ayr, and the other to Mr. Peter Warner, anno 1681; after the revolution, Mr. Warner was settled at Irvine. He had two children, William of Ardrie in Ayr-shire, and Margaret Warner, married to Mr. Wodrow, minister at Eastwood, who wrote the history of the sufferings of the church of Scotland betwixt the years 1660, and 1688, inclusive. But to return,

When Mr. Guthrie was but young, and new married, he was appointed by the general assembly to attend the army. When he was preparing for his departure, a violent fit of the gravel (unto which he was often subject) reduced him to the greatest extremity of pain and danger; which made his religious spouse understand and improve the divine chastisement; she then saw how easily God could put an end to his life, which she was too apprehensive about, and brought herself to a resolution never to oppose his inclination to his entering upon any employment, whereby he might honour his Master, though never so much hazard should attend it.

While he was with the army, upon the defeat of a party he was then with, he was preserved in a very extraordinary manner; which made him ever after retain a greater sense of the
divine goodness: and after his return to his parish, was animated to a more vigorous diligence in the work of the ministry, and propagating the kingdom of the Son of God, both among his people and all round about him; his public preaching, especially at the administration of the Lord's supper, and his private conversation conspiring together for these noble purposes.

After this, Mr. Guthrie had occasion again to be with the army, when the English sectaries prevailed under Oliver Cromwell. After the defeat at Dunbar, Sept. 3, 1650, when the army was at Stirling, that godly man Mr. Rutherford writes a letter to him; wherein, by way of caution, near the end, he says, "But let me obtest all the serious seekers of his face, his secret sealed ones, by the strongest consolations of the Spirit, by the gentleness of Jesus Christ, that Plant of renown, by your last accounts, and by your appearing before God, when the white throne shall be up, be not deceived with these fair words; though my spirit be astonished at the cunning distinctions which are found out in the matters of the covenant, that help may be had against this man; yet my heart trembleth to entertain the least thought of joining with these deceivers *." The author of his memoirs saith, "His pleasant and facetious conversation procured him an universal respect from the English officers, and made them fond of his company; while at the same time his courage and constancy did not fail him in the cause of his great Master, and was often useful to curb the extravagancies of the sectaries, and maintain order and regularity." One instance of which happened, at the sacrament of the Lord's supper, at Glasgow, celebrated by Mr. Andrew Gray. Several of the English officers had formed a design, to put in execution the disorderly principle of a promiscuous admission to the Lord's table, by coming to it themselves without acquainting the minister, or being, in a due manner, found worthy of that privilege.—It being Mr. Guthrie's turn to serve at that table, he spoke to them, when they were leaving their pews in order to make the attempt, with such gravity, resolution and zeal, that they were quite confounded, and sat down without making any farther disturbance.

About this time that set of heretics, called quakers, endeavoured to sow their tares in Fenwick parish, when Mr. Guthrie was some weeks absent, about his own private affairs in Angus. —But he returned before this infection had sunk deep; recovered some who were in hazard of being tainted by its fatal influence; and confounded the rest, that they despaired of any

*Rutherford's Letters, part III. let. 66.
further attack upon his flock.—This wild set had made many proselytes to their demented delusions in Kilbride, Glasgow, and other neighbouring parishes; yea, they prospered so well in Glasford parish, that there is yet a church-yard in that place, where they buried their own dead, with their heads to the east, contrary to the practice of all other christians.

After this, he had several calls for transportation to other parishes, of more importance than ever Fenwick was; which places were, Renfrew, Linlithgow, Stirling, Glasgow, and Edinburgh. But the air and recreation of a country life were useful to him, in maintaining a healthful constitution; and, above all, the love his flock had to him caused him put on an invincible obstinacy, against all designs of separation from them; a relation, when it is animated with this principle of the spiritual life, and founded on so noble a bottom, enters deepest into the soul; and a minister can scarce miss to have peculiar tenderness and warmth of divine affections to those whose father he is after the Spirit: and hath been honoured of God, in bringing them to the kingdom of his Son, and begetting them through the gospel; whose heavenly birth is now the highest pleasure and brightest triumph of his life, and will be one day his crown of glory and rejoicing. And doubtless, when Mr. Guthrie preferred Fenwick, a poor obscure parish, to the most considerable charges in the nation, it was a proof of his mortification to the world, and that he was moved by views superior to temporal interests.

About the year 1656, or 1657, some unknown person somehow got a copy of a few imperfect notes of some sermons that Mr. Guthrie had preached from the 55th chapter of the prophecy of the prophet Isaiah, with relation to personal covenanting; and, without the least intimation of the design made to him, printed them in a little pamphlet of 61 pages in 12mo, under this title, A clear, abstractive, warming beam of light, from Christ, the Sun of light, leading unto himself, &c. printed at Aberdeen, 1657.—

This book was indeed anonymous; but Mr. Guthrie was reputed the author by the whole country, and was therefore obliged to take notice of it. He was equally displeased at the vanity of the title, and the defect of the work itself, which consisted of some broken notes of his sermons, confusedly huddled together, by an injudicious hand.—He saw that the only method to remedy this, was to review his own sermons; from which he soon composed that admirable treatise, The christian's great interest; the only genuine work of Mr. Guthrie, which
Life of Mr. W. Guthrie.

hath been blessed by God with wonderful success, in our own country; being published very seasonably a little before the introduction of prelacy in Scotland, at the restoration.

The author of his memoirs saith, "He had a story from a reverend minister of the church, who had the sentiments of Dr. Owen from his own mouth, who said,—You have truly men of great spirits in Scotland; there is, for a gentleman, Mr. Bailey of Jerviswood, a person of the greatest abilities I almost ever met with; and, for a divine, (said he, taking out of his pocket a little gilt copy of Mr. Guthrie's treatise) that author I take to have been one of the greatest divines that ever wrote: It is my 

"vade mecum, and I carry it and the Scottish new testament still about with me. I have wrote several folios, but there is more divinity in it than in them all.

"It was translated into low Dutch by the reverend and pious Mr. Roetman, and was highly esteemed in Holland, so that Mrs. Guthrie and one of her daughters met with uncommon civility and kindness, when their relation to its author was known. It was also translated into French, and high Dutch; and we are informed, that it was also translated into one of the eastern languages, at the charge of that noble pattern of religion, learning and charity, the honourable Robert Boyle."

At the synod of Glasgow held April 1661, after long reasoning about proper measures for the security of religion, the matter was referred to a committee; Mr. Guthrie prescribed the draught of an address to the parliament, wherein a faithful testimony was given to the purity of our reformation, in worship, doctrine, discipline and government, in terms equally remarkable for their prudence and courage. Every body approved of it; and it was transmitted to the synod. But some, on the resolution side, judged it not convenient, and gave an opportunity to those, who designed to comply with prelacy, to procure a delay; and, at this time got it crushed: Yet it affords a proof of the zealous honesty and firmness of Mr. Guthrie.

About this time, being the last time that he was with his cousin Mr. James Guthrie, he happened to be very melancholy, which made Mr. James say, "A penny for your thought cousin."—Mr. William answered, "There is a poor man at the door, gife him the penny;" which being done, he proceeded and said, "I'll tell you, cousin, what I am, not only thinking upon, but am sure of, if I be not under a delusion."

"The malignants will be your death, and this gravel will be mine; but you will have the advantage of me, for you will die honourably before many witnesses, with a rope about
"your neck; and I will die, whining upon a pickle straw, and " will endure more pain before I rise from your table, than all " the pain you will have in your death."

He took a resolution to wait on his worthy friend Mr. James, at his death (his execution being on Saturday June 1.), notwithstanding the apparent hazard, at that time, in so doing; but his session prevailed on him (although with much difficulty) by their earnest intreaties, to lay aside his design at that time.

Through the interposition of the earl of Eglinton, and the chancellor Glencarn, whom he had obliged before the restoration, when he was imprisoned for his loyalty, now contributed what he could for his preservation; by which means (of the chancellor) he, above many, had near four years further respite with his people at Fenwick. In which time, his church, although a large country one, was overlaid and crowded every Sabbath-day, and very many, without doors, from distant parishes, such as Glasgow, Paisley, Hamilton, Lanark, Kilbride, Glassford, Strathaven, Newmills, Eglesham, and many other places, who hungered for the pure gospel preached, and got a meal by the word of his ministry. It was their usual practice to come to Fenwick on Saturday, and to spend the greatest part of the night in prayer to God, and conversation about the great concerns of their souls, to attend the public worship on the sabbath, to dedicate the remainder of that holy day in religious exercises, and then to go home on Monday, the length of ten, twelve, or twenty miles, without grudging in the least at the long way, want of sleep, or other refreshments; neither did they find themselves the less prepared for any other business through the week.

These years were the most particular, under the divine influences of the Holy Spirit, accompanying the ministry and ordinances dispensed by Mr. Guthrie in all his life, and will still be held in remembrance: a remarkable blessing accompanied ordinances, to people who came with such a disposition of soul; great numbers were converted unto the truth, and many built up in their most holy faith.—In a word, he was honoured to be a man in the Lord's hand of turning many to a religious life; and who, after his being taken from them, could never, without exultation of soul, and emotion of revived affection, think upon their spiritual father, and the power of that victorious grace, which, in those days, triumphed so gloriously; and, for many years afterwards, were considered, above many other parishes in the kingdom, as a civilized and religious people; he having, with a becoming boldness, fortified them in
a zealous adherence to the purity of our reformation; warned them of the defection that was then made by the introduction of prelacy; and instructed them in the duty of such a difficult time, so that they never made any compliance with the prelatical schemes afterwards.

The extraordinary reputation and usefulness of his ministry were admired and followed by all the country around him, which provoked the jealous and angry prelates against him, and was one of the causes of his being at last attacked by them. Then the earl of Glencairn made a visit to the arch-bishop of Glasgow at his own house, and at parting asked as a favour in particular from him, That Mr. Guthrie might be overlooked, as knowing him to be an excellent man.—The bishop not only refused him, but did, with a disdainful haughty air, tell him, That shall not be done; it cannot be, he is a ring-leader, and keeper up of schism in my diocese.—and then left the chancellor very abruptly. Row, Allan, and some other presbyterian gentlemen, who were waiting on him, observing the chancellor discomposed when the bishop left him, presumed to ask him what the matter was; to which the earl answered, "We have set up these men, and they will tread us under their feet." In consequence of this resolution of bishop Burnet, Mr. Guthrie was, by a commission from him, suspended; and the bishop dealt with several of his creatures, the curates, to intimate the sentence against him, and many refused, for (saith Wodrow,) "There was an awe upon their spirits, which scared them from meddling with this great man." Be it as it will, at last he prevailed with the curate of Calder, and promised him five pounds sterling of reward. Mr. Guthrie, being warned of this design of the bishop against him, advised with his friends to make no resistance at his deposition from the church and manse, since his enemy wanted only this as a handle to persecute him criminally for his former zeal and faithfulness.

Accordingly, on Wednesday, July 20, he, with his congregation, kept the day with fasting and prayer. He preached to them from Hos. xiii. 9. O Israel! thou hast destroyed thyself, &c. From that scripture, with great plainness and affection, he laid before them their own sins, and the sins of the land and age they lived in; and indeed the place was a Bochim. At the close of this day's work, he gave them intimation of sermon on the next Lord's day, very early; and accordingly his people, and many others, met him at the church of Fenwick, betwixt four and five in the morning, when he preached to them from the close of his last text, But in me is thine help.—And as he used on ordinary sabbaths, he also now had two sermons, and a
short interval betwixt them, and dismissed the people before nine in the morning. Upon this melancholy occasion, he directed them unto the great Fountain of help, when the gospel and ministers were taken from them; and took his leave of them, commending them to God, who was able to build them up, and help them in time of need.

Upon the day appointed, the curate came to Fenwick, with a party of twelve soldiers, on the sabbath day; and, by commission from the arch-bishop, discharged Mr. Guthrie to preach any more in Fenwick, declared the church vacant, and suspended him from the exercise of his ministry.

The curate left the party without, and came into the manse; and declared, That the bishop and committee, after much lenity shewed to him for a long time, were constrained to pass the sentence of suspension against him, for not keeping presbyteries and synods with the rest of his brethren, and his unpeaceableness in the church; of which sentence he was appointed to make public intimation unto him, for which purpose he read his commission under the hand of the arch-bishop of Glasgow.

Mr. Guthrie answered, "I judge it not convenient to say much in answer to what you have spoken; only, whereas you alledge there hath been much lenity used toward me—be it known to you, that I take the Lord for party in that, and thank him first—yea, I look upon it as a door which God opened to me, for the preaching of this gospel, which you nor any man else was able to shut, till it was given you of God; and as to that sentence passed against me, I declare before these gentlemen, (meaning the officers of the party,) that I lay no weight upon it, as it comes from you, or those that sent you—though that I do respect the civil authority, who, by their law, laid the ground for this sentence passed against me.—I declare I would not succede from the exercise of my ministry for all that sentence.—And as to the crimes I am charged with,—I did keep presbyteries and synods with the rest of my brethren; but I do not judge those who do now sit in these to be my brethren, who have made defection from the truth and cause of God; nor do I judge those to be free and lawful courts of Christ, that are now sitting; and as to my peaceableness—I know I am bidden follow peace with all men, but I know also I am bidden follow it with holiness; and since I could not obtain peace without prejudice to holiness, I thought myself obliged to let it go.—And as for your commission, Sir, to intimate this sentence,—I here declare, I think myself called by the Lord to the work of the ministry, and did forsake the nearest relation in the world, and gave up myself to the service of the
Life of Mr. W. Guthrie.

gospel in this place, having received an unanimous call from this parish, and was licenced and ordained by the presbytery; and I bless the Lord, he hath given me some success and seals of my ministry, upon the souls and consciences of not a few, who are gone to heaven, and of some who are yet in the way of it.—And now, Sir, if you will take it upon you to inter-
rupt my work among this people, I shall wish the Lord may forgive you the guilt of it: I cannot but leave all the bad con-
sequences that may fall out upon it betwixt God and your own con-
sciences. And here I do further declare, before these gen-
tlemen, that I am suspended from my ministry for adhering to the covenants and word of God, from which you and others have apostatized.”

Here the curate interrupting him, said, The Lord had a work before that covenant had a being, and that he judged them apostates that adhered to that covenant, and he wished that the Lord would not only forgive him, (meaning Mr. Guthrie,) but if it were lawful to pray for the dead, (at which expression the soldiers laughed,) that the Lord might forgive the sin of this church these hundred years by-past. It is true, answered Mr. Guthrie, the Lord had a work before that covenant had a being; but it is as true, that it hath been more glorious since that co-
venant; and it is a small thing for us to be judged of you, in adhering to this covenant, who have so deeply corrupted your ways; and seem to reflect on the whole work of reformation from popery these hundred years by-gone, by intimating that the church had need of pardon for the same.—As for you, gentlemen, (added he to the soldiers,) I wish the Lord may pardon your countenancing this man in his business. One of them scoffingly replied, I wish we may never do a greater fault. Well, said Mr. Guthrie, a little sin may damn a man’s soul.

After all this and more had passed, Mr. Guthrie called for a glass of ale, and, craving a blessing himself, drank to the com-
mander of the soldiers. After they were by him civilly ent-
tained, they left the house. At parting with the curate, Mr. Guthrie signified so much to him, that he apprehended some evident mark of the Lord’s displeasure was abiding him, for what he was a-doing; and seriously warned him to prepare for some stroke coming upon him, and that very soon.

When the curate left the manse, he went to the church with the soldiers his guard (now his hearers) and preached to them not a quarter of an hour, and intimated to them from the pulpit the bishop’s sentence against Mr. Guthrie. Nobody came to hear him but his party, and a few children, who created
him some disturbance, till they were chased away by the soldiers*.  

As for the curate, (says Mr. Wodrow) I am well assured he never preached any more after he left Fenwick; he reached Glasgow, but it is not certain if he reached Calder (though but four miles from Glasgow): However, in a few days he died, in great torment, of an iliac passion, and his wife and children died all in a year or thereby, and none belonging to him were left.—His reward of five pounds was dear bought; it was the price of blood, the blood of souls: Neither he, nor his, had any satisfaction in it. Such a dangerous thing it is to meddle with Christ's servants.

After this, Mr. Guthrie continued in Fenwick until the year 1665. The brother, to whom his paternal estate was made over, dying in summer, Mr. Guthrie's presence at home was the more necessary, for ordering of his private affairs; which made him and his wife make a journey to Angus about the same time. He had not been long in that country until he was seized with a complication of distempers; the gravel, with which he had been formerly troubled; the gout; a violent heart-burning; and an ulcer in his kidneys: All which attacked him with great fury. And being thus tormented with violent pain, his friends were sometimes obliged to hold down his head and up his feet; and yet he would say, The Lord had been kind to him, for all the ills he had done; and at the same time said, "Though I should die mad, yet I know I shall die in the Lord.—Blessed are the dead that die in the Lord at all times, but more especially when a flood of errors, snares and judgments are beginning, or coming on a nation, church or people."

In the midst of all his heavy affliction he still adored the measures of divine providence, though at the same time he longed for his dissolution, and expressed the satisfaction and joy with which he would make the grave his dwelling-place, when God should think fit to give him rest there.—His compassionate Master did at last indulge the pious breathing of his soul; for, after eight or ten days illness, he was gathered to his father's, in the house of his brother-in-law, Mr. Lewis Skinnier of Brechin, upon Wednesday forenoon, October 10, 1665, (in the 45th year of his age,) and was buried in the church of Brechin, under Pitfrothy's desk.

During his sickness, he was visited by the bishop of Brechin, and several episcopal ministers and relations, who all had a high value for him, notwithstanding he expressed his sorrow, (with

* See Wodrow's History, vol. 1, page 211.
great freedom,) for their compliance with the corrupted establish-ment in ecclesiastical affairs. He died in the full assurance of faith as to his own interest in God's covenant, and under the pleasing hopes that God would return in glory to the church of Scotland.

Mr. John Livingston, in his memorable characteristics, says, "Mr. William Guthrie, minister at Fenwick, was a man of a most ready wit, fruitful invention, and apposite comparisons, qualified both to awaken and pacify conscience, straight and zealous for the cause of Christ, and a great light in the west of Scotland."—And elsewhere says, "Mr. Guthrie, in his doctrine, was as full and free as any man in Scotland had ever been; which, together with the excellency of his preaching gift, did so recommend him to the affection of his people, that they turned the corn-field of his glibe into a little town, every one building a house for his family on it that they might live under the drop of his ministry."

Mr. Crawford, in a MS. never published, says, "Mr. Guthrie was a burning and a shining light, kept in after many others, by the favour of the old earl of Eglinton, the chancellor's father-in-law.—He converted and confirmed many thousands of souls, and was esteemed the greatest preacher in Scotland."

And indeed he was accounted as singular a person for confirming those who were under soul-exercise, as almost any in his age, or any age we have heard of.——Many have made reflections on him, because he left off his ministry, on account of the bishop's suspension; his reasons may be taken from what hath been already related. It is true indeed, the authority of the Stuarts was too much the idol of jealousy to many of our worthy Scots reformers; for we may well think (as a late author says, tho' no great enemy unto these civil powers) that it was a wonder the nation did not rise up as one man, to cut off those who had razed the whole of the presbyterian constitution; but the Lord, for holy and wise ends, saw meet to do otherways, and cut off those in power by another arm, after they had all been brought to the furnace together; although they might well have all the while seen, as Mr. Guthrie has observed, "That the civil power laid the foundation for the other."

So far as can be learned, Mr. Guthrie never preached in Fenwick again, after the intimation of the bishop's sentence to him; and it is well known, that he, with many of his people in Fenwick, upon a time, went to Stewarton, to hear a young presbyterian minister preach; and, when coming home, they
said to him, that they were not pleased with that man's preaching (he being of a slow delivery);—he said, They were all mistaken in the man, he had a great sermon; and, if they pleased, at a convenient place, he should let them hear a good part thereof.——And, sitting all down on the ground, in a good summer night, about sun-setting; when, he having rehearsed the sermon, they thought it a wonderful great one, because of his good delivery, and their amazing love to him: after which they arose and set forward.

All allow that Mr. Guthrie was a man of strong natural parts, (notwithstanding his being a hard student at first,) his voice was among the best sort, loud, and yet managed with a charming cadence and elevation; his oratory was singular, and by it he was wholly master of the passion of his hearers. Those who were very rude when he came first to the parish, at his departure, were very sorrowful: and, at the curate's intimation of the bishop's commission, would have made resistance, if he would have permitted them, not fearing the hazards or hardships they might have endured on that account afterwards.

THE LIFE OF

Mr. JOHN WELWOOD.

Mr. JOHN WELWOOD, born about the year 1649, was son to Mr. James Welwood, sometime minister at Tindergirth, (and brother to Mr. Andrew Welwood, M.D. London.)

After he had gone through the ordinary courses of learning, he entered to the ministry, and afterwards preached in many places; but we do not hear that he was ever settled minister in any parish, it being then a time when all who intended any honesty or faithfulness in testifying against the sins and defects of the times, were thrust out of the church, and prosecuted with the greatest extremity. It is said, that he preached some five or six sermons in the parish where his father was minister, which were blessed with more discernible effects of good amongst that people, than all the diligent painfulness his father had exercised in the time he was minister of that parish.
And besides his singular piety and faithfulness in preaching, he was a most fervent presser to all the duties of the christian life, particularly to the setting up and keeping of fellowship and society meetings, for prayer and christian conference, which he often frequented himself. One time, among several others, at the new house in Livingston parish, after the night was far spent, he said, Let one pray, and be short that we may win to our apartments before it be light; it was the turn of one who exceeded many in gifts.—But before he ended, it was daylight within the house. After prayer he said, James, James, your gifts have the start of your graces: and to the rest he said, Be advised, all of you, not to follow him in all times and in all things, otherways there will be many ins and many outs in your track and walk.

Anno 1677, there was an erastian meeting of the actually indulged and non-indulged, procured by the indulged and their favourites, in order to get unity made and kept up, (but rather in reality a conspiracy without any truth, unity or veracity among these backsliders and false prophets).—Mr. Welwood, worthy Mr. Cameron, and another minister were called before this meeting, in order to have them deposed, and their licence taken from them, for their faithfulness in preaching up separation from the actually indulged. But they declined their authority, as being no lawful judicatory of Jesus Christ, whilst thus made up of those who were actually indulged. Some of them went to Mr. Hog, who was then in town, though not at this meeting, for his advice ament them. To whom he said, His name is Welwood, but if ye take that unhappy course to depose them, he will perhaps turn out their Torwood at last.

Mr. Welwood was a man of a lean and tender body. He always slept, ate, and drank, but little; as being one still under a deep exercise, the case and state of his soul laying a great concern upon his spirit, about the defections and tyranny of that day, especially concerning the indulged, and so many pleading in their favour. But, being of a sickly constitution before, he turned more melancholy and tender. Much* about this time, he was informed against to the managers at Edinburgh, that having intruded upon the kirk of Tarbolton, in the shire of Ayr; the council appointed Glencairn and lord Ross, to see that he be turned out and apprehended; but there is nothing further can be learned ament this order.

One sabbath when he was going to preach, and the tent set up for him, the laird, on whose ground it was, caused lift it,

and set it on another laird's ground. But when Mr. Welwood saw it, he said, In a short time that laird shall not have one furrow of land. Some quarrelled him for saying so; (this laird being then a great professor.) He said, Let alone a little, and he will turn out in his own colours. Shortly after this, he fell out in adultery, and became most miserable and contemptible, being, as was said, one of York's four pound papists.

In the beginning of the year 1679, he said to William Nicolson, a Fife-shire man, Ye shall have a brave summer of the gospel this year, and for your encouragement, an old man and woman, for very age, may yet live to see the bishops down, and yet the church not delivered; but ere all be done, we will get few faithful ministers in Scotland to hear: but keep still amongst the faithful poor mourning remnant that is for God; for there is a cloud coming on the church of Scotland, the like of which was never heard; for the most part will turn to defection.——But I see, on the other side of it, the church's delivery, with ministers and christians, that you would be ashamed to open a mouth before them.

Among his last public days of preaching, he preached at Boulterhall in Fife, upon that text, Not many noble, &c. Here he wished that all the Lord's people, whom he had placed in stations of distinction, there and everywhere, would express their thankfulness, that the words, not many, were not, not any, and that the whole of them were not excluded. In the end of that sermon he said, (pointing to St. Andrews,) "If that unhappy prelate, Sharp, die the death of all men, God never spoke by me." The bishop had a servant, who, upon liberty from his master on Saturday's night, went to visit his brother, who was a servant to a gentleman near Boulterhall, (the bishop ordering him to be home on Sabbath night). He went with the laird, and his brother that day. Mr. Welwood noticed him with the bishop's livery on; and, when sermon was ended, he desired him to stand up, for he had somewhat to say to him. "I desire you, (said he,) before all these witnesses, when thou goest home, to tell thy master, that his treachery, tyranny, and wicked life, are near an end; and his death shall be both sudden, surprising, and bloody: and as he hath thirsted after, and shed the blood of the saints, he shall not go to his grave in peace," &c. The youth went home, and at supper the bishop asked him, If he had been at a conventicle? He said, He was. He asked, What his text was, and what he said? The man told him several things, and particularly the above message from Mr. Welwood. The bishop made sport of it. But his wife said, I
advise you to take more notice of that, for I hear that these men's words are not vain words.

Shortly after this he went to Perth, and there lodged in the house of one John Barclay. His bodily weakness increasing, he was laid aside from serving his Master in public; and lingered under a consumptive distemper until the beginning of April, 1679, when he died. During the time of his sickness, while he was able to speak, he laid himself out to do good to souls. None but such as were looked upon to be friends to the persecuted cause, knew that he was in town; and his practice was, to call them in, one family after another, at different times; and discourse to them about their spiritual state. His conversation was both convincing, edifying, and confirming. Many came to visit him, and among the rest one Aiton, younger of Inchdarny in Fife, (a pious youth about eighteen years of age,) and giving Mr. Welwood an account of the great tyranny and wickedness of prelate Sharp, Mr. Welwood said, "You will shortly be quit of him, and he will get a sudden and sharp off-going, and ye will be the first that will take the good news of his death to heaven." Which literally came to pass the May following.

About the same time he said to another who came to visit him, "That many of the Lord's people should be in arms that summer for the defence of the gospel; but he was fully persuaded that they would work no deliverance; and that, after the fall of that party, the public standard of the gospel should fall for some time, so that there would not be a true faithful minister in Scotland, excepting two, unto whom they could resort, to hear or converse with, anent the state of the church; and they would also seal the testimony with their blood; and that after this there should be a dreadful defection and apostasy; but God would pour out his wrath upon the enemies of his church and people, wherein many of the Lord's people, who made defection from his way, should fall among the rest in this common calamity: but this stroke, he thought, would not be long; and upon the back thereof, there would be the most glorious deliverance and reformation that ever was in Britain, wherein the church should never be troubled any more with prelacy."

When drawing near his end, in conversation with some friends, he used frequently to communicate his own exercise and experience, with the assurance he had obtained of his interest in Christ, he said, "I have no more doubt of my interest in Christ, than if I were in heaven already." And at another time he said, "Although I have been for some weeks without
sensible comforting presence, yet I have not the least doubt of my interest in Christ. I have oftentimes endeavoured to pick a hole in my interest, but cannot get it done." The morning ere he died, when he observed the light of the day, he said, "Now eternal light, and no more night and darkness to me." And that night he exchanged a weakly body, a wicked world, and a weary life, for an immortal crown of glory, in that heavenly inheritance which is prepared and reserved for such as him.

The night after his exit, his corpse was removed from John Barclay's house into a private room, belonging to one Janet Hurton, (till his friends might consult about his funeral,) that so he might not be put to trouble for concealing him. It was quickly spread abroad that an intercommuned preacher was dead in town; upon which the magistrates ordered a messenger to go and arrest the corpse. They lay there that night, and the next day a considerable number of his friends in Fife, in good order, came to town in order to his burial; but the magistrates would not suffer him to be interred at Perth, but ordered the town militia to be raised, and imprisoned John Bryce, box-master or treasurer to the guildry, for refusing to give out the militia's arms. However, the magistrates gave his friends leave to carry his corpse out of town, and bury them without their precincts, where they pleased. But any of the town's people, who were observed to accompany the funeral were imprisoned. After they were gone out of town, his friends sent two men before them to Drone, four miles from Perth, to prepare a grave in that church-yard. The men went to Mr. Pitcairn, the minister there, (one of the old resolutioners,) and desired the keys of the church-yard, that they might dig a grave for the corpse of Mr. Welwood; but he refused to give them. They went over the church-yard-dyke and dug a grave, and there the corpse was interred.

There appears to be only one of his sermons in print (said to be preached at Bogles-hole in Clydesdale), upon 1 Pet. iv. 18. And if the righteous scarcely be saved, &c.

There are also some of his religious letters, written to his godly friends and acquaintances, yet extant in manuscript. But we are not to expect to meet with anything considerable of the writings of Mr. John Welwood *, or the succeeding worthies; and no wonder, seeing that in such a broken state of the church,

* Mr. Crookshanks, in his history, page 439, calls him Mr. James Welwood; which alteration proceeds probably from a mistake in P. Walker's remarkable passages of the lives of Semple, Welwood, &c. page 27, edit. 1728.
they were still upon their watch, hunted and hurried from place to place, without the least time or conveniency for writing; yea, and oftentimes what little fragments they had collected, fell into the hands of false friends and enemies, and were by them either destroyed or lost.

THE LIFE OF

Mr. RICHARD CAMERON.

Mr. RICHARD CAMERON was born in Falkland; in the shire of Fife (his father being a merchant there). He was of the episcopal persuasion at first; for, after he had passed his course of learning, he was some-time school-master and precentor to the curate of Falkland. He sometimes attended the sermons of the indulged, as he had opportunity; but at last it pleased the Lord to incline him to go out to hear the persecuted gospel in the fields; which when the curates understood, they set upon him, partly by flattery and partly by threats, and at last by more direct persecution to make him forbear attending these meetings. But such was the wonderful working of the Lord by his powerful Spirit upon him, that having got a lively discovery of the sin and hazard of prelacy, he deserted the curates altogether, and no sooner was he enlightened anent the evil of prelacy, but he began more narrowly to search into the state of things, that he might know what was his proper and necessary duty. The Lord was pleased to discover to him the sinfulness of the indulgence, as flowing from the ecclesiastical supremacy usurped by the king; and, being zealously affected for the honour of Christ, wronged by that erastian acknowledgement of the magistrate's usurped power over the church, he longed for an opportunity to give a testimony against it. This made him leave Falkland, and go to Sir Walter Scot of Harden, who attended the indulged meetings. Here he took the opportunity (notwithstanding of many strong temptations to the contrary) to witness, in his station, against the indulgence. Particularly on sabbath, when called to attend the lady to church, he returned from the entry, refusing to go that day; and spent it in his chamber, where he met with much of the Lord's presence (as he himself afterwards testified) and got very
evident discoveries of the nature of these temptations and suggestions of Satan, which were like to prevail with him before; and upon Monday, giving a reason unto the said Sir Walter and his lady why he went not to church with them, he took occasion to be plain and express in testifying against the indulgence, in the original rise, spring, and complex nature thereof. After which, finding his service would be no longer acceptable to them, he went to the south, where he met with the reverend Mr. John Welch. He stayed some time in his company, who, finding him a man every way qualified for the ministry, pressed him to accept a licence to preach; which he for some time refused, chiefly upon the account that having such clear discoveries of the sinfulness of the indulgence, he could not but testify against it explicitly, so soon as he should have opportunity to preach the gospel in public, &c.——But the force of his objections being answered by Mr. Welch's serious solicitations, he was prevailed on to accept of a licence from the outed ministers, who were then preaching in the fields, and had not then complied with the indulgence. Accordingly he was licenced by Mr. Welch and Mr. Semple at Haugh-head in Teviotdale, at the house of Henry Hall. Here he told them, He would be a bone of contention among them; for if he preached a national sin among them it should be against the indulgences, and for separation from the indulged.

After he was licenced, they sent him at first to preach in Annandale. He said, How could he go there.——He knew not what sort of people they were. But Mr. Welch said, Go your way, Richie, and set the fire of hell to their tail. He went, and, the first day, he preached upon that text, *How shall I put thee among the children,* &c. In the application he said, Put you amongst the children! the offspring of robbers and thieves. Many have heard of Annandale thieves. Some of them got a merciful cast that day, and told it afterward, That it was the first field-meeting that ever they attended; and that they went, out of curiosity, to see how a minister could preach in a tent, and people sit on the ground. After this, he preached several times with Mr. Welch, Mr. Semple and others, until 1679, that he and Mr. Welwood were called before that erastian meeting at Edinburgh, in order to be deposed for their freedom and faithfulness in preaching against the sinful compliance of that time.

After this he preached at Maybole, where many thousands of people were assembled together, it being the first time that the sacrament of the Lord's supper was then dispensed in the open
fields *. At this time he used yet more freedom in testifying against the sinfulness of the indulgences, for which he was also called before another meeting of the indulged at Dinkleugh in Galloway; and a little after that, he was again called before a presbytery of them, at Sundewal in Dunscore in Nithsdale: And this was the third time they had designed to take his incence from him. Here it was where Robert Gray a Northumberland man (who suffered afterwards in the grass-market in 1682.), Robert Neilson and others protested against them for such a conduct. At this meeting they prevailed with him to give his promise, That for some short time he should torbear such an explicit way of preaching against the indulgence, and separation from them who were indulged:—Which promise lay heavy on him afterwards, as will appear in its own proper place.

After the giving of this promise, finding himself by virtue thereof bound up from declaring the whole counsel of God, he turned a little melancholy; and, to get the definite time of that unhappy promise exhausted, in the end of the year 1678, he went over to Holland, (not knowing what work the Lord had for him there,) where he conversed with Mr. M'Ward and others of our banished worthies. In his private conversation and exercise in families, but especially in his public sermon in the Scots kirk at Rotterdam, he was most refreshing unto many souls, where he was most close upon conversion work from that text, Come unto me all ye that labour and are heavy laden, &c. and most satisfying and agreeable to Mr. M'Ward, Mr. Brown and others, who were sadly misinformed by the indulged, and those of their persuasion, that he could preach nothing but babble against the indulgence, cess-paying, &c. But here he touched upon none of these things, except in prayer, when lamenting over the deplorable case of Scotland by defection and tyranny.

About this time Mr. M'Ward said to him, "Richard, the public standard is now fallen in Scotland, and, if I know any thing of the mind of the Lord, you are called to undergo your trials before us; and go home, and lift the fallen standard, and display it publicly before the world; but before ye put your hand to it, ye shall go to as many of the field ministers (for so they were yet called) as ye can find, and give them your hearty invitation to go with you; and if they will not go, go alone, and the Lord will go with you."

* Those who dispensed the sacrament of the Lord's supper here, were Messrs. Archibald Riddell, John Welch, Andrew Morton, Patrick Warner, George Barclay, and others.
Accordingly he was ordained by Mr. M'Ward, Mr. Brown and Roelman, a famous Dutch divine. When their hands were lift up from his head, Mr. M'Ward continued his on his head, and cried out, "Behold, all ye beholders, here is the head of a faithful minister and servant of Jesus Christ, who shall lose the same for his Master's interest, and shall be set up before sun and moon, in the view of the world."

In the beginning of the year 1680, he returned home to Scotland, where he spent some time in going from minister to minister, of those who formerly kept up the public standard of the gospel in the fields; but all in vain, for the persecution being then so hot after Bothwell, against all such who had not accepted the indulgence and indemnity, none of them would adventure upon that hazard, except Mr. Donald Cargill and Mr. Thomas Douglas, who came together, and kept a public fast-day in Darmeid-muir, betwixt Clydesdale and Lothian; one of the chief causes of which was the reception of the duke of York (that sworn vassal of Antichrist,) unto Scotland, after he had been excluded from England and several other places. After several meetings among themselves, for forming a declaration and testimony, which they were about to publish to the world, at last they agreed upon one, which they published at the market cross of Sanquhar, June 22, 1680; from which place it is commonly called the Sanquhar declaration. After this they were obliged, for some time, to separate one from another, and go to different corners of the land: and that not only upon the account of the urgent call and necessity of the people, who were then in a most starving condition, with respect to the free and faithful preached gospel, but also on account of the indefatigable scrutiny of the enemy, who, for their better encouragement, had, by proclamation, 5000 merks offered for apprehending Mr. Cameron, 3000 for Mr. Cargill and Mr. Douglas, and 100 for each of the rest, who were concerned in the publication of the foresaid declaration.

After parting, Mr. Cameron went to Swine-know, in New-Monkland, where he had a most confirming and comforting day upon that soul-refreshing text, Isa. xxxi. 2. And a man shall be a hiding-place from the wind, and a covert from the tempest, &c. In his preface that day, he said, He was fully assured that the Lord, in mercy unto this church and nation, would sweep the throne of Britain of that unhappy race of the name of Stuart, for their treachery, tyranny and lechery, but especially their usurping the royal prerogatives of Christ; and this he was as sure of as his hands were upon that cloth, yea and more sure, for he had that by sense, but the other of faith.
When he came to preach in and about Cumnock, he was much opposed by the lairds of Logan and Horseclugh, who represented him as a Jesuit, and a vile naughty person. But yet some of the Lord's people, who had retained their former faithfulness, gave him a call to preach in that parish. When he began, he exhorted the people to mind that they were in the sight and presence of a holy God, and that all of them were hastening to an endless state of either weel or woe. One Andrew Dalziel, a debauchee, (a cocker or fowler,) who was in the house, it being a stormy day, cried out, "Sir, We neither know you nor your God." Mr. Cameron, musing a little, said, "You, and all who do not know my God in mercy, shall know him in his judgments, which shall be sudden and surprising in a few days upon you; and I, as a sent servant of Jesus Christ, whose commission I bear, and whose badge I wear upon my breast, give you warning, and leave you to the justice of God." Accordingly, in a few days after, the said Andrew, being in perfect health, took his breakfast plentifully, and before he rose fell a vomiting, and vomited his heart's blood in the very vessel out of which he had taken his breakfast; and died in a most frightful manner. This astonishing passage, together with the power and presence of the Lord going along with the gospel dispensed by him, during the little time he was there, made the foresaid two lairds desire a conference with him, which he readily assented to. After which they were obliged to acknowledge, that they had been in the wrong to him, and desired his forgiveness. He said, From his heart he forgave them what wrongs they had done to him, but for what wrongs they had done to the interest of Christ, it was not his part, but he was persuaded that they would be remarkably punished for it. And to the laird of Logan he said, That he should be written childless. And to Horseclugh, That he should suffer by burning. Both of which came afterwards to pass.

Upon the fourth of July following (being 13 days before his death), he preached at the Grass water-side near Cumnock. In his preface that day, he said, "There are three or four things I have to tell you this day, which I must not omit, because I will be but a breakfast or four-hours to the enemy, some day or other shortly; and then my work and my time will be finished both. And the 1st is this, As for king Charles II. who is now upon the throne of Britain, after him there shall not be a crowned king of the name of Stuart in Scotland *. 2dly, There shall not be an old covenanter's head above ground that swore these

* King James never took the coronation oath of Scotland.
covenants with uplifted hands, ere ye get a right reformation set up in Scotland. 3dly, A man shall ride a day's journey in the shires of Galloway, Ayr, and Clydesdale, and not see a reeking house, nor hear a cock crow, ere ye get a right reformation; and several other shires shall be little better. And 4thly, The rod that the Lord will make instrumental in this, will be the French and other foreigners, together with a party in this land joining them; but ye that stand to the testimony in that day, be not discouraged at the fewness of your number; for when Christ comes to raise up his own work in Scotland, he will not want men enough to work for him," &c.

In the week following he preached in the parish of Carluke, upon these words, Isa. xl. 24. Shall the prey be taken from the mighty, &c. And the sabbath following, at Hind Bottom, near Crawford-John; he preached on these words, You will not come to me that you may have life. In the time of which sermon, he fell a-weeping, and the greater part of the multitude also, so that few dry cheeks were to be seen among them. After this, unto the day of his death, he mostly kept his chamber-door shut until night; for the mistress of the house where he stayed, having been several times at the door, got no access. At last she forced it up, and found him very melancholy. She earnestly desired to know how it was with him. He said, That weary promise I gave to these ministers has lain heavy upon me, and for which my carcase shall dung the wilderness, and that ere it be long. Being now near his end, he had such a large earnest of the Spirit, which made him have such a longing desire for a full possession of the heavenly inheritance, that he seldom prayed in a family, asked a blessing or gave thanks, but he requested for patience to wait until the Lord's appointed time came.

His last sabbath he preached (with Mr. Cargill in Clydesdale,) on Psal. xlvi. 10. Be still and know that I am God, &c. That day he said, He was sure that the Lord would lift up a standard against antichrist, that would go to the gates of Rome and burn it with fire; and that blood should be their sign, and no quarters their word, and earnestly wished that it might begin in Scotland. At their parting, they concluded to meet the second sabbath after this at Craigmhead.—But he was killed on the Thursday thereafter. And the sabbath following, Mr. Car-

* Another account bears, that his last sermon was preached at the water of Renan in Galloway, and that it was a very prophetic one too. But, though he might have preached there, yet, according to the order of time and place as above specified, it does not appear to be the last sermon that he preached.
Life of Mr. R. Cameron.

gill preached in the parish of Shotts, upon that text, *Know ye not that there is a great man and prince fallen this day in Israel.*

The last night of his life, he was in the house of William Mitchell in Meadow-head, at the water of Ayr, where about 23 horse and 40 foot had continued with him that week. That morning a woman gave him water to wash his face and hands; and having washed and dried them with a tole, he looked to his hands, and laid them on his face, saying, This is their last washing, I have need to make them clean, for there are many to see them. At this the woman’s mother wept. He said, Weep not for me, but for yourself and yours, and for the sins of a sinful land, for ye have many melancholy, sorrowful and weary days before you.

The people who remained with him were in some hesitation, whether they should abide together for their own defence, or disperse and shift for themselves. But that day, being the 22d of July, they were surprised by Bruce of Earls-hall; who, having got command of Airely’s troop and Strahan’s dragoons, (upon notice given him by Sir John Cochran of Ochiltree,) came furiously upon them about four o’clock in the afternoon, when lying on the east end of Airs-moss. When they saw the enemy approaching, and no possibility of escaping, they all gathered close about him, while he prayed a short word; wherein he repeated this expression thrice over, Lord, spare the green and take the ripe. When ended, he said to his brother with great intrepidity, Come, let us fight it out to the last, for this is the day that I have longed for, and the day that I have prayed for, to die fighting against our Lord’s avowed enemies; this is the day that we will get the crown. And to the rest he said, Be encouraged all of you to fight it out valiantly, for all of you that shall fall this day, I see heaven’s gates open to receive you.

But, the enemy approaching, they immediately drew up eight horse, with him, on the right, the rest, with valiant Hackston, on the left, and the foot in the middle; where they all behaved with much bravery until overpowered by a superior number. At last Hackston was taken prisoner, and Mr. Cameron was killed on the spot; and his head and hands cut off by one Murray, and taken to Edinburgh. His father being in prison, for the same cause, they carried them to him (to add grief to his former sorrow), and inquired at him, if he knew them. He took his son’s hands and head, which were very fair, (being a man of a fair complexion with his own hair,) and kissed them, and said, *I know, I know them; they are my son’s, my own dear son’s: it is the Lord, good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy*
to follow us all our days." After which, by order of the council, his head was fixed upon the Nether-bow-port, and his hands beside it, with the fingers upward.

Thus this valiant soldier and minister of Jesus Christ came to his end, after he had been not only highly instrumental in turning many souls unto God, but also in lifting up a faithful standard for his royal Lord and Master, against all his enemies, and the defections and sinful compliance of that time. One of his and Christ's declared enemies, when he took out his head at Edinburgh, gave him this testimony, saying, "There the head and hands of a man who lived praying and preaching, and died praying and fighting." And wherever the faithful contendings of the once famous covenantanted church of Scotland are honourably made mention of, this, to his honour, shall be recorded of him.

When he was slain, there was found upon him a short paper, or bond of mutual defence, which the reader will find inserted in Wodrow's history, and in the appendix to the Cloud of Witnesses. There are also some few of his letters now published with Mr. Renwick's Collection of Letters. But the only sermon of his that appears in print, is that preached at Carluke, intitled, Good News to Scotland, published anno 1733. He wrote also in defence of the Sanquhar declaration, but we can give no account of its ever being published.

THE LIFE OF

Mr. DONALD CARGILL.

M r. CARGILL seems to have been born sometime about the year 1619. He was eldest son to a most respected family in the parish of Rattray. After he had been sometime in the schools of Aberdeen, he went to St. Andrews, where having perfected his course of philosophy, his father prest upon him much to study divinity, in order for the ministry; but he, through tenderness of spirit, constantly refused; telling his father, That the work of the ministry was too great a burthen for his weak shoulders,—and requested to command to any other employment he pleased. But his father still continuing to urge him, he resolved to set apart a day of private fasting to seek the
Life of Mr. D. Cargill.

Lord's mind therein. And after much wrestling with the Lord by prayer, the 3d chapter of Ezekiel, and chiefly these words in the first verse, Son of man, eat this roll, and go speak unto the house of Israel, made a strong impression upon his mind, so that he durst no longer refuse his father's desire, but dedicated himself wholly unto that office.

After this he got a call to the barony church of Glasgow. It was so ordered by divine providence, that the very first text the presbytery ordered him to preach upon, was these words in the 3d of Ezekiel, (already mentioned,) by which he was more confirmed that he had God's call to that parish. This parish had been long vacant, by reason that two ministers of the resolution party, viz. Messrs. Young and Blair, had still opposed the settlement of such godly men as had been called by the people. But in reference to Mr. Cargill's call, they were, in God's providence, much bound up from their wonted opposition. Here Mr. Cargill perceiving the lightness and unConcerned behaviour of the people under the word, was much discouraged thereat, so that he resolved to return home and not accept the call; which, when he was urged by some godly ministers not to do, and his reasons asked, he answered, They are a rebellious people. The ministers solicited him to stay, but in vain. But when the horse was drawn, and he just going to begin his journey, being in the house of Mr. Durham, when he had saluted several of his christian friends that came to see him take horse, as he was taking farewell of a certain godly woman, she said to him, "Sir, You have promised to preach on Thursday, and have you appointed a meal to a poor starving people, and will ye go away and not give it; if you do, the curse of God will go with you." This so moved him, that he durst not go away as he intended; but sitting down, desired her and others to pray for him. So he remained and was settled in that parish, where he continued to exercise his ministry with great success, to the unspeakable satisfaction both of his own parish, and all the godly that heard and knew him, until that by the unhappy restoration of Charles II. prelacy was again restored.

Upon the 29th of May following, the day consecrate in commemoration of the said restoration, he had occasion to preach in his own church, (it being his ordinary week-day's preaching,) when he saw an unusual throng of people come to hear him, thinking he had preached in compliance with that solemnity. Upon entering the pulpit, he said, "We are not come here to keep this day upon the account for which others keep it. We thought once to have blessed the day, wherein the king came home again; but now we think we shall have reason to curse
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it: and if any of you be come here in order to the solemnizing of this day, we desire you to remove." And enlarging upon these words in the 9th of Hosea, Rejoice not, O Israel, &c, he said, This is the first step of our going a-whoring from God; and whoever of the Lord's people this day are rejoicing, their joy will be like the crackling of thorns under a pot, it will soon be turned to mourning; he (meaning the king) will be the worst fullest sight that ever the poor church of Scotland saw; wo, wo, wo unto him, his name shall stink while the world stands, for treachery, tyranny, and lechery.

This did extremely enrage the malignant party against him, so that being hotly pursued, he was obliged to abscond, remaining some time in private houses, and some time lying all night without, among broom near the city, yet never omitting any proper occasion of private preaching, catechizing and visiting of families and other ministerial duties. But at length when the churches were all vacated of presbyterians by an act of council, anno 1662, Middleton sent a band of soldiers to apprehend him, who, coming to the church, found him not, he having providentially just stepped out of the one door, a minute before they came in at the other; whereupon they took the keys of the church door with them and departed. In the mean while the council passed an act of confinement, banishing him unto the north side of the Tay under the penalty of being imprisoned and prosecuted as a seditious person: But this sentence he no way regarded.

During this time, partly by grief for the ruin of God's work in the land, and partly by the toils and inconveniences of his labours and accommodation, his voice became so broken, that he could not be heard by many together, which was a sore exercise to him, and discouragement to preach in the fields; but one day, Mr. Blackatter coming to preach near Glasgow, he essayed to preach with him; and standing on a chair (as his custom was,) he lectured on Isaiah xlix. 3. I will pour water on him that is thirsty, &c. The people were much discouraged, (knowing his voice to be sore broken,) lest they should not have heard by reason of the great confluence. But it pleased the Lord to loose his tongue, and restore his voice to such a distinct clearness, that none could easily exceed him; and not only his voice, but his spirit was so enlarged, and such a door of utterance given him, that Mr. Blackatter succeeding him, said to the people, "Ye, that have such preaching, have no need to invite strangers to preach to you; make good use of your mercy." After this he continued to preach without the city, a great multitude attending and profiting by his ministry, being wonderfully pre-
served in the midst of dangers, the enemy several times sending out to watch him, and catch something from his mouth whereof they might accuse him, &c.

In October 1665, they made a public search for him in the city. But he, being informed, took horse, and rode out of town, and at a narrow pass of the way, he met a good number of musketeers. As he passed them, turning to another way on the right hand, one of them asked him, Sir, What o'clock is it? he answered, It is six. Another of them, knowing his voice, said, There is the man we are seeking. Upon hearing this, he put spurs to his horse, and so escaped.

For about three years he usually resided in the house of one Margaret Craig, a very godly woman, where he often lectured to such as came to hear him. And though they searched strictly for him here, yet providence so ordered it, that he was either casually or purposely absent; for the Lord was often so gracious to him, that he left him not without some notice of approaching hazard. Thus, one sabbath, as he was going to Woodside to preach, as he was about to mount the horse, having one foot in the stirrup, he turned about to his man, and said, I must not go yonder to-day.—And in a little, a party of the enemy came there in quest of him, but missing the mark they aimed at, they fell upon the people, by apprehending and imprisoning severals of them.

Another of his remarkable escapes was at a search made for him in the city, where they came to his chamber and found him not, being providentially in another house that night. But what is most remarkable, being one day preaching privately in the house of one Mr. Calendar, they came and beset the house; the people put him and another into a window, closing the window up with books. The search was so strict, that they searched the very ceiling of the house, until one of them fell through the lower loft. Had they removed but one of the books, they would certainly have found him. But the Lord so ordered that they did it not; for as one of the soldiers was about to take up one of them, a maid cried to the commander, That he was going to take her master's books, and he was ordered to let them be. Thus narrowly he escaped this danger.

Thus he continued until the 23d of November 1668, that the council, upon information of a breach of his confinement, cited him to appear before them on the 11th of January thereafter. But when he was apprehended and compared before the council, and strictly examined (wherein he was most singularly strengthened to bear a faithful testimony to his Master's honour and his persecuted cause and truths), yet by the interposi-
tion of some persons of quality, his own friends, and his wife's relations, he was dismissed, and presently returned to Glasgow, and there performed all the ministerial duties, as when in his own church, notwithstanding the diligence of persecutors in searching for him again.

Some time after the fight at Bothwell, he was pursued from his own chamber out of town, and forced to go through several thorn hedges. But he was no sooner out, than he saw a troop of dragoons just opposite to him; back he could not go, soldiers being posted everywhere to catch him; upon which he went forward, near by the troop, who looked to him, and he to them, until he got past. But coming to the place of the water, at which he intended to go over, he saw another troop, standing on the other side, who called to him, but he made them no answer. And going about a mile up the water he escaped, and preached at Langside next sabbath without interruption. At another time, being in a house beset with soldiers, he went through the midst of them, they thinking it was the goodman of the house, and escaped.

After Bothwell* he fell into a deep exercise anent his call to the ministry, but, by the grace and goodness of God, he soon emerged out of that, and also got much light anent the duty of the day, being a faithful contender against the enemy's usurped power, and against the sinful compliance of ministers, in accepting the indulgence, with indemnities, oaths, bonds and all other corruptions.

Some time after the beginning of the year 1680, he retired towards the firth of Forth, where he continued until that scuffle at Queensferry, where worthy Haugh-head was killed, and he sorely wounded. But escaping, a certain woman found him in a private place, on the south side of the town, and, tying up his wounds with her head-clothes, conducted him to the house of one Robert Puntens, in Carlowrie, where a surgeon dressed his wounds, and Mrs. Punter gave him some warm milk, and he lay in their barn all night. From thence he went to the south, and next sabbath preached at Cairn-hill, some-where adjacent to Loudon, in his blood and wounds (for no danger could stop him from going about doing good). His text was in Heb. xi. 32. And shall I more say, for time would fail me to tell of Gideon, &c. At night some persons said to him, We think, Sir, preaching and praying go best with you when your danger and distress

* It appears that it was about this time, that he resolved to go over to Holland, but we have no certain account whether or what time he stayed there; but from the sequel of the following account it could not be long.
are greatest. He said, It had been so, and he hoped it would be so, that the more that enemies and others did thrust at him that he might fall, the more sensibly the Lord had helped him; and then (as it had been to himself) he repeated these words, The Lord is my strength and song, and has become my salvation, in the 118th psalm, which was the psalm he sung upon the scaffold.

After this, he and Mr. Richard Cameron met and preached together in Darmeid-muir, and other places, until that Mr. Cameron was slain at Airs-moss, and then he went north, where, in the month of September following, he had a most numerous meeting at the Torwood near Stirling, where he pronounced the sentence of excommunication against some of the most violent persecutors of that day, as formally as the present state of things could then permit. Some time before this, it is said, he was very remote and spoke very little in company; only to some he said, He had a tout to give with the trumpet, that the Lord had put in his hand, that would sound in the ears of many in Britain, and other places in Europe also. It is said*, that nobody knew what he was to do that morning, except Mr. Walter Smith, to whom he imparted the thoughts of his heart. When he began, some friends feared he would be shot. His landlord, in whose house he had been that night, cast his coat and ran for it. In the forenoon he lectured on Ezek. xxi. 25, &c. and preached on 1 Cor. v. 13. and then discoursed some time on the nature of excommunication, and then proceeded to the sentence; after which, in the afternoon, he preached from Lam. iii. 31, 32. For the Lord will not cast off for ever, &c.

The next Lord's-day, he preached at Fallow-hill in the parish of Livingston. In the preface he said, "I know I am and will be condemned by many, for excommunicating those wicked men; but condemn me who will, I know I am approved of by God, and am persuaded 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 that: And I shall give you two signs, that ye may know I am in no delusion. (1.) If some of these men do not find that sentence binding upon them, ere they go off the stage, and be obliged to confess it, &c. (2.) If these men die the ordinary death of men, then God hath not spoken by me.†"

* See Walker's remarkable passages of the life of Mr. Cargill, &c. p. 8.
† The first of these was clearly verified in the case of lord Rothes, and the second was verified to the remembrance of many yet alive. (1.) Every person knoweth that Charles II. was poisoned. (2.) His brother the duke of York died at St. Germain in France. (3.) The duke of Monmouth was executed at Lon-
About the 22d of October following, a long and severe proclamation was issued out against him and his followers, wherein a reward of 5000 merks was offered for apprehending him, &c. 

—Next month governor Middleton, having been frustrate in his design upon Mr. Cargill at Queensferry, laid another plot for him, by consulting one James Henderson in Ferry, who, by forging and signing letters, in name of baillie Adam in Culross, and some other serious christians in Fife, for Mr. Cargill to come over, and preach to them at the hill of Baith. Accordingly Henderson went to Edinburgh with the letters, and, after a most diligent search, found him in the west bow. Mr. Cargill being willing to answer the call, Henderson proposed to go before, and have a boat ready at the Ferry against they came; and, that he might know them, he desired to see Mr. Cargill's clothes (Mr. Sween and Mr. Boig being in the same room). In the mean time he had Middleton's soldiers lying at the Mutton-hole, about three miles from Edinburgh, &c. Mr. Sween, Archibald Stuart, Mrs. Moor and Marion Hervey took the way before on foot, Mr. Cargill and Mr. Boig being to follow on horse-back. Whenever they came to the place, the soldiers spied them; but Mrs. Moor escaped, and went and stopped Mr Cargill and Mr. Boig, who fled back to Edinburgh.

After this remarkable escape, Mr. Cargill, seeing nothing but the violent flames of treachery and tyranny against him above all others, retired for about three months to England, where the Lord blessed his labours, to the conviction and edification of many. In the time of his absence that delusion of the Gibbites arose, from one John Gib sailor in Borrowstoness, who, with other three men and twenty-six women, vented and maintained the most strange delusions. Some time after, Mr. Cargill returned from England, and was at no small pains to reclaim them, but with little success. After his last conference with them* (at Darnagavel in Cambusnethen parish) he came next sabbath, and preached at the Underbank-wood, below Lanark, and from thence to Loudon-hill, where he preached upon a fast day, being

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* About this time the Gibbites were all taken and imprisoned in the tolbooth and correction-house of Edinburgh, but, by the duke of York and his faction, were soon liberated: after which the four men and two women went west to the Frost-moss, betwixt Airth and Stirling, where they burnt the holy bible, every one of them using expressions at that horrid action which are fearful to utter.
the 5th of May. Here he intended only to have preached once, and to have baptized some children. His text was, *No man that hath followed me in the regeneration, &c.* When sermon was over and the children baptised, more children came up; where-upon friends pressed him to preach in the afternoon; which he did from these words, *Weep not for me, &c.* In the mean while, the enemy at Glasgow, getting notice of this meeting, seized all the horses in and about the town, that they could come by, and mounted in quest of him; yea, such was their haste and fury, that one of the soldiers, who happened to be behind the rest, riding furiously down the street, called the Stockwell, at midday, rode over a child and killed her on the spot. Just as Mr. Cargill was praying at the close, a lad alarmed them of the enemy’s approach. They (having no centinels that day, which was not their ordinary) were so surprized, that some of them, who had been at Pentland, Bothwell, Airs-moss and other dangers, were never so seized with fear, some of the women throwing their children from them. In this confusion Mr. Cargill was running straight on the enemy, but Gavin Wotherspoon and others hailed him to the moss, unto which the people fled. The dragoons fired hard upon them, but there were none either killed or taken that day.

About this time some spoke to Mr. Cargill of his preaching and praying short. They said, "O Sir! It is long betwixt meals, and we are in a starving condition; all is good, sweet and wholesome, that you deliver; but why do you so straiten us?" He said, "Ever since I bowed a knee in good earnest to pray, I never durst preach and pray with my gifts; and when my heart is not affected, and comes not up with my mouth, I always thought it time to quit it. What comes not from the heart, I have little hope it will go to the hearts of others." Then he repeated these words in the 51st psalm, *Then will I teach transgressors thy way, &c.*

From Loudon-hill he took a tour through Ayr-shire to Carrick and Galloway, preaching, baptizing, and marrying some people; but stayed not long until he returned to Clydesdale. He designed, after his return, to have preached one day at Tinto-hill, but the lady of St. John’s kirk gave it out to be at Home-common. He, being in the house of John Liddel near Tinto, went out to spend the sabbath morning by himself, and seeing the people all passing by, he inquired the reason, which being told, he rose and followed them five miles. The morning being warm (about the 1st of June) and the heights steep, he was very much fatigued before he got to the place, where a man gave him a drink of water out of his bonnet, and another between
sermons; this being the best entertainment he got that day, for he had tasted nothing in the morning. Here he lectured on the 6th of Isaiah, and preached on these words, *Be not high-minded, but fear,* &c. From thence he went to the Benridge, betwixt Clydesdale and Lothian, where he preached the sabbath after. From which he went to Fife, and baptized many children, and preached one day at Daven-common, and then returned to the Benty-ridge in Cambusnethen, where he received a call from the hands of two men, to come back to Galloway, but got it not answered.

Mr. Cargill, in that short time, had run very fast towards his end, which now hastens apace. Having left the Benty-ridge, he preached one day at Auchingilloch, and then came to preach his last sermon (on Dunsyre-common, betwixt Clydesdale and Lothian) upon that text, Isa. xxvi. 20. *Come, my people, and enter into your chambers,* &c.

Some time that night, through the persuasion of Mr. Smith and Mr. Boig, he went with the lady of St. John's kirk, as far as Covington mill, to the house of one Andrew Fisher. In the mean time James Irvine of Bonshaw, having got a general commission, marched with a party of dragoons from Kilbride, and next morning, by sun-rising, came to St. John's kirk, and having searched it, he searched also the house of one Thomson, and then came to Covington mill, and there apprehended him, Mr. Smith and Mr. Boig. Bonshaw, when he found them, cried out, *O blessed Bonshaw!* and blessed day that ever I was born! that has found such a prize! a prize of 5000 merks for apprehending of him this morning! They marched hard to Lanark, and put them in jail, until they got some refreshment, and then brought them out in haste, got horses and set the prisoners on their bare backs. Bonshaw tied Mr. Cargill's feet below the horse's belly (with his own hand) very hard, at which this good man looked down to him, and said, "Why do you tie me so hard? your wickedness is great. You will not long escape the just judgment of God, and, if I be not mistaken, it will seize you in this place." Which accordingly next year came to pass; for having got this price of blood, one of his comrades, in a rage, ran him through with a sword at Lanark; and his last words were, "G—d d——n my soul eternally, for I am gone." *Mischief shall hunt the violent man.*

They came to Glasgow in haste, fearing a rescue of the prisoners, and, while waiting at the tolbooth, till the magistrates came to receive them, one John Nisbet, the archbishop's factor, said to Mr. Cargill in ridicule, three times over, *Will you give us one word more* (alluding to an expression he used sometimes
when preaching) to whom Mr. Cargill said with regret,
"Mock not lest your bands be made strong. The day is coming,
when you shall not have one word to say though you would."
This also came quickly to pass, for, not many days after, he fell
suddenly ill, and for three days his tongue swelled, and though
he was most earnest to speak, yet he could not command one
word, and died in great torment and seeming terror.

From Glasgow they were taken to Edinburgh; and July
15th, were brought before the council. Chancellor Rothes
(being one of those whom he excommunicated at Torwood)
raged against him, threatening him with torture and a violent
death. To whom he said, "My lord Rothes, forbear to threaten
me, for die what death I will, your eyes shall not see it."——
Which accordingly came to pass, for he died the morning of
that day, in the afternoon of which Mr. Cargill was executed.

When before the council, he was asked, If he owned the
king's authority, &c. He answered, As the magistrates' autho-
ritv is now established by the act of parliament and the explana-
tory act, that he denied the same. Being also examined anent
the excommunication at Torwood, he declined to answer, as
being an ecclesiastical matter, and they a civil judicatory. He
owned the lawfulness of defensive arms in case of necessity, and
denied that those who rose at Bothwell, &c. were rebels; and
being interrogate anent the Sanquhar declaration, he declined to
give his judgment until he had more time to peruse the contents
thereof. He further declared, he could not give his sense of the
killing of the bishop; but that the scriptures say, Upon the
Lord's giving a call to a private man to kill, he might do it law-
fully; and gave the instances of Jael and Phinehas. These
were the most material points on which he was examined*.

While he was in prison a gentlewoman (who came to visit
him) told him, weeping, "That these heaven-daring enemies
were contriving a most violent death for him; some, a barrel
with many pikes to roll him in; others, an iron chair red-hot
for him to roast in, &c." But he said, "Let you, nor none of
the Lord's people be troubled for these things, for all that they
will get liberty to do me, will be to knit me up, cut me down,
and chop off my old head, and then fare them well; they have
done with me and I with them for ever."

He was again before the council on the 19th, but refused to
answer their questions, except anent the excommunication,
wherein he exprest himself much as above. It appears that

* See his examinations and answers at large in Wodrow's History Vol. II. p. 184.
there was some motion made to spare him, as he was an old man, and send him prisoner to the Bass during life; which motion being put to a vote, was, by the casting vote of the earl of Argyle, rejected, who doomed him to the gallows, there to die like a traitor.

Upon the 26th, he was brought before the justiciary, and indicted in common form. His confession being produced in evidence against him, he was brought in guilty of high treason, and condemned, with the rest to be hanged at the cross of Edinburgh, and his head placed on the Nether-bow. When they came to these words in his inditement, viz. having cast off all fear of God, &c. he caused the clerk to stop, and (pointing to the advocate, Sir George MacKenzie) said, "The man that hath caused that paper to be drawn up, hath done it contrary to the light of his own conscience, for he knoweth that I have been a fearer of God from mine infancy; but that man, I say, who took the holy bible in his hand, and said, It would never be well with the land, until that book was destroyed, &c. I say, he is the man that hath cast off all fear of God." The advocate stormed at this, but could not deny the truth thereof.

When they got their sentence announced by sound of trumpet, he said, "That is a weary sound, but the sound of the last trumpet shall be a joyful sound to me, and all that will be found having on Christ's righteousness."

Being come to the scaffold, he stood with his back to the ladder, and desired the attention of the numerous spectators; and after singing from the 16th verse of the 118th psalm, he began to speak to three sorts of people, but being interrupted by the drums, he said, with a smiling countenance, "Ye see we have not liberty to speak, or speak what we would, but God knoweth our hearts." As he proceeded he was again interrupted. Then after a little pause or silence he began to exhort the people; and to shew his own comfort in laying down his life, in the assurance of a blessed eternity, expressing himself in these words, "Now, I am as sure of my interest in Christ and peace with God, as all within this bible and the Spirit of God can make me; and I am fully persuaded that this is the very way for which I suffer, and that he will return gloriously to Scotland; but it will be terrifying to many. Therefore, I treat you, be not discouraged at the way of Christ, and the cause for which I am to lay down my life, and step to eternity, where my soul shall be as full of him as it can desire to be; and now this is the sweetest and most glorious day that ever mine eyes did see. Enemies are now enraged against the way and people of God, but ere long they shall be enraged one
against another, to their own confusion," (here the drums did beat a third time). Then, setting his foot on the ladder, he said, "The Lord knows I go up this ladder with less fear and perturbation of mind, than ever I entered the pulpit to preach." When up, he sat down and said, "Now I am near the getting of the crown, which shall be sure, for which I bless the Lord, and desire all of you to bless him, that he hath brought me here, and made me triumph over devils, men and sin: they shall wound me no more. I forgive all men the wrongs they have done me; and I pray the sufferers may be kept from sin, and helped to know their duty." Then, having prayed a little within himself, he lifted up the napkin and said, "Farewel all relations and friends in Christ; farewell acquaintance and earthly enjoyment; farewell reading and preaching, praying and believing, wanderings, reproach and sufferings: Welcome Father, Son and Holy Ghost; into thy hands I commit my spirit." Then he prayed a little, and the executioner turned him over as he was praying; and so he finished his course, and the ministry that he had received of the Lord.

Take his character from Sir Robert Hamilton of Preston, who was his cotemporary.——He was affectionate, affable, and tender-hearted to all such as he thought had any thing of the image of God in them; sober and temperate in his diet, saying commonly, It was well won that was won off the flesh; generous, liberal, and most charitable to the poor; a great hater of covetousness; a frequent visiter of the sick; much alone; loving to be retired; but when about his Master's public work, laying hold of every opportunity to edify; in conversation, still dropping what might minister grace to the hearers; his countenance was edifying to beholders; often sighing with deep groans; preaching in season, and out of season, at all hazards; ever the same in judgment and practice. From his youth he was much given to the duty of secret prayer, for whole nights together; wherein it was observed that, both in secret and in families, he always sat straight up upon his knees with his hands lifted up; and in this posture, (as some took notice,) he died with the rope about his neck.

Beside his last speech and testimony, and several other religious letters, with the lecture, sermon, and sentence of excommunication at Torwood, which are all published, there are also several other sermons, and notes of sermons interspersed among some peoples hands in print. Yet if we may believe one * who heard several of them preached, they are nothing to what they

* Pat. Walker, in his Remarkable Passages, page 57.
were when delivered; and however pathetical, yet doubtless they must be far inferior to what they would have been, had they been corrected and published by the worthy author himself.

Some time before Bothwell, notwithstanding all the searches that were made for him by the enemy, 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 psalms when singing, were heard through several parts of it: and yet all this time uninterrupted.

At Bothwell being taken by the enemy, and struck down to the ground with a sword, seeing nothing but present 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.

There was a certain woman in Rutherglen, about two miles from Glasgow, who, by the instigation of some, 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 she going the next day after to milk her cows, two or three of them dropt down dead at her feet; and Satan, as she conceived, appeared unto her, which cast her under sad and sore exercises and desertion: so that she was brought to question her interest in Christ, and all that had formerly passed betwixt God and her soul, and was often tempted to destroy herself, and sundry times attempted it. Being before known to be an eminent christian, she was visited by many christians, but without success: still crying out, she was undone; she had denied Christ, and he had denied her. After a long time's continuance of this exercise, she cried for Mr. Cargill; who came to her, but found her distemper so strong, that for several visits he was obliged to leave her as he found her, to his no small grief. However, after setting some days apart on her behalf, he at last came again to her; but finding her no better, still rejecting all comfort, still crying out, That she had no interest in the mercy of God, or merits of Christ, but had sinned the unpardonable sin. He looking her in the face for a considerable time, took out his bible, and nam-
ing her, said, "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 consent, I am to require your superscription on this bible, that you are willing to quit all right 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 cried out, "O salvation 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 loosed.

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 filling up their cup; and ministers and professors must have time to fill up theirs also. And it shall not be full till enemies and they be clasped in one another's arms; and then as the Lord lives, he will bring the wheel of his wrath and justice over them altogether."

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**THE LIFE OF**

**Mr. ALEXANDER PEDEN.**

Mr. ALEXANDER PEDEN was born in the parish of the Sorn in the shire of Air. After he had past his courses of learning at the university, he was, for some time, employed to be school-master, precentor and session-clerk to Mr. John Guthrie, minister of the gospel then at Tarbolton. When he was about to enter into the ministry, he was accused by a young woman, as being the father of a child, which she was with. But of this aspersion he was fully cleared, by the confession of the real father. The woman, after suffering many calamities, put an end to her own life, in the very same place where Mr. Peden had spent 24 hours seeking the divine direction, while he was embarrassed with that affair.
A little before the restoration, he was settled minister at New Glenluce in Galloway, where he continued for about the space of three years, until he was among others thrust out by the violence and tyranny of these times. When he was about to depart from that parish, he lectured upon Acts xx. from the seventh verse to the end, and preached in the forenoon from these words in the 31st verse, *Therefore watch and remember, that for the space of three years I ceased not to warn every man, &c.* Asserting that he had declared unto them the whole counsel of God, and had kept back nothing, professing he was free from the blood of all souls. In the afternoon he preached from the 32d verse, *And now, brethren, I commend you to the word of his grace,* &c. which occasioned a weeping day in that church. He many times requested them to be silent, but they sorrowed most of all when he told them, they should never see his face in that pulpit again. He continued till night, and when he closed the pulpit door, he knocked three times very hard on it, with his bible, saying three times over, I arrest thee, in my Master's name, that none ever enter thee, but such as come in by the door, as I have done. Accordingly never did curate nor indulged enter that pulpit, until the revolution, that one of the presbyterian persuasion opened it.

About the beginning of the year 1666, a proclamation was emitted by the council against him (and several of the ejected ministers), wherein he was charged with holding conventicles, preaching and baptizing children at the Ralstoun in Kilmarnock parish, in October last, and another in Castlehill in Craigy parish, where he baptized 25 children. But upon his non-appearance at this citation, he was next year declared a rebel, and forfeited in both life and fortune*.

After this he joined with that faithful party, which, in the same year, was broke at Pentland hills; and with them he came the length of Clyde, where he had a melancholy view of their end, and parted with them there. Afterward, when one of his friends said to him, "Sir, You did well that left them, seeing ye was persuaded that they would fall and flee before the enemy." He was offended, and said, "Glory, glory to God, that he sent me not to hell immediately; for I should have stayed with them though I should have been all cut in pieces."

In the same year he met with a very remarkable deliverance. For he, Mr. Welch, and the laird of Gler-over, riding together, they met a party of the enemy's horse, of whom there was no

eviting. The laird fainted, fearing they should be taken. Mr. Peden, seeing this, said, "Keep up your courage and confidence, for God hath laid an arrest on these men, that they shall do us no harm." When they met, they were courteous, and asked the way. Mr. Peden went off the way, and shewed them the ford of the water of Titt. When he returned, the laird said, "Why did you go? you might have let the lad go with them." "No, (said he,) they might have asked questions of the lad, which might have discovered us: but as for me, I knew they would be like Egyptian dogs; they could not move a tongue against me; my time not being yet come," &c.

He passed his time sometimes in Scotland and sometimes in Ireland *, until June 1673, that he was by major Cockburn taken in the house of Hugh Ferguson of Knockdew in Carrick, who constrained him to stay all night. Mr. Peden told them it would be a dear night's quarters to them both; accordingly they were both carried prisoners to Edinburgh. There the said Hugh was fined in 1000 merks for reset, harbour and converse with him. Some time after his examination he was sent prisoner to the Bass. One sabbath morning, being about the public worship of God, a young girl, about the age of fourteen years, came to the chamber door mocking with loud laughter. He said, "Poor thing, thou laughest and mockest at the worship of God, but ere long God shall write such a sudden and surprising judgment on thee, that shall stay thy laughing," &c. Very shortly after that, as she was walking on the rock, a blast of wind swept her off to the sea, where she was lost.

Another day as he was walking on the rock, some soldiers were passing by, and one of them cried the devil take him. He said, "Fy, fy! poor man, thou knowest not what thou'rt saying; but thou shalt repent that." At which he stood astonished, and went to the guard distracted, crying out for Mr. Peden, saying, The devil would immediately come and take him away. Mr. Peden came, and spoke to and prayed for him, and next morning came to him again and found him in his right mind, under deep convictions of great guilt. The guard being to change, they commanded him to his arms, but he refused; and said, He would lift no arms against Jesus Christ, his cause and people; I have done that too long. The governor threatened him with death to-morrow by ten o'clock. He confidently said, three times over, That though he should tear him in pieces, he should never lift arms that way. About three days after, the

* Walker, in his eight additional passage, &c. says, That he was in Ireland in the year 1670; but of this we have no further account,
governor put him forth of the garrison, setting him ashore. And he, having a wife and children, took a house in East Lothian, where he became a singular christian.

He was brought from the Bass to Edinburgh, and sentence of banishment passed upon him in Dec. 1678, with other sixty prisoners for the same cause, to go to America, never to be seen again in Scotland, under pain of death. After this sentence was past, he often said, "That ship was not yet built that should take him or these prisoners to Virginia, or any other of the English plantations in America." When they were on shipboard in the road of Leith, there was a report that the enemies were to send down thumbkins to keep them in order; on which they were much discouraged. He went above deck and said, "Why are ye so discouraged; you need not fear, there will neither thumbkins nor bootkins come here; lift up your hearts for the day of your redemption draweth near: If we were once at London, we will all be set at liberty," &c. In their voyage thither, they had the opportunity of commanding the ship and escaping, but would not adventure upon it without his advice. He said, "Let all alone, for the Lord will set all at liberty in a way more conducive to his own glory and our own safety. Accordingly, when they arrived, the skipper who received them at Leith, being to carry them no farther, delivered them to another to carry them to Virginia, to whom they were represented as thieves and robbers. But when he came to see them, and found they were all grave sober christians, banished for presbyterian principles, he said, he would sail the seas with none such. In this confusion, that the one skipper would not receive them, and the other would keep them no longer for being expensive to him, they were set at liberty. Some says the skipper got compliments from friends in London. Others assure us, that they got off through the means of the lord Shaftesbury, who was always friendly to the presbyterians. However, it is certain that they were all liberated at Gravesend, without any bond or imposition whatever. And in their way homeward the English shewed them no small degrees of kindness.

After they were set at liberty, Mr. Peden stayed in London and other places of England until June 1679, that he came to Scotland; and that dismal day, the 22d of that month, when the Lord's people fell and fled before their enemies at Bothwell-bridge, he was 40 miles distant (being near the border), where he kept himself retired until the middle of the day, that some friends said to him, Sir, the people are waiting for sermon (it being the Lord's day). To whom he said, Let the people go to their prayers, for me I neither can nor will preach any this day,
for our friends are fallen and fled before the enemy at Hamilton, and they are hashing and hagging them down, and their blood is running down like water.

Shortly after this stroke at Bothwell-bridge, he went to Ireland, but did not stay long at that time. For in the year 1680, being near Mauchlin in the shire of Air, one Robert Brown, in Corehouse in Loudon parish, and one Hugh Pinaneve, factor to the earl of Loudon, stabling their horses in that house where he was, went to a fair in Mauchlin, and in the afternoon, when they came to take their horses, they got some drink; in the taking of which, the said Hugh brake out into railing against our sufferers, particularly against Mr. Cameron, who was lately before that slain at Airs-moss. Mr. Peden, being in another room over-hearing all, was so grieved that he came to the chamber-door and said to him, Sir hold your peace; ere twelve o'clock you shall know what for a man Mr. Cameron was; God shall punish that blasphemous mouth of yours in such a manner, that you shall be set up for a beacon to all such railing Rabshakeshs. Robert Brown, knowing Mr. Peden, hastened to his horse, being persuaded that his word would not fall to the ground, and fearing also that some mischief might befall him in the said Hugh's company, he hastened home to his own house, and the said Hugh to the earl's; and casting off his boots, he was struck with such a sudden sickness and pain through his body, with his mouth so wide, and his tongue hanging out in a fearful manner. They sent for the said Robert to take some blood from him, but all in vain, for he died before mid-night.

After this in the year 1682, he married that singular christian John Brown, at his own house in Priesthal (in the parish of Moorkirk in Kyle) upon one Isobel Weir. After marriage, he said to the bride Isobel, You have got a good man to be your husband, but you will not enjoy him long; prize his company, and keep linen by you to be his winding-sheet, for ye will need it when ye are not looking for it, and it will be a bloody one. Which sadly came to pass in the beginning of May 1685.

In the same year 1682, he went to Ireland again, and coming to the house of William Steel in Glenwhary in the county of Antrim, he enquired at Mrs. Steel, if she wanted a servant for threshing of victuals. She said, They did, and asked what his wages were a-day or a-week. He said, The common rate was a common rule. To which she assented. At night he was put to bed in the barn with the servant lad, and that night he spent in prayer and groaning. To-morrow he threshed with the lad, and the next night he spent in the same way. The second day the lad said to his mistress, This man sleeps none, but groans
and prays all night; I can get no sleep with him; he threshes very well and not sparing himself, though I think he hath not been used to it, &c. and when I put the barn in order, he goes to such a place and prays for the afflicted church of Scotland, and names so many people in the furnace, &c. He wrought the second day; his mistress watched and overheard him praying as the lad had said. At night she desired her husband to inquire if he was a minister. Which he did, and desired him to be free with him, and he should not only be no enemy to him but a friend. Mr. Peden said he was not ashamed of his office, and gave an account of his circumstances. But he was no more set to work, or to lie with the lad. He stayed some considerable time in that place, and was a blessed instrument in the conversion of some and the civilizing of others, &c. There was a servant lass in that house, whom he could not look upon but with frowns; and at last he said to the said William Steel and his wife, Put her away, for she will be a stain to your family; she is with child, and will murder it, and will be punished for the same. Which accordingly came to pass; for which she was burnt at Carrickfergus; the usual punishment of malefactors in that country.

In the year 1684, being in the house of John Slawan in the parish of Conert, in the same county of Antrim, about ten o'clock at night sitting by the fire-side, discoursing with some honest people, he started to his feet and said, Flee off, Sandy, and hide yourself, for col.——is coming to this house to apprehend you, and I advise you all to do the like, for they will be here within an hour. Which came to pass. When they had made a most inquisitive search without and within the house, and went round the thorn bush where he was lying praying, they went off without their prey. He came in and said, And has this gentleman given poor Sandy such a fright, and other poor things: For this night's work, God shall give him such a blow within a few days, that all the physicians on earth shall not be able to cure. Which likewise came to pass, for he soon died of great misery, vermin issuing from all the pores of his body, with such a nauseous smell that none could enter the room where he lay.

At another time, when he was in the same parish, one David Cunningham, minister in the meeting-house there, one sabbath-day broke into very bitter reflections upon Mr. Peden. One Mr. Vernon, one of Mr. Cunnigham's elders, being much offended thereat, told Mr. Peden on Monday what he had said. Mr. Peden, taking a turn in his garden, came back and charged him to go tell Mr. Cunnigham from him, That before Saturday's
night he should be as free of a meeting-house as he was. Which accordingly came to pass, for he got a charge that same week not to enter his meeting-house under pain of death.

One time travelling alone in Ireland, being a dark mist, and night approaching, he was obliged to go to a house belonging to a quaker, where he begged the favour of his roof all night. The quaker said, Thou art a stranger, thou art very welcome, and shalt be kindly entertained, but I cannot wait upon thee, for I am going to the meeting. Mr. Peden said, I will go along. The quaker said, Thou mayest if thou pleasest, but thou must not trouble us. He said, I shall be civil. When they came to the meeting (as their custom was) they sat for some time silent, some with their faces to the wall, and some covered; and, there being a void in the loft above, there came down the appearance of a raven, and sat on one man's head, who rose up and spoke with such vehemence, that the foam flew from his mouth. It went to a second, and he did so likewise, Mr. Peden sitting next his landlord, said, Do you not see! You will not deny you afterward. He answered, Thou promised to be silent. From a second it went to a third man's head, who did as the former two. When they dismissed, on the way home, Mr. Peden said to his landlord, I always thought there was devilry amongst you, but I never thought that he had appeared visibly till now; I have seen it. O! for the Lord's sake quit this way, and flee to the Lord Jesus, in whom there is redemption through his blood, even the forgiveness of all your iniquities. The poor man fell a-weeping and said, I perceive that God hath sent you to my house, and put it in your heart to go along with me, and permitted the devil to appear visibly among us this night. I never saw the like before; let me have the help of your prayers, for I resolve through the Lord's grace to follow this way no longer. After this he became a singular christian; and when dying blessed the Lord that in mercy he sent the man of God to his house.

Before he left Ireland he preached in several places, particularly one time near the fore-mentioned Mr. Verner's house in 1685, where he had made a most clear discovery of the many hardships his fellow-sufferers were undergoing in Scotland; and of the death of king Charles, the news of which came not to Ireland till twenty-four hours thereafter.

After this he longed to be out of Ireland, what through the fearful apprehension of that dismal rebellion that brake out there about four years after, and what from a desire he had to take part with the sufferings of Scotland. And before his departure from thence, he baptized a child to one John Maxwell a Glas
gown man, (who had fled over from the persecution) which was all the drink-money (as he expressed it) that he had to leave in Ireland.

After he and twenty Scots sufferers came aboard, he went above deck and prayed (there not being then the least wind) where he made a rehearsal of times and places, when and where the Lord had heard and helped them, in the day of their distress, and now they were in a great strait. Waving his hand to the west (from whence he desired the wind) he said, Lord, give us a loof-full of wind; fill the sails, Lord, and give us a fresh gale, and let us have a swift and safe passage over to the bloody land, come of us what will. When he began to pray, the sails were hanging all straight down, but ere he ended they were all blown full, and they got a very swift and save passage over. In the morning, after they landed, he lectured ere they parted, on a brae side. In which he had some awful threatenings against Scotland, saying, The time was coming that they might travel many miles in Galloway, Nithsdale, Air and Clydesdale, and not see a reeking house or hear a cock crow; and further added, My soul trembles to think what will become of the indulged backslidden and upsitten ministers of Scotland; as the Lord lives, none of them shall ever be honoured to put a right pin in the Lord's tabernacle, nor assert Christ's kingly prerogative as Head and King of his church.

After his arrival in Scotland, in the beginning of the year 1685, he met with several remarkable deliverances from the enemy. One time fleeing from them on horse-back, he was obliged to ride a water where he was in eminent danger. After he got out, he cried, Lads, do not follow me, for I assure you ye want my boat, and so will drown; and consider where your landing will be, &c.—which affrighted them from entering the water. At another time, being also hard pursued, he was forced to take a bog and a moss before him. One of the dragoons, being more forward than the rest, run himself into that dangerous bog, where he and the horse were never seen more.

About this time he preached one sabbath night in a sheep-house (the hazard of the time affording no better). That night he lectured upon Amos vii. 8. And I will set a plumb-line in the midst of my people the house of Israel, &c. In this lecture he said, I'll tell you good news—Our Lord will take a feather out of Antichrist's wing, which shall bring down the duke of York, and banish him out of these kingdoms—And there shall never a man of the house of Stuart sit upon the throne of Britain after the duke of York, whose reign is now short; for their lechery,
treachery, tyranny, and shedding the precious blood of the Lord's people——But oh! black black! will the days be that will come upon Ireland! that they shall travel forty miles, and not see a reeking house or hear a cock crow. &c. When ended, he and those with him lay down in the sheep-house, and got some sleep; and early next morning went up a burn-side and staid long. When he came back, he sung the 32d psalm from the 7th verse to the end; and then repeated that verse,

Thou art my hiding-place, thou shalt from trouble keep me free;
Thou with songs of deliverance about shalt compass me.

Saying, these and the following are sweet lines, which I got at the burnside this morning, and will get more to-morrow; and so will get daily provision.——He was never behind with any who put their trust in him, and we will go on in his strength, making mention of his righteousness, and of his only. He met with another remarkable deliverance, for the enemy coming upon him, and some others, they were pursued by both horse and foot a considerable way. At last, getting some little height between them and the enemy, he stood still and said, Let us pray here; for if the Lord hear not our prayers and save us, we are all dead men, &c. Then he began, saying, Lord, it is thy enemy's day, hour and power; they may not be idle: But hast thou no other work for them, but to send them after us; send them after them to whom thou wilt give strength to flee, for our strength is gone: Twine them about the hill, Lord, and cast the lap of thy cloke over old Sandy and thir poor things, and save us this one time; and we'll keep it in remembrance, and tell it to the commendation of thy goodness, pity and compassion, what thou didest for us at such a time. And in this he was heard; for a cloud of mist intervened immediately betwixt them; and in the mean time a post came to the enemy to go in quest of Mr. Renwick and a great company with him.

At this time it was seldom that Mr. Peden could be prevailed on to preach; frequently answering and advising people to pray much, saying, It was praying folk that would get through the storm; they would yet get preaching, both meek and good, but not much good of it, until judgment was poured out to lay the land desolate, &c.

In the same year, 1685, being in Carrick, John Clark of Muirbrook being with him, said, "Sir, What think ye of this time? Is it not a dark and melancholy day? Can there be a more discouraging day than this?" He said, "Yes, John, this
is a dark discouraging time, but there will be a darker time than
this; these silly graceless creatures the curates shall go down,
and after them shall arise a party called presbyterians, but hav-
ing little more but the name; and these shall, as really as
Christ was crucified without the gates of Jerusalem on mount
Calvary bodily. I say they shall as really crucify Christ in his
cause and interest in Scotland, and shall lay him in his grave,
and his friends shall give him his winding-sheet, and he shall ly
as one buried for a considerable time: O then, John, there
shall be darkness and dark days, such as the poor church of
Scotland never saw the like, nor never shall see if once they
were over: yea, John, this shall be so dark, that if a poor thing
would go between the east sea-bank and the west sea-bank,
seeking a minister to whom they would communicate their case,
or tell them the mind of the Lord concerning the time, he shall
not find one." John asked, Where the testimony would be
then? He answered, "In the hands of a few, who should be
despised and undervalued of all *, but especially by these mi-
nisters who buried Christ; but after that he shall get up upon
them, and at the crack of his winding sheet as many of them as
are alive, who were at his burial, shall be distracted and mad
with fear, not knowing what to do; then, John, there shall be
brave days, such as the church of Scotland never saw the like,
but I shall not see them, but you may.

About this time as he was preaching in the day-time, in the
parish of Girvan, and, being in the fields, one David Mason,
then a professor, came in haste trampling upon the people to be
near him. At which he said, "There comes the devil's rattle-
bag; we do not want him here." After this, the said David
became officer and informer in that bounds, running through,
rattling and summoning the people to their unhappy courts for
non-conformity, at which he and his got the name of the devil's
rattle-bag.——Since the revolution, he complained to his mi-
nister, that he and his family got that name.——The minister
said, "Ye well deserved it, and he was an honest man that
gave you it; you and yours must enjoy it; there is no help for
that."

It is very remarkable, that being sick, and the landlord where

* In an old copy are these words, "In the hands of a few, who shall have
neither magistrate nor minister among them, who shall be sore despised and un-
dervalued of all," &c. Whether this alteration proceeds from different informa-
tions, or from partiality, is hard to determine; only it is affirmed that the author
of these passages was then amongst that party who had neither magistrate nor
minister at that time.
he staid, being afraid to keep him in his house, (the enemy being then in search of hiding people,) made him a bed among the standing corn; at which time a great rain fell out, insomuch that the waters were raised, and yet not one drop to be observed within ten feet of his bed, while he lay in that field.

Much about the same time he came to Garfield, in the parish of Mauchline, to the house of one Matthew Hog (a smith to trade). He went to his barn, but thought himself not safe there, foot and horse of the enemy searching for wanderers (as they were then called). He desired the favour of his loft, being an old waste house two story high. This he refused. He then said, "Weel, weel, poor man, you will not let me have the shelter of your roof, but that same house will be your judgment and ruin yet." Some time after this, the gable of that house fell and killed both him and his son.

His last sermon was preached in the Collinwood at the water of Air, a short time before his death. In the preface before this sermon, he said, There are four or five things I have to tell you this night: and the 1st is, A bloody sword, a bloody sword, for thee, O Scotland, that shall pierce the hearts of many. 2dly, Many miles shall ye travel, and see nothing but desolation and ruinous wastes in thee, O Scotland. 3dly, The fertilest places in Scotland shall be as waste as the mountains. 4thly, The women with child shall be ript up and dashed in pieces. And, 5thly, Many a conventicle has God had in thee, O Scotland, but ere long God will make a conventicle that will make Scotland tremble. Many a preaching hath God bestowed on thee, but ere long God's judgments shall be as frequent as these precious meetings were, wherein he sent forth his faithful servants to give faithful warning of the hazard of thy apostasy from God, in breaking, burning, and burying his covenant; persecuting, slighting, and contemning the gospel; shedding the precious blood of his saints and servants. God sent forth a Welwood, a Kid, a King, a Cameron, a Cargill and others to preach to thee, but ere long God shall preach to thee by fire and a bloody sword, God will let none of these men words fall to the ground, that he sent forth with a commission to preach these things in his name, &c. In the sermon he further said, That a few years after his death there would be a wonderful alteration of affairs in Britain and Ireland, and Scotland's persecution should cease; upon which every one would believe the deliverance was come, and consequently would fall fatally secure; but you will be all very far mistaken, for both England and Scotland will be scourged by foreigners, and a set of unhappy men in these lands taking
part with them, before any of you can pretend to be happy, or get a thorough deliverance, which will be more severe chastisement than any other they have met with, or can come under, if once that were over.

After much wandering from place to place, through Kyle, Carrick and Galloway, (his death drawing near,) he came to his brother's house, in the parish of Sorn, where he was born, and caused to dig a cave, with a willow bush covering the mouth thereof, near to his brother's house. The enemy got notice, and searched the house narrowly several times, but him they found not. While in his cave, he said to some friends *, 1st, God would make Scotland a desolation. 2dly, There would be a remnant in the land, whom God would spare and hide. 3dly, They would be in holes and caves of the earth, and be supplied with meat and drink; and when they came out of their holes, they would not have freedom to walk for stumbling on dead corpses. And 4thly, A stone cut out of the mountain would come down, and God would be avenged on the great ones of the earth, and the inhabitants of the land for their wickedness; and then the church would come forth with a bonny bairn-time at her back of young ones; and he wished that the Lord's people might be hid in their caves as if they were not in the world, for nothing would do until God appeared with his judgments, &c. and withal gave them this sign, That if he be but once buried, they might be in doubt; but if oftener than once, they might be persuaded that all he had said would come to pass, and earnestly desired them to take his corpse out to Airsmoss, and bury him beside Richie, (meaning Mr. Richard Cameron,) that he might have rest in his grave, for he had got little during his life. But he said, bury him where they would, he would be lifted again; but the man that would first put hands to his corpse, four things would befall him, 1st, He would get a great fall from a house. 2dly, He would fall in adultery. 3dly, In theft, and for that he should leave the land. 4thly, Make a melancholy end abroad for murder. All which came to pass. This man was one Murdoch, a mason to trade, but then in the military service, being the very first man who put hands to his corpse.

Mr. Peden had for some time been too credulous in believing the oblique misrepresentations of some false brethren concerning Mr. James Renwick, whereby he was much alienated from him; which exceedingly grieved Mr. Renwick, stumbled some of his followers, and confirmed some of his adversaries,

* The foresaid old copy says, This was within two hours of his death.
who boasted that now Mr. Peden was turned his enemy *. But now, when dying, he sent for him, who came to him in all haste, and found him lying in very low circumstances. When Mr. Renwick came in, he raised himself upon his elbow, with his head on his hand, and said, "Are you the Mr. James Renwick there is so much noise about?" He answered, "Father, my name is James Renwick, but I have given the world no ground to make any noise about me, for I have espoused no new principles or practices, but what our reformers and covenanters maintained," &c. He caused him sit down and give him an account of his conversion, principles, and call to the ministry. All which Mr. Renwick did in a most distinct manner. When ended, Mr. Peden said, "Sir, You have answered me to my soul's satisfaction; I am very sorry that I should have believed any such ill reports of you, which not only quenched my love to, and marred my sympathy with you, but made me express myself so bitterly against you, for which I have sorely smarted. But, Sir, ere you go, you must pray for me, for I am old and going to leave the world." Which he did with more than ordinary enlargement. When ended, he took him by the hand and drew him to him, and kissed him, saying, "Sir, I find you a faithful servant to your Master; go on in a single dependence upon the Lord, and ye will get honestly through, and clear off the stage, when many others who hold their heads high, will ly in the mire, and make foul hands and garments. And then prayed that the Lord might spirit, strengthen, support, and comfort him in all duties and difficulties.

A little before his death, he said, "Ye will all be displeased where I will be buried at last, but I discharge you all to lift my corpse again. At last one morning early he left the cave and came to his brother's door. His brother's wife said, Where are you going, the enemy will be here? He said, I know that. Alas! Sir, (said she,) what will become of you, ye must go back to the cave again. He said, I have done with that, for it is discovered; but there is no matter; for within forty-eight hours I will be beyond the reach of all the devil's temptations, and his instruments in hell and on earth, and they shall trouble me no more. About three hours after he entered the house, the enemy came, found him not in the cave, searched the barn narrowly, casting the unthreshen corn, searched the house, stabbing the beds, but entered not into the place where he lay. After a weary pilgrimage, within forty-eight hours he became

* Renwick's Life, wrote by Mr. Shields, page 99.
an inhabitant of that land, where the weary are at rest, being then past sixty years of age.

He was buried in the laird of Affleck’s aisle; but a troop of dragoons came and lifted his corpse, and carried it two miles to Cumnock gallows-foot, (after he had been forty days in the grave,) where he lies buried beside other martyrs.

Thus died Mr. Alexander Peden, so much famed for his singular piety, zeal and faithfulness, and indefatigableness in the duty of prayer; but especially who exceeded all we have heard of in latter times, for that gift of foreseeing and foretelling of future events, both with respect to the church and nation of Scotland and Ireland, and particular persons and families, several of which are already accomplished. A gentleman of late, when speaking in his writings of Mr. Peden, says, “Abundance of this good man’s predictions are well known to be already come to pass †. And although these things are now made to stoop or yield to the force of ridicule, the sarcasms of the profane, and fashions of an atheistical age and generation; yet we must believe and conclude, with the Spirit of God, that the secrets of the Lord both have been, are, and will be with them who fear his name.”

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**THE LIFE OF MR. ALEXANDER SHIELDS.**

**Mr. ALEXANDER SHIELDS,** son to James Shields of Haugh-head in the Merse, born anno 1660, or 1661; and being sent to school, (when capable of instruction,) made such proficiency there, that in a short time he entered upon the study

* After this, (says Patrick Walker,) that troop of dragoons came to quarter in Cambusnethen, two of them were quartered in the house of James Gray, (one of his acquaintance,) and being frightened in their sleep, they started up and clapped their hands, crying, “Peden, Peden!” These two dragoons affirmed, That out of their curiosity they opened the coffin to see his corpse, and yet they had no smell, though he had been forty days dead.

† John Ker of Kersland, in his Memoirs, page 8, where he adds, that when some people were going to join Argyle in 1685, Mr. Peden, after a short ejaculation, bid them stop, for Argyle was fallen a sacrifice that minute. Some taking out their watches, marked the time, which accordingly answered to his being taken.
of philosophy under Sir William Paterson, then regent of the college of Edinburgh, (afterwards clerk to the bloody council,) where he made no less progress. For, being of a lively genius and penetrating wit, he soon commenced master of arts, and that with no small applause. And having furnished his mind with no small degree of the ancillary knowledge of learning, he began to think upon the study of divinity in view for the ministry. But finding little encouragement this way for any who could not in conscience join with prelacy, or the prevailing defections of those called the indulged, he took a resolution and went over among others to Holland, (shortly before or after Bothwell,) for the further improvement of his studies, where he continued some short time, and then returned home to his native country.

But upon his going to London to be an amanuensis to Dr. Owen, or some of the English Divines, who were writing for the press, he had a letter of commendation to one Mr. Blackie, a Scots minister, who, appointing him to speak with him at a certain season, had several ministers convened unknown to him, and did press and injoin him to take licence. So that being carried into it, in that sudden and surprizing way, he did accept of it from the Scots dissenting ministers at London, but without any imposition or sinful restriction. However the oath of allegiance becoming in a little time the trial of that place, Mr. Shields studied, as he had occasion, to shew the sinfulness thereof; which these ministers took so ill, that they threatened to stop his mouth: but he refused to submit himself thereunto.

But it was not long here that he could have liberty to exercise his office. For, upon the 11th day of January 1685, he was, with some others, apprehended by the city marischal, (at a private meeting in Gutter-lane,) who came upon them at unawares, and commanded them to surrender in the king's name: Mr. Shields, being first in his way, replied, What king do you mean? By whose authority do you disturb the peaceable ordinances of Jesus Christ?——Sir, You dishonour your king in making him an enemy to the worship of God. At which the marischal said, he had other business to do than to stand prattling with him. Mr. Shields made an attempt to escape, but was not able; and he and his companions were brought before the lord mayor, who threatened to send him to Bridewell. However, bail was offered and admitted for him, to answer at Guildhall on the 14th. Upon which day he attended with a firm resolution to answer. But while he went out for a refreshment, he was called for, and none answering, his bail-
bond was forfeited, which afterward gave him no small uneasiness when his bail's wife said to him, Alas! Why have you ruined our family. However, to prevent further damage, he appeared on the 20th, when he was arraigned in common form and examined, Whether he was at Bothwell, and if he approved of bishop Sharp's death; with several other questions. To which he replied, That he was not obliged to give an account of his thoughts; and that he came there to answer to his indictment, and not to such questions as these. Upon which he was taken to Newgate, by a single officer, without any mittimus, or any express order unto what prison he should be committed. By the way (says he) he could have escaped, had he not been led or betrayed there by flattery. It was some days before his mittimus came, by which he was ordered to be kept in custody till the next quarter session, which was to be at Guildhall on the 23d of February following.

But Charles II. in this interval dying, he was, with other seven who were apprehended with him, March 5, put on board the Kitchen yatch for Scotland, and landed at Leith on the 13th, and the next day Mr. Shields was examined before the council, where he pled the liberty of his thoughts, putting them to prove his accusation, and waving a direct answer anent owning of the king's authority, which gave way to his slip afterwards, as he (in his own impartial account of his sufferings) observes among other reflections, "In this I cannot but adore the Lord's conduct, but with blushing at the folly of mine. It was indeed, determined, I think, by a sovereign hand, and led upon this not usually trodden path by truth's confessors beyond my ordinary genius or inclination, to fence with these long weapons, declining direct answers, which is the most difficult road, and most liable to snares; and wherein it is more hard to avoid wronging truth than the plain and open-hearted way." However, he was remanded back to prison till the 23d, when he was brought before the justiciary, and interrogate, Whether he would abjure the apologetical declaration, and own the authority of James VII.? But being still on the reserve, he was sent back till the 25th, and from thence continued till the day following, which he calls the day of his fatal fall, the just desert of his former blind and bold approaches to the brink of these precipices over which he had looked, and was now left to fall therein. Here he was again examined to the effect aforesaid, and withal threatened with the most severe usage if he did not satisfy them.
Whereupon he gave in a minute in writing, wherein, after a short preamble, he says, "The result of my thoughts is in the sincerity of an unfeigned conscience and in the fear of God, that I do renounce and disown that and all other declarations, in so far as that they declare war against the king expressly, proposedly or designedly, and asserts that it is lawful to kill all employed by his Majesty, or any, because so employed in church, state, army or country." When they read this, they said it was satisfactory, and required him to hold up his hand. This he still refused, till allowed to dictate to the clerk what words he should swear. Which being done, he protested that it might not be constructed to any other sense than the genuine words he delivered, in the minute he did subscribe and swear. That which induced him to this, he says, was, "They gave it in his own meaning, and so far was his mind deceived, that by a quibble and nice distinction they thought that the word might bear, that this was not a disowning of that nor no declaration that ever he saw, (save one of their pretending) nor that neither, but in so far, or if so be; which different expressions he was taught to confound by scholastic notions infused into him by the court, and some of the indulged ministers while in prison," &c. Having so done, the justiciary dismissed him; but, on pretence he was the council's prisoner, he was sent back to his now more weary prison than ever. For he had no sooner made this foolish and unfaithful step of compliance, (as he himself expresses it,) than his conscience smote him, and continuing so to do, he aggravated his fall in such a sort as he wanted words to express.

Yet, after all this, his dangers were not over; for, having wrote a letter to John Balfour, to be by him transmitted to some friends in Holland, declaring his grief and sorrow, and his mind anent his former compliances, &c. it fell into the enemies hands; whereupon he was again brought before the lords of council: and though much threatening ensued, yet he owned the letter, and declared his sorrow for what he had formerly done. After which, they appointed him to confer with the arch-bishop of St. Andrews, and the bishops of Glasgow and Dunkeld. With them he had a long reasoning; and, among other things, they objected that all power was ordained of God be they what they will. He answered, "All power is ordained of God by his provident will; but every power assumed by man is not so by his approbative and preceptive will." One of the prelates said, That even his provident will is not to be resisted.—He answered, "That the holy product of it cannot, and may not; but the instrument he made use of sometimes might be resisted."
It was urged that Nero was then reigning when this command of non-resistance was given.—He answered, "That the command was given in general for our instruction how to carry in our duty under lawful magistrates abstracting from Nero."
Then they asked him, How he would reconcile his principles with that article in the Confession of Faith, that difference in religion, &c. He answered, "Very easily: For though difference in religion did not make void his power, yet it might stop his admission to that power where that religion he differed from was established by law," &c.

He was continued till August 6, when he was again before the justiciary and indited; which made him write two letters, one to the advocate, and the other to his old regent Sir William Paterson, which he thought somewhat mitigated their fury. Whereupon he drew up a declaration of his sentiments, and gave in to the lords of council, upon which much reasoning betwixt him and them ensued. After two conferences, wherein he was asked many questions, in the third he condescended to sign the oath of abjuration, (which they had so much insisted he should again take, as he had at their command torn his name from the first,) only it was worded thus, If so be such things are there inserted; which he told them he was sure was not the case: This with difficulty was granted. As he subscribed, he protested before them, "That none were to think by this, he justified the act of succession or the abrogation of the ancient laws about it, or the want of security for religion or liberty, or that he acknowledged the divine approbation of it," &c. When all was over, he was delayed till to-morrow. But to-morrow he was sent to the Bass, and doubtless would have suffered, had he not got out in woman's clothes and eloped.

After his escape, (without seeking after any other party whatsoever,) he came straight to Mr. Renwick, and that faithful contending remnant then in the fields, where, upon the 5th of December 1686, he attended a meeting for preaching at the wood of Earlston in Galloway. After which he continued with Mr. Renwick for some time: In which time he ceased not, both in public and private, to give full proof and evidence of his hearty grief and sorrow for his former apostasy and compliances. Upon the 22d he came to their general meeting, where he gave them full satisfaction in espousing all and every part of their testimony; and likewise made a public confession of his own guilt, wherein he acknowledged, (1.) That he had involved himself in the guilt of owning the (so called) authority of James VII. shewing the sinfulness thereof, taking shame to
himself. (2.) He acknowledged his guilt in taking the oath of abjuration, and his relapsing into the same iniquity, the sinfulness of which he held forth at great length, and spake so largely to these particulars, as discovering the heinousness of that sin as made Mr. Renwick say, "I think none could have done it, unless they had known the terrors of the Lord." And added, "I thought it both singular and promising to see a clergyman come forth with such a confession of his own defections, when so few of that set are seen in our age to be honoured with the like."

After this when Mr. Renwick and the united societies were necessitated to publish their informative vindication, Mr. Shields went over to Holland to have the same printed about the beginning of the year 1687; but it appears he was necessitated to return home before that work was finished.

After Mr. Renwick's death, he continued for some time in the fields preaching in Crawford muirs, at Disinckorn-hill in Galston parish, and many other places; and about the end of the same year 1688, when Kersland and the united societies, who had, in the inter-regnum of the government, thrust out some of the curates, and demolished some of the popish monuments of idolatry, were obliged to publish a vindication of themselves in these proceedings; which they did at the cross of Douglas. Mr. Shields being present, did sing some verses in the beginning of the 76th Psalm, In Judah's land God is well known, &c. making some notes, and while expatiating on the same, said, That this psalm was sweetly sung by famous Mr. Robert Bruce at the cross of Edinburgh, at the break of the Spanish armada the same time a hundred years ago.

Upon the 3d of March 1689, when Mr. Linnings, he, and Mr. Boyd renewed the covenants at Borland-hill in Lismahago, Mr. Shields stood up before a vast confluence of people, and declared his unfeigned sorrow for his former sin of compliances, &c. to the affecting of all the multitude, and the abundant satisfaction of the godly there present, who had been grieved therewith.

At and after the revolution he was of much service to the army, and greatly esteemed by king William. And after his return home, he, with the foresaid Messrs Linning and Boyd, presented a large paper of proposals to the first general assembly after the revolution*; both craving a redress of their grievances, and likewise shewing on what terms they and their people could and would join with them, &c. But this paper being

* See Mr. Shields' life in the Scots Worthies.
judged by the committee of this assembly to contain "peremp-
tory and gross mistakes, unseasonable and impracticable pro-
posals, and uncharitable and injurious reflections, tending rather
to kindle contentions than compose divisions*." It never once
got a hearing, but was thrown over the bar of that assembly.
And yet notwithstanding all this, the three foresaid brethren
being resolved to unite with them at any rate, gave in another
called the shorter paper, importing their submission, casting
down all their former proposals and desires at the assembly's
feet, "to be disposed of as their wisdom should think fit."
Which paper, he, through their insinuation, was brought to sub-
scribe, and of which, it is said†, he sadly repented afterwards.
For having dropt his former testimony at their feet, who
trampled on it, and though they did not rent him, yet they soon
found out a way to get rid of him. For,

Soon after the revolution he was settled minister at St.
Andrews, where he continued in the discharge of his office until
the year 1699, that he, with Messrs Borland, Stobo and Dal-
gliesh, was pitched upon to go over with his countrymen to the
national settlement at Darien in America, where he, by letters
under his own hand, gave particular account of matters there;
wherein it is evident that his spirit was sunk with the divisions,
impiety and unrighteousness of too many of that handful, and
at last was fully crushed with the fatal disappointment of
that undertaking, by the conduct of the then government; which
he shewed, had it been faithfully and well managed, might have
been of great advantage to this nation, as well as to the christian
religion; and yet for want of a proper reinforcement they were
either cut off or dispersed. After which, Mr. Shields and Mr.
Borland escaped death very narrowly, the ship sinking in the
harbour of Kingston a very little after they were gone out of it.
He died of a short sickness in a Scots woman's house in Jamaica
a little after he left Caledonia. His last preaching was from
the last words of Hosea, *Who is wise and he shall understand
these things, prudent, and he shall know them, for the ways of the
Lord are right, and the Lord shall walk in them, but transgressors
shall fall therein.*

* See this in Act V. Sess. 9. Ass. 1699. wherein the lesser paper is inserted.

† Pat. Walker says, That Mr. Shields much lamented his silence before the
assembly, and of his coming so far short of his former resolutions, and if ever he
saw such an occasion he would not be so slack. Messrs. Linning and Boyd had
too much influence upon him, being in haste for kirk's stipends and wives. Rem.
of the lives of Messrs. Semple, &c. first edit. page 78.
And thus the so much famed Mr. Alexander Shields, after he had tasted somewhat of the various vicissitudes of life and fortune, was obliged to die in a strange land. He was a man of a low stature, ruddy complexion, quick and piercing wit, full of zeal whatever way he intended, of a public spirit, and firm in the cause he espoused; pretty well seen in most branches of learning, in arguing very ready, only somewhat fiery, but in writing on controversy he exceeded most men in that age.

His works are the Hind let loose, Mr. Renwick's life, and the vindication of his dying testimony, his own impartial relation, the renovation of the covenant at Borland-hill. There are also some lectures and sermons of his in print; a vindication of our solemn covenants, and several of his religious letters both before and since the revolution. After his death Mr. Linnings published an essay of his, on church-communion. But how far this agrees with his conduct at the revolution, or what coherency it hath with his other writings, or if Mr. Linning had any hand therein, is not my province to determine at present. There are also three pocket volumes of his journals yet in manuscript, which were, among other valuable papers, redeemed from destruction after Mr. Linning's death.

An Abstract of a Speech delivered by Lord Warriston, before the Assembly of Divines at Westminster, after the delivery of some Queries from the Parliament to them.

Mr. Prolocutor, I am a stranger. I will not meddle with the parliament-privileges of another nation, nor the breaches thereof, but as a christian, under one common Lord, a ruling elder in another church, and a parliament-man in another kingdom, have commission from both that church and state, and at the desire of this kingdom assisting in their debates, intreat for your favour and patience to express my thoughts of what is before you.

In my judgment, that is before you which concerns Christ and these kingdoms most, and above all, and which will be the chiefest mean to end or continue these troubles. And that not only speaking humaniter, and looking to the disposition of these kingdoms, but especially in regard of the divine dispensation, which hath been so special and sensible in the rise and continuance of these commotions, as I can neither be persuaded that
they were raised for, or will be calmed upon the settlement of civil rights and privileges, either of kings or princes, whatsoever may seem to be our present success; but I am convinced they have a higher rise from, and for the highest end, the settling of the crown of Christ in these islands, to be propagated from island to continent; and until King Jesus be set down on his throne, with his sceptre in his hand, I do not expect God's peace, and so not solid peace from men in these kingdoms. But establish that, and a durable peace will be found to follow that sovereign truth. Sir, let us lay to heart what is before us, a work which concerns God and man most of any thing in agitation now under the sun, and for which we will one day be called to a more strict account than for any other passage of our life. Let us both tremble and rejoice when we reflect upon what is under debate, and now in our hands.

I was glad to hear the parliament confess their willingness to receive and observe whatsoever shall be shown from the word of God to be Christ's or his church's rights or due; albeit I was sorry to see any, in the delivery thereof, intermix any of their own personal asperity, any aspersions upon this assembly, or reflections on another nation; so in this day of law for Christ, wherein justice is offered, if he get not right in not shewing his patent from his father, and his church's from himself, it will be counted your fault.

Sir, all christians are bound to give a testimony to every truth when called to it, but ye are the immediate servants of the Most High, Christ's proctors and heralds, whose proper function it is to proclaim his name, preserve his offices, and assert his rights. Christ has had many testimonies given to his prophetical and priestly offices by the pleadings and sufferings of his saints, and in these latter days seems to require the same unto his kingly office. A king loves a testimony to his crown best of any, as that which is tenderest to him, and confessors and martyrs for Christ's crown are the most royal and most stately of any state martyrs; so although Christ's kingdom be not of this world, and his servants do not fight therefore when he was to suffer, yet it is in this world, and for this end was he born. To give a testimony to this truth, among others, were we born, and must not be ashamed of it, nor deny it; but confess and avouch it by pleading, doing and suffering for it, even when what is in agitation seems most to oppose it, and therefore requires a seasonable testimony. But it lies upon you, Sir, &c. who have both your calling from Christ for it, and at this time a particular calling from many, that which the honourable houses require from you at such a time, when the settlement of religion thereon, and
when it is the very controversy of the times, and the civil magistrates not only call you before them to aver the truth therein, but also giveth you a good example, cometh before you out of tenderness to their civil trust and duty to maintain the privileges of parliament; to give a testimony assentary to their civil right and privileges, and to forewarn you lest ye break the same, and incur civil premunires. Sir, this should teach us to be as tender, zealous and careful to assert Christ and his church, their privileges and rights, and to forewarn all lest they endanger their souls by encroaching thereon, and lest their omissions and remissness bring eternal premunires upon them, let all know that the spirit of your Master is upon you, and that Christ hath servants who will not only make pulpits to ring with the sound of his prerogative, but also, if they shall be called to it, make a flame of their bodies burning at the stake for a testimony to it, carry it aloft through the earth (like the voice in Sicily) that Christ lives and reigns alone in his church, and will have all done therein according to his word and will, and that he has given no supreme headship over his church to any pope, king or parliament whatsoever.

Sir, you are often desired to remember the bounds of your commission from man, and not to exceed the same. I am confident you will make as much conscience not to be deficient in the discharge of your commission from Christ. But now, Sir, you have a commission from God and man together, to discuss that truth, That Christ is a king, and has a kingdom in the external government of his church, and that he has set down laws and offices, and other substantials thereof; and a part of the kingdom the which to come we daily pray (as Perkins shews well). We must not now before men, mine, hold up, or conceal, any thing necessary for this testimony; all these would seem to me to be retiring and flying, and not to flow from the high spirit of the Most High, who will not flinch for one hour, nor quit one hoof, nor edge away a hem of Christ's robe-royal. These would seem effects of desertion, tokens of being ashamed, afraid, or politically diverted; and all these, and every degree of them, Sir, I am confident will be very far from the thoughts of every one here, who by their votes and petitions, according to their protestations at their entry, have shewn themselves so zealous and forward to give their testimony, albeit they easily saw it would not be very acceptable to the powers on earth, who would hamper, stamp, and halve it. But would ye answer to that question, If this were a parliament, and if it was a full and free one, would he not, and should he not, be esteemed a great breaker of privileges, and contemptor curia? albeit we are
not so wise, yet let us be as tender and jealous in our day and generation. Truly, Sir, I am confident you will not be so in love with a peaceable and external profession of any thing that may be granted to the church, as to conceal, disclaim, or invert your Master’s right. That were to lose the substance for a circumstance, to desert and dethrone Christ, to serve yourselves and enthrone others in his place; a tenant doing so to his lord or landlord, forfeits all. Ye are commanded to be faithful in little, but now you are commanded to be faithful in much; for albeit the salvation of souls be called cura curarii, the welfare and happiness of churches (made up of these) is far more; but the kingdom of Christ is optimum maximum, and to have it now under your debate, as it is the greatest honour God doth bestow upon an assembly, so it is the greatest danger; for according now as God shall assist or direct you, you may and will be the instruments of the greatest good or evil on earth. Let us do all in, with, for, and by Christ. Remember the account we have to make to him, who subjects the standing or falling of his crown in this island to our debate. I speak humaniter, for divisiter, I know it is impossible; and albeit we should all prove false and faint-hearted, he can and will soon raise up other instruments to assert, publish, and propagate his right to a forum consistori. He will have it thoroughly pled and judged betwixt his kingdom and the kingdoms of the earth. And seeing he has begun to conquer, he will prevail over all that stand in his way, whether pope, king, or parliament, that will claim any part of his headship, supreme prerogative, and monarchy over his own church.

Sir, some may think you have had a design in abstaining so long from asserting the divine right of church-government, now to come in with it truly. Sir, I look upon this check as a good providence for your great sparing and abstaining in that point, and must bear witness to many passages of God’s good hand in it, in not suffering us to make a stand of our desires concerning religion, either in Scotland or here, albeit we have often set down mensura veti to ourselves; but he has as often moved us step after step to trace back our defections, and make the last innovations a besom to sweep out the former, and the king refused to be a mean to engage in a covenant with himself and others, and so has drawn us, against our wills, and beyond our desires, to perform our duty, and to give a testimony to his truth, that much of God and divine wisdom and design, and little of man and his politic projects, might be seen in the beginning, progress, and continuance of the whole work, by this
good hand of God: And for this end I hope these queries are brought to your hand at this time.

Sir, your serving the parliament a while, I am confident has been and will be still, not that they may serve you, but for to serve the Lord Jesus Christ; and that parliament will glory more in their subordination and subservience to him, than in the empire and command over the world.

Sir, we may hear much of the breach of privilege, and of the covenant, in relation to civil right: Let us remember in the covenant the three orders in the title and preface, three main duties in the body, and the three effects of the close.—The covenant begins with the advancement, and ends with the enlargement of the kingdom of Christ, as the substantialis and over-word of the whole.

The first article of the seven is Christ, an article like dies Dominica in the week, all the rest are in Domino, and subordinate thereunto: And all laws contrary to the will of Christ are acknowledged to be void in his kingdom; and so they should, with far greater reasons than the constable's orders against the ordinance of parliament are void in law. But, Sir, Christ's throne is highest, and his privileges supreme as only King and Head of his church, albeit kings and magistrates may be members in it. There is no authority to be balanced with his, nor posts to be set up against his, nor Korahs to be allowed against his Aarons, nor Uzziahs against his Azariahs. Is it so small a thing to have the sword? but they must have the keys also. Truly, Sir, I am confident that the parliament, and both nations, will acknowledge themselves engaged under this authority, and as they would not be drawn from it; for we must deny our places, take up our cross, lay aside our love to father or mother, paternal or civil, yea, lay down our lives, to aver and confess this truth against all allurements and terrors, so ye would never endeavour to draw us to any other; and whatsoever reflection to the contrary was insinuated by the deliverer of this message, I cannot but impute it to personal passion, which long ago was known to the world; but will never believe the honourable house will allow thereof, as being far beneath their wisdom, and contrary to your merit.

And, Sir, seeing these queries are before you, I am confident that whatever diversity of opinion may be among you in any particular, you will all hold out Christ's kingdom distinct from the kingdoms of the earth, and that he has appointed the government of his own house, and should rule the same; and that none of this Assembly, even for the gaining of their desires in all the points of difference, would, by their silence, concealment,
and connivance, weaken, commutate, or sell, a part of this fundamental truth, this sovereign interest of Christ; and that ye will all concur to demonstrate the same by clear passages of scripture, or necessary consequences therefrom, and by constant practice of the apostles, which are rules unto us.

Sir, I will close with remembering you of two passages of your letter*, sent by order of the House of Commons, to the General Assembly of the church of Scotland, that you will set out such discipline as, to the utmost of your power, you may exalt Christ the only Lord over the church, his own house, in all his offices, and present the church as a chaste virgin to Christ; and for this end that you were not restrained by the Houses in your votes and resolutions, nor bound up to the sense of others, nor to carry on a private design in a civil way, but by your oath were secured against all flattering of your judgment, and engaged thereby, according to the House’s desire, to use all freedom becoming the integrity of your consciences, the weight of the cause, and the integrity and honour of such an Assembly. I will no more, Sir, trouble you, but with one word upon the whole matter, to desire you seriously to consider, if this business, whereon the eyes of God are fixed, deserves not a special day of humiliation and prayer for the Lord’s extraordinary assistance and direction of this Assembly.

* This letter was read, August 17, 1643, in the Scots General Assembly, as it stands in the collection of the acts thereof, from 1648, to 1649, page 205.
A TRUE, AND IMPARTIAL

RELATION

OF THE

PERSECUTED PRESBYTERIANS

IN

SCOTLAND;

THEIR RISING IN ARMS, AND DEFEAT

AT

BOTHWELL-BRIDGE;

A.D. 1679.

Faithfully collected from twelve different Accounts of the same, written by Persons of great Integrity, who were Officers in the Army, and Members of the Council of War; such as Mr. Robert Hamilton, Mr. David Hackston of Rathillet, Mr. Walter Smith, &c. &c.

BY WILLIAM WILSON,

LATE SCHOOLMASTER IN THE PARISH OF DOUGLAS.

Josh. vii. 11, 12. Israel hath sinned, and they have also transgressed my covenant, which I commanded them; for they have even taken of the accursed thing—And have put it even amongst their own stuff: Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies.

KILMARNOCK:

PRINTED BY H. & S. CRAWFORD, FOR JOSEPH GRAHAM.

1809.
THE

BATTLE

OF

BOTHWELL-BRIDGE.

THE appearance of the Lord's people in arms, and their defeat at Bothwell-bridge, June 22d, 1679, is a thing so well known; and that which hath been so much spoken of, these seventy-two years by-gone, that it were altogether unnecessary for me, to write any thing concerning the same; (at such a distance of time) if it were not, that no true relation thereof, hath ever been published to the world, (so far as I know.) And therefore very few, to this day, are truly informed, concerning the true matters of fact, which fell out in that army, and proved their overthrow in the end. I shall therefore, in this relation give such a true representation of the truth, as will, in a great measure, remove the reproach, from such, as hitherto have borne the blame of that army's fall and ruin: and will make it evident to all such, as are not filled with prejudice at the truth itself, who were the chief instruments of that army's fall and ruin. The method that I propose in doing of this, is to give a true account,

1. Of the cause and occasion of that army's rising in arms.
2. Of their publishing of their testimony at Rutherglen. 3. Of the renounter at Drumclog. 4. Of the most material things, that happened in that army, and their council of war, from the renounter at Drumclog, to their defeat at Bothwell-bridge. 5. Of the chief causes of the Lord's anger against that army, which provoked him to give them over to the fierce rage of their enemies, to fall and flee before them.
I. The only cause and occasion of that army's rising was, the unparalleled severities of the enemies, in adding to their former cruelties, the raising of new troops of horse, and companies of foot, placing of garrisons of soldiers at Lanark, Air, Dumfries, Kirkcudbright, and Glasgow; and giving these wicked soldiers severe orders and commissions, to search the country for field-meetings, for preaching of the gospel, and to assault and pursue these meetings with the sword, and to kill all that offered to resist. In prosecuting of these orders, a party of soldiers did assault a field-meeting, and fired their carabines among the people, while they were at the divine worship of God, whereby they killed and wounded some of them. This put the people to consider what to do under such severities: so, after prayer and consultation, they resolved to continue in their duty, and to defend themselves and the gospel, (which was their greatest privilege) upon all hazards. And in order thereto, the meetings which lay betwixt Lanark and Air, contracted themselves into one meeting, that thereby they might be in better capacity, to assist and encourage one another, in keeping up a testimony for the truth and cause of God, against all defections: which resolution was followed, and kept up, some time at one place and some time at another. And several times when the wicked soldiers attempted to approach to their meeting, to prosecute their hellish orders, when they perceived that the people were ready to defend themselves, they did withdraw, without giving any further disturbance. And sometimes, when they ventured to fire their carabines among the people, they were repulsed, and some of them taken and disarmed, and detained till sermon was over, and then let go. And notwithstanding of the frequent assaults that they met with from the enemy, this contracted meeting increased, and was duly kept up, for the space of twenty sabbaths together. In which time they perceived, by the cruelties of their enemies, that no less than their destruction, and the utter ruin of the work of God was designed: for the preventing of which, they judged it their duty, in this their present circumstance, both to set certain time apart for fasting, prayer, and consultation; and also to take arms to their meetings, for defence of themselves and the gospel; in all which, they were much countenanced of the Lord, and encouraged not to desert his cause, but continue at their duty. As to their testimony at Rutherglen, the account of it is this.

II. Upon the 25th of May, being the sabbath, Mr. Thomas Douglas preached upon a moor in Evandale. To this meeting from Fife came the famous and valiant champion David Hacketson, of Rathillet; John Balfour, of Kinloch; William Dingwall,
and some other valiant men. Several who were at the preaching quartered near that place all night. Next day, May 26th, Mr. Robert Hamilton, (afterwards Sir Robert Hamilton, of Preston) David Hackston, of Rathillet, and John Balfour, of Kinloch, went to Mr. Donald Cargill, to consult and advise with him concerning the publishing of a testimony against the most principal defections of the time. In this they soon agreed; and considering that ever since the year 1661, the blasphemous enemies of God, who had usurped his prerogative, had instituted the 29th of May to be kept as a holy anniversary day, for the birth and restoration of that bloody perjured tyrant, Charles II. It was judged necessary, in detestation of the idolatrous abuse of that day, that they should publish their testimony against this, and the other sinful acts therein mentioned, upon that day. This being agreed upon; another meeting was appointed upon Thursday, May 29th: and betwixt and that, Mr. Douglas, Mr. Hamilton, and Rathillet drew up the testimony. So May 29th, they met, and after a sermon preached by Mr. Douglas, and conferring upon, and agreeing unto the testimony, they dismis-sed the foot. Mr. Hamilton with 50 horsemen, and Mr. Douglas, went to the market cross of Rutherglen, (which is a royal burgh, two miles from Glasgow,) and there, after singing part of a psalm, and prayer, by Mr. Douglas; and one speech made by Mr. Douglas; and another by Mr. Hamilton, they read their testimony against all that had been done publicly to the in-terest of Christ, from the beginning of the work of reformation: particularly, the acts recissory, which overturned the whole work of reformation; the act for erecting of abjured prelacy; the declaration, which condemned and abjured the covenants; the act, and declaration of Glasgow, for casting out the faithful ministers, who would not comply with prelacy; the presumptuous act, for appointing May 29th for a holy anniversary day; the explanatory act, 1669, and sacrilegious supremacy enacted thereby; and, the act of council; their warrants and instruction for indulgences. And as the enemy had most perfidiously and blasphemously burnt our holy covenants, in several cities of these covenanted nations. So there they did most justly burn the above mentioned wicked acts; and did extinguish the bone-fires, which was a part of the unholy solemnity of the enemies anniversary day. And having affixed a copy of their testimony upon the market cross; by prayer, and singing another part of a psalm, they concluded what they had done; and then went out of the town, with the Lord's countenance and approbation, in that which they had done.
III. As to the rencontre at Drumclog, the true account of it is this. June 1st, being the sabbath, the persecuted people of God met at Clasterlaw, in the parish of Loudon, for the public worship of God. Either late the night before, or very early this same morning; bloody Graham or Claverhouse came from the new garrison at Glasgow, with three troop of horse and dragoons in great fury, vowing and swearing that whatever number were of them (meaning the honest people) he should be out through them; and according to his design, gave for his word, no quarters: and by the way, as he was plundering and spoiling houses, he took out of their beds, Mr. John King, and 17 honest country-men, whom he bound severely, two and two together, and drove them before him like beasts, and so marched towards Loudon-hill. Immediately after divine worship was begun, by Mr. Thomas Douglas; the meeting was alarmed with the news of Claverhouse, his coming from Strathaven to surprize them; and that he had taken Mr. King, and others of their friends prisoners; whereupon, after a short consultation, they resolved, that for the relief of the prisoners, their own defence and the defence of the gospel, they would put their life in venture, and, through the Lord’s assistance, go and meet that cruel raging enemy; and, to the uttermost of their power, oppose his hellish fury; and then drawing out all the men, who had any arms, and were willing to fight for the Lord’s cause, from the rest of the meeting, who were fifty horsemen, ill provided in arms, fifty footmen with guns, and 150 with halberts and forks. Mr. Hamilton was called to the chief command, and under him David Hackston of Rathillet, Henry Hall of Haughhead, John Balfour of Kinloch, Robert Fleeming, William Cieland, John Brown. Mr. Hamilton gave out the word, that no quarters should be given to the enemy; and then, with courage and zeal they marched forward, till they met with Claverhouse and his bloody company, near Drumclog, in the parish of Evandale; about a mile east from Loudon-hill. The enemy fired first on them, which they bravely withstood, and fired back on them with much gallantry; and after a short, but very warm engagement with the enemy, while the enemy were drawing near to them (a stank being betwixt them) John Balfour, with some horse, and William Cieland, with some foot, and after them the rest, most resolutely brake through that passage, with courage and valour upon the enemy; and, by the good hand of God upon them, they did instantly defeat, and Claverhouse and his bloody crew took flight. They killed about thirty-six or forty of them, wounded others, shot Claverhouse’s horse un-
der him, and he narrowly escaped. They relieved Mr. King and the rest of the prisoners, whom Claverhouse had commanded the guard to shoot if he lost; but they were all so hotly handled at this time, that the guard got another thing to mind, than to put this part of their orders in execution. They pursued the enemy about two miles, who, in great terror fled back to Glasgow. Mr. Hamilton discovered a great deal of bravery and valour, both in the conflict with and pursuit of the enemy: but when he and some others were pursuing the enemy, others flew too greedily upon the spoil, small as it was, instead of pursuing the victory: and some without Mr. Hamilton's knowledge, and directly contrary to his express command, gave five of these bloody enemies quarters, and then let them go: this greatly grieved Mr. Hamilton, when he saw some of Babel's brats spared, after that the Lord had delivered them into their hands, that they might dash them against the stones, Psal. cxxxvii. 9. In his own account of this, he reckons the sparing of these enemies, and letting them go, to be among their first stepping aside; for which he feared that the Lord would not honour them to do much more for him; and says, that he was neither for taking favours from, nor giving favours to the Lord's enemies.

In this encouter there was killed only one man, John Morton in Broomhill, in Newmills, a Loudon man, and five deadly wounded, who died of their wounds, viz. Thomas Weir, in Cumberhead; William Dingwall, a Fife man; James Thomson a Stenhouse man; John Gabby in Fioch, and James Dyks, Loudon men, who belonged to the persecuted party. After they returned from pursuing the enemy, they resolved to continue together, till they saw what the Lord would do with them. This night they went to Hamilton. The report of their victory over Claverhouse, and relieving of Mr. King, and the rest of the prisoners, encouraged several to join with them by the way: and great pity it was, that they had not pursued the enemy hotly to Glasgow, considering the terror that was upon them, their defeat in all seeming probability had been easy. But being weary that night, they resolved to refresh themselves a little, and to surprize the enemy then in Glasgow, early next morning, which delay proved to be a loss to themselves, and an advantage to the enemy, as the following account makes evident.

IV. And so in the fourth place, I shall give a true account of the most material things that happened in that army, and their council of war, from this encouter at Drumclogan, to their defeat at Bothwell-bridge.
June 2, they were resolved to make an early attack upon the enemy lying in Glasgow; but, by the carnal counsel of some who joined with them at Hamilton, they were advised not to march to Glasgow, until a greater number of their friends came to their assistance. By hearkening to this counsel, they delayed and lingered by the way too long, till the enemy fortified themselves strongly against their assault. At last they marched to Glasgow, and several of their friends came to them at Hamilton, and by the way as they went to Glasgow, so that their army was doubled in number to what it was the day before, but it was near the middle of the day when they came there. Before they entered the town, they divided themselves into two bodies; the one under the command of Mr. Hamilton came up the street called the Gallowgate: the other came in at the other end of the town, by the Wynd head and College; (I am at a loss that I cannot tell who commanded them.) The enemy being advertised of their coming, had fortified themselves strongly with barricadoes about the cross; yet the small persecuted army shewed abundance of courage, and made such a brisk attack upon the enemy, that some of the soldiers gave way, and some of their officers retired behind the Tolbooth stair: but the soldiers being covered from their fire, by lying behind the rails and barricadoes, and they being on the open street, and the enemy firing upon them from closes and houses, and from behind the rails and barricadoes, at last they were put to a retreat. In this attack Walter Paterson in Carbars, in the parish of Cambusnethan, and other five of their men were killed; and some few of the enemy. Here many left them through discouragement: the rest went out of the town, and drew up at Tolcross muir, about a mile from Glasgow. The enemy sent out two hundred horsemen after them; whereupon they sent Rathillet and John Balfour, with a few horsemen to meet them. These two, with the few that were with them, went with such haste and courage to encounter the enemy, that when they came to them, the enemy retired fast back to Glasgow; and Rathillet and John Balfour returned back to their own army. This night they returned back to Hamilton, and kept guards at Bothwell-bridge, and other places.

June 3d, they formed themselves into a camp, and held a council of war, (which, so far as I know, was the first of this kind that they had.) To this council of war a paper was given in, for regulating the army; wherein it was desired that none who were disaffected to the cause of God, or scandalous by being guilty of any of the sins of the time, such as, shedding the saints blood, swearing of false oaths, paying of cess for sup-
pressing of the preached gospel in the fields, joining with ob-
scured prelacy and the indulgency, or any other public sins, which were provoking to the Lord, should be taken into the army, or into any place of office among them, without evident signs of their repentance, and public acknowledgement of their public sins. This paper was approved by the council of war. And upon consideration of the discouragement they had met with the day before that, at Glasgow, they made enquiry to find out the cause of it; and found out this as one particular cause of the Lord’s displeasure against them, that they had among them one Thomas Weir of Greenridge, (who had come to them, either at Hamilton, or on their way to Glasgow) who had been a trooper under Dalziel, at Pentland hills, and was guilty of the shedding of the blood of the saints there. Having found out this Achan, a minister and some elders were sent to speak discreetly to him, to see if he was sensible of this public and heinous sin; and willing to acknowledge and confess the same publicly; but Greenridge was so far from giving them any sa-
tisfaction this way, that he was very angry with them for re-
quiring the same; so they justly rejected him; and he, and such as came with him, left them that day, and went to such as made them welcome, and brought them back. Others also at this time left them; whereupon there was a great confusion in the army. In the mean time of this confusion, they were alarmed with the enemies approach at Bothwell-bridge: Ra-
thillet, with twenty-four horsemen, were sent out to see if it was so; when he came out, he saw a party of the enemy near Bothwell-bridge; whereupon he sent back to the army for ad-
vice and assistance, and they sent him John Balfour, with twelve horsemen; and these two valiant captains, with their small party of thirty-six horsemen, set forward toward the enemy with great hazard, and stood opposite to the enemy’s face half a day, till at last a mist falling down, the enemy fled to Glasgow. That night they marched to, and quartered in Strathaven.

June 4th, they went to Kyperidge, where they rendezvoused; and that night they returned and quartered betwixt Strathaven and Kilbride.

June 5th, they rendezvoused and went to Commissary Fleem-
ing’s park in the parish of Kilbride, where, and thereabout, they quartered till next day. By this time Captain John Paton in Meadow-head, with a body of horsemen from Fenwick, New-
mills, Galston, and many others joined with them, so that the army was greatly increased: hear they held a council of war, and did choose several officers, and a clerk, which, as after ac-
count signifies, was Mr. Walter Smith.
June 6th, they rendezvoused; and hearing that the enemy had deserted Glasgow, they chose eighty horsemen, and one hundred and sixty footmen, under command of one Captain Brown, to go to Glasgow, and search for arms, which they were in great need of; but these being alarmed with the news, that the enemy was but a little east from Glasgow, and ready to enter again to the town, Brown was so discouraged, that he would not go forward to Glasgow; whereupon six young men, (of whom five were Fife men,) of their own accord, went alone through Glasgow, and then sent back word to the army, and they all came to, and entered the town of Glasgow, where they met with no disturbance. After they had searched for, and found some arms, over the Tolbooth-stair they published the following short declaration:

The Declaration published at Glasgow, June 6, 1679.

"We who are here providentially convened in our own defence, for preventing and removing of the mistakes and misapprehensions of all, especially these whom we wish to be, and hope are friends; do declare our present purposes and endeavours to be, only in vindication and defence of the true reformed religion, in its profession and doctrine, as we stand obliged thereunto, by our national and solemn league and covenant, and that solemn acknowledgement of sins, and engage, sent to duties, made and taken in the year 1648. Declaring against popery, prelacy, erastianism, and all things depending thereupon."

By "erastianism, and all things depending thereupon," they mean the ecclesiastic supremacy and indulgency, which flowed from the same. After the proclaiming of their declaration, they marched three or four miles south from Glasgow, where they quartered that night.

June 7th, they rendezvoused and marched within a mile to Glasgow, where they held a council of war, and renewed their resolution formerly agreed unto, that none guilty of the public sins and defections of the time, should be taken into the army or council of war, without public confession thereof; and agreed, that nothing which concerned the whole army should be done, until it should be agreed upon by a council of war. To this council of war came Andrew Turnbull, and Mr. John Dick, with the ill news that Mr. John Welch was coming to them. This day, before Mr. Welch came to the army, by several accounts before me, (one of which was written by faithful
David Hackston of Rathillet, I find that the army, at this time, were in number betwixt five and six thousand horsemen and footmen, who were all unanimous for owning Rutherglen testimony and Glasgow declaration; and were for prosecuting the covenanted cause of Christ in Scotland, in opposition to all its enemies, according to their deserts: and were for declaring against all the sins and defections, whereby God was dishonoured, and his cause wronged; and were resolved that after Sabbath's rest, they would pursue their enemies upon Monday, and prosecute their design against all God's public enemies, to the uttermost of their power. Their leaders at this time of greatest account were, Mr. Hamilton, general; David Hackston of Rathillet; Henry Hall of Haugh head; John Paton in Meadowhead; John Balfour of Kinloch; Mr. Walter Smith, William Carmichael, William Cleland, James Henderson, and Robert Fleming; their ministers, Mr. Donald Cargill, Mr. Thomas Douglas, Mr. John King, and Mr. John Kid, (Mr. Richard Cameron was, at this time, in Holland). Hitherto they were of one accord, and of one mind, in what concerned the cause and testimony of Jesus Christ, that they were appearing for, in this there was great harmony amongst them, but now, alas! their sweet and pleasing union, concord, and harmony, was near an end; for this day, in the evening, a sad company of Achans came into the camp, which grievously troubled the Lord's host, viz. Mr. John Welch, who brought with him about 140 horsemen from Carrick, and young Blachan upon their head, about 300 footmen, some corrupt ministers of his own stamp, and Thomas Weir of Greenridge, and a troop of horsemen under him, though justly rejected by the council of war the Tuesday before this; all these were enemies to the true state of the cause that army was appearing for: and, as faithful Rathillet observes, that now they had one amongst them, viz. Greenridge, that was guilty of shedding the blood of the saints, and some who were possessing the estates of the godly sufferers, who had not come that length in repentance that Judas came, when he brought back the price of blood, and gave it again. Now came on the honest men's sorrow and vexation; for, from the time that Mr. Welch came among them, till they were broken by the enemy, they were vexed with debates, strife contentions, prejudices, divisions, confusions, and disorders; and at last the utter overthrow of that once pleasant army; for ever after that there were two parties in that army struggling with each other, the one for truth, the other for defection, like Jacob and Esau struggling in Rebekah's womb, Gen. xxi. 22. there was Mr. Hamilton and the honest party with him; and Mr. Welch with the
new in-comers, with others who came in afterward; and such
as were drawn from the right state of the testimony to their
corrupt ways, which made up a new, and very corrupt party.
(Here I must inform the reader concerning Mr. Welch, that for
a long time he was a man in great account with the faithful
sufferers in this land; but, before this time, he was fallen from
his stedfastness, and turned a great advocate for, and defender
of the indulgence and indulged, and a bitter opposer, prosecutor,
and persecutor of faithful Mr. Richard Cameron, for his faith-
fulness in preaching freely against the indulgence, &c. And
after that he was never faithful in the Lord's cause, nor in esteem
with faithful sufferers.) And because the last party smelled
rankly of erastianism, I shall, in speaking of these two parties,
design them by the names of, 'The honest party,' and 'The
erastian party.' This evening the honest party shewed the
erastian party Rutherglen testimony and Glasgow declaration,
with which they were not pleased; but their greatest quarrel
was at the last clause of Glasgow declaration, viz. 'Erastianism,
and all things depending thereupon;' for from this they under-
stood, that a testimony against the indulgency was intended,
and therefore they would have this clause scored out; but to
this the honest party would not yield, so it was shut up for that
night. I am not sure how many ministers of the erastian party
came unto the army, nor yet the particular times of their in-
coming, (for they did not all come at once;) but the names of
so many of them, as are in the accounts come to my hand, are
these, Mr. John Welch Mr. David Hume, Mr. Gabriel Semple,
Mr. John Rae, Mr. Samuel Arnot, Mr. Andrew Morton, Mr.
Hugh Kennedy, Mr. John Blackadder, Mr. Archibald Riddel,
Mr. —— Lamb, Mr. Thomas Black, Mr. —— Forrester, Mr.
Robert Muir, and Mr. George Barclay: but the chiefest of all
these, in managing their corrupt courses, were Mr. Welch and
Mr. Hume. These two were like Simeon and Levi, with instru-
ments of cruelty in their hands against the right state of the
Lord's cause, Gen. xlix. 3. This night the army quartered in
and about Rutherglen.

June 8th, being the Sabbath, in the morning, many of the
officers of the honest party met; and did jointly resolve, not to
join with Mr. John Welch, and these with him, but to oppose
the armies joining with them, until they should declare them-
selves for God, and his covenanted cause; and against all the
defections and apostacies of the time: but before they had time
to make their mind fully known to the army, and to Mr. Welch,
and the rest of the erastian party with him, a way was con-
trived by some, to be free, for a time, of some such of the
officers as they feared greatest opposition from; for orders were
given to Rathillet, Haugh-head, William Carmichael, and Mr.
Walter Smith, to go to Glasgow and meet with Mr. John King
and John Paton, which accordingly were obeyed. When at Glas-
gow with their men, Mr. King and John Paton led them out
of the town; and they apprehending that Mr. King had been
to preach to them some place without the town: but at last,
when they enquired where they were going, it was answered,
(according to the orders that were sent to Mr. King and John
Paton,) that they were ordered to go and disperse a meeting of
militia at Campsie. These faithful officers did not relish these
orders well; but being encouraged by Mr. King, they marched
forward to Campsie; and then seeing no militia-men, nor no other
men in arms, to their great grief they understood, that it was
only a stratagem contrived and brought about by some of the
erastian party to be free of Mr. King in the time he should have
preached, and of these five faithful officers in the time of
preaching, lest they should have opposed Mr. Welch from
preaching. But to return; after these officers were sent out of
the way, others of the honest officers were desired to go and
order the army as conveniently as they could for preaching; so
they divided the army into three companies, (some place in or
about Rutherglen,) designing that Mr. Donald Cargill, Mr.
Thomas Douglas, and Mr. John King should preach at three
several places; but before the preaching began, Mr. Donald
Cargill had a private conference with Messrs. Welch, Rae,
Lamb, and Black: what past in this conference I know not,
but Mr. Welch and the erastian party, got their design accom-
plished in this, that Mr. Welch preached instead of Mr. King,
and he, to the great grief of all honest sufferers who heard him,
preached up the king's authority, the subject's allegiance, the
receiving into the army all who offered themselves, without
distinction of honesty or scandal, and in favours of the indul-
gence that flowed from the tyrant's ecclesiastic supremacy. He
past by all the wrongs done to Christ; all the causes of God's
anger against the land; and all the national defections except
prelacy. The report of what he preached being noised through
the army, gave great offence to all who were honest in the
Lord's cause, and was the occasion of much strife and debate
through the army. Mr. Donald Cargill and Mr. Douglas
preached directly contrary to what Mr. Welch preached; and,
as the account of that day bears, ministers preached and prayed
contrary one to another, and such as contended for the truth,
and witnessed against Mr. Welch's corrupt courses, were, by
the erastian party, called by the name of, 'The Cameronian Faction.'

June 9th, they held a council of war at Glasgow, to which Mr. Welch, and several of the erastian party were admitted, which greatly increased strifes and debates among them, for Mr. Hamilton and the honest party, set up for the regulating of the army according to the word of God, our covenant national and solemn league; and acts of our best reforming parliaments, and general assemblies, which were for purging of the army, of all such as were malignant, disaffected to the cause of Christ, or scandalous in their conversation: for they were for keeping in, nor receiving none into the army, or to have any office in it, or vote in the council of war, who were known to be guilty of any public sins, without making a public confession and acknowledgement thereof, which was the way they had hitherto used, in which they had the Lord's countenance and assistance: but Mr. Welch and the erastian party, set up for the course and cause of the public resolutioners, (who were the first renters and ruiners of our covenanted constitution in church, state, and army,) by bringing of malignants, &c. into places of power and trust, in judicatories and armies: for they were for taking in, and keeping in, all into the army that offered themselves, whatever public sins they were guilty of, without any confession or acknowledgement at all; and said, that their joining with the army, and appearing for the cause in arms, was sufficient satisfaction, without any confession or acknowledgement of their public sins. This day, Henry Hall of Haugh-head, and Mr. Walter Smith, protested against the erastian party, for their being against purging of the army: and Mr. Hamilton, and the rest of the honest officers also protested, that they were for declaring publicly against all the public sins and defections of the time. After long debating, both parties were for stating the case by a declaration; whereupon one draught of a declaration was produced by Mr. Cargill, and another was produced by Mr. Welch, but neither of them was agreed unto: for the erastian party rejected Mr. Cargill's, and the honest party rejected Mr. Welch's. The noise of this day's debates going through the army, sadly discouraged many of the godly among them, who hitherto had been helping forward the work; and made several of them, with sore hearts, to withdraw: and such as continued were made to fear, that for joining with such as were continuing in these public sins, that the Lord was containing with the land for, without repenting for, and confessing, and forsaking the same, would provoke God to leave them, and give them up to the will of their enemies at the last; which sadly came to
pass. After Mr. Welch and the erastian party had opened a door for all sorts to enter in at; a number of idle vagabonds, and self-seeking plunderers entered in among them, to the great dishonour of God, and scandal and reproach of the army. This night the foot quartered in Glasgow, and the horse went to the country.

June 10th, the council of war did meet again at Glasgow; this day the two parties had a hot disputation, particularly concerning the indulgence: and because this was one of the chief things wherein these two parties did differ the whole time that they were together, I shall here give the reader a short view of this mystery of iniquity, called 'the indulgence:' and it was this; After Charles II. usurped an ecclesiastic supremacy, as head of the church, he, by virtue of the blasphemous supremacy, and erastian power, did give and grant, to so many of the outed ministers as he pleased, a sinful erastian liberty, to preach in such places as he pleased, and according to the rules, directions, restrictions, limitations, that he was pleased to prescribe to them; which rules and restrictions, &c. they, by his authority, as head of the church, received in write, from his ecclesiastic deputes, the lords of the bloody privy council, which they were to obey under pain of deprivation. And to these his privy counsellors in this were these indulged ministers countable for the exercise of their ministry, according to this their new erastian holding, which they had wholly of man, and from which they were to be deprived by these men, (viz. the bloody council) which gave them the same, in case of transgression. By all which, the acceptors thereof declared themselves to be servants of men: being properly the tyrant and councils of erastian ministers. This day, (as accounts bear,) the officers of the honest party proved, that the indulgency was a homologating of the ecclesiastic supremacy, in the hands of these that had usurped it from the Lord Jesus Christ; and that it was founded upon the supremacy, granted and accepted by virtue thereof; and that it was of the same nature and stamp with erastianism; and, to all intelligent persons, was a manifest defection, since erastianism was equally abjured by the church of Scotland, with popery and prelacy; particularly in the engagement to duties, made at the renewing of the solemn league and covenant, in the year 1648. Mr. Welch, and the erastian party's great plea for the indulgence was, that it was not declared sinful nor erastian by the general assembly: they might upon the same reason, justify that wicked and heaven-daring act, which rescinded the whole covenanted work of reformation, and the wicked laws which
established prelacy, perjury, and tyranny; for these had not been declared sinful by a general assembly. This day the erastian gentlemen cried out, in the council of war, against the faithful officers who were contending for truth, saying, O! would they cast off Mr. Welch and the rest of the ministers that followed him, such as Mr. Hume, Mr. Rae, Mr. Barclay, Mr. Lamb, Mr. Forrester, &c. and follow no ministers but Mr. Cargill, Mr. Douglas, Mr. King, and Mr. Kid. This day Mr. William Dunlop brought the draught of a declaration from some indulged ministers to the army, (which they intended should be the state of the army's quarrel,) it was very acceptable to the erastian party, and shown to the council of war by Mr. Hume: but because it owned the tyrant's interest, favoured the design of the supremacy, and was inconsistent with Rutherford's Testimony and Glasgow Declaration, and the true state of the cause that the honest party were appearing for, they positively refused it; whereupon some of the erastian party in displeasure, declared, that they would come no more to the honest party's councils: and that same day did speak to several of the officers, to engage a party for themselves, to oppose and out-vote these who declared against the indulgence, signifying to them that within few days, they would easily prevail by number. James Ure of Shargartan; Thomas Weir of Greenridge, and young Blachan, were chief men for the indulgence, and every corrupt course that was moved among them. This day Mr. Welch, and others of the erastian ministers, wrote letters to several indulged gentlemen through the country, some of which were such strengtheners of the supremacy, and approvers of the indulgence, and such enemies to the purely preached gospel in the fields, that they had written to the bloody council for indulged ministers to preach to them, and promised to them, that they should root out field-meetings, inviting them to come to the army; and when some of the honest officers found fault with them for this, because it was a falling back to that sin of the indulgence, that God had once separated them from, and had given his countenance unto such as had declared faithfully against it: they answered these officers, that if they would not yield to them, they would take the leading of that army off their hands, and get fitter persons to lead it; and this indeed appeared plainly to be their design, to have such a multitude of lax, loose, indulged gentlemen, and others, brought into the army, and to vote in the council of war, as might vote all the honest officers out of their offices, that so they might lead the army at their own pleasure. This day the army buried honourably the heads of the martyrs, who suffered martyrdom at Glasgow, Ayr,
and Irvine, after the defeat at Pentland hills. This night the army marched to Tolcross, the foot lay in the park, and the horse in places thereabout. The ministers were all left at Glasgow, except Mr. Douglas, to consult and advise how to remove differences; in which nothing at all was done.

June 11th, some of the officers went back to Glasgow to see what was done; and having brought back the news to the army, that the indulgence was still approved of by the erastian party; the door opened wider and wider, for receiving greater numbers of persons who were defiled with the abominations of the time; and such invited them to come to the army; it so discouraged the godly in the army, that it caused many of them to withdraw, and leave them. This night the army went back to Hamilton.

June 12th, a council of war held on Hamilton-muir: the chief thing that they had under consideration this day was, the stating of the cause for which they were to fight. The honest party were resolute for adhering to Rutherglen Testimony and Glasgow Declaration; and to extend the same in a more full and ample declaration, which should condemn all the land's public sins and defections. Mr. Hume presented a declaration to the council of war, in name of the erastian party, in which they had inserted the third article of the solemn league and covenant; and did positively declare, that the second reason of their continuing together in arms, was, the preserving and defending the King's majesty, person, and authority, &c. The honest party refused this declaration as the state of their quarrel, because it took in the tyrant's malignant interest, which they had waved in Rutherglen Testimony and Glasgow Declaration; and did not make mention of the acknowledgement of sins, and engagement to duties, nor of all the public sins and defections of the time: and did protest, that they could not, in conscience, declare for the King, since he was now in a stated opposition to the cause and interest of Jesus Christ, which they were sworn to maintain and defend, and were now asserting, against which he and all his followers declared war, for all the cruelties, present persecution, and oppression of the time in Scotland, (for the redress whereof they were now appearing,) were prosecute in his name and by his authority. And therefore the asserting, and pleading for having that article of the covenant, with application to him, in their declaration, could not consist with the meaning, intentions, and practice, of the framers of the solemn league and covenant, which bound the land first to God, then to one another, and, in the last place, to the King's lawful authority, in the preservation and defence of the true religion; which, since the
present King had overthrown and ruined the covenanted work of reformation, and liberties of the nation, and persecuted to the death the owners of both, had erected abjured prelacy and erastianism, and exercised the greatest oppression and cruelties against all the faithful owners of the covenanted work of reformation; had publicly burnt the solemn league and covenant, by the hand of the common hangman: and had plainly broken all the conditions of government, sworn at his coronation to the people, upon which his right of authority to rule over them, and their allegiance to him were founded: by all which it followed that the subjects' ties, and obligations that they were under to him by virtue of that article of the covenant, were loosed: and therefore that article, taking in his interest, ought not to be insert in the declaration with application to him, but his interest must be put out of the declaration, before they could own it. Yet notwithstanding all that was said, the erastian party refused absolutely, to take that article that asserted the tyrant's interest out of the declaration; for Mr. Welch and Mr. Hume said, that by that time the declaration was very near as far off as London, and that their credit was so far engaged in it, that they could not consent to have it in any thing altered: by this the honest party came to understand, that they had spread it among their own friends, without their knowledge or consent. Then the honest party desired, that since they would keep in the third article of the covenant, that bound to the King, they would also insert the fourth article, which obligeth every one, in these three covenanted nations, to discover, and to bring to condign punishments, all malignants, incendiaries, and evil instruments, that hinders reformation; but this they refused also. Then, after long reasoning about this declaration, in which they could not agree, it was put to a vote in the council of war, and by a plurality of votes, it did carry, that that declaration should be rejected; and that in the declaration to be owned by the army, all the land's public sins, and particularly the indulgence, name and thing, should be declared against; and that Mr. Cargill should draw up the declaration. The erastian party being out-voted by the honest party, in the council of war, in great fury Mr. Welch and Mr. Hume went through Hamilton, and the Duke's park, where the army lay, and cried out against the opposers of their declaration, saying to the army, that they were against any declaration, and that thereby they kept their friends through the land from joining with them for their help and assistance, for they would not come and join with them for their help, till once they stated the cause they were to fight for by a declaration, and that they would murder the army
and take their blood upon them, by keeping back their friends from their help, by opposing their declaration, and all that they were seeking by this, was to persuade the army to be for their malignant declaration, that opened a wide door for malignants, and all that pleased, to join with them, that so, by the arm of flesh, they might be able to overcome their enemies; which as it was "a doing of evil that good might come of it," so it brought them under that wrathful threatening, Jer. xvii. 5, 6. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh." I am sure the way that the honest party was endeavouring after, to have the cause rightly stated, the army duly purged, and days appointed for fasting and mourning before the Lord, for their own and the land's abominations; to confess and forsake the evil of their doings, by putting away the strange gods from among them, and keeping the accursed thing out of their camp, was a far better way to have had the Lord's aid and assistance, who could have saved as well by few as by many, and "one, to chase a thousand, and two to put ten thousand to flight," 1 Sam. xiv. 6. Deut. xxxii. 30.

June 13th, about the break of day there came a sudden alarm to the camp, that a party of the enemy had beset a party of the army who were keeping guard at Bothwell-bridge, whereupon the most part of the officers of the honest party went out upon service: and Mr. Hamilton, in all haste, mounted his horse to go with the rest. At that very instant of time, as he was going out of quarters, which was in the Duke's park, old Major Carmichael came to him, and told that Mr. Hume was going to read their declaration in his absence to the army: Mr. Hamilton charged Major Carmichael, upon highest peril, to return and stop Mr. Hume from what he was designing. The Major accordingly returned, and with great difficulty got Mr. Hume hindered from proclaiming their declaration; for he was necessitate to drive Mr. Hume away with his sword from the place where he was going to proclaim it. In the mean time Mr. Welch and Mr. Hume, and their party improved this occasion of the honest officers absence, to get their unhappy design accomplished. Mr. Hamilton returned before the rest of the honest officers that were gone upon service; and whenever he returned, Mr. Welch and others of the erastian party went to him, and some few officers who were with him; and, with a great deal of intreaty, they urged the publication of their declaration. Mr. Hamilton, in the name of the honest party, positively refused to yield to their desire; and told them plainly, that they could not, nor
would not own their declaration, because it owned the tyrant's interest; and did not mention fully the public sins and defections of the time. When Mr. Hamilton was opposing them in their design, three or four old grey-headed men (influenced by Mr. Welch, &c.) besought Mr. Hamilton with tears, that they would suffer their declaration to be published: then Mr. Welch and Hume, promised to Mr. Hamilton, and the few officers that were with him, that if they would allow their declaration to be read to the army that day, that they should be faithful in all time coming, in preaching against the indulgence, and all the rest of the land's defections: and gave their faith and promise, that it should be changed and enlarged, at Mr. Hamilton's and the rest of the honest party's pleasure; and what was ambiguous in it should be explained; and what was wrong in it should be left out; and what was wanting should be supplied; before it should be either printed, or any otherwise published, save only the reading of it that day, which they earnestly desired might be done, only with a design to please some, who (as they said) would not join in the army, till once their cause was stated by a declaration: and promised that Mr. Douglas and Mr. King should, at the reading of it, give public intimation to the army what they had promised, and that these things which they had promised should, for their satisfaction, be done: at last, by their treacherous dealing, they prevailed with Mr. Hamilton, and some few officers with him, to consent to the publication of their declaration, upon condition that all these things, which they had promised should be performed: but in the mean time that they gave their consent to this, faithful and valiant David Hackston of Rathillet protested against it.

Mr. Hamilton, in giving the account of this, says, 'That in this he was lamentably ensnared;' and adds, 'That it was sad, O sad to him afterwards.' Whenever that consent was given, Mr. Welch and Mr. Hume, &c. went to the market-cross of Hamilton, and proclaimed that sinful declaration, without observing that condition promised, viz. That Mr. Douglas and Mr. King should give intimation above-mentioned; for Mr. Douglas and Mr. King were not suffered to speak one word at that time; for whenever the declaration was proclaimed, Mr. Welch, Mr. Hume, and Mr. Rae, each of them after another, made a speech, (to such of the army and others that heard them,) wherein they confirmed all that was in it, concerning the owning of the tyrant's interest, &c. By this declaration the cause and quarrel of the army was basely mistated; and the unjust right of one of the greatest of Christ's avowed enemies cried up, and proclaimed. When Mr. Hamilton heard it proclaimed, and the
condition they had promised at the proclamation not observed, he says it struck him so dead, that he knew not well what he was doing: and after it was over, he ran to a house where Mr. Welch, and others of the erastian ministers were, and there fell down upon a bed as one distracted; and a little after, he told Mr. Welch and the rest of them, that they had dealt treacherously with them, and had murdered the Lord’s cause and the poor army. This sinful deed greatly increased the divisions and confusions in the army, and occasioned the withdrawing of many of the godly from them, and sadly discouraged the faithful, who continued with them, when they saw their former faithful testimonies contradicted and condemned; the state of their quarrels changed, and the interest of one of God’s greatest enemies espoused; which they saw would, as it proved, provoke God to leave them. After Mr. Hamilton had told his mind to Mr. Welch, and these with him, he went out from them, and called a council of war, to annul that sinful declaration: after that council of war met, the honest officers, who were out upon service all the time of that sinful action, and had no hand in it, were exceedingly grieved in spirit, and highly offended at what was done; both because the thing itself was contrary to the true state of their testimony; and the doing of it contrary to what they had agreed upon, that nothing which concerned the whole army should be done, until it was agreed upon by a council of war. The erastian party sent their desire in write to the council of war, which was to know if they would adhere to their now published declaration. The council of war returned answer in write, that they would not adhere to their declaration: and then the council of war did annul Hamilton Declaration, so that it was to them as if it had never been: and did conclude, that immediately the causes of the Lord’s wrath against the land should be drawn up, and that Hamilton Declaration should be mentioned as one of the causes thereof: and that Mr. Donald Cargill, with the assistance of Henry Hall of Haugh-head, and Mr. Walter Smith, should be employed to do it. And that in all haste they should also make ready the new declaration which Mr. Cargill was to draw up, and give them unto the council of war, that both these might be proclaimed together immediately. Mr. Hamilton says, that although both these were undertaken, yet the Lord did not honour them to perform the same. And the truth is, the Lord never gave them such countenance and success in any way of their undertaking, after they received the erastian party among them, as he had done before. In the mean time, Mr. Welch
and Mr. Hume, and the rest of the erastian managers, without the knowledge and consent of the honest party; and without making any alteration in it, directly contrary to their faith and promise, went in haste to Glasgow, and printed Hamilton Declaration, and published it at the market crosses of Glasgow, Lanark, Ayr, Irvine, &c. (with a 'God save the King' in the end of it,) as the declaration of the whole army. In this these treacherous dealers dealt very treacherously. This night the army went to the parish of Old Monkland.

June 14th, they called a council of war at Hags; the honest officers sent one of their number to Mr. Welch and Mr. Hume, &c. to intreat them in their name, that, according to their promise, they might preach against all the public sins and defections of the time; particularly against the indulgence, without which they could not be satisfied. This message was very ill taken, and they returned this answer to the council of war, That they were contending against one supremay, and setting up another in their own person, which was worse than the other; by laying restrictions upon ministers.

June 15th, being the Sabbath, the army and country-people met at Shawhead-muir, in the parish of Old Monkland, for preaching, where the debates and confusions were very great. This day Mr. Hamilton, and the rest of the honest officers, protested, before the people, that none should preach there that day, but such as should declare the whole counsel of God to the people: at this Mr. Welch, Mr. Hume, and the rest of the erastian ministers, cried out, and said, that they were encroaching upon ministerial liberty, and giving ministers instructions; but though this be an ordinary reflection, with which time-serving ministers, who will not apply their doctrine faithfully against the public sins and defections of their own time, use to baffle poor people to silence with, where they complain for want of due and necessary application in their sermons; yet the reflection is very groundless; for since the Lord hath allowed the common people a judgment of discretion, to try the spirits, whether they are of God; to prove their doctrine to know if it be agreeable to the word of God; and given them a command to say to Archippus, (that is, any minister of the gospel,) Take heed to the ministry which thou hast received in the Lord, that thou fulfill it, 1 John iv. 1. Acts xvii. 11. Col. iv. 17. which they cannot do, unless they declare the whole counsel of God, Acts xx. 27. they may lawfully put corrupt or negligent ministers in mind of their duty, which the word of God obligeth them to, without being guilty of encroaching upon ministerial freedom, or giving ministers instructions. This day the Lord
was grievously dishonoured, and his people sadly discouraged with the unchristian carriage and corrupt doctrine of Mr. Hume: for,

1. When Mr. John Kid was going to preach, Mr. Hume, in a great rage, had the impudence to come where he was, and commanded him to begone out of his sight, and called him a troubler of the church, for no reason that I know of, but because he had preached faithfully against their idol, the indulgence.

2. After Mr. Hume had driven away Mr. Kid, he went, in great fury, to the place where Mr. Douglas was going to preach to a meeting of the honest party, who had called him to preach to them; and after Mr. Douglas had opened his book to sing a psalm, Mr. Hume thrust him away by violence, and then, by usurpation, stepped in himself in his place, and said, Whither shall I turn my face; whereupon Mr. Douglas, and the people he was to preach to, went to another place, where he preached to them.

3. Then some of Mr. Hume's own sort gathered to him; and he went on, and preached up, to the confusion of his hearers, the owning of the king's lawful authority; and the lawfulness of receiving all persons into the army whomsoever, that offered themselves, whatever their principles or former practices had been, without any public confession or acknowledgement of their public sins; and said, their offering themselves to the army was sufficient satisfaction for their former scandalous practices. Some of his hearers were so stumbled at his carriage and doctrine, that they went and left him, and the people did plead for the power and privilege of calling such ministers to preach to them, as they could with freedom hear. So after the day was far spent, ministers, (as they were called) preached in several places, where it was observed, that they preached and prayed directly contrary one to another.

This day, Major Joseph Lermount, and a considerable number of horsemen and footmen came to the army. Many of the godly in the army, who in the hour, and under the power of temptations, had fallen into many of the public sins and defections of the time, were longing and crying for a day, or days of humiliation and fasting, wherein they might afflict their souls before the Lord, for these public sins they were guilty of; and might, for the glory of God, and peace of their own conscience, make a free public confession and acknowledgement of their public sins, before God and his people. And Mr. Hamilton, and all the honest officers, were very forward for this; that, according to the practice of the godly in former times, the causes
of God's wrath against the land should be enquired into; and all public known sins publicly confessed and mourned over, and mercy and pardon sought for from the Lord; and his counsel, conduct, and blessing intreated for, before they should engage with the enemy: and that this duty might be presently condescended upon, a council of war did meet that evening at Hags. The ministers met in one room, and the officers in another; all the officers present did unanimously vote for a day of humiliation and fasting, for the land's public sins; but no harmony in this could be obtained among the ministers: for though the faithful ministers were very forward for it, the erastian ministers, except Mr. George Barclay, to the utmost of their power opposed it. So after some reasoning among them concerning it, the ministers came into the room where the officers were sitting: Mr. Donald Cargill spoke first; and before the council of war and the rest of the ministers, he said, "Gentlemen, it seems now that we must part: and I take you all to witness, and here I protest and take instruments in the clerk's hand, that the cause of our parting is, that the rest of the ministers will not consent to a day of humiliation and fasting, for the land's public sins." And said to the clerk, "Let this be recorded for our vindication to posterity, that it may be a witness before the Lord for us, to after generations, and against them; that thereby any may see where this sin lies, of forbearing so great, and so necessary a duty, so much sought for by almost all in the army, except these ministers, and a few that have taken part with them." O! how sad and lamentable was it, that when the people offered themselves willingly to the Lord, to fast and mourn for their own, and the land's abominations, and to jeopard their lives upon the high places of the fields, for his cause and interest, that they were thus kept back from their duty, by ministers, who, according to their station, office, and charge, should have been chief encouragers of them in this, and all other duties? After that Mr. Cargill had taken instruments against them, the faithful officers were intended immediately to have gone and intimate this to their brethren in the army, and then to have separated themselves from the erastian party; but when the erastian party perceived this, they intrangled them again, and desired them that they might give them another day to consult the Lord concerning this, and they would report their mind to the council of war upon Tuesday.

June 16th, the council of war met at Shawhead-muir, but because of the absence of all the ministers, and many of the officers, nothing that I know of was done this day.
June 17th, the council of war did meet again at Shawhead-muir, the ministers were all absent; the officers of the council of war did choose six men for general officers in the army, viz. Major James Lermount, Major William Carmichael, John Paton in Meadowhead, Robert Fleming, James Henderson, and William Cleland. What the general offices of the last four were, the accounts I have seen clear not: I suppose they were chosen to be colonels of regiments. This day they had a general rendezvous.

June 18th, the council of war met in a barn near Shawhead-muir, where were the most part of all the officers of the army, and the ministers after-mentioned, where the necessity of a day of fasting and humiliation was again proposed, reasoned upon, and then put to a vote. All the officers in the council of war (except Shargarten and James Carmichael, who were against it, and two young gentlemen, who declined to give their vote in this, in Mr. Welch and Hume's absence,) unanimously voted, that the next day, being Thursday, June 19th, should be a solemn day of fasting and humiliation in the army, to confess and acknowledge all their public sins, and to mourn for all the public defections of the land. And for that effect they made choice of four ministers, viz. Mr. Donald Cargill, Mr. Thomas Douglas, Mr. John King, and Mr. George Barclay, (who at that time pretended to be more for the honest party's cause than the rest of the erastian ministers were,) and four of the officers of the army, who were elders of the church of Scotland, viz. Henry Hall of Haugh-head, John Paton in Meadowhead, William Carmichael, and Andrew Turnbull, to draw up the causes of the Lord's wrath against the land, which were to be the causes of their fast. And then the council of war went to consult concerning the most convenient place, that they could think upon, where the fast should be holden: and the four ministers, and four elders, went to a barn, by themselves, to draw up the causes of the fast: but, in the mean time that the council of war, ministers and elders, were thus employed, Mr. Welch came to the council of war to stop their design; when he came in to them, he told them how careful he had been, and what pains he had been at to engage many to join with them, but now finding them unworthy to be consulted with, because they were out of the old trodden paths, and were antimonarchical and anarchical, therefore he was sent to them, by a committee of suffering ministers, to exonor and free himself of the blood of that army, by withdrawing from them, and taking all his friends that would follow him, with him; and go to others who
were more worthy to be consulted with than they were: the officers said his message was very acceptable.

When, in a great transport of wrath, he opposed their design of keeping the intended fast day; and said, if they would have a day of humiliation and fasting gone about, let it be insert as one of the chief causes thereof, that ministers (particularly Mr. Richard Cameron,) had preached against the indulgence, and people heard them, and others declared against it, before the sin thereof was declared by a General Assembly. Then the officers asked him, if they should mourn for the testimonies of such as witnessed against the indulgence, when sealing their testimony with their blood, particularly Thomas Weir in Cumberhead, and William Dingwal in Fife, who, when dying of their wounds at Drumclog, blessed the Lord that he had honoured them to seal a testimony with their blood against that indulgence. He answered, yes: and for all that hath been preached, spoken, or written against it, by Mr. Cameron, Cargill, King, Kid, Dickson, &c. And for all the Holland ministers testimonies against it; (by Holland ministers he chiefly meant Mr. Brown and Mr. McWard who were then in Holland, and wrote faithfully against the indulgence,) many of the faithful officers, who were present, had great joy; and blessed the Lord for the great discovery that Mr. Welch had given of himself, and took one another to witness, what they had heard and seen; for they hoped that thereby they would be made free from him and his erastian party. Then Mr. Welch left the council of war, and went to the barn where the ministers and elders were drawing up the causes of the fast, and did after the same manner, most vehemently oppose the same, till at last he got them broken up, from doing any more in this great and necessary duty, so the keeping of the fast was (by his means,) altogether stopt and hindered, to the great grief of many godly men in the army, who were sensible of their guilt, of some one or other of the then abominations of the time; and had their consciences burdened therewith; which they were resolved for the glory of God, and peace of their own conscience, freely to confess, and acknowledge to God and his people. Thus when the godly were rejoicing, in hope of a seasonable occasion to confess their public sins publicly to the Lord, and his people, they were sadly disappointed of their hope, and grievously troubled and discouraged thereby.

The causes of the Lord's wrath, so far as the clerk had written them, before Mr. Welch broke them up from the same were as follows: "Enumeration of public defections, June 18th, 1679. As to these before the Restoration, we refer to the
causes of God's wrath since the year 1660. We reckon, (1.) The universal rejoicings, bone-fires, and riotings, that were almost every where throughout the land, at the King's return, and yearly since, the many public abuses then committed, and frequent profaning of the Lord's name. (2.) The establishing of, and complying with abjured prelacy. (3.) The neglecting of public testimonies and protestations, against the erecting of that tyrannical, abjured hierarchy, and against the defacing of the Lord's glorious work, and overturning the right government of his house. (4.) The great and public sin of many in taking unlawful bonds, called bonds of peace, &c. which are contrary to our solemn oaths, and covenants. (5.) The paying of unlawful cess and taxation, imposed and levied for keeping up the sacrilegious supremacy, and for maintaining soldiers to suppress the gospel. (6.) The complying with abjured erastianism; ministers appearing at the courts of usurping rulers, and their accepting from them warrants and instructions (founded upon the sacrilegious supremacy) to admit them to, and regulate them in the exercise of their ministry; their leading blindfold amongst with them, many of the godly in that abjured course: their indulgence becoming a public sin and snare, both to themselves and others." As these were just and weighty causes of fasting, so, there is no doubt but that the enumeration thereof, had been more distinct, and much larger, if they had not been stopped therein, by that unhappy instrument of their ruin, Mr. Welch, and the men of his confederacy, for whom he acted in this.

The great reason of the erastian party, their vigorous opposing of the fast, was, for fear the granting and accepting of the indulgence had been made a cause thereof. Of this Mr. Walter Smith, in his 'Steps of Defection,' justly complains, "September 14th, we were oppressed by a number of indulged ministers and gentlemen, that still opposed the keeping of a day of humiliation, lest we should make mention of their idol the indulgence, as one of the causes of the Lord's controversy against the land." This day, after that Mr. Welch had wickedly stopped the keeping of the much desired fast day; the army was in great confusion and disorder thereby: and had a clear call, from his unaccountable and unchristian carriage towards them, to have separated themselves from him, and his corrupt erastian party, and were so far resolved upon it, that the faithful ministers and officers gave intimation to the army, that they would separate themselves from all the erastian party; but they were prevented in this, by the carnal counsels of a corrupt sort of men among them, called peace makers, who, (because they had a greater regard to peace than to truth,) still interceded for peace and
union with, and against separation from the erastian party; which proved very hurtful to truth, and to the sincere owners thereof. This night the army marched in great disorder from the Shawhead-muir, towards Airdrie; but because they thought that not a convenient place to quarter in, they returned and marched in the night time, the way by Bothwell-bridge to Hamilton-muir, where they continued till they were defeat and broken.

June 19th, the army being weary, they rested in the forenoon. This day the principal officers of the honest party, went through the troops and regiments of the army (especially such as had corrupt erastian officers,) and gave them a true account of the Lord's cause, which our fathers had walked in, in the time of our best reformation, while they kept the Lord's way, and he was with them: and of their own endeavours to walk in a conformity thereunto, at Drumclog; and ever before the erastian party came among them. After this Mr. Hamilton, and the rest of the faithful officers of the honest party, met, and were resolving to emit a faithful declaration, which might separate them and the erastian party, but while they were consulting about this, they were stopped in their design, by reason of an alarm, that the enemy was approaching towards them: whereupon they sent out John Balfour, Andrew Turnbull, and Mr. Walter Smith, with their three troops of horse; and Robert Dick, and some volunteers, who did all encounter with a party of the enemy, till the enemy fled; and when this was over, the army was grievously disquieted with the false lies, and reproachful calumnies, wherewith their ears were filled, which Mr. Welch and his associates spread through the army of Mr. Hamilton, wherewith the honest party were assaulted, namely, that Mr. Hamilton had a design to set up himself another Cromwell; to be their protector, against all monarchical government, and that he designed to sell the army to the enemy, &c. so one thing after another still frustrated their design of publishing a faithful declaration, to separate them from that corrupt party, who were hastening on their overthrow.

June 20th, a large augmentation of corrupt erastian gentlemen, and others from Galloway and other places, (whom Mr. Welch, &c. had written for,) came this way to the army. After they had consulted with Mr. Welch and Hume, and the rest of their erastian brethren, the erastian party drew up, and sent to Mr. Hamilton, and the rest of the faithful officers of the honest party, the following paper, which they desired them to subscribe:
"We the officers of the presbyterian army, adhering to the declaration published at Hamilton the 15th of June instant 1679, do hereby declare, that we have no intention nor design to overturn the government, civil or ecclesiastic, whereunto we are solemnly sworn in our national and solemn league and covenants; and that it is our judgment and opinion, that all matters now in controversy be foreborn, and referred to be determined by their proper judicatories, viz. a free and unlimited Parliament, and a lawful General Assembly."

The faithful officers justly rejected this paper; for if they had subscribed it, the erastian party would have had all they were seeking of them, viz. the owning of the malignant interest of that perfired tyrant, Charles II. in the state of their quarrel, which Hamilton Declaration fully owned; and binding themselves up from condemning, mourning for, preaching, praying, or any other way witnessing against the indulgence, and supporting of the sacrilegious supremacy, and owning and upholding of the bloody tyrant on the throne of iniquity, &c. until an unlimited Parliament and lawful General Assembly should declare these things to be sinful, although there was no parliament nor general assembly then in Scotland: but such as were open avowed enemies to Jesus Christ, his cause, interest, and people, when the faithful officers returned their paper, they sent back word to them that sent it, that before they subscribed that paper, they behaved to be informed, what these things were, which were to be foreborn in preaching and praying, &c. until determined by a lawful Parliament and Assembly. To this the erastian party gave them no answer; and, so far as I know, the paper was no more insisted upon, only these who sent it, did most falsely assert, that these that refused to subscribe it, were anarchical and antimonarchical. This night there was one guard at Bothwell-bridge, and another at the ford east from Hamilton. At the ford, eighteen of the enemy assaulted four of the guard, and killed one of them, named James Cleland: the other three with great resolution fired upon, put to flight, and did pursue these eighteen, till they fled away from them.

June 21st, a council of war was called to meet upon Hamilton-moor, to determine of new, that none should be admitted into the army, or council of war, but such as should be found straight in the Lord's cause, by owning Rutherglen Testimony and Glasgow Declaration; and disowning Hamilton Declaration, and all the rest of the land's public sins. Before the council of war met, the erastian party proposed, that ministers should sit and vote in the council of war, (for many of their ministers
were there present; but none of the faithful ministers, save only Mr. Donald Cargill, the honest party opposed this; but when it was further urged by the erastian party, the honest party said, If ministers sat in the council of war, elders should sit there also; (for they had many faithful elders with them.) The erastian party replied to this, no elders should sit there, unless of their choosing. After some time of fruitless reasoning upon this, the council of war did meet, and then the erastian gentlemen, who came to the army the day before, with their ministers, came into the council of war, uncalled and undesired: after they were come all in, Mr. Hamilton being present to the council of war, (as he had formerly been) he did in their name, give them an account of their resolution, as to the state of the cause they were to fight for, which was the owning of Rutherglen Testimony, and Glasgow Declaration; and disowning Hamilton Declaration, and all the land's public sins and defections. The Galloway gentlemen, their ministers, and the rest of the erastian party, told them plainly and positively, that they would not own such a cause, nor join with the army in it. Then these gentlemen and ministers set themselves down in the council of war, by incursion, and began to reason in their matters as if they had been members thereof. Then Mr. Hamilton told them, that none were to reason or vote in the council of war, but such as were officers in the army. To which Thomas Weir of Greenridge, and the rest of the erastian gentlemen, answered, that they disowned all that had been officers of that army formerly, and that they would own none for officers, but such as should be chosen of new by the gentry. Then with a design to turn out all the faithful officers of the honest party, and to have all their places filled with men of their own denomination; they pretended that many of the present officers were unfit to be trusted with any command or office in the army; and therefore they urged, that all places in the army should be declared vacant, and that new officers that were more capable and fit for the command and leading of the army, should be chosen by the gentry; and that all bygones should be bygones; and that a way might be laid down, to admit into the army all that would join with them. Whereupon Mr. Hamilton rose, and in his own name, and in the name of all who were faithful in the army, entered his protestation against them; and declared, that he durst not venture his own life, and the life of the Lord's people, with such a company, and in such a cause, as they were for owning: which protestation the rest of the faithful officers adhered unto; and then answered and said, that as for the officers, of whose unfitness they complained, they were judged
to be the most capable of any in the army when they were chosen: and if they would condescend to state the Lord’s cause right, and prosecute it against all its enemies; and keep days of fasting and humiliation for all the land’s public sins, they would willingly demit their offices, and ride as volunteers: and if while doing so, they died in battle, their cause sealed with their blood, might be published to the world, and transmitted to posterity. To this the erastian party answered nothing, but only this, they would own none for officers, but such as should be chosen of new by the gentry. Then some of the honest officers rose up, and protested against admitting any to vote in the council of war, who were for maintaining and defending that public defence, the indulgence. And Mr. Hamilton said, that since the sword was drawn, he thought it a duty to appear against all public sins, and against the indulgence, as well as against prelacy, God being dishonoured, and the supremacy strengthened, as much by the one as by the other. This was very ill taken by the erastian party, who were so greatly increased at the council of war, by usurping gentlemen and ministers, that they were three times as many as the honest officers in the council of war at this time. And being now numerous, they declared their mind plainly and freely, and said, that they adhered to the indulgence; and would both own it, and all that had accepted of it. Upon this Mr. Hamilton rose again, and the rest of the faithful officers, who were then in the council of war with him, and said, “Gentlemen, we have been owning the work against all the wrongs done to Jesus Christ; and now ye are for establishing and defending that abomination that we are witnessing against; if ye continue in this, I will go away: for I dare not continue any longer with you, nor venture my blood in battle with you.” Then Mr. Samuel Arnott said, “Mr. Hamilton should be thrust out of the council of war, as one that would set fire to a nation.” Mr. Hamilton replied, I bless God I have given a testimony against you, and what you are about; and so he went out and left them; and the rest of the faithful officers, who were then in the council of war, went out with him: the names of so many of them as went out with him, that are in the accounts before me, were David Hackston of Rathillet, Henry Hall of Haugh-head, John Paton in Meadowhead, John Balfour of Kinloch, Mr. Walter Smith, William Carmichael, James Henry, Andrew Turnbull, John Haddow, William Cleland, Alexander Ross, James Foulis, David Caldwell, John Loudon, Dewly, Tweedy, John Hamilton, James Johnston, Andrew Young, James Henderson, John Fowler, and others;
Mr. Donald Cargill also went out with them, and they were resolved to join no more with the erastian party. Whenever the faithful officers went out from the erastian party, the erastian party did choose William Ferguson of Kaitlock for their preses, and Mr. John Dick for their clerk; and presently, by vote of their new pretended council of war, they concluded, (without the knowledge or consent of the honest party,) that a supplication should be agreed unto, and, in the army's name, should be sent to the Duke of Monmouth, the tyrant Charles Stuart's bastard son, and general of his army. After the supplication was fully agreed upon, and made ready for sending to the Duke of Monmouth, the erastian party sent two of their number, viz. Alexander Gordon younger of Earlstoun, and the laird of Bankland, to Mr. Hamilton, and the rest of the faithful officers with him, (who were consulting what course to take, in order to separate themselves from the erastian party,) to desire them to come back, and to give them assurance, that they should have all satisfaction they could desire; upon this condition the honest officers returned. When they came back to the erastian party, they protested, that they adhered to their former principles, and to all they had spoken before they went out. The erastian party took no notice of what they said; but very subtily said they had something to propose to them, which greatly concerned the army: and when they were desired to say on, they said it was their desire that a supplication might be drawn up, and sent to the Duke of Monmouth; Mr. Hamilton, (not knowing that it was already concluded among them,) in his own name, and in the name of the honest party, protested against any such motion, as the supplicating of Monmouth, or any other of Christ's open avowed enemies, as a thing unlawful and unbecoming, and who were witnessing against the wrongs done to the Lord Jesus Christ, by his open enemies; by their perjury, persecution, and supremacy, &c. Then Mr. Dick, their clerk, unadvisedly said, it was already concluded, and should be sent to Monmouth, though they would not consent to it: others of them contradicted Mr. Dick, and said it was not done. Mr. Hamilton said, If it was done, it was not their deed; and then reasoned against it, shewed the sinfulness of it. The erastian party contradicted him in this, and reasoned for the lawfulness of it. Mr. Welch and Mr. Hume, and others of them, were at great pains to persuade, not only the officers, but the whole army, that Monmouth and his bloody army had a favour and good will to them; and in the mean time of their reasoning about it, (though they spoke as if it had been to do, and not yet done,) Mr. Dick brought it out, and read it before all present,
and then their treachery was fairly discovered. Upon this, Mr. Hamilton in his own name, and in the name of the honest party, protested against them, and what they had done; and then he and the rest of the faithful officers went out and left them again; not fearing that they would be any more troubled with them. But after they were gone out from them, the erastian party sent after them, and desired another hearing. When they were come back, some that were for peace and union among them, proposed, that two gentlemen, and one minister of each party should be chosen to make a decision therein. This proposal was gone into, and the honest party did choose Mr. Hamilton, David Hackston of Rathillet, and Mr. Donald Cargill: and the erastian party did choose William Ferguson of Kaitloch, John Cunninghame of Bedland, and Mr. Andrew Morton. When these six were gone together, Mr. Hamilton protested against any supplication to be sent to the Duke of Monmouth; but after some time debating about it, which they could not agree, Mr. Hamilton said, If they were willing to have the Duke of Monmouth informed of his father's, his own, and his associates rebellion against God, by their blasphemy, persecution and usurpation of church and state, &c. and to desire him to lay down his weapons that he had taken up against the Lord and his people, to that they would consent, but to no other thing. Mr. Morton (if not really, yet feignedly) consented to this, and said, that was all they were wanting. The two gentlemen who were with him said nothing against it; so they all concluded that Mr. Cargill and Mr. Morton should draw up the information, which they were desired to do faithfully; and to be sure to have nothing in them like supplicating or owning of them, who had by usurpation cloathed themselves with the Mediator's power; which Mr. Cargill for his part cheerfully undertook. But when Mr. Morton and the two gentlemen with him, returned to the rest of their erastian friends, they raged against Mr. Morton for that which he had condescended unto; and were so far from allowing him to assist Mr. Cargill, in the drawing up of the information, that they were resolute for sending their supplication to the Duke of Monmouth, and contrived a way to ensnare Mr. Hamilton to subscribe it. This was late on Saturday night; and before Mr. Cargill had time to draw up the information, Mr. Hamilton was ensnared by the erastian party, in subscribing their malignant supplication, as the next day's account makes evident, by reason of the confession that they had through the day; it was very late before the officers went to their charges in the army. This night John Balfour of Kinloch and his troop, went four miles from the
camp, where they quartered: next morning he returned to the army, and his troop was to have followed him; but before they returned the army was broken, so his troop was not in the army the time of the defeat. This night, Rathillet, Haugh-head, and Andrew Turnbull, with their three troops, kept a strong guard at Bothwell-bridge.

June 22d, being the Sabbath, these three faithful and valiant captains, who stood all night with their troops at the bridge, had their scouts out watching for the enemy; and after the break of day that morning, some of these scouts returned to the bridge with the news, that they had a rencontriver with a considerable party of the enemy: whereupon, these three captains with their troops, and some musketeers (who were come down from the body of the army to them,) marched alongside Bothwell-bridge, and some to Bothwell town: and when there, they discovered the enemy lighting their matches, and marching towards them, they returned to their former posture at the bridge. About this very time that morning, as Mr. Hamilton was riding through the army, one of the Carrick captains of horse, through the inadvertency of one of his own men, had received a shot in the breast, but with little harm to his person: the captain was riding after the man with a drawn sword to have killed him; but Mr. Hamilton by interceding with the captain for the man's life, with some difficulty got him stopped. In the mean time, Major Lermount seeing the troops at the bridge engaged with some of the enemy, sent an express to Mr Hamilton to come in person to the bridge, with three troops of horse, or three companies of foot, for the relief of their friends at the bridge. At that very instant Mr. Blackadder came in great haste to Mr. Hamilton, with a paper in one hand, (viz. the erastian party's supplication, to be sent to the Duke of Monmouth,) and pen and ink in the other, and a very false lie in his mouth; and said he was come from Mr. Cargill with this information to Monmouth, which he said Mr. Cargill begged he might subscribe in all haste, that it might be sent to Monmouth. Mr. Hamilton asked if it was Mr. Cargill's work, Mr. Blackadder answered, Yes; (whereas Mr. Cargill knew nothing of it.) Mr. Hamilton being in a confused haste, thinking that it had been true that Mr. Blackadder said, and having no doubt concerning Mr. Cargill's faithfulness therein, without reading of it, did subscribe it, returned it to Mr. Blackadder, and desired him to deliver it to two of the faithful officers at the bridge, that they might deliver it to the Duke of Monmouth; and thus by his present confusion, and too great simplicity in believing Mr. Blackadder's word, and not reading that paper before he subscribed it, he was basely
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abused, treacherously betrayed, and sadly insnared by the erastian party, to subscribe their supplication with his hand, (beside his intention) which he had several times protested against with his mouth. For, according to his own account of it, he knew not that it was any other thing, than the information to be drawn up by Mr. Cargill and Mr. Morton, till afterward. The supplication being thus subscribed, it was carried back in haste to the authors and owners thereof, and they did choose Laird Murdoch, a Galloway gentleman, and Mr. Hume, to present their supplication to the Duke of Monmouth. Then in haste, Mr. Hamilton sent Barscob and James Carmichael, and with them two troops of horse, and two companies of foot, all under the command of Barscob, with commission to him to go over the river, and to be sure to him to give charge to the frontiers of the enemy, before they returned; but after that Barscob and that party were gone from the body of the army, and the officers were setting the rest of the army in order to engage the enemy, Mr. Hume in great haste rode up after them, and desired Barscob to stop till the supplication should be sent before them to the Duke of Monmouth: so Barscob stopped, and orders were given to a drummer to beat a parley, and strict orders were given to the army to fire none upon the enemy the time of the parley, till the enemy should fire upon them. Then the drummer beat the parley as he was ordered, and they getting access, demanded a hearing, which was granted. Whereupon Laird Murdoch and Mr. Hume passed along Bothwell-bridge, and went to the Duke of Monmouth, to whom they presented their humble and very loyal supplication, the scope of which was, after giving a declaration of their malignant loyalty to their King, &c. they desired, that the Duke would grant them a cessation of arms, till they treated with him concerning a redress of their injuries, wrongs and oppressions; and some accounts bear, that it was chiefly for a new indulgence; but be this as it will, it was surely a capitulating, and coming in terms of agreement with Christ's stated standing enemies. I know no further what past betwixt the Duke and them, but only this, that he desired to know if they owned Rutherglen Testimony? and Mr. Hume answered, God forbid. So they disowned it, and owned Hamilton Declaration. The Duke would not grant a cessation of arms according to their desire, nor be pleased with any other condition, nor so much as come in terms with them, till they laid down their arms, and came in his mercy. So dispatching them back to their friends, and ordering them to bring him information in half an hour's time at furthest, if they would accept of quarters upon these terms.
When these erastian commissioners came back to the army with this report from the Duke, they could not agree to send any answer back to him, Mr. Hamilton and the honest party being still against all capitulating and treating with him, so there was no answer sent back to him, neither did he wait upon any; for all the time of the parley, the enemy were making preparations, by viewing the ground, placing their cannons, ordering their men, &c. which might have been much hindered, and execution done against them, by a party of the army lying opposite to the enemy, if it had not been, that the erastian party prevailed to get a parley beat, and all firing at the enemy strictly forbidden the time of the paley, until the enemy should fire at them, for by this action was hindered, and liberty given to the enemy to advance upon them without interruption; for whenever Laird Murdoch and Mr. Hume came from the Duke, he gave orders to his army to advance towards Bothwell-bridge, which accordingly they did, and came up with their cannon to force the bridge, and fired upon the army. Rathillet, Haughhead, and Andrew Turnbull, with their three troops, (who had stood there all night,) with a company of foot from Glasgow, who were then come down from the army with a brazen cannon: all these shewed abundance of bravery, and with much valour and gallantry defended the passage of the bridge, killed some of the enemy, and made them desert their cannon. When the enemy deserted their cannon, the council of officers sent down Barscob and James Carmichael, with their two troops of horse, and two companies of Stirlingshire-men, commanded by Shargarton and Captain Lennox, all under the command of Barscob, with orders to go alongst the bridge, and pursue those of the enemy who had deserted their cannon. But when Barscob came to the bridge he would not venture over with his party to pursue the enemy, but he and his party did most basely return to the army, without any thing done for their down coming. When the enemy perceived that they were not pursued, they returned to the cannons, and a new fresh regiment was sent down from their army, for their assistance, who fired very fiercely on these at the bridge, and killed two or three of them. Yet notwithstanding of this, these three troops of horse and two companies at the bridge, made a very brisk resistance, until all their ammunition was entirely spent, and then they sent to the general for a new supply of ammunition, or else a fresh body of troops of horse well provided, for their assistance; but it seems the general had no more ammunition to send them: whereupon, after consultation among the officers, all who were at the bridge were called up to Hamilton-moor, to the body of the army. So
these three faithful and valiant captains, David Hackston, Henry Hall, and Andrew Turnbull, and their troops of horse: who (except what the company of foot, with the brazen cannon did) had done all that was done against the enemy to purpose, were forced to leave the bridge, (as some say) with sore hearts, when they were commanded to do so; and could neither get more ammunition nor more assistance. So far as I can understand, the calling of them from the bridge was such a piece of ill conduct, that nothing can excuse it, except what I see in one of the accounts before me, which is, that they were not furnished with ammunition, neither for the cannon, nor for other guns; and therefore they thought, that it would be best to fight the enemy with hand-strokes on the plain moor.

But after the bridge was deserted, (so far as my information bears,) none in that army fought one stroke: for, whenever the bridge was deserted, the Duke ordered about 600 foot and dragoons, with three cannons, to pass alongst the bridge before the rest of his army, which they, did, and planted their cannons opposite to the presbyterian army: the rest of his army followed very slowly. When Rathillet, and the rest who had been at the bridge, went up to the moor, (as Rathillet says) the army was formed, and very well drawn up on the moor, and seemed very hearty, and all ready to march down in a body upon the enemy, and every one seemed to encourage another thereunto, so it was concluded to fall down upon the enemy presently; but just as they were begun to move towards the enemy, upon a sudden the cry rose from troops and companies upon all hands, and went through the army, that their leaders were gone: these leaders who deserted their charge in the day of battle, were all of the erastian party, and were then either flying, or seeking a new parley with the enemy. This stopped their advancing any further towards the enemy, till new officers were provided, to supply the place of these base, cowardly, erastian deserters. But in the mean time that the general and the rest of the general officers, viz. Major Lermount, Major Carmichael, John Paton, William Cleland, James Henderson, and Robert Fleeming, were providing officers in their place, the enemy got time to plant their cannon. And at that very instant of time, Thomas Weir of Greenridge, (who had been a sad Achan in that camp, and with him James Carmichael, (another of the erastian party) rode out of the midst of the army, where they had been placed, and marched to the left hand of all, and took up their ground in the front thereof, where they did stand a little; for which they were sharply reproved by the general,
who begged them for the Lord's sake to draw about, and gather up their troops, to prevent the sad effect that was like to follow, if they did not: but they would not obey him, but cried out that they were placed there of purpose to be cut off. And then, as men who designed the whole army's utter overthrow, they wheeled about, and drew off their men, four men in rank, and then returned to the face of the left body of the foot, and the foremost going out, and opening to the right hand thereof, on a sudden their whole two troops, consisting of one hundred and forty horse, four in rank at their full length wheeled towards the body of the foot standing there entire; rode through them, trode them down, and forced the rest to flee; who with themselves, brake down all the troops drawn up for a reserve, and then rode off, and fled with their troops of horse in all haste; and by this was the whole left hand broken, which occasioned the irrevocable ruin of the whole army; the army being thus disordered and broken by these base traitors, and not by the open enemy, the enemy's cannon began to play upon them at that very instant of time, when the general was speaking with Thomas Weir of Greenridge, and James Carmichael.

Whenever the enemy saw them begin to flee, they advanced upon them with great fury; and they were so far left of the Lord, that they had no power or courage to resist, or in the least to withstand their enemies: but were in the holy overruling providence of God, discountenanced of God, deprived of all courage and conduct, divested of all protection, and laid open to the raging sword, and to fly shamefully before their enemies, the just punishment of owning the malignant interest of that bloody tyrant Charles Stuart, in Hamilton Declaration. The neglecting to purge the army of scandalous persons, who were disaffected to the cause of God; and to humble themselves by fasting and prayer, for their own, and for the land's public sins and defections, and capitulating with Christ's stated open enemies, by the supplication sent to the Duke of Monmouth, &c. So that the blood of all that fled by the sword that day, and those of them that afterward perished in ship-wreck, might justly have been charged upon all the erastian party in general, and upon Thomas Weir of Greenridge, and James Carmichael in particular, who were the instruments of their overthrow, as well as upon the open enemy. The horsemen fled, and generally escaped. Worthy and valiant David Hickston of Rathillet, and his troop, were the last horsemen upon the field. The footmen who fled, were hotly pursued, and cruelly murdered without any mercy up and down the fields, banks and woods, wherever the bloody soldiers overtook them. The cer-
tain account of their number the day of their defeat, I have not seen in any account come to my hand. But considering that they were betwixt five and six thousand, June 7th, before the erastian party came to them; and that the erastian party who came to them June 7th and 20th, were considerably many: besides these who came to them with Major Lermount, June 15th, &c. although several through discouragement went and left them, at several times before their defeat; yet there is reason to believe, that their number would have been above five thousand at the fewest, the day of their defeat. The certain number of the slain I suppose was never perfectly known, tho' some have computed them to be about four hundred, of which there were about fifteen killed on the field where they stood; for they fled so soon, that they were generally killed in the flight. The soldiers brought in very few prisoners, but cut off all (almost) that they overtook; only that Mr. John Kid was taken, after that he was pursued about three miles. I have no account of any other person of distinction, that was either killed or taken prisoner, for they were generally, if not all, common people, who were killed and taken.

That worthy religious gentleman, William Gordon, older of Earlston, was killed by the way coming to the army, near Glassford, about five miles from Bothwell-bridge, by some of the English dragoons, either the night before or that morning. There were twelve hundred who surrendered themselves prisoners of war; and these were disarmed, stripped naked almost to the skin, and commanded to ly down flat upon the ground in the moor, with strict orders not to stir out of that posture, and a strong guard set upon them. One of them, for turning to a more easy posture, and setting up his head a little, was, for that, instantly shot dead. After they were for some time kept in that condition, they were tied two and two together, and driven like sheep by their enemies to Edinburgh, where they were kept a long time prisoners in the Grey-friars church-yard; where, by the unhappy and sinful counsels and persuasions, of some indulged erastian ministers there, particularly Mr. Edward Jamieson and Mr. George Johnstone, (who pressed them to redeem their lives by the loss of their integrity,) many of them took that sinful insnaring bond, called the bond of peace, which condemned their appearance in arms at Bothwell-bridge for rebellion; and bound them up from lifting of arms against the bloody tyrant Charles Stuart in time coming. At last many of them who refused, and some of them that took that sinful bond, were sentenced with banishment, and sent to America. But by the way, the greatest part of them perished in ship-wreck.
Thus I have given as true and impartial account of this rising, appearance, and defeat, as possibly I could do, from twelve several accounts in my hands, which I judge to be as true as any in the nation. And I am firmly persuaded, that no party in Scotland, be who they will; nor never so many in number, never so great in power, station and wisdom; never so religious in profession and practice, shall profess to appear in defence, or for relief of the covenanted work of reformation in Scotland, shall ever be blessed of the Lord with success and victory, if they have the malignant interest in the state of their quarrel: for since we are sworn in the solemn league and covenant to bring malignants to condign punishment; owning of the malignant interest brings Scotsmen under the guilt of national perjury; no Scotsman can rationally expect to be blessed of the Lord with success and victory, when they have this accursed thing, the malignant interest hid among their own stuff.

V. The fifth thing is, to give an account of the Lord's anger against that army, which provoked him to make them fall and fly shamefully before their enemies: and they are these following:

1st, After the victory over bloody Graham of Claverhouse at Drumclog, (instead of pursuing the enemy) some ran too hastily and greedily upon the enemy's spoil, which diverted and hindered them that did so, from doing any further execution upon the enemy: and giving some of these enemies of God, his cause and people, whom he had appointed to utter destruction, quarters, and letting them go free; which made them liable to that curse, Jer. xlviii. 10. "Cursed is he that doth the work of the Lord deceitfully: and cursed be he that keepeth back his sword from blood." And provoked the Lord to make the lives of many go, for unjust sparing of their lives, 1 Kings xx. 42.

2dly, The admitting Thomas Weir of Greenridge into the army and council of war, who was guilty of shedding the blood of the Lord's people at Pentland hills; and that after he refused to give evidence of his repentance for the same: and therefore, as it was just with the Lord to make the children of Israel to fall and flee before their enemies, for the sin of an unknown Achan in their camp, it was much more just in him, to make this army to fall and flee before their enemies, for the sin of this known Achan, whom they had in their camp: see the seventh chapter of Joshua.

3dly, The admitting the erastian party, and scandalous persons, who were disaffected to the cause of God, and to the army and council of war, when the army had power to keep them out, which was directly contrary to Deut. xxiii. 9. "When the
host goeth forth against thine enemies, then keep thee from every wicked thing," and to other scriptures which condemns sinful confederacy with such as are guilty of the public abominations of any evil and sinning times, as Isa. viii. 12. Ezra ix 14.

4thly, The pleading for, and defending of the indulgence (by the erastian party) which was an approbation of the tyrant's sacrilegious supremacy, whereby Jesus Christ was robbed and spoiled of his crown rights, and royal prerogatives, as he is King and Head of his church, contrary to Psal. ii. 6. Isa. ix. 6, 7. Luke xxiii. 23. John xviii. 33—36. 37. Eph. i. 22.

5thly, The erastian party's taking in the malignant interest in the state of their quarrel in Hamilton Declaration, (and publishing the same as the declaration of the whole army) which was a helping of the ungodly, and loving of them that hated the Lord; for which it was just with the Lord to bring wrath upon the whole army, 2 Chron. xix. 2. Since it was not faithfully opposed, and the owners of it timeously rejected.

6thly, The violent opposition that was made by the erastian party, (to the hindering of the same) to that necessary (and by the faithful in the army) much desired duty, of keeping a day of fasting and humiliation, to confess and mourn for their own, and the land's public sins and defections, with a design to hide and conceal the grievous sin of the indulgence: for which the Lord did justly make out that threatening upon the whole army, that such as cover their sins shall not prosper, Prov. xxviii. 13.

7thly, The capitulating with the Duke of Monmouth, by a loyal supplication, which was carried on by force and fraud, by the erastian party; which was a coming in terms of agreement with, and seeking the favour of the stated standing enemies of Jesus Christ, with whom the people of God should have war from generation to generation, Exod. xvii. 16. And was directly contrary to these scriptures, Exod. xxiii. 32. Exod. xxiv. 12—18. Deut. vii. 2. Judges ii. 2. And a trusting in the shadow of those heaven-daring enemies, who had trampled all the precious interests of Jesus Christ under their feet; and shed the blood of his saints like water. Therefore it was just with the Lord to withdraw his favourable assistance and protection from that army when they sought the favour of his open avowed enemies.

8thly, That the general, and the rest of the officers of the honest party, did not (after sufficient discoveries of the erastian party; their being against the right state of the Lord's cause) call all who were on the Lord's side together, Exod. xxxii. 26. and separate from that corrupt party, who still sought, and at last brought on their overthrow. Faithful Rathillet was fully convinced that this was their sin, as is clear from his letter to
Shargarton, where he says, “I think they (viz. the honest party) may be sorrowful while they live, that ever they should have joined with such as dealt so unfaithfully as they had done.—They can never be excused in this. And adds, O let all wonder and admire the long-suffering patience of God, that made not the earth to swallow up that army, that for all this (viz. opposing the fast day) did not separate from such men.” And Mr. Hamilton, in a letter from Holland to the suffering remnant of the church of Scotland, dated December 7, 1685, when speaking of his being treacherously betrayed, and insnared to give his consent to the publication of Hamilton Declaration, and to subscribe the supplication of the Duke of Monmouth, he says, “I would have coveted the greatest of torture to have but once had the occasion of an open and free testimony against these two particulars, and an assembly of my old companions, the Lord’s people in that land, to have acknowledged my sin, shame, sorrow and grief unto them. And I think it my glory to acknowledge it unto you, and to give you what satisfaction ye or the church of Scotland ever judged requisite, according to the degree of my offence.” From these two instances it is evident, how grieved these godly men were, for their associating, &c. with that corrupt erastian party. And many who were most sound, stedfast, and faithful in owning of the Lord’s cause, were so convinced of the sinfulness of Hamilton Declaration, that they sealed a testimony with their blood against the same. I wish the shameful fall of that army, for their sin of owning the malignant interest of Christ’s avowed enemies, and seeking their favour, &c. may be a warning to the world’s end, to all the true owners of the covenanted work of reformation in this nation, that none of them ever again split on this dangerous rock, of owning the malignant interest of such as we are sworn against in our solemn covenants, or joining in sinful association with such as are, or shall be owners of the same, lest their sin be written in their judgment, as visibly as theirs at Bothwell-bridge.

WILLIAM WILSON.

July 12, 1751.
P O S T S C R I P T.

AFTER the defeat at Bothwell-bridge, the erastian party did what they could, by horrid lies, &c. to make Mr. Hamilton odious and hateful to the world, especially to such as had any of their friends or relations killed or taken prisoners there, by giving out, that he had sold the army for money to the enemy, &c. and their lying reproaches were so impressed upon people's minds, and so industriously handed down from father to son among the enemies of truth, that to this very day his name and memory is suffering by almost every body that speaks of that defeat.

I have told the reader already how he was betrayed, and insnared by the erastian party, in the matters of Hamilton Declaration, and the supplication sent to the Duke of Monmouth, and of his continuing too long with the erastian party; which were all to him causes of grief and sorrow: but as for any other thing that he was accused of, it had no better foundation than the malice of the erastian party who hated him, because their own ways were wicked, and his righteous. For under all his reproaches, he had this advantage of his enemies, that when the Lord suffered them to go from evil to worse in defection, he honoured him with the grace of stability to own his cause faithfully to the end. I could say much in commendation, and for the vindication of this worthy religious gentleman, which I must refer to another occasion; and at this time only acquaint the reader with these few particulars concerning him.

1st, He had the honour to be employed as the commissioner of the persecuted, true presbyterians of the church of Christ in Scotland, to represent their case to, and crave the sympathy of foreign churches, and it was by his skill and faithfulness in prosecuting this commission, that he prevailed with the presbytery of Groningen to ordain the famous and faithful Mr. James Renwick, a minister of the gospel for the persecuted true presbyterian church of Christ in Scotland, and with the presbytery of Emden, to ordain Mr. Thomas Linen, a minister of the gospel for the same church.

2dly, About the time of the Revolution, his brother, Sir William Hamilton of Preston, died, and he then fell heir to his brother's honours and estate; but although after that he was ever designed by the name of Sir Robert Hamilton, yet because
he could not enter into, possess and enjoy that estate, unless he had owned the unjust title of the Prince and Princess of Orange, as King and Queen of these three covenanted nations; and in consequence thereof owned the prelatic government, as then unhappy established upon the ruins of the work of God in these nations, he never entered into, nor intromitted with his brother's estate any manner of way; but with Moses he made that noble choice, to suffer affliction with the people of God, rather to enjoy the pleasures of sin for a season; and did esteem a stedfast adherence to the cause of Christ, (and all the reproaches that followed thereupon,) greater riches than all his brother's estate, Heb. xi. 25, 26. For out of true love to Jesus Christ, his covenanted cause, interest and people, he laid his worldly honour in the dust; and continued a companion in the faith, patience, afflictions and tribulations, of the poor, mean, despised ones in this land, who still owned the true state of the Lord's covenanted cause.

3dly, After his return from Holland, when Mr. Thomas Linen, Mr. Alexander Shields, Mr. William Boyd, were drawing and driving all who had been formerly faithful in owning of, and suffering for the Lord's covenanted cause, into a sinful confederacy, and full conformity with all the defections of the time, in a general meeting at Douglas, Nov. 6, 1689, he gave a faithful protestation against the sinful courses they were then carrying on, particularly their owning of the Prince and Princess of Orange, as King and Queen of these covenanted nations, because they were sworn to prelacy, in opposition to our covenanted work of reformation; against raising of the Angus regiment, which was a sinful and scandalous association with malignants, and against joining with the erastian ministers, which they had formerly justly withdrawn from, without any signs or evidences of repentance in them, for the many defections that they were guilty of.

4thly, After these three notable backsliders, Mr. Thomas Linen, Mr. Alexander Shields, and Mr. William Boyd, had treacherously betrayed the Lord's cause, and drawn the most part of the former owners thereof into the same excess of defection with themselves, to own all the defections of the time, he was the chief instrument in the Lord's hand, of gathering together out of their dispersions, such of the old sufferers as had escaped that deluge of defection that the rest were fallen into; and bringing them again into an unite party, and general correspondence, upon the former honest state of the testimony.

5thly, He had a chief hand in that faithful declaration, which was published at Sanquhar, August 10th, 1692; for which he
was apprehended by some of the old persecuting soldiers at Karlstoun, Sept. 10th, 1692, and carried by them to Edinburgh; and there and elsewhere he was kept prisoner till the 4th of May 1693. When he was brought before the pretended council at Edinburgh, to be examined concerning that declaration, he declined them, and all upon whom they depended, because they were not qualified according to the word of God, and our solemn covenants. All the time of his imprisonment, he continued faithful and stedfast in the Lord’s cause, and was set at liberty without any compliance whatsoever.

6thly, From his liberation to the day of his death, he continued faithful in contending earnestly for the faith once delivered to the saints, Jude 3. and did greatly strengthen and encourage the rest of the suffering remnant, with whom he continued in christian communion, both by his pious and godly example, and seasonable counsel and advice, in what concerned the salvation of their souls, and the right carrying on of the testimony, for the cause they were owning.

Some years before his death he was taken ill with the stone, of which he endured a very sharp and sore affliction, with a great deal of christian patience, and holy submission to the will of God. He died at Borrowstounness, October 21, 1701, being then fifty-one years of age. And left a faithful testimony behind him, to the Lord’s noble and honourable cause, which he had long owned and suffered for; wherein he blesseth God, that it was many years since his interest was secured in him; and though I never had the honour of personal acquaintance with him; yet from what I have in my hands in write concerning him, I believe he was a gentleman, who, for soundness in the faith, true piety, the real exercise of godliness, a gospel conversation, the true understanding of the right state of the Lord’s cause in every part thereof, accompanied with true love and affection to, and zeal according to knowledge, for the same, (continued in with stedfastness and ability to the end of his time) was preferable to all of his station in this nation, in his own time, since he appeared publicly for the Lords cause. And therefore he was a great honour to the name of Hamilton, and an honour to his nation.

I wish that what I have said concerning him, may be a mean to stop the mouth of reproachers, who hitherto have endeavoured to make his name and memory infamous. And in this I am their friend,

WILLIAM WILSON.
To the Moderator, and remanent Members of the General Assembly, 
now convened at Edinburgh, October 1690, The humble Proposals 
of Mr. Alexander Shields, &c. *

If our eye could suitably affect our hearts this day, Right 
Reverend, we might find much matter, both of rejoicing and 
mourning, in the wonderful commencement and advancement 
of this work of reformation. We are called to rejoice with 
thanksgiving for the mercy of God manifested and magnified in 
the progress of this work hitherto; that the Lord hath been 
pleased in sovereign mercy to prevent and surprise us with such 
a reviving in our bondage, by the repression of tyranny, sup-
pression of Popery, and depression of Prelacy; when the doc-
trine of this church is asserted, and the Confession of Faith for-
merly received is read, voted, approven, and established by Par-
liament; the worship and ordinances of Christ are administered 
in great purity, plenty and peace; the government of Christ's 
institution is at length restored to what it was in 1592; and the 
discipline retrieved to such a desire of freedom, that all eccle-
siastic courts may, without restraint, or being accountable to any 
exotic usurped power in the magistrate, assert all the authority, 
and exercise the power, wherewith Christ hath intrusted them; 
which power, if duly and diligently improved, and put in exec-
ution, may, through the blessing of God, contribute very much 
to the reducing of order, and the redress of many disorders in 
this church. And now the causes of our disunion and division, 
in times of defection, being in a great measure removed, when 
erastian usurpations are abrogated, the church's intrinsic power 
redintegrated, and the corruptions introduced by compliances so 
far abdicated and antiquated, that they are not, in the constitu-
tion of the church, and do not continue to be the scandal and 
snare of the times; we hope and expect a remedy may be found 
for our breaches and divisions, that we thought incurable, and 
union and communion in the Lord may be attained. We are 
no less obliged to mourn, when we observe this house of the 
Lord so unlike the former, wanting many things the former had, 
and pestered with many things the former wanted. They that 
have seen our former reformation in its integrity, before the late 
deformation, can hardly refrain from weeping at the sight of the 
sad disproportion between this and the former. In the former,

* The Publisher, judging this Paper (which is referred to in the life of Mr. 
Alexander Shields,) to be of great importance to the Christian Reader, has 
thought proper to insert it here, though making considerably more than the num-
ber of pages proposed.
as the constitution was calculate in the nearest conformity to the
divine pattern, so the builders had always a care to pull down
what was to be demolished, before they established what was to
stand; and to purge away the rubbish from the foundation, be-
fore they reared the superstructure. Accordingly, when Prelacy
was re-introduced at several times, the first thing they did, when
they recovered their power, was always to exert it, in condem-
nation of that corruption, and of these assemblies and meetings
that promoted, abetted, favoured and complied. And when the
erastian supremacy began to encroach upon the church's liber-
ties, and to bring the ministry into bondage, they did not think
it enough to wrestle against it, by personal wrestlings; but, by
the good hand of God upon their endeavours, never ceased un-
til it was condemned by acts of Assembly. They proceed also,
with great earnestness and vigilance, to purge the church of cor-
rupt and scandalous ministers. But now, after all the rubbish
and filth, brought into the house of God by invasions and usur-
pations of the enemies, and defections of friends, when now op-
opportunity and capacity is given to rebuild and beautify the house
of the Lord, and to repair the desolations thereof, the present
building is so far advanced, without pulling down or purging
away the rubbish, and condemning these corruptions and de-
fections, in compliance with them, or confessing and forsaking
them, as our fathers used to do: And the Prelatical clergy, after
all the evil they had done, and bitter fruits they have produced,
are yet kept in many places, and like to continue, as a seminary
and nursery of a corrupt ministry. As long as this rubbish
stands, there can be little hope either of purity or stability in the
superstructure.

In former reformations also, the advancement used to be pro-
gressive, beginning where the former reformation stopt, and go-
ing forward, after they had got removed what obstructed: But
now the motion is retrograde, going as far back as that in 1592,
missing many excellent steps of reformation attained after that
in 1649. In former reformations, our worthy ancestors used to
begin with renovation of the national covenants, and acknow-
ledgements of the breaches thereof, which hitherto hath been
neglected to the great grief of many.

It is also matter of lamentation to reflect, that in former re-
formations, though adversaries troubled the builders, and hired
counsellors to frustrate their purpose; yet, being furnished and
spirited of the Lord for that generation work, they never studied
to please men, but to acquit themselves as faithful servants of
their princely Master Jesus Christ, in witnessing against all sins.
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and corruptions of great and small, impartially; and in acts of Assembly, ordaining and recommending to all ministers, this faithfulness in applying the doctrine to the sins of the time, under pain of censure. But now, though there was never greater freedom and encouragement for, and necessity of faithfulness, when the adversaries of Judah are seeking to build, but on design to mar the work, and many are too much inclined to join in affinity with the people of these abominations: yet it is sadly wanting, and much desiderated among many ministers; who being long accustomed to fears, and constrained silence, have not yet recovered their confidence and courage, to cry aloud against, and not to spare, the iniquity of the times.

Though in former reformations this church was for order and authority, beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners; yet now, alas! the crown hath fallen from our heads, wo unto us that we have sinned. This holy and beautiful fabric hath been burned up, with the fire of enemies fury, with the fire of our divisions, and with the fire of the Lord's indignation, burning against us for our defections, whereby the Lord was provoked to forsake his house; and since his departure, there hath been nothing but disorder among his children and servants. The Popish, Prelatic, and malignant party, have come in by force and fraud, and by the seditions of those that should have stood in the gap, have broke down the carved work of our covenanted reformation, rescinding all the legal bulwarks of ecclesiastical constitutions, civil sanctions, and national covenants, wherewith it was fenced: Wherein, alas! they were too much encouraged by our faint resistance, and too universal involvement in the sin of submitting to, and countenancing of, the intrusions of the prelatical party. At length, having set up these their ensigns for signs, in sign of complete victory obtained over the servants and subjects of our exalted Prince, after they had invaded his kingdom and place, and made havoc and slaughter of such as would not yield, they offered some tempting terms, whereupon they would suffer them to live in subjection to these usurpations, painted indeed with the pretences of favours, but really, at least indirectly, requiring a recognizance of the usurper's power, and a cessation from opposing the peaceable possession of their robberies. These, and the like defections, on the one hand, together with many extravagancies on the other, have brought the godly into many confusions.

We did indeed demur to concur with and follow, and did think it our duty to withdraw from these ministers who promoted courses of defection after specified; and to adhere to those
(though but few) who were more stedfast and faithful. When the case was so stated, that we thought communion could not be kept by us with them from whom we withdrew, without sin, while the very exercise of their ministry was so far depending upon, subordinate unto, complying with modified and authorised by unlawful usurpations, that our joining would have inferred, at least in our conscience, a submission to, symbolizing with, and approving, their offensive yieldings to these encroachments. Yet we never thought this a schism: Therefore,

That this happy and desirable union may be holy and comfortable, in a way that may procure, and secure our union and communion with the Lord: And, considering in all the periods of this church, from the first reformation, a witness hath never been wanting against the same, or equivalent corruptions, that have offended us: And no method can be more adapted for recovering and restoring union, than that which was used for preserving it. And that having aimed hitherto, to offer and keep up our mite of a testimony against the same: if now, under the convictions of its remaining righteousness, we shall pass from it, and so seem to condemn what we approved before, and approve what we condemned before, it will leave an indelible reproach, not only on ourselves, but on contendings and sufferings.

We earnestly desire, Right Reverend, you would be pleased to condescend to us, in some things, that we humbly conceive are very needful, just to be sought, and easy to be granted. We know and are confident, your zeal for truth and peace will suggest the same means and measures for obtaining this end, and will urge you to take notice of the same things we desire, without our advertisement: Nor do we take upon us to prescribe the methods, terms or conditions, necessary for composing these unhappy differences, and restoring the holy and happy union in the Lord; but we think, the word and works of God this day point at these which we crave leave, in the bowels of Christ, to remonstrate unto your serious considerations.

I. That to the end the causes of our divisions, the anger of the Lord as the holy cause, and our mutual offences as the sinful cause, may be removed, that the effect may cease, a mutual, impartial, and accurate search and trial may be made into our ways, to find out, and remember from whence we are fallen, and discover our manifold and manifest defections from the right ways of the Lord; that the great wrongs and indignities done to our great Head and King by enemies encroachments on his prerogatives, and his kingdom's liberties, and our compliances therewith on the one hand; and on the other, may not
be passed in oblivion, but diligently inquired into, and what accession to them, or participation with them, all of us have been involved in these thirty years by-gone: Particularly that it be laid to heart, what indignity to the Lord Jesus, and injury to his church, was done by the introduction of abjured, diocesan, and Erastian Prelacy, and the several degrees of compliance therewith; as ministers leaving their pastoral charge, at the command of the magistrate, and laying aside the exercise of their ministry, giving way unto, and not testifying against, the intrusions of Prelatic curates. Particularly owning and submitting to their ministry, and receiving ordinances dispensed by them, and by counsel and example encouraging others to do the like: which we cannot but plead and protest against, as sinful and scandalous:

1. Because they were and are manifest intruders, not entering in at the door, in the way and order of Christ, and not having, yea despising and renouncing, a call from the people, and ordination by the presbytery, and having no other external call, authority, or right to officiate in this church, as its proper pastors, but the collation of bishops, and presentation of patrons, who are none of Christ's officers, and forfeiting—and foregoing any other right that any of them formerly could pretend to, by palpable defection to the enemies of this church.

2. Because both in principle and profession, and in the way of their entry unto their pastoral charge, they were and are Erastians, deriving their power from, and subjecting it in its exercise to another head than Christ, the magistrate's supremacy, by which only they were authorised, without Christ's warrant, or the church's consent.

3. Because they were and are schismatics, who caused divisions and offences, contrary to the doctrine of this church, breaking her union and order, going out themselves from the fellowship of this church, and leading people away from her vowed reformation; yea, who violently thrust out and persecuted her faithful pastors and children, for adhering to that reformation, which they designed to raze and ruin.

4. Because they were and are perjured covenant-breakers, avowedly disowning our covenants, and stated in opposition to that reformation which is therein sworn to be maintained.

5. Because they were and are in several points erroneous in their doctrine, many of them tainted with the leaven of Popery, Arminianism, and Socinianism, and all of them heterodox in the point of the magistrate's power in church-matters, in the matter of oaths, and in condemning the work of our reformation and covenants; seducing thereby their hearers, and both positively
by these doctrines, and privately by with-holding other necessary instructions and warnings, murdering their souls.

6. Because they were and are, upon all these accounts, scandalous, and the object of the church's censure: And though, through the iniquity of the times, their deserved censure hitherto hath not been inflicted, yet they stand upon the matter convict, by clear scripture-grounds, and by the standing acts, and judicial decision of this church, in her supreme judicatories.

7. Because this hearing and submitting to them was required as a badge, test, and evidence of due acknowledgment of, and hearty compliance with, Erastianism and Prelacy, or his Majesty's government-ecclesiastic, Act. parl. 1. Char. II. July 10, 1663, which made it a case of confession to withstand it.

8. Because, by our covenants, we are obliged to stand at a distance from such courses of defection, and to extirpate them; yet, in contradiction hereunto, we were commanded by the rescinders of the covenants to hear the Prelatic curates, as a badge of our yielding to the rescinding of the covenants.

9. Because this course was offensive and stumbling, both in hardening those that complied with Prelacy, and weakening the hands of those that opposed it, and inferred a condemning of their sufferings upon this head. Especially,

10. When communion with them was so stated, that therein was not only a case of controversy among the godly, in which always abstinence is the surest side, not only is the judgment of many a case of confession, which it is always dangerous to contradict and condemn, but undeniably a case of competition, between the true church of Scotland, her ministers and professors, owning and adhering to her holy establishments, claiming a divine right to their offices and privileges, contending for the church's reformation; and a schismatical party, setting up a new church, in a new order, under a new head, robbing them of their offices and privileges, and overturning the reformation.

II. We must presume to plead also, That inquiry be made into the heinous and heaven-daring affront done to the holiness of God, in the horrid violation of our holy covenants, national and solemn league; not only how the Popish, Prelatical, and malignant party, have broken them, enacted the breaches of them, by law, burnt them, and endeavoured to bury them, by making it a capital crime to own their obligation, and by bringing in, and substituting in their room, conscience-ensnaring anti-covenants, oaths, bonds, and engagements, renouncing the former, and obliging to courses contradictory thereunto. But that it may be considered, how many ways ministers and professors, in this time of tentation and tribulation, have been
guilty of breach of these holy covenants; particularly by consenting unto, subscribing, swearing, and taking any of the new multiplied, mischievously contrived, capriciously conceived, and tyrannically imposed oaths, tests, or bonds, in matters of religion, since the overturning of the covenanted reformation and establishment of Prelacy; and by persuading people to take them, and forbearing a necessary warning of the danger of them, and leaving people in the dark to determine themselves in the midst of these snares; all which we plead and protest against, as sinful and scandalous:

1. Because all of them did infer, import, and imply a sinful unitive conjunction, incorporation, association, and confederacy with the people of these abominations, that were promoting a course of apostasy from God.

2. Because all of them were incapable of qualifications required in sacred engagements, to be taken in truth, righteousness, and judgment.

3. Because all of them, in the sense of the imposers, interpreted by their acts and actings, were condemnatory of, and contradictory unto the covenants, and some part of the covenanted reformation.

4. Because, by the ancient acts of Assembly, all public oaths imposed by the malignant party, without consent of the church, are condemned, July 28, 1648. A.M. sess. 18. and sess. 26. those ministers are ordained to be censured, who subscribe any bonds, or take any oaths, not approved of by the General Assembly; or by their counsel, countenance, and approbation, make themselves accessory to the taking of such bonds and oaths by others.

III. In like manner, we dare not forbear to cry and crave, That it may be considered what wrongs Christ hath received from the Erastian and Antichristian usurpation of the supremacy, encroaching upon the prerogative of the Lord Jesus Christ, his incommunicable Headship and Kingship as Mediator, giving to a man a majesterial, and architectonic power, to alter and innovate, authorise and exacutorate, allow or restrain, and dispose of the government and governors of the church, according to his pleasure; invading the liberties of the gospel-church, introducing a civil dominion upon her government, contrary to its nature, being only a ministerial stewardship, distinct from the civil government, in its nature, causes, ends, officers, and actings; and giving to the magistrate the power of the keys, without and against Christ's donation and authority, even the dogmatic, critic, and dialectic decisive suffrage and power in causes ecclesiastic, which Christ hath entrusted to the
church-representative; and denying to the church the exercise of these keys and powers, without the magistrate’s warrant and indulgence. We crave also, That it may be inquired into, how far this encroachment hath been connived at, submitted unto, complied with, homologate, strengthened, and established, by receiving and accepting, without consent of the church, yea, against the express dissent and testimony of some faithful ministers to the contrary, the indulgences in 1669 and 1679, and by the silence of others, not witnessing against the same, and others censuring the faithful for discovering the sinfulness there-of.—Which we remonstrate upon these grounds, complexly considered:

1. Because, as the contrivance and end of the grant thereof was to advance and establish the supremacy; to engage Presbyterians, either to co-operate towards the settling and strengthening thereof, or to surcease from opposing the peaceable possessor of the grantor’s usurpation, and to extort from them, at least an indirect recognizance of acknowledged subordination in ministerial exercises, to his usurped power, in a way which would be best acquiesced in; to suppress the preaching and propagation of the gospel in persecuted meetings in fields and houses, so necessary at that time; and to divide and increase animosities among Presbyterians, by insinuating upon those called the more moderate, to commend the indulger his clemency, while other non-conformists, adhering to interdicted duties, were justly complaining of the effects of his severity. And as the woful effects of it, strengthening the supremacy, weakening the hands of those that witnessed against it, extinguishing zeal, and increasing many divisions, did correspond with those wretched designs; so these could not be counteracted, but very much strengthened and promoted, by the acceptance of the indulgence, which, in its own nature, was so palpably subservient thereto, even though there had been a testimony against these designs and ends; yet when the means adapted to these ends were complied with, it was rendered irritate, and contra factum.

2. Because, as the supremacy received much strength and increase from the indulgence, so reciprocally it had its rise, spring, conveyance, and subsistence, from the supremacy from which it flowed, upon which it stood, and by which at length it was removed. And in the grant and conveyance of the indulgence, all the power of the supremacy was arrogate, asserted, and exerted, in first taking away the power of the keys from Christ’s stewards, and then restoring only one of them to some few, with restrictions bounding, and instructions regulating them in
And of the people, being in many respects prelimited: and in the way of patronage, at the council's pleasure and order, those that were restored to their own churches, being there admitted, not by virtue of their own right and claim of an unlimited relation, but by virtue of a new holding of the indulgence.

Because as it was interpreted to be accepted in the same terms wherein it was granted, without a testimony against this indulgence, so the entry of those ministers to their churches, by no peculiar pastoral relation before, and some transplanted into another, without the interposition of any ecclesiastic prebendar authority, was prejudicial to the church's privilege; some of them being fixed in particular churches, wherein they had of them being fixed, in particular churches, whereunto they had been in many respects prelimited, and in the way of patronage, at the council's pleasure and order.

And the kirk of Scotland, in all her liberties and privileges, against all

For the exercise of that. The acceptance whereof, so clogged with the

These complex circumstances, without a clear and distinct recognising that in case of contention, hath at least a great appearance, which should have been abstained from, of a combing at, sub-

mitting unto, complying with, and homologating of, that Eras-
who shall oppose or undermine the same, or encroach thereupon, under any pretext whatsoever:"

IV. Likewise, we plead and obtest, That a search may be made into, and a review taken of the late toleration, and addressing for it, and acceptance of it, complexly considered; The sinfulness whereof, we could not, and now cannot, forbear to witness against.

1. Because, as the design of the granter, and tendency of the grant itself, in its own nature, being the introduction of popery and slavery, could not in any probability be counteracted, but rather corroborated, by this addressing for it, and accepting of it, even though there had been a testimony against the design thereof, as there was none, and could be none consistent with the continuance thereof; so being conveyed from absolute power, which all were required to obey without reserve, stopping, suspending, and disabling all the penal statutes against Papists; thereby undermining all the legal bulwarks of our religion; the addressing for, and accepting of it, so conveyed, without a witness against this despotic encroachment; yea, the very condition of enjoying the benefit of it, being exclusive of such a testimony, which might any way tend to the alienating of the people from such a despotic government, in all its encroachments, did, indirectly at least, imply compliance with, if not the recognizance and acknowledgement of that usurped power, and the arbitrary exercise and effect of it in suspending the penal statutes.

2. Because it was extended, not only to prelacy, but to popery, quakerism, and all idolatry, blasphemy, and heresy, which was highly provoking to the Lord Jesus, and prejudicial to the peace and purity of his church; contrary to the scriptures of the Old and New Testament; contrary to the Confession of Faith and Catechisms, chap. xx. sect. 1. and chap. xxiii. sect. 3. Being placed also among the sins of the second command, in the Larger Catechism; contrary to the principles of the church of Scotland; being condemned, warned of, and witnessed against, by acts of Assembly in 1649. And by her faithful pastors preaching, writing and protesting against such tolerations; and sometimes even when Papists were excluded, as that, against which the ministers of Fife and Perth did testify. And contrary to our covenants, wherein we are bound to preserve reformation, and uniformity in doctrine, worship, discipline and government, to extirpate popery, &c. to free our souls from the guilt of other men's sins, defend our liberties; and consequently never to comply with a toleration, eversive of all
these interests we are sworn to maintain, and productive of these things we are sworn to endeavour the extirpation of.

3. Because it was clogged with such conditions and limitations, as did exceedingly hamper the freedom of the ministry, being offered in proclamations, and accepted in addresses and obedience, with restrictions to persons who might preach, allowing some, and discharging others, who had as good authority as they, to exercise their ministry to places where they should preach, only where intimation was given of the name of the place, and of the preachers, to some of the lords of the council, &c. and to the matter what they might, or at least what they might not preach, viz. nothing that might have any tendency to alienate the hearts of the people from a popish and tyrannical government; and consequently nothing against the wickedness, or of the misery of tyranny; nothing against the toleration, and the open sins proclaimed therein, and wicked ends designed thereby: nothing disabling the penal statutes, or for the obligations of them, and ties of national covenants strengthening them.

4. Because of the manifold scandal of it, we cannot but witness against it, because so disgraceful to the Protestant religion, and prejudicial to the interest thereof. It was reproachful to our religion, sometimes established by law, then only tolerable, under the notion of an evil to be suffered. How confounding and consternating was this to all the reformed churches, that sometimes admired and envied Scotland's establishments, now to see her so dispirited and deceived, as to accept and address for a toleration, without a testimony, whereby, instead of all the laws and covenants securing her reformation, the only tenor and security for it she had now remaining, was the arbitrary word of an absolute prince, whose principles obliged him to break it? What occasion of disdainful insulting did it give to the Prelatical party, then pleading for the nation's laws, to observe Presbyterians acquiescing in that which suspended and stopped the penal statutes? yea, what matter of gloriation and boasting was it to Papists, to see Presbyterians sleeping and succumbing, and not opposing, when at this opened gap, they were bringing in the Trojan horse of Popery and slavery!

V. Moreover, with respect to some things, at present, which we account corruptions, and are offensive to many, we cannot forbear to remonstrate and plead, that consideration may be taken, of the sinfulness of the too universal defect and neglect of zeal and faithfulness, in receiving the buried national covenants, when now they seem to be laid aside, and many ministers forbear to preach plainly the obligation of them, and discover par-
particularly the breaches of them, and to mention them in engagements, which they require of parents, when they present their children in baptism, according to the continued custom of faithful ministers, these many years bygone: And it is stumbling to many, that in all addresses to king and parliament, the renewing of them hath not been desired. This we think very grievous,

1. Because in the scriptures, as we have many precepts promises, and precedents for renewing them, and demonstrations of their perpetual, indissoluble obligation, being in their matter and from agreeable with the word of God; so we have many denunciations and certifications of unavoidable threatenings of all evils, national, personal, temporal, spiritual, and eternal, against forsaking or forgetting them.

4. Because as there is no other way to prevent the curse of of the covenants, and this threatened wrath imminent upon the land, for breach of covenants, but to acknowledge the breaches of them, and engage again to the duties of them; so these omissions cannot consist with that faithfulness, required of ministers in such a case.

3. Because it is a plain defection from first love, and former attainments of our fathers, who commenced all reformatons with renovation of the covenants: And in their ecclesiastic constitutions, enjoined all ministers, to preach up the covenants and witness against all defections from them, and indifference or lukewarmness to them: which also is a breach of covenant in itself.

VI. Hence, more particularly, we cannot but signify how much, we and many others are offended, at the too general keeping silence at, or very ambiguous speaking against, and omitting the plain impartial doctrinal rebuking of such crying sins and scandals of the times, as cannot be controverted among presbyterians: such as the imposing and taking many bonds and oaths, repugnant to the covenants and work of reformation: which many complied with to shift persecution, and many others to purchase perfrerments unto places of trust: the accession of nobles and rulers to the wicked establishments and framing mischief into laws in former times: the manifold involvements of great and small, in the guilt of persecution, by delating and informing against honest suffering people: riding with armed force, to pursue and apprehend them: appearing under displayed banners for the defence of tyranny, on expeditions against them, at Pentland, Bothwell bridge, &c. sitting in courts, juries and assizes, to condemn them; putting them out of houses and tenements under them, because they would not comply with
sinful impositions; And especially, the defiling of the land with blood, which hath yet a cry in the ears of the Lord God of Sabaoth; All whish the servants of the Lord are obliged, by the word of God, and the constitutions of this church, to cry against, and not to spare, and to reprove and rebuke in season and out of season.

VII. Finally, We must presume to lay open our own and the general complaints through several corners of the land, of the sad slackness and remissness of discipline: The report and fama clamora whereof some who have gone a great length in the above-mentioned compliances, even to the swearing the test itself, besides other wicked oaths, and to the prosecuting of the godly sundry ways, are admitted to the sacrament of the Lord's supper, and to present their children to baptism: And that others are admitted to the charge of elders, who had not only habitually complied with Prelacy, and had borne the name of that office under that government, but had taken these scandalous fore-mentioned oaths; yea, and that of late, some are admitted to the ministry, that constantly followed Episcopacy, and were trained up to be curates, and were deeply involved in the foresaid compliances, without due trial of their past conversation, and requiring of their public profession of repentance, and resentment of their respective scandals; whereby the precious are not taken from the vile, and a little of that old leaven may quickly leaven the whole lump, and offenders are not like thereby to be gained to repentance, but rather hardened in, and tempted to think little of these destroying sins.

We plead not here, that every one of the defects, or every degree of these offences, should be, in the case of this epidemic involvement, proceeded against by disciplinary censure; nor do we urge, that all chargeable with these offences above taxed, especially such as are in controversy, should be either personally rebuked in public, or obliged publicly to confess their own degree of the guilt of them; though it would give glory to God, and comfort to the church, and peace to their own consciences, for all to confess their offences, that have been most stumbling to the godly, so far as, from the word of God, and known principles of this reformed church, they may be convinced. Nor do we propose that the condemnation of every one of these steps of defection that are questioned, should be so far stretched quoad momentum rei, as either to be stated by us, as a ground of separation formerly, or now required as a necessary condition of communion: though still we conceive the complication of them together, when they that are, or may be laid aside, until they give approvable evidence of their repentance for their sinful con-
formity. (1.) Upon all these grounds exhibited above against hearing of them. (2.) Because former experience of the hurt received by the entertainment of the Episcopal clergy, in 1638, does now plead for their care to prevent it in time coming. (3.) Because the people under their ministry have hitherto been, and are perishing in ignorance and irreligion, being either starved for want of faithful and spiritual instruction, or poisoned with false instruction; and therefore pity to them, and zeal to propagate the gospel, should prompt to all endeavours to purge them out. (4.) Because the settlement, purgation, and plantation of the church, will be exceedingly obstructed by the continuance of them that unsettled it, corrupted it, and pestered the Lord's vineyard, with plants not of his planting, and whose leaven will always be in hazard to leaven the whole lump. (5.) Because all of them are among those whom the laws of Christ do oblige, the constitutions of this church do ordain, and the present civil sanctions for establishing church-government do allow, the church-representative to try and purge out; being all of them either insufficient or negligent, or erroneous, or scandalous, if those characters may be applied, or interpreted, according to scripture-rules, or as the church hath extended them heretofore.

We are content that none of the curates be put out but the insufficient or ignorant, if this be one part of the trial of their knowledge, to inquire not only into their gifts, but their graces; if ignorance of conversion, regeneration, sanctification, and communion with God, as to the doctrine of these benefits, and as to their own experience of them, so far as may be discovered by human judgment, be reputed insufficiency: We are content, none be put away but the negligent, if so be they that do not warn the wicked of their destroying sins, that feed themselves, and not the flock, that do not strengthen the diseased, nor heal the sick, &c. that omit the pressing of necessary duties impartially on persons and families, and the censuring of scandals without respect of persons, be recommended in that character: We are satisfied, none can be removed but the erroneous, if they be judged to be such, who not only own Popery, Arminianism, and Socinianism, but are unsound in their explanation of the kingly office of Christ, or the perfection of the scriptures in the point of church offices and government, in the matter of oaths, and of the magistrate's power, and do maintain Erastianism, an exploded and abjured error in this church: And we seek no more but that all be removed who are scandalous, and none but they, if intruders, covenant breakers, perjured subscribers of scandalous oaths and tests, schismatics, and persecutors, be counted among the scandalous.
Some things are indeed extraordinary; which we here urge; but as extraordinary exigencies do force us to move without a precedent; so they furnish you a power to make a precedent for the like cases thereafter: We confess also it may seem precipitant to press all these things so hard, and so soon, in a bruckle time, before things be better settled: but we fear if new delays be procured, till all things be fully settled, that the observing of wind and clouds shall hinder both sowing and reaping. But if laying aside the plaisters, wherewith the wounds of our backslidings have been slightly covered, rather than cured, you put to your hand the healing of your breaches, in condescending to these our humble desires, you shall win the blessing of many souls sore and racked with these divisions; you shall disburden the land of many weights and woes whereof it is weary; you shall send to all the neighbouring churches a pattern, transmit to posterity an example, and erect to all ages a monument of self-denying zeal and wisdom; a work to be paralleled with the glories of former times. If herein our hopes shall fail us, we shall not know whether to wish we had died with our brethren by the Creatures hand; and had never seen this reviving in our bondage; for it will be a death to us, and not a reviving, if there be not a coming together to the Lord, searching and trying, and discovering the iniquities of our ways. But however, we intend, no, to separate from the church; but to maintain union and communion in truth and duty, with all the ministers and members of this church that do, and in so far as they do, follow the instructions of Christ; and to approve ourselves, God assisting, as much for peace and concord, as ever we were suspected to be men of divisive principles; hoping it shall appear, we are seeking where he feedeth, and where he makes his flock to rest at noon, and are not as such who turn aside by the feet of his companions, but going forth by the feetsteps of the flocks, beside the shepherds tents: Yet with this protested, dissent from, and testimony against, all the above-mentioned corruptions, defections, and offensive courses, which obliged us to stand at a distance in times of deformation; that our present joining in these circumstances, when these are removed, may not infer, or be interpreted, an approving of what we formerly condemned; and be free from all partaking in these defections, by consent, compli
cance, and communion therein. For which we humbly supplicate, that these our humble proposals may be recorded in the books of Assembly.

ALEXANDER SHIELDS, &c.

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Mr. William Guthrie's Sermons.

SERMON I.

Psalm lxxiii. 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 stumbled, and troubled in heart at the prosperity of the wicked; because they got so much of their will in the world. — But now having surmounted the temptation, and got a second 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 resolves to draw near to God; *It is good,* says he, *to draw near to God.* As if he had said, I trow I am neither wise, nor happy to intermeddle so much with these 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 see 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 consider them, either,

1st, Simply, or absolutely; or,

2dly, As they have a reference upon what goes before in the same place, or portion of scripture. And,

*First,* Consider these words simply or absolutely, from whence for doctrine we observe.
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.” James 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 so.

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 said to be far from God; and there is a partition-wall standing betwixt God and him. It is the same 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 blessed will of God, and quit that life of estrangement from him, as is evident from that forecited text, Draw nigh unto God, and be 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 seek 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 conversation; according to that word, Blessed are the people, that know the joyful sound: they shall walk, O Lord, in the light of thy countenance, Psal. lxxxix. 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 sure our interest in God, and so it supposeth the man’s peace to be made with God; for whoever be the author of this Psalm, it supposeth 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 sure 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 seek fellowship and communion with God; and to be more set apart for his blessed 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 secure, 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 said, that it is good, and advantageous to draw near to God. We say, it is said to be good to draw near unto God. It is good to take good in that way. It is good in its self; and it is good in respect of the happy consequences that follow upon it.

1. It is a pleasant good. *Wisdom’s ways are pleasantness; and all her paths are peace,* Prov. iii. 17. And although many of you think that the people of God have a sorrowful, and sad life of it; yet this flows not from their nearness unto God; but it is, because they depart out of his way, or step aside from following him.

2. As it is good in itself, and a pleasant good; so 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, 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 insects; under whom the inhabitants of the earth appear as so many grasshoppers in his sight.

O but it is good in respect 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 testificates and outlettings of God's countenance, which is better unto him than barns full of corn, or cellars 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 sorts of people.

1. 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 say, If I were near such 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 speaks 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 wise of all devices that ever was contrived, or thought upon to save sinners? 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 stumble upon what ye hear concerning him.
(2.) Know ye his face? Who is he that says, Stay till I 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 countenance? 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 counsel? 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 sort 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,

(1.) Ye were convinced of your being in a great measure 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 jealousy. 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 scarring 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 desire after Christ, and his righteousness, which folk sometimes so vigorously pursued? Where is that estimation of, and enquiry after marks of grace in the soul, that hath sometimes been? How perilous hath a mark of grace sometimes 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 gospel, 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 tenderness 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,
1st. They turn upon this,—He had seen the wicked prosper and get much of their will in the world. When he beheld this, he was made to stumble at it; but after recollecting, and considering it a little, he recovers himself, and begins to speak of what he had formerly said 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 insinuated, 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 thee. When he has counted all, this is the sum of 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 be withhold from them that walk uprightly. And may not that satisfy us fully?

For Use 1. This reproues the godly, who grudge and fret at the prosperity of the wicked. Psal. xxxvii. 1. Fret not thyself because of evil doers: Simple poor folk, simple fools would he say, 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 see 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 i. 2, 3, *Was not Esau Jacob's brother; saith the Lord: Yet I loved Jacob, and hated Esau, and laid his mountain and heritage waste.* Esau had the dominion for a time, yet the headship or superiority belonged unto Jacob. And that might satisfy him, though he had not so much worldly substance as Esau. Believers may sing that song with David, when near his end, 2 Sam. xxiii. 5. *Although my house be not so ordered with God, yet be hath made with me an everlasting covenant, ordered in all things and sure, &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 salvation, 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 God. And this is imported in Psalm xxxvii. 8. *Trust in the Lord, and do good;—delight thyself 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 full 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 preserve 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 misrepresent, 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 flee 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; draw near 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 through. 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 sure 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,

2dly. 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 desire besides thee: my heart and my flesh faileth me, &c. Here we see the Psalmist very near unto God; and yet in the text, he says, 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 seek to have nearer fellowship and more intimate acquaintance with him. This man was near, yet he seeks to be nearer unto him; even to have his arms full of God (so 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, Psalm xvii. 5. Hold up my going in thy path, that my footsteps slip not. That is, hold a grip of me, otherwise I will suddenly go wrong. Ye will come unto a small 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 sitting 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 soul upon longing for more. If your reception of God put you not upon working for more, it is a bad token, and says that either ye are not sure; 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 ye 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.

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 victory over sin; 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 secure 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 foresee the evil, and run, and hide yourselves. Psalm 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 escape the judgments of God, but by drawing near unto him. Fancy not an immunity from judgment another way.—There is a sword 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 set 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 soul? or, what shall a man give in exchange for his soul?

CHRIST had been pressing 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 souls of men are highly valued, and esteemed 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 fool, 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 doctrine, Christ highly values and esteems the souls of men. And,

1. That glorious contrivance of the gospel speaks forth what 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 shews 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 expence, 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. Consider 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 particular, 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 souls of men.

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

1st, 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 bore the image of God so eminently and singularly, as the soul. And this is one reason, why

* This Sermon seems to have been preached about the time of Oliver Cromwell.
the Lord values the soul so much: because it doth represent himself more than any other creature upon earth.

2dly, The Lord values the soul 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 ceaseth for ever, Psalm 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 esteem on the soul, and we do not esteem it much. And therefore it holds out our disconformity unto him; since he values the soul 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. And,

1st. Try whether ye have any serious thought concerning your souls. Do ye value your souls much, who have never a thought of them to see in what case and condition they are, and what will become of them in the end? Dare ye say, in the sight of an all-seeing God, that ye had serious thoughts of your soul, and what would become of it in the end? If ye dare not say that, your value for the soul is a fancy indeed. And I pose you all, this day, that hear me, if ever you had deep thoughts concerning your soul's case and condition. Answer me to that. You that cannot answer in the affirmative, ye are not far from the wrath and vengeance of God. Ye that cast your souls 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 souls much, who make no endeavours for your souls. Ye can tell every year how far your labour is advanced at such a time; that you have now got your oat-seed, or your barley-seed into the ground. But what have ye done for your soul? Surely every one must give an account unto the God of heaven for their souls. I dare boldly say, that some of you lay more weight on six or seven steps of a rig's end to sow a little flax seed on, than ever you did upon your precious and immortal souls.
3dly, Do ye value your souls 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 you will lay down your soul 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 soul. Here is something that concerns the soul; 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 souls much? Ye can hear threatenings concerning the destruction and ruin of your souls, 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 soul’s 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.

Doct. II. Though the soul of man be a precious thing, and much valued by the Lord; yet he hath committed it into man’s keeping for a certain time; and it is the business God has put upon you, to look to your souls.

But ye will say, We have no leisure for this. But tell me, when get you time to go about any other business? What is your work? Is it about your soul? or is it about other things? When get ye leisure to eat, drink, and sleep, and to go about your other worldly affairs? Remember that the Lord hath committed the soul 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 rea-
sons that ye are of these few, there is little hope of you. Are ye not afraid of these words, Many are called, but few are chosen? There are but few that enter in at that strait gate, and walk in that narrow way that leads unto life.—There are but few 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 injure 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 not, if ever ye shall get another day after this. Yea, there is a day appointed, when the Lord will take back again the souls of men; O fool, this night shall thy soul 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 soul, the Lord shall deal well with it also. And if thou slightest it, he will slight it also. And do not think, that because the soul 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 so.—O then, will ye be think yourselves. What reckoning can I make with God for my soul? I ask in reality, what account can ye give to God, if he should require an account of you before ye sleep this night? Can ye not answer? Are ye speechless? And how much more shall ye be speechless, 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 ix. 46.

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

He values the souls 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 soul, 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 nests; but the Son of man hath not where to lay his head, Luke ix. 58.

2dly, 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 folk; 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 flesh, not many mighty, not many noble, are called, 1 Cor. i. 26.

3dly, The Lord has given a considerable 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.

4thly, And ere long he will set it all in flame. He 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 the 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 out a disconformity betwixt God and us. And we differ very much from him in regard that he values the soul so much, and we esteem it so little. He values the world but little, and we esteem it very much, and care for perishing things, even trifles of the world. But ye will perhaps say, that ye do not value it much. But this will appear in these few things following.

1. 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 suffer 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 present world. What makes you glad and cheerful, but something in the world that prospers, and is going well with you? and what makes you afraid, or sorry? 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 Lord has 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 soul 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 upon it. And,

(2.) Although your souls 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.—Look then to your souls 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 soul? or, what shall a man give in exchange for his soul?

—SERMON III*.—

Isaiah xlv. 3.—For I will power 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.

We have heard of the two commands that makes way for the promise; 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 God, 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.

* An Afternoon's Sermon.
But say 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, says, Fear not, O Jacob, my servant, and Jesurun whom I have chosen. Our iniquities are like to take hold upon us, say ye; but sink them into the covenant, says he. Lean down your burdens there, says 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, say 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 blessing. Then stay 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 say dry ground? Then come and set to your mouths here, and I will let out waters unto you. But know ye what I say, says he. Not very well, say ye. Then, says 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 thirsty, and floods upon the dry ground. But there are many, ye may say, that get that who do not bear much fruit.—But, says 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, see 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 flesh; 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, lest he be not able to raise or lift 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 afraid, 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 differs the godly from the wicked. For there are many who would rather have an outward delivery, than a delivery for their soul. And therefore the Lord takes this away, to satisfy his own people.

Use. Then, try what ye take up with, when ye are afraid and in trouble. And if ye be spiritual, ye will desire the Spirit; but if otherwise, ye will desire an outward delivery. I say, take hold of this promise to satisfy all your doubts and fears. But ye may say, ye know not what ye want. Ye must have this much, and that much. I answer, If it be offered unto you to satisfy, 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 satisfy all your desires; for there is in scripture to satisfy them all, be what they will. But ye may say, I want faith. Then welcome, say 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 supplication, yea, and glory too.—But I have an ill-natured, passionate spirit: then, he is called the Spirit of meekness.—But I have no understanding: then he is called the Spirit of understanding that searches 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 unite with the people of God: then heard ye never of the Spirit of unity in the bond of peace.—I cannot mourn over my sins and wants: then he is the Spirit that makes one mourn as for an only son, or first-born.

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 purse, to use the similitude; ye shall always find something in it. Sit down then, and devise wants, and he has something 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 say, that ye find it is elsewhere said, *Grieve not the Spirit*; and that, say ye, we do continually. Well, to satisfy you in that, he not only promises his Spirit; but he promises his blessing also with his Spirit. Psalm iii. 8. *Thy blessing is upon thy people.* So John vi. when he blessed the five loaves; then they were enough to satisfy all the multitude. And at the word, *Take up the fragments,* who could bear that which was blest? The Spirit and the blessing 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 thee 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 second 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 bosom. 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 way 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 Betheer.*

Use. Are ye unclean, and would be cleansed from sin? 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 seed, and my blessing*
upon thine offspring. By faith we hear that word, that he bids all come that would be cleansed. But to whom is that promise made? say you.—Ans. 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 cemented to again.

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 floods upon the dry ground. Then we see the party that he pours out 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 pained at the heart for sin 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 becomes almost faint.

But some of you may say, that is not my case; for I can bear all that, and be in no danger of fainting at all. But here we shall descend a little lower yet. And,

1st, 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 ye ever in such a case that ye could pray none? then be what thou wilt, thou art a thirsty man.

3dly, A thirsty man is not able to work well; but hangs down his head at his business. Well, art thou in this case that thou canst go about no duty, but thou still thinkest thou wantest 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 say, I cannot think that is the man he offers his Spirit unto. But when the people of God see a promise 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 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, Isa. lv. 1. Ye think these are only to those that are pressed down with the sense of their sins, and those who are pained with such a great thirst. 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 say, That is a strange doctrine that ye preach, for who may lay claim, or take the promise, but those who have these qualifications therein required?—But will ye tell me in a word, What is the least qualification that ye may take a promise upon? Indeed I dare not name one, that we may take a promise upon, under the pain of God's displeasure. I may not judge upon that; for, Cursed is he that addeth any thing to God's word: For he will seek a less qualification than we would require. But I will tell you somewhat of it. If ye have any need of a promise, that is a qualification good enough. For if ye see that the promise can do you any good, and that ye have need of it, that is a qualification to take the promise. 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 narrow than he hath made it. —And let him that is athirst come, and whosoever will, let him come, and take of the water of life freely, Rev. xxii. 17. But ye will then say, this is spoken to those that are thirsting after the world too. I allow so it is. Isaiah iv. 1. Come ye that spend your money for that which is not bread, and your labour for that which
satisfieth not. And folk that are thirsting after the world, are commanded to come, and he will pour out his Spirit upon them.

But what say 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 saying, 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 on 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 wise cast out*, 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. *Whosoever 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 most often in. Therefore, any one that is useless, fruitless, hopeless, and helpless; come, this is the word that he has bid you abide by, and take with you. But ye will say, ye are very barren. So is the world until God cultivate it. Isa. liv. 1. *Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that did not travel with child; for more are the children of the desolate, than the children of the married wife, saith the Lord.*
But some of you may be saying, I am worse than barren, for I bear nothing but briers and thorns, thistles, and so. And the scripture says, such are rejected, and nigh unto cursing, whose end is to be burned, Heb. vi. 8. But yet let such 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 Isa. 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 everlasting sign 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 everlasting sign that shall not be cut off.

Object. I. If this be the case, then any man or woman in the world in a natural state, may take a promise.

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

Objec. 2. But we find many in a natural state taking, or laying claim to the promises, that have no right to them.

Ans. I am very sure that these folk take none; for,

(1.) 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. Remember thy word, (says David, Psalm cxix. 49.) on which thou hast caused me to hope. They were never caused to take a promise, and therefore they never took one.

(3.) Tell me when thou wast served heir to the promise; for one must know when he was served heir to the promise. 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 sealed over unto him as to those which believe. Eph. 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 several parts of a charter very distinctly, but yet he has no right unto any article therein at all.

* By [right] here must be meant an actual interest in the promise by faith; for, with respect to a right of access, all gospel hearers are on a level; that is, they 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.
(5.) I prove that thou that art a natural man, for thou never knewest the different parts or dimensions of the promise; thou never drewest rent, or increase of the promise. But the child of God can discourse of all the principal parts, and appendages of the promises; 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 measure.

Now, finally, I say, the natural man has not these 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 seed, and my blessing upon thine offspring.

SERMON IV.*

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, resolves, either to bring them home unto himself, or leave them inexcusable. In the former verses, the Lord finding them to have made some 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 to lay down the true and living way, that if they would

* It is supposed that this Sermon was preached at Irvine, on a sacramental occasion.
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 crimson, 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 sins; and whereas he says in the 16th 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.

**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 fountain, 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 fountain, be your condition what it will, it shall not be remembered; *"if your sins were as scarlet, they shall be white as snow; tho' they be like crimson, they shall be as wool."*

I. The *first* is, the word *"Come."*

II. The *second* is, *"Let us reason together."*

III. The *third* is, *"Though your sins be as scarlet, 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 saith 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 Hab. iii. 3. *God came from Teman, and the holy One from mount 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 say, 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 say, all these significations may be contained here, in the word Come. Now,

1st, The first signification was, to appear. In the former words he has laid out a fountain unto them, and has bid them, Come, and make use of it: and it is well. Come, says he, and let me see thy countenance; let me hear thy voice, for sweet is thy voice, and thy countenance is comely, Cant. ii. 14.

2dly, This word Come, may be taken for believing. 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 signifies 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 fountain, 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 sort 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 second 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 speaking-terms with you, which I was not before. Now there are sundry sorts of reasoning between God and the soul.—And,

1. 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 confirmeth 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 upon, 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 second 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 satisfied.

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 sensible that there is not so much as a dish, or a spoon that he possesses, but he, as it were, steals 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 Jesus; and it is found there, that if any man, either by himself, or in the person of another, can fully satisfy, he shall 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 says, You have wronged God greatly; but it shall be done away. And then out of God's own treasure he takes as much as satisfies God fully: upon which this promise comes out, All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out, John vi. 37. And let him that is athirst come, and whosoever will, let him take of the water of life freely, Rev. xxii. 17. Now this ye may call a law-gospel reasoning.
4. There is a fourth way of reasoning, wherein the Lord reasons, or pleads with his people by stripes. In this kind of reasoning, he is said to contend, as you will find it frequently expressed in scripture. And this reasoning has its rise from the former. This arises from the gospel, in this sense, that it is a clause of the covenant to correct his people: as Psalm lxxxix. 31, 32, 33. If his children forsake my law, and walk not in my judgments; Then will I visit 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 must not want stripes.—This is a clause of the new covenant. But shut out faith and consolation from the creature, and debate only for sin in the creature, then it becomes a law-reasoning.—Therefore he has said, If he sees it needful, he will strike them. But judicially, or aiming at satisfaction, 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 present, yet it shall be for their good at the long-run, as the scripture says, No affliction for the present seemeth joyous, but grievous. Besides, the apostle says, that he afflicts us, that we may be partakers of his holiness.

Now, there are also other sorts 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 shouldst thou be as a mighty man, who cannot save.

Again, sometimes the creature reasons from his own holiness, or uprightness. As Psalm lxxxvi. 2. Preserve my soul, for I am holy:—save 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, Se 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 reasoning. Come, says he, and I will debate with you in a gospel way; I will answer all your doubts, and let the Mediator be Judge of all.

III. The third thing was, "Though your sins be as scarlet, they shall be white as snow; though they be as crimson, they shall be as wool." Their objection was, Why should we rea-
son; we can look for nothing but death. No, says he, though your sins be as scarlet; though 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 holy, and ye shall be reformed more and more, and made thoroughly holy.

And the authority for this is, "Thus saith 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 16th verse he says, Wash you, and make you clean; but here he gives them his word, and his own great name, as the security of their cleansing.

Now, if ye look on the command, and the necessity, you will see that the doctrinal point here is,

Doct. I. 'That provided any abominable sinner will submit 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 assurance 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 confidence by the faith of him." And chap. ii. 22. "In whom you are also built together for an habitation of God, through the Spirit."

So that if any sinner, 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 full right and title to the heavenly inheritance. Heb. xii. 22, 23. "But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, 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. 1 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, 1 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 only 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 saved, 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 whosoever 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?

1st, You may go, and tell God what is wrong with you, either with respect to sin, or judgment. Ye may come and tell him the greatest sin that ever ye committed. Think it before him, when ye dare not speak it. Many a time the sin 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 souls any good.

3dly, Ye may use familiarity with God to know his will, or purposes, in so far as such knowledge may make you forthcoming 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 familiar with him, so far as it may make you forthcoming 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 speaking with them in a peaceable way; as ye will find in sundry places of scripture.'

Now, for the reasons of this point, we find in scripture, that the Lord uses to reason with his people.
1st, We find the Lord's servant sometimes reasoning with him about the matters of his divine procedure.—And,

2dly, We find, in scripture, the Lord reasoning with them, that he may have their approbation of that which he is doing. Now,

1. For the first reasoning about the Lord's procedure, see Jer. xii. 1. "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 treacherously?" I will give thee credit before I begin, that thou art righteous, says he; yet there is somewhat in my heart concerning thy dealings, and I would be glad to be satisfied as to that: Wherefore doth the way of the wicked prosper? Here the servant of the Lord reasons with him as to his proceedings; and yet at the same 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 thou also destroy the righteous with the wicked?—Shall not the Judge of the earth do right?" But, says the Lord, I will satisfy you: and then he falls a reasoning with him about his way of proceeding with Sodom.

Sometimes they reason about the work of God in themselves. —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, whence 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. lxiii. 17. "O Lord, why hast thou made us to err from thy ways? and hardened 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 say, It is granted to the creature to debate with God; 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.

**Use.** You that have fled 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 fled 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 flee to that fountain 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 vile 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 wise cast out.*

The reason for this doctrine is, Because the soul having once fully yielded itself to Christ, owes God nothing, so to speak; it is not a debtor any more; it is completely justified; God has nothing to say unto it, when once the righteousness of Christ is imputed to it. As to every one who savingly knows him, he is fully justified *through his blood, which cleanseth from all sin.*

**Use.** 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 shall become of them for such and such sins; for the text says, Though they be of a double dye, they shall be done away, and made white as snow. Sins that are done against light; sins committed against challenges of conscience, are sins of a double dye, and yet they shall be done away.——Sins done against love, even against much of the good-will of God, are sins of a scarlet dye.——Sins done against vows, making former vows lie like so many broken chains about your necks, are sins of a scarlet colour.——Such sins committed after sacramental occasions; sins relapsed into after you have been oft-times convinced of them; sins after fasting, when you have been duly warned, by those who would not be found guilty of your blood; sins against covenant engagements; sins against a profession; all these are sins of a scarlet colour, and crimson 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 cleanse you, and make you white as snow, or as wool.

But what is the matter, say ye, although I be clean to-day, I shall be as unclean to-morrow. But the text says, that he will put holiness in you. Hence,

Doct. IV. 'The most unclean sinner that yields to Christ, and comes to the fountain opened, shall be made a pure saint.'

1 Cor. vi. 9. Know ye not, that the unrighteous shall not inherit the kingdom of God;—no idolaters, adulterers, extortioners, drunkards;—and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

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

1. If you yield to Christ, he is engaged to make you holy;
1 Thess. v. 23, 24. "And the very God of peace sanctify you wholly.—Faithful is he that calleth you, who also will do it."

2. The soul 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 enemy, 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 subtle 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 say, there is a command; and there is a word that says, "This is the command, that ye believe on the name of his Son, Jesus Christ, whom he hath sent." Here is a command, and ye shall receive damnation, if ye obey it not; John iii. 36. "He that believeth on the Son, hath everlasting life; and he 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 justly out a commanded duty. But, say ye, I would yield unto him, if I knew that he would but accept of me, or the like of me. O, high blasphemy! to say that thou wouldst, he would not; to say that thy insignificant 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 believe 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; Psalm i. 17. But I love it, and 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 subtility, 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 saith the Lord; the greatest security Zion's daughters can have in the world; and the only security that can satisfy the soul: 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 man's word for our security in any matter, would we not be more loath 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," saith the Lord, "and let us reason together; though
your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

S E R M O N V.

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 assembly, to know our own sores, and the plagues of our wicked hearts, it is, I say, more than probable, that there would be a very harmonious joining in presenting this unto God, as the matter of our sad 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 cry not, 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 fear. 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 regretting 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 say, Why hast 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 consider,

1. That whenever it is said, that the Lord hardens, it is not meant that he does so, by infusing any sinful qualities into the heart of man: as it is expressed by the apostle, “Let no man say 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 accessory to any thing that is sinful in the creature. But,

2. It is said he hardens, when he not only permits and leaves the man to the hardness of his own heart, which is natural unto the sons of fallen Adam; but also when he with-holds, or with-draws somewhat 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 them. Besides this, he may present objects occasionally, which may be good, nay 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 of 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 sins and iniquities. As the Psalmist says, “My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts lust; and they walked in their own counsels,” Psal. lxxxi. 11. 12. And as this may come to a great height in the case of natural men, even so it may be in some degrees incident unto the people and children of God.

Having thus premised these few things for guarding against mistakes, ye must look upon the complaint as not being spoken in a way of proud, or ill-natured expostulation laying all the blame upon God, and evading, or shifting it off themselves: no, the words intimate 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 expostulation with themselves; as if they had said, ‘Lord, what have we done, that hath provoked thee to deal thus and thus with us?’ There is an insinuation 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 sense, 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 soul. O how sad is it when God is dealing with our hearts, and yet we are not so much as taking notice what either God, or the devil is doing about them. If the Lord reach not the carcass with some extraordinary judgment, heart-maladies never trouble many. It seems 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 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 so 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 ashamed, 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.—Asa 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 sin do not easily make impression upon us; 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 to kindling. For instance, when David was in a good case, and his heart tender, he was instantaneously alarmed with any evil, such as the cutting off the lap of Saul's skirt; but when he was under hardness 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 so easily grip, or draw blood upon them, as formerly it used to do? And,

2. When challenges are taken with, and sins acknowledged, without persons 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 hardening the heart still more.

4. When the conscience hath lost a great deal of the power of reflecting upon ourselves, or our case, as to what is sin, or duty; this is another symptom of hardness 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 symptom, when fear is in a great measure, cast off; yea, this is the first degree, wherein hardness of heart doth appear. The soul can scarcely 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 seventh evidence of hardness of heart is, when persons become rash, heedless, precipitate, and fearless in worship, and in walking, rushing forward without ever considering their own condition, without fearing 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 eighth 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 ready to comply with every snare and temptation. We are not afraid of catching skaih 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-day.—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. Isa. lxiv. 7.
"And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us because of our iniquities." And Dan. ix. 13. "All this 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."

Now, the reasons why the people of God look upon this as a sad stroke, are these,

1st, Because it is a sad and angry-like stroke, and hath some-what judicial in it. As there is displeasure or anger in a stroke; so it is sad and grievous to a gracious heart. But of all strokes, hardness of heart hath most of God's displeasure in it.

2dly, 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 lusts 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 yourselves.—What think ye of such 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 seriously 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 smitten with it in a kind of fatherly displeasure; 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 say unto you that are under these bonds, and yet not affected with them, wrestle with him that hath the keys of hell, and death in his hand, that he would loose 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 such, so that ye are sensible of it, and that sense puts you upon making your complaint unto God,—such exercise says, that there is so much softening as that you have the knowledge of it. A quick feeling of hardness says ye are not given up altogether of the Lord; and that there is yet hope in Israel concerning this thing; and ye are in the way of getting your captivity turned back, as the streams in the south; and ye should not look upon your case as desperate.

IV. The **fourth** observation is, That there will be in a child of God, while under this stroke of hardness of heart, some serious search, or enquiry accomplished concerning what hath been the procuring causes of it, and what hath provoked God to smite with this stroke.—Therefore they say, 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 so 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 such a person alone. Smiting of this kind may sometimes befall 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 soul, 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 silent conscience.

2. Another cause may be this, When the Lord's calls are very urgent and pressing upon us to entertain grace, communion 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 entreaties at all. This is observed by the Psalmist, 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 lusts; and they walked in their own counsels," Psalm lxxxii. 10—12. There is nothing hath more influence in hardening than this. 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 hardness of heart upon them.

3. A third cause is, When any sin that we know to be a sin 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 deceitfulness of sin.

4. A fourth cause is, A continued custom of formal worshipping of God, either in public, in the family, or in secret; and when ye use no ejaculations in the time of your worship; and when ye reflect 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 expostulating with themselves in the duty of prayer; and are near the putting of themselves unto the door, making the grace of God that is in them debateable; but then they leave it so, 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 subtile cause Many good folk have a custom of complaining of evils, who wrestle not with God. For their pardon, and victory over 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 teach us to make use of the right remedy, through Christ Jesus. Amen.

SERMON VI.

Mark xi. 24.—Therefore I say unto you, What thingssoever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

HAVING 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 qualifications 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 desire without it. And the having of this grace makes any thing that they do in this exercise of a sweet smelling savour unto God.

Hence, I shall observe, That in order to acceptance with God in all our addresses unto him sound, 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 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 necessary 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. Lastly, Make some application of the whole.

I. For the first of these, The scripture makes this very clear and plain, in the words of the text; *Whatsoever 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 so Matt. xxi. 22, "Whatsoever thing ye shall ask in prayer believing, ye shall receive." See also, 1 Tim. ii. 8. "I will therefore that men pray every where, lifting up holy 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 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 ask in faith, nothing wavering," James i. 5, 6. So if you would obtain any thing from me, says God, seek it in faith. And says the same apostle, chap. v. 15. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, 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 requisite, and altogether necessary.

II. The second thing is, To shew what it is to pray in faith. I shall take it up in these five or six things, which ye may endeavour to keep in remembrance. And,
1. To pray in faith, is to be endued with saving grace from
the Lord. This grace of faith must be infused 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 woful 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 ac-
cepted 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 cxix. 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 cruci-
fied. Says he himself, "Whatsoever ye shall ask in my name,
that will I do," John xiv. 19. That is, expect access to the Fa-
ther 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 opposi-
tion. When in human appearance there is nothing, but anger
and wrath from God, and when the soul is under the appre-
hensions 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 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 soul promises 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 seeking is warrantable, and according to his will, but in some measure to have assurance, (or endeavour after it) of an answer in absolute things; that is, if it be absolutely necessary, 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 salvation; my God will hear me:" As if he had said, What then? I answer myself, that God will hear me. Remember these six 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 suits and supplications.

(1.) It instructs the person of his own need of the unsearchable riches that are in Christ. It makes him cry out, O sinful man that I am; 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 fulness thereof; so that there is not the least want; but there is a perfect and complete fulness 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 me merciful to me a sinner." Faith instructs him as to his sin, and then as to the way of his relief and help from sin, viz. in Christ; so that faith's first work in prayer is to instruct a soul 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 soul takes hold of the remedy, and relief that is in Christ, and offered by him to us in the gospel. It is the soul's hand to lay hold of Christ, 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 Christ, 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 soul to wait patiently on God, for a return of the petition it hath put up. Faith says, ye have prayed, and that is your duty; but see, 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 Psalm lxxxiv. 8. "I will hear what God the Lord will speak." And Hab. ii. 1. "I will stand 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 faith 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 dispensions 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, shall 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 miserable 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, saying, What have I to do with thee? Should I give the childrens bread to dogs? Truth, Lord, says 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 says unto her; O woman, great is thy faith. Thy
faith hath taken hold of the least intimation, or may-be, 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 deservest,
thou wouldst bless 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 soul, before God. For faith sets its
desire in order. Faith makes it desire nothing but 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 preposter-
ous: 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 sinful
man. It orders sorrow for sin neither to be too little, nor too
great. It is faith's work to make the soul sorrow heartily be-
fore God: on the other hand, it makes us guard against anxious
sorrow. Then it orders hope that the soul may wait patiently
for the answer or accomplishment of prayer. Thus it is faith's
work to order all things within the soul, and put all things in a
composed temper. So commanding is the grace of faith in a
soul where it is, that it will let nothing be out of order.

(7.) Faith's work in a soul in prayer is to make it impor-
tunate in pressing for that which it prays for. Having the
word of God for its ground, and the name of Christ for its en-
couragement, 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 said, I will not let thee go, except thou
bless 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," Exod, 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 soul to
God, and for God to the soul. This is the very kernel of
prayer. Faith says to the soul, I assure thee that whosoever
God hath promised in his word, that he will give and perform.
Faith says to the soul, 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 soul 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 so many souls live strangers to God, and to this work of
faith, and do not, consider the worth and excellency of this
grace of faith—I dare say, 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 soul to plead with God
upon scripture argument. Faith looks to what God hath pro-
posed, and makes use of all these promises in its approaches
unto God in prayer. This ye may see in Moses' pleading for
the people. He pleads upon all the promises the Lord hath
made unto them, when they had provoked his anger to burn
against them. And so Jeremiah pleads upon scriptural argu-
ments, 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 scrip-
ture, and to pray that the Lord would do this and that ac-
cording to his promise.

(10.) The work of faith in prayer is, to turn over all the
suits that the supplicant 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 sanctuary 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 per-
son 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 lofty one; to have low thoughts of themselves, and high
thoughts of God. Faith says to the soul, Carry in subordina-
tion 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, glory, honour, and domi-
nion for ever; and to take shame, and confusion of face unto
ourselves.
(12.) Faith's work in prayer, is to furnish the supplicant 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 furnishes feet to go unto God with the matter gathered. Nor does faith only furnish matter, and a mouth to speak it, and feet to go to God with it; but it is as wings unto the soul whereby it flies, as it were, with wings unto heaven with the petition, that it hath to put up to him for itself, or 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; and run, and not be faint.

(13.) It is faith's work in prayer, to enable the soul to wait patiently, till God give an answer of prayer. Faith is still petitioning and supplicating the Lord till he give a gracious return. To renew the self-same thing in prayer again and again, it being according to his will, and warranted in his word, in the exercise of the self-same faith, is no tautology, though it were a hundred times to have the self-same suit. It was the way of the woman of Canaan: I am not sent to thee, says Christ; yet she prays still, Have mercy upon me, Lord. And it made Paul return his suit again and again. "For this thing I besought 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, nor 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,

Lastly, 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 saving faith is one of the main, choice, and principal graces peculiar to the elect, and is the very 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. 1 Cor. xiii. 2. 2 Pet. 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 self-same grace in all the elect. But you will say, How is that? for then one's faith would serve 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 self-same 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 confidently 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 1 Thess. i. 3. "Remem-bering 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 faith 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 stag-gering, 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 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 uplifting 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 impossible 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 still to sincere 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. Where-upon he refused to be preferred in Pharoah'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 sincere cordial grace. It is called "faith unfeigned," 1 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 stedfast in whom it is. Col. ii. 7. "Rooted 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 folk 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, shall be stable as mount Zion; rooted and built up in 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; nor this great man, nor that great man that said it; no, nothing will serve the believer, until he gets this, Thus saith the Lord.

12. This grace of faith is, a knowing and intelligent grace; so that they in whom it is, know somewhat of God, and of Jesus Christ, who is the immediate object of faith, and of the promises, of the gospel, and of their own case and condition. Says Christ,—"And have known surely, that I came out from thee, and have believed that thou didst send me," John xvii. 8. Hence sometimes it is called knowledge.

13. This grace is a lively, operative, and working grace. It makes the soul in which it is, lively diligent, and active in working the work of God. It is called "the work of faith," 1 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 salvation, the end of it. O but it is precious, and makes those that have it, precious unto God.

15. It is a most conquering and overcoming grace. "It 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 cleansing grace. For it gives the person no rest until he has recourse unto the fountain of his blood. Says John, «He that hath his 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 see 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 study 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 ye look death in the face, who never studied this grace? How will ye wade the fords of Jordan to eternity? And how shall ye be able to answer God in the great day of accounts? If ye would get safe through all these, labour to obtain this grace of faith.—The Lord help you so to do.

SERMON VII.

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.

[The second Sermon on this Text.]
II. I observed, in several particulars, what it is to pray in faith.

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 sound and saving faith is requisite and necessary in prayer, if we consider,

(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 said, What things soever 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, no duty that we can do, or go about, and consequently no prayer is acceptable unto God, without this grace. "But without faith it is impossible to please God," Heb. xi. 6.

(3.) Consider that it is by the grace of faith that the saints repel all Satan's temptations, and quench his fiery darts, where-with 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," Ephes. vi. 16. This is the grace that resists, 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 hands in innocence; so will I compass 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.) Consider that it is the grace of faith that makes the soul continue in prayer, till it obtains its answer or request. It is
faith that is the strength, or bone of the soul, 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 blessed 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.) Consider 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 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 prosecution of this subject, I shall shew you in what respects this grace of faith is necessary in prayer; and in clearing 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.

1st. I say, in our praying to God, faith is necessary in respect of God himself, the object of prayer. For faith 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 must be in our prayer to God, faith in his omnipresence, as one that is in a manner present with us, when we pray! Faith looks on God as present with us. 1 Kings viii. 27. "But will God indeed dwell on earth? Behold, 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 present with the person wherever he
prays.

(2.) In our prayers, faith is necessary in respect of his om-
niscience, 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 accord-
ing to his ways, and according to the fruits of his doings," 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," Matt. vi. 6. So that there must be faith in his om-
niscience in one praying to him in an acceptable way.

(3.) In our prayers, faith in his all-sufficiency is also neces-
sary. 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 Psal. i. 9. 10.
There he holds out his all-sufficiency, as one who needs neither
bullock nor goat. For, says he, every beast of the forest and cattle
on a thousand hills are mine. I need none of these. I have
enough for thee; Only call thou on me.—But look by faith
unto my all-sufficiency. So that there must be faith in God's
all-sufficiency in prayer. And O but it is necessary to take him
up in prayer, as one who hath to serve our turn;—as one who
hath mercy to pardon us;—life to those that are dead;—heal-
ing to those who are sick and diseased;—righteousness to those
whose righteousness is as filthy rags;—peace unto them that are
confused;—light to them who are in darkness;—and strength
to them that are weak, and not able to go about duty.

(4.) Faith, while we pray, must be exercised in his omnipo-
tence, and almighty 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 all natural
causes; as Jer. xxxii. 27. "Behold, I am the Lord, the God of
all flesh; 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 same yesterday, and to-day, 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 soul 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 repentance.

(11.) Faith in prayer, must be exercised in the relative titles that God hath come under, unto his people, as that he is the former and maker. "We are the clay, and thou art the Potter," Isa. lxiv. 8. As if he had said, Lord, destroy us not, for we are the works of thy hands. Faith looks to him as a father, as in chap. ixiii. 16. "Though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father." And they shall look on God as in covenant with them. 2 Chron. xx. 12. "O our 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 Husband, considering 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 necessary.

2dly, 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 our 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 person praying, gets access to the Father. It is in and through 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 acceptance; but says 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 acceptance 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, interceding 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 entered 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. xi. 24.

7. Faith in prayer looks upon him as a cautioner, substituted for sinners 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. vii. 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 fellow-feeling with us. Hence he is held out, and typified, Heb. v. 2. by the High priest, as one compassionate on the ignorant, and those who are cut 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 finger 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 faith, 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 faith in Christ the Redeemer; and O if 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.

3dly, 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 requisite in respect of the promises.

1. Because faith gathereth the promises that are interspersed here and there in the revealed will of God, 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 promises, 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 sinners in general 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 flesh, taking away the stony heart. Thus faith chooses suitable promises to the man's case and condition, as a hungry man chooses meat, 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 perform and accomplish them unto them. It looks through the scriptures, and chooses such and such promises; and goes to God with them, and begs 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 faith, that can put it upon wrestling 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 promises, chooses them, applies them, and urges them; and then it will make the soul 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 consider these five things already noticed.

4thly, I told you that faith is requisite in prayer in respect of God's promises.—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 providence to himself, or others. Psalm cvii. 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 sore finger, sore head, or the tooth-ache, it goes to God with every such passage of providence, whether it be of mercy, or of judgment; nothing else than faith can, or will do this effectually.

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 seem to contradict the promises.—It will make Abraham say, when he is commanded to offer up his son Isaac, Here is the wood, there is the fire, but where will we get the sacrifice. But says 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 promises; nor shall they wisely interpret providences; nor shall they refuse 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 sound 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 an-
swer this, ye must consider that these who have this question, scruple, or doubt, are,

1st, Either such as have no sound saving faith at all; or,

2dly, Such as have it, and yet cannot discern it. Or,

3dly, Such as do but make 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 sincerity are making the doubt, or scruple, 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; 1. 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?

(1.) They are a prey 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 deceive; for it is impossible to resist the devil, that is going about as a 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 Psalm lxxxi. 11. 12. "My people would not hearken to my voice; and Israel would 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 to the lusts of their own hearts.—Know ye not, that sound faith is evidently wanting in our days, when almost all ranks of men are given up to profanity; to their own hearts lusts; to all sorts 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 hand together. Is it not a sad 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 fulfilled in their season." It makes the person a slighter of prayer, in secret; and if they have a family, in their families; 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 folk like briers and thorns? Whence their profanity, ungodliness, and throwing out oaths for every trifling matter? Is it not ow-ing 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. "Whatsoever is not of faith, is sin." Every thing that people do, is sin, if they believe not. The very work and labour they are about, is sin.——Their plowing, their eating, their drinking, their walking, their sitting, their sleeping, and all that they do is sin. Their hearing, their reading, their praying is sin. And is not that a deplorable case, to have all that a man doth, looked upon as sin? And so it is with such as are destitute of the grace of faith.

(8.) This is also a branch of the wofulness 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 dread ful 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 sins."

They that have not sound faith would do well to consider, 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 busy in prayer to God for it, and say, 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 sort, viz. Those who have not sound faith. (1.) They should sincerely consider their case and condition. (2.) They should
consider 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 set to now, as if I had but one night, or one day to live in the world. I will not take rest, until, in some measure, I get it made out unto me, that I have faith.'

Secondly, For the second sort, viz. Those who have it, and yet do not discern it. To such I may say these two things.

1. Consider 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 sanctification 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. Consider, 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,

(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, godliness," 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 seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory," 1 Pet. i. 8.
(4.) Wherever faith is, there is sincere love to all the saints of God; "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints," Col. i. 4. So that faith and love go hand in hand together.
(5.) Wherever faith is, there is a patient waiting for the promises. Faith makes no haste, but waits for the performing of the promises. It is by faith and patience that the glorified and redeemed have obtained possession of the promises; James v. 8. “Be ye also patient; establish 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 patience in the soul, where it is.

(7.) Where it is, it weans the heart and affections from the earth, and earthly things; they are not desirous of 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, lest 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 holy, for I am holy. Faith purifieth the heart, 1 John iii. 3.

(10.) Again, where faith is, O but it puts folk upon being serious, 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 unbelief.

(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 sanctification. 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 flame, as it will be, when that day comes; he does not care if the sound of the last trumpet were going through the four 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 faith is, there is a crying of the soul, Haste Lord. The Spirit says, Come; and the Bride says, Come.—So much for the second sort, 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 sort, 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 unprofitable.

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 sorcerers, 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,

4thly, For the fourth sort, 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. Consider that the way to draw this faith from God, is by prayer; for whatsoever they need, let them seek it by prayer.

3. Consider that as it is God's gift, and that which we should seek from him by prayer, the Lord hath promised to give what-
ever 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 whatever we ask agreeably to his will.——As this is so, I shall add no more. But remember the absolute necessity of faith, and the good and desirable case and condition, they are in that have it; and the woful condition they are in, who want it. Remember that he is both the Author and Finisher of faith. He hath promised to give it, if ye seek it. Continue in so doing, and ye shall receive it according to his own promise.

**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 arise: Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.

As thir people had before heard of many judgments, and likewise of many good days to come; so in the first and second verses of this chapter, Zion begins this song, **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 sings, and desires to have possession of that of which she sings. This shews what was in the heart; for she sings with the tear in her eye. She sings a song of that which is coming on. She invites all to come and take a trial of the Lord; for, says she, 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 lofty city he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." And then she

* This Sermon was preached immediately before the celebration of the Sacrament of the Lord's Supper, at Fenwick,
and her daughter comes, verse 8. to say, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." And at length, she takes the promise boldly, verse 12. "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."

In the words we have read, she shuts up her song.—As if she had said, I can sing 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 says, 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 dust, yet sing, Thy dead men shall live; together with my dead body shall they arise.—Or the prophet says it, in Christ's name. I am fully persuaded that ye shall be well, and I would engage to sink and swim with you. I shall, says he, desire to be no better than ye shall be. He bids them all believe it. And then they begin to apply the promise unto themselves, and they all consent to that which the prophet had said. Hence the church says, her dead body shall arise. 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 consent to sing; and they encourage one another, saying,—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 song.—And now in this, and the preceding verses, ye have, (1.) A complaint. (2.) A promise. And, (3.) An application of the promise.

As to the complaint, it consists in three things. (1.) We have been with child: this is their condition. (2.) They are pained. (3.) The continuance of the pain.—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 such a woful condition, and yet a song appended to it, observe that sometimes Zion and her daughters sing with tears in her eyes.

Now, for proof of this, there are many mournful Psalms of David that bear this title, or inscription. A Song or Psalm of David. The church of God is represented in a sad and woful condition in this place; and yet the prophet calls this representation a song. The reasons are threefold.

1. The first reason why she must sing with the tear in her eye, is because it is a commanded duty. Though she 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, she must obey the charge. Whatsoever stands in her way, she must go through it; and then he allows Zion to sing; she must sing a song.

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 say 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 sing, and why? That she may engage others in this work; for although I never thrive, says the child of God; yet I wish all Zion's daughters to thrive, and prosper. So that, Christians, you would not suffer 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 she 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._ Psalm xviii. 3. She knows that to call upon God, and to praise him, would be the way to be saved by him. The soul knows that it never got God's approval for disbelieving. Many times, says the soul, hath he frowned upon me for it; and therefore, I would strive against unbelief. Now when the soul can plead this way from experience, then it is encouraged to sing. But again, as Zion sings, she sings 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 a 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 cheerfully.

(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. "Thou has thrust sore 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 many vain hopes she has had, she is troubled, and that makes the tear to start into her eye.

Now, we think there are some people this day, that would sing, and they must sing, 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 say, 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 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 troubles.
2dly, This conception comes to the hopes of a delivery. And, 3dly. They were disappointed in this.

Doct. II. Great troubles and afflictions are in the 1st 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 people of God are come to this pass.

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 afflictions of the righteous; but the Lord delivereth them out of them all," Psalm xxxiv. 19. Some have troubles upon their bodies, some upon their names, some upon their goods, &c.—But why is it so 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 lays trouble one way, or other, upon him, to stir him up to his duty. He will suffer this man's character to be tossed as a football 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 ashamed.” 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 second reason is, that they may know that the full 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 sinews of their expectations. That which they leaned unto 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 pestilence 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,
Doct. III. _That outward trouble is grievous in itself._

Therefore it reproves these who may be saying, O that I had some cross, I would wait better upon my duty.—But fools, 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 sanctified use of it. "Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law," Psalm 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 sanctified 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 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 impossible 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 sweet and comfortable unto them.

(2.) A second 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 cheerfully.

(3.) The third reason why your troubles become grievous to you is, that when ye see these 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 crosses 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, resolve
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 crosses unto yourselves. Ye think, What if this and that shall be, then, I must be still worse and worse.—Thus the man is vexed with his own vain thoughts. This and that will come, says he, and then I shall be ashamed; then I and my house will be ruined.—But is not every day sufficient for the evil thereof, says Christ. And can he not send 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 furnish 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 help 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 to 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 irksome to it than it would be, if it took well with it. So when he says you shall bear it; you say ye will not bear it. But you should say, I see thou art designed to cross me such and such ways; and now from henceforth I desire 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 say, that at such a time crosses shall not come in my way; then they shall undoubtedly come in your way.—As when the Lord sent a message to the Moabites, saying, Let my people go through your land, and they shall 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 say, 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 say it is
good reason it should be so and so.—Welcome the cross.

*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,

1. 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 de-
liver 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 second ground whereupon ye hope is, That he shall
deliver you, because you have taken on a new duty, or engage-
ment to duty.

3. The creature hopes for an outgate, when it seems 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 false ground is, That he makes them hope
when they seem 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 be-
lieve 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 such a height of distress, ye think,
surely 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, 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 say, Thy dead men shall live; together with my dead body shall they arise: Awake, and sing, ye that dwell in the 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 thyself, 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 slain.

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

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

II. How this conception comes to a height. And,

I. Of a false conception, whereof some are with child. She is a wise woman, that can discern betwixt a false, 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.

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 she can tell within so many days, or so long a time. And then ye may say, that ye know the time; and yet by your conversation, I know ye have not conceived.

2. Thou sayest, thou hast conceived, and yet the evils of thy nature are still breaking out. Now, when I see a man that says he hath conceived, and yet his evil nature is allowed in breaking out daily, I say, there is not so much as even a false conception in that person.

3. The third question we think pertinent to ask is, What fellowship or discourses have ye about the new birth? We will not say that this holds in the natural example altogether. But we think it is sometimes so, 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 upon 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 sayest 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 false conception there may be a general kind of stirring; yet however great, it is but false. But to have a stirring in particular parts, in legs, in arms, &c. never can be the property of a false 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 stirrings 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 lxxxviii. 34. “When he slew them, then they sought 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 flies 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 unto 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 delivered, 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 sayest, It was not the sight 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 says, 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 sees the folly of such reasoning. Now that we speak of that which first set you on work, ye say it was a 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, said 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 souls. Some came that did not so much as know that he was the true Messiah; and yet they were brought to say, Rabbi, where dwellest thou? And he says, Come and see. And, says he, Ye shall bear testimony of me before the world. I shall give you enough. What is that to you, what set you on work, if ye be set on work? You believe the master 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 so; for it is a true conception, although ye have these doubts about it.

2. A second question or doubt, that ye may have about the soundness of your conception, is, I had no such pain as I conceive some have in their conception; and therefore I think mine is not a true one. As for that ye say, that ye have not been so damped with the works of the law as others, ye must know that the Lord is an absolute sovereign, and he works as he will. It is true, that some 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 didst thou see so much villany and uncleanness, even in thy holy things, as made thee flee unto the Mediator, and refuge set before thee. Then the Lord allows strong consolation to all those who flee unto the refuge set before them, or have fled for refuge, to lay hold upon the hope set before them. Heb. vi. 18.
(2.) Whether or not didst thou see 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 this new man all things are pure. Look if thou hast got such a view of justification, as makes thee fear him; Blessed is the man that feareth the Lord. And thou art afraid 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 false 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 yourselves, 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, until you come to Christ.

[2.] A second false ground whereon ye walk is, That ye say, such 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 nineteen 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 false 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 but those who have the condition of that promise, of what use are all the promises in the Bible? For, if none should come, but those who have the condition of such 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

* 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 promises suitable to the variety of our cases; 1 John v. 1. 2 Pet. 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 promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through 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 said, The Lord has given us not one, but many great and precious promises; so that though a person does not see one of them to be suitable to his case, he may see another to be so.
come and take of the water of life freely. They are free; if you get a grip of any promise, take it 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 silent. Sometimes when it comes to a height, there is much of the power of God seen. When the person is walking through the sanctuary, then it begins to stir like John Baptist, who as soon as he heard Mary's voice, leaped in his mother's womb. So the true conception begins to stir, 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 assign 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 hearts, therefore he hath given you up to strong delusions to believe a lie. 2. A second way in which it comes from God, is, as it is an act of his wisdom. And, 3. As it is 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 false way of reasoning with them.

1st, He reasons from wrong expounded scriptures.—But take no expositions, but what can agree with the analogy of faith, and the grounds of religion.

2dly, He reasons from sundry ways of providence.—But I am not bound to these. For no man knows love, or hatred by all that is before him, says the wise man.

3dly, He reasons from a part to the whole.—Thou canst not deny, says he, that thou hast hypocrisy; then thou art altogether an hypocrite.—But, Satan, this is groundless and foolish logic.

4thly, He reasons from one time to all times.—Says he, Ye dare not say 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 has 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, saith the Lord. And then he reasons from one saint to another. Thou canst not find another saint in thy case. As Job's friend said unto him, Unto which of the saints 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 says, 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 false reasoning.

But upon the whole, take his reasons, and throw them back upon himself.—Go to Christ, and desire him to teach you how to answer them. But we add no more.

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**SERMON IX*.**

Psalm lxix. 6.—Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

There are many mysteries in the world, amongst which, these five following are none of the least.

1st, Who are those that are called the godly party in the world? This is a great mystery.

2dly, 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 preserved in com-

*This Sermon seems to have been preached immediately after the celebration of the Sacrament of the Lord's Supper.*
posure in their exercise, amidst all troubles, is another mystery.

Now these five things, I conceive, are contained in the text; and I perceive that there are five doctrines that will natively arise from them.

Doct. I. The godly party are such 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.

1. It says, that their expectations terminate upon God. Their thoughts are conversant about an invisible God.—In Psalm 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 says, 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. 1 Cor. v. 7. “For we walk by faith, not by sight,” or sense.

3. It says, they are a party devoted unto the service 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, Psalm xxii. Many wait upon poor masters, 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 sentence should come forth from him. Psalm xvii. 2. “Let my sentence 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 side of the question.

Use. 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 side 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 say so, 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 Psalmist 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," Psalm cxxii. 3. But here I shall shew you,

I. Some things wherein they are mostly united.
II. What makes them be so closely united in one body.
III. What are the consequences 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 promise 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 first 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 design and endeavours. Their design is to be like unto him, and to be conformed to his blessed will and command. This is the one way that is promised unto them all. Jer. xxxii. 39. "I will give them one heart, and one way, that they may fear thee 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 persecuted by the seed of the serpent. Whoever he be that is not in some cases a sufferer with them, he has reason to suspect his state; since it is the lot of all the seed of the woman to be persecuted by the seed of the serpent.

II. Now would ye know why they are all so 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 are all designed for one end, that is, full conformity to God, and the immediate enjoyment of him, to all eternity, in so far as they are capable of enjoying him. 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 consequences 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, Cursed is he, that doth the work of the Lord in negligence, and deceitfully.

2. They are one as to temptation. One temptation they are all assaulted 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, since he lets all things go through one another in such a manner, and one man devours another, as the fishes of the sea. In this, and some other things, I would say, they have a oneness in respect of temptations. Satan loves to assault a man with that temptation whereby he prevails oftener, 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 same michtams, or golden scriptures. 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 backsliding, and love you freely,” Hos. xiv. 4. And that word, “Sin shall 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 sorrow together. The wicked are not so. 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 sealed it this day, and taken our sacrament 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 shall only add. I put this question 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 Master 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 haunting them. Again, others have not such gross things following them, but only sins of infirmity.

2. There are some of them shewn, as it were, upon the stage of their personal afflictions and sufferings.——Justice is still pur-
suing 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.

8. He uses to make spectacles of some of his people in their public trials, for the cause 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 five times received I forty 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 another.

(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 stock of habitual grace, that makes him exhibit some, as bearing the cross of Christ, more singularly 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 so.

Doct. IV. The thing that vexes the people of God, when at the worst, is, lest they be a shame, or an affront to all the rest of the godly, by disowning the Lord's way.—Let none that wait upon thee, O Lord God of hosts, be ashamed for my sake.

This says, 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 he 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; since they are all in hazard of doing so, it should be matter of affecting and afflicting exercise, lest 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 besides they are weakened 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 corrup-
tion 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 fall 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 fall so, and wrong the work and cause of God.

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

And wouldst thou improve this art, thou who art dogged with some vile temptation? Hast thou reason to fear that thou mayest be a discredit to the godly? Then improve the Lord as he has held out himself in a most answerable way to your case and condition. Dost thou fear that thou mayest wrong the cause of 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.—But when I bid you improve him, then I allow you to look unto the glorious titles, that he takes to himself, that are most consonant and agreeable to your case and condition. Cleave unto him; hang on him for the performance of the promises by faith: 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 fair under every temptation; and may the Lord himself help and enable you so to do. Amen.
SERMON X.*

Isaiah lv. 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 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.

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

1st, An invitation to all persons 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 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 sores; and cures for all sorts 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 seeking nothing from you; but hath all glorious things to give you. Therefore, 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 fear he execute justice upon you. The Father took Christ Je-

* This Sermon seems to have been preached immediately before the celebration of the Sacrament of the Lord's Supper.
sus 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 flocks of sheep, and shall cast down their crowns at his footstool; 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 sit not your time of the market; for there is but a set 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, saith the Lord; they are as far above them, as the heavens are above the earth.

Obj. 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, says God; but I think my word effectual enough to perform any thing I can promise; 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 home all these to their own souls, in closing with Christ; wherein we observe,

That whatever promise 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 proclamation 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 spend your labour for that which is nought?

V. An exclusion from salvation in any other way than by coming unto Christ, and receiving him as he offereth 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 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 see, 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 desires to be made clean? here is water to cleanse you. Is there any who have sores to heal? come here is salve 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 desire to be taught? here is teaching for you. Do you desire to be made friends with God? here is reconciliation for you. Would any be borne up under their crosses? here is strength for them. Is there any person who judges himself, 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 say 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 commonwealth of Israel. 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 sovereignty over all things.
(3.) He makes it public, that the mouth of all objectors to the contrary may be stopped

(4.) That all his enemies may come to a rendezvous, and see whether they are able to stop him.

(5.) He proclaims it publicly, that all may know, that the market has but a set time, wherein Jesus Christ is off red 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 foolish, as to despise the King's proclamation.

(6.) He makes an open proclamation, that you may know that there is a reality in closing 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 shine 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 consider,

[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 professors.——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 con-conceive it is for no other reason, but because people will not flee 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 sorts. (1.) Water. (2.) Wine. (3.) Milk.
With regard to water, he is called the water of life, Rev. xxii. 17. With regard to wine, the spouse compares him to flagons of wine, Cant ii. 5. And with regard to milk, he bids his people suck out the sincere 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, 

(1.) Water, ye know, is good for washing and cleansing away of all filthines. 

(2.) Water is good for the softening of any hard thing. 

(3.) Water is good for refreshing, 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 uncleanness? 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 sawest? I say, Christ can soften it, and pour out the spirit of repentance, and make one mourn for sin, that never mourned for it before. Is thy conscience galled for sin, that thou canst get no rest? Christ is a Prince for that end, to make peace in a soul, 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 satisfaction in him. Is thy case one of the most strange and wonderful in the world? Then Christ's 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 soul would be famished for want of this water? Christ can be a little sanctuary, and preach to thee there himself. But I fear, says 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, say 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, say ye, what if the gospel be not totally removed, but is tainted with some mixture that shall prove poison to me? I say, Christ, as in that 48th chapter of Isaiah, will lead thee by the way that thou should go, even 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 any inward parts; circumcise thy heart, and cause thee to serve him.

(2d.) 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 fits.—It is likewise good for fitting 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 something in Christ to answer it. Is thy case a dead case? then Christ revives the dead and dry bones of Zion. Art thou 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 strength quite gone? then come to Christ, and he will be thy strength, and portion for ever. Thinkest thou thyself 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 its branches. Hast thou no strength to resist an enemy? then say, When I am weak, then I am 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 on the Lord shall renew their strength, and make them face their enemy again. Is all thy strength so far spent, that thou art sighing and going backward? then Christ is that green fir-tree, that holds in the spark of life in all the branches that are withered. And as for growth, hast thou such a case, that for all the pains that have been taken upon thee, thou hast never grown any thing better? then Christ is the choice builder, who makes all the stones of the house cement compactly together. Besides, he is that Sun of righteousness, who arises with healing under his wings, Mal. iv. 2. for all sorts 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 milk. And Christ represents himself under these similitudes 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 cleansing for you. All that are languishing under diseases, come away; he has cleansing for you. Here is a cure for all your diseases; strength for all your weakness; comfort under all your crosses and trials; growth under all your backwardness. He takes away the guilt of sin, and the filth of sin, and the punishment of it. He makes the blind see, the deaf hear, and the lame walk and go forward. He feeds the hungry with good things, binds up the broken hearted, and dandles them upon his
knees, and tenderly lays them in his bosom.—We will say no more of that ocean of fulness that is in Christ, but this, *that eye hath not seen, nor ear heard it, nor is tongue able to express that* bottomless fulness that is to be had in Christ.—O that he were made use of, and got employment at our hands. How much more cheerful in this case would many souls 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 desired to come, and accept of Christ in this market of free grace. And,

First, They are desired 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 mayst be rich; and white raiment, that thou mayest be clothed." Now,

1st, 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 sort that thirst principally after Christ, and give them all the world, they count it but loss and dung, if they get not Christ; give them evidences of their interest in him, it will make up all their losses.—I say, I wot well you should come, and close with Christ; for he cries unto all, who have any desire after him to come, and he will fulfil and satisfy all their desires. *Come unto me, all ye that are weary and heavy laden, and I will give you rest.*

3. There is another sort that thirst after holiness; 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 sanctify you, and make you holy by his holy Spirit. And,

(1.) Beware of seeking holiness in order to make it a positive qualification, whereby ye may have it to say, that ye have something in your hands to buy with, by which ye will spoil all the market; for the market is without money, and without price.

(2.) I say, think ye ever to get the grace of holiness wrought within you, until first ye venture your salvation 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 righteousness, and all these things shall be added unto you," Matt. vi. 33. Seek first righteousness, and then holiness. 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 holiness, 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 seeking after it. No, God forbid; for without holiness, no man shall see God.——Our meaning here is, that people should think nothing of their holiness. 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 say, if once ye were well interested in Christ for salvation, then he would put a principle of holiness within you, that would not let you take a liberty to sin, and would make you so walk in duties, that for a thousand worlds, ye durst not do such things as the multitude do, who know nothing of Christ by closing with him. Know ye what the apostle Paul, with all his holiness, says?——"I count all things but loss and dung, that I may gain Christ," Phil. iii. 8.

(5.) I say, every thought that puts Christ out of his place, is as much as to say, ye will shift for yourselves without him.—I say, that is even the conflict betwixt Christ and souls: they would still have something in themselves; and Christ will have all flesh as grass, still abasing themselves as nothing, and seeing there is a daily need of him, and a daily hazard without him.

4. A fourth sort 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 sort 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. 1.

2dly. The second sort 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 purse, 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, subscribed and sealed with the King's seal.

3. There are a sort of poor folk, poor indeed, while they know not, that they are poor, but imagine that they are rich enough; they think that nothing is a-wanting to them. I say unto you, Atheists of this kind, if ye were but once brought so far as to suspect yourselves, and were but afraid of beguiling yourselves, ye might make it an errand to come to Christ, and close with him, that ye might get a better sight 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 sees his need, and has any desire of Christ and these things; and sees that he has nothing in himself to help him; and sees 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 some objections 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 objection 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 say, 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 seeking 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 desire 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?

Ist, 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 vessel, and drink of that which the young men have drawn," Ruth ii. 9. So say I unto you, If ye have any desire 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 closing with Christ, than what he has set down here in his word?

2dly, I say, 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 so bold as to make any qualification necessary that he has not set down himself? Dost thou see any need of closing with him? Seest thou any need of the pardon of sin, 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 thyself? and that thou canst not remedy thy case? Seest thou any merit in Christ? Come then, and close with him for salvation, in order to be freed from the punishment of sin, 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,

3dly, I say, it may be, ye have resolved upon it before-hand, 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.

SERMON XI.

Isaiah lv. 1, 2. — Ho, every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend 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 second Sermon on this Text.]

We 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. Of 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 eating 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. x. 29. "And him that cometh unto me, I will in no wise cast out," John vii. 37. So that coming unto him, is a believing on him, and a closing with him for salvation. And so in buying of Christ, "I counsel thee to buy of me gold tried in the fire," Rev. iii. 18. And in like manner, eating: 'Who so eateth my flesh, and drinketh my blood, hath eternal life.—For my flesh is meat indeed, and my blood is drink indeed," John vi. 54, 55.

The reason why a closing 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 closing 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 see themselves blind fools that have need of daily teaching, and direction, or else they would soon destroy themselves.—They now see God to be infinitely wise in all he doth.—They now see 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 see all the power of hell, and wicked men, as nothing, in respect of the Lord.—They see God in Christ, to be a holy God, and one that heals all sin.—They see that there is nothing in themselves, that can make any help for their salvation, because of their insensibility; but they see God unchangeable in his love, though he correct them many times for their sins.—They see 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 loosed from them in their affections.—But they see that the counsel of the Lord stands to day, yesterday, and for ever.

3. For the way that he brings on souls 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 circumcised 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,

1. The first thing that the word, accompanied with the authority of the Spirit, does to them, is to discover the man's sin and guilt to him; and upon that discovery, to make him apply all the curses 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 threatenings against sin 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 Surety for him. And then he is made willing to embrace the free offer of Jesus Christ, according to the scripture. By these, folk may try themselves, whether not, they have got any benefit by the preaching of the gospel, and by the free offers of Jesus Christ. I say, 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 curse in the Bible, as belonging to you in particular; so that ye were thereby bound hand and foot, not knowing of any help ye could make to yourselves; but on the contrary, obliged in every thing to condemn yourselves? And after that, was there any cautioner, or surety discovered unto you? And were you made with gladness to embrace Jesus Christ in the offers of the gospel, according to scripture promises?

Secondly, In buying, there is something that resembles a closing with Christ.

(1.) There must be in buying a sight of some valuable goods.
(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 you can, to get them out of his hand.

And, in like manner, I say, all these must be in a closing 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 Christ, 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 get an union with him, so that ye may have boldness to call him, as the gospel warrants you to do, your Lord and Master.

Have you such a sense of your need of him, as makes you cry out, *What shall I do to be saved?* I must have thee; I cannot want thee; nay, say what thou wilt, I shall not want thee. Bid me to 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 salvation. Then try yourselves, whether, or not, there has been any transaction between you and Christ, about the matter of your closing with him? Did ye never miss Christ? Saw you ever such a worth in him, as made your heart long to be in his company? Did you ever see that you 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 subdue your corruptions, and to pay your debts for you, while ye saw yourselves 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 judgement 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 substance becomes incorporated with the body.—So in 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 judgements, that Christ is good for any person that dare make use of him;
and they say, that they are all blessed that dare call him their own; and that they are all cursed that know nothing of him. There is too, a love in the soul, that is still acting in the way of trying to get Christ. Sometimes they see their sins, and have severe checks for them. Sometimes some beams of light calm their conscience again. They are sometimes essaying 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 setting up laws within them, against all the powers of sin and Satan, that they are troubled with. And after they have closed with Christ, and made him a King within them to subdue their corruptions, and regard him as their own, both for sanctification and redemption; then they become one in an embodied communion with him: so 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,

(1.) 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 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 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 flee to Christ to intercede for the pardon of it.
Now for the clearing up of people's closing with Christ, let us mark out so many sorts of people as have been at this market of free grace yesterday.

1st, There is one sort 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 sort who dare boldly say, 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 sort 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 Atheists, and yet have made bold to meddle with these holy ordinances. I say unto you, acknowledge it, and mourn for your presumption, in being so bold as to meddle with these holy things, and to profane this holy sacrament. Be ye assured, that ye have drunk your own condemnation. But, I say, if it shall please God, to make any of you sensible of that sin, we do not bid you cast away your hope hereafter; 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 salvation of any poor sinner, who will have it. O what a joyful sight would it be to see Atheist-ministers, Atheist-scholars, all the haughty and high-minded men in the land, gentlemen and commoners, only suspecting 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 ye never want God, and think ye had him, and believed in him all your days, and never once missed your faith in him, we say, we have sufficient evidence in that case, that ye never yet knew what Christ was, nor what it was to believe in him.

2. With regard to you, that dare say ye have closed 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 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 sorts. 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 land *. 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 stedfast 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 sin, and of your guiltiness by sin, 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 righteousness in yourselves. Ye dare not say, 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 sin to do. You dare not deny, but that ye look for salvation 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. You dare not deny, but that ye think yourselves liable to the curses of the broken law, and applies these particularly to yourselves; and therefore ye would gladly be in hands with Christ. Ye dare not deny, (though ye dare not say 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 blessed folk in your esteem that have Christ, and dare call him their own; and that ye account them all a parcel of poor beggarly creatures, that have nothing of him. Ye dare not deny, (though ye dare not say that there is true grace in you) that ye are convinced of what ye understand of the marks

* This Sermon seems to have been preached soon after the restoration of Charles II., when most of the faithful ministers were ejected,
of grace that we speak of, and find them to be matter of exercise with you. Hence it is your good day, when ye hear the most of these preached, and cleared up. Ye dare not say, (though ye get not all your idols brought down that are within you) but that at some times, ye get such access to God, that ye get liberty to curse your idols, and to hate them, and to wage war against them. Ye dare not deny, but that ye get some tastes and motions of light within you, even such as ye would be at. Ye dare not deny, that according to these motions, ye apprehend some great worth to be in Christ, so that ye cannot think to want him. Besides, if ye durst say that ye claim your interest in Christ, it would soon 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 say, but that there is some exercise in your soul about finding him, and that you essay, in the appointed way, to lay hold of him.

Now, I say, 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 preludes to your further success in this matter.

(2.) For the grounds of that fear which hinders you from closing with Christ, 1st, Ye are afraid that you have never got such a deep sense of your sin and guiltiness, as your closing with Christ requires. 2dly, Ye fear, that ye have never had such a lively spiritual exercise in you, as the nature of closing with Christ requires. 3dly, Ye cannot think that ye have closed with him, because ye think that for all that is threatened against you, and for all that ye can do, there still remains some old predominate sin within you, which ye think is still un-killed, and which you think inconsistent with the grace of faith. Now,

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 sin that closes with him. To some he gives more sense of sin, and to others less, according to the several 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 exercise than others, for they have the charge of many souls 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 say, have but small exercise about their sin, on account of the company among whom their lot is cast. 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 yourselves? Have you been brought to think none in all the world so vile as yourselves? Have you been brought to loath and abhor yourselves, because of your filthiness? Have you been made to acknowledge that there is hardly a sin in all the world, (but what ye have been guilty of?) at least, that there is no sin, but ye find the root of it to be in you, and that there has been nothing that kept sin in you from breaking out in the vilest 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 such a woman as many are this day.—No thanks to thee that thou art not one of the vilest of out-breakers that ever lived; for such thou wouldst have been, if God had given thee over to thyself, 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 sin. After that conviction of sin, and loathing of thyself for it, did it work up thy heart to a high esteem of Jesus Christ; and wast thou made to yield to him any way he pleased, provided he would be a King within thee, and subdue thy lust and corruptions?—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 say, all these are evidences of a soul's closing with Christ.

(1.) To be convinced that really by the breach of the law, you are guilty of sin, 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 conversation.

But now ye want the knowledge of that incorporating union with him, which we spoke of as imported in the third word, eating, when the souls come to Christ, which is a making of Christ your own by an union with him. And,

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 souls may attain to the knowledge of their interest in Christ, and union with him, and dare most confidently 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 folk 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, so that he makes them know and discern what marks of grace they have within them, that speak forth their union with Christ. And then, he brings a promise to their hand, that is suitable to their union with him; and he himself opens and unfolds that promise, and makes it look pleasant unto them. He bears in the promise in a lively manner upon them, and will not let it admit of any objection. The Spirit rouses the soul, and makes it stir, and flutter, and run, and embrace the promise, and welcome it home. He makes them believe the truth of it, and apply it to themselves. On which marriage, the soul is wrought up to a sort of heavenly, and unspeakable joy; the greatest pitch of joy as a soul can attain to on this side of time.

Now, to conclude, There are but few that attain to such noble testimonies as these; and yet every one that comes not that length may not deny his interest in Christ. I say, if thou canst discern any motions, or acts in thy soul that leads thee to comply with the command to believe in him, and if thou canst clear up to thyself 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 saying, that ye cannot think there is any union between you and Christ, so long as your predominate sin is un-
mortified, I leave you with recommending to your consideration 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 sin be your burthen, and if ye can say that ye 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 solely 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 objections.

N.B. Whether Mr. Guthrie's preaching on the Monday after the celebration of the Sacrament of the Lord's Supper, in his own perish, was owing to the paucity of the ministers, or the custom of the times, which is more probable, it is not now certainly known. However, these Sermons, with the most part of these which follow, seem to have been preached betwixt the years 1660, and 1665, in which all the rest of the Presbyterian ministers, except one or two, were cast out of their parishes.
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 such 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 * of 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. “Behold, I lay in Zion, for a foundation, a stone; a tried stone; a precious corner-stone; a sure foundation: he that believeth, shall not make haste.” Now the lover, and the giver here, is the Mediator of the new covenant, God and man in one person: 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 sinful 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 says, when writing to the Ephesians chap. v. 25. “Even Christ also loved

* This Sermon seems to have been preached about, or after the year 1662, either on the Fast-day, or Saturday before the celebration of the sacrament of the Lord’s Supper.
the church, and gave himself for it.”—John, the beloved disciple, signifies, 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 their lands, but they shall not get all their designs 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, persecution, 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; so that they are neither to be bound, imprisoned, nor banished, let the world think as they please.

Now I come to the third thing, and that is, To speak of the fruits and effects that redound to sinners, by Christ’s 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,

1st. 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 flaming 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 flowing 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 access to come “through that vail, consecrated for us, that is to say, the vail of his flesh,” Heb. x. 20.
2dly, 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 Sin and Satan, and from the power of darkness, as says the apostle, Ephes. v. 8. "For ye were sometimes darkness, but now ye are 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 set you free, ye shall be free indeed."

3dly, 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 if Christ had not given himself, as ye 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, walking in the garden.

4thly, Another privilege that redounds to souls through 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 standing relation, that God is their Father, and they are his sons. He is the Husband, and they the spouse. He is also called their elder Brother. Nay, 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 sleep not; it may be, ye will get sleeping enough, for hearing of preaching, ere it be long *.

* This was in a few years sadly accomplished, when all the faithful servants of Christ were thrust out of their flocks.
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 such nobility as believers in Christ can do.
It is said of Caleb that he had another spirit with him, and fol-
lowed the Lord fully. Whenever souls 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 noble 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
such a state of nobility by Christ's giving himself for them, will
more easily appear, if we consider,

1. Who is their Father. He is the Lord Jehovah, God of
peace. He is their Father, and they are begotten through the
blessing of God, by the immortal seed of the word. Now
must not those be men and women of 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 flesh, and his blood.—As he himself says, Cant. v. 1.
"Eat, O friends, drink, yea, drink abundantly, O beloved." Ye
may see from this, that believers in Christ are men and wo-
men 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 flesh and blood of the etern-
al Son of God.

3. It will appear that they are the most noble folk 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 lan-
guage of Ashdod. What then is the language that they speak?
Why, it is that noble speech, and blessed language of Canaan,
as we have it, Isa. xix. 18. "Five cities in the land of Egypt
shall speak the language of Canaan, and swear to the Lord of
hosts." Believers are a people of a pure language. That they
are a noble people, then, appears 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 in 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 and 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 burnt-offering. I say, he gave his soul, as well as his body, for you; as we have it, Isa. liii. 11. "He shall see of the travail of his soul, and be satisfied." 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; saying, My son, give me thine heart. Well, Sirs, it is a great sin, and shame for you to refuse him your hearts; seeing 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; buffeted 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 some, how shall we know whether we have got him yet, or not? We may not stay here.—But we shall point out these few things, whereby ye may know this. And,

1st, 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 following after him; not de-
siring to run before, but to follow after Christ. You will always study to have him in view, that so ye may follow him. You will not be fools, 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 follow his steps. And then,

2dly, You will know it by your labouring hard after God, as children of light. Eph. v. 8. "Walk as children of light." I say, if you be souls 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 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 says to him, "I am God Almighty; walk before me, and be thou perfect." 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.

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 solace yourselves in him. You will be still saying 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 briars; and the most upright of them as a thorn hedge," Micah vii. 4. "We will not say any more unto the works of our hands. Ye are our gods." And with Ephraim, "What have we to do any more with idols?" Hos. xiv. 3. 8. Now, Sirs, are there any amongst you making such great room for Christ in your hearts? nay, I fear Christ gets not the least room in them; for they are full of something else. And,

5thly, If ye have gotten Christ, ye will have a longing desire of soul 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 horse-leech, that cries still, Give, give; or like unto the grave that is never full. The soul in this case will never be full of Christ, till it is perfected in glory; till his soul be so filled with his beloved, that he can hold no more. Will one kiss of his mouth satisfy that soul? No, "But let him kiss me.
with the kisses of his mouth,' Cant. i. 2. Let me seek salvation of him with all my heart.—But I must have more of him, says the spouse; *He must ly all night between my breasts.* I must have continued communion and intercourse with him. I must have him fully and holy, 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 self-denial. When Jesus comes unto a soul, he works in that soul much self-loathing, and self-abhorrence. The soul 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 soul 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 denied.

*First, Natural self.*

*Secondly, Sinful self.* And,

*Thirdly, Regenerated and renewed self.*

1. Natural self, is the man consisting of the soul 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 sinful self, which is the old man, and unrenewed heart, with the affections and lusts. This sinful self 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 self; that is, the new man. This believers are to deny, as to any merit in it. Indeed believers should be seeking 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 folk that deny the grace of the Spirit of God in this; but that which we press upon you, hath these few things in it. And,

(1.) A knowledge of themselves. The man that would deny himself, must know himself. But,

(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 household 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 thing 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 follow me. This may be a sufficient reason for it, that it is Christ's will. If ye would not be rebels against him, set 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, Sirs, that self-denial is a duty lying upon one and all of you; and ye must set about it, if ye would not be found rebels against the God of heaven, and ye know rebellion against God, as the scripture expresses it, "is as the sin of witchcraft," 1 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 against God.

3dly, Consider 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 sinful lusts 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 so far denied to himself as to come into the world, and take on him flesh, and be born of such mean parents, as had nothing 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; since he was content to deny himself to purchase salvation for you? And,

Lastly, To move you to this duty of self-denial, only consider the saints of God recorded in scripture, and you will see that this has been their choice work. There are some 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 sawn asunder, &c. I say, Sirs, consider the worthies mentioned in scripture, that cloud of witnesses whom we are to imitate, and ye will see that this self-denial was a lesson, 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 satisfaction to the justice of God for our sins. And,

Take good heed, Sirs, that ye be persons loved of, and in covenant with God. Seriously consider what ye should not deny. And,

1st Ye must not deny God. Therefore it said, Psal. xix. 4. "They eat my people as bread, and call not upon the Lord." Ye may deny him, by a life and conversation, like the practical atheists of the world.
2dly, 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 red 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 wilderness, 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 curse of God will be upon you; as we have it, Rev. xxii. 18, 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 shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life.”——Sirs, let the word of God be written in your heart. 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 our 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 solemnly sworn. 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 swear, nor for-swear; he will not break his oath, though it should be to his hurt, Psalm xv. 4. So, Sirs, ye must not deny your covenant, though it should be to your hurt; tho’ it should be the loss of houses, lands, goods, &c. yea, and your own life also. It is 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,
5thly, You may not deny the going about Christian duties.
—Many cry down praying, and preaching, and communicat-
ing, except they take the communion upon their knees. Da-
niel 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 self-denial. You know that the decree was estab-
lished by the law of the Medes and Persians. But Daniel goes
to his own house, and his window being open towards Jerusa-
lem, prays three times a-day.—In like manner, 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 please.
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 say, 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 affliction. If I forget thee, O Jerusalem, let
my right hand forget her cunning. How shall we sing the Lord's
song in a strange land? 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 afflicted 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 cer-
tain 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 to the roof of my
mouth," Psalm cxxxvii. 6. O Sirs, there were many prayers
put up for Zion in former times.—She was well remembered.
But, I trow, she 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

* It is said, that Queen Mary said she was more afraid of John Knox's prayers,
than ten thousand armed men; which may be here referred unto.
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, Psalm iv. 6. “Many say, Who will shew us any good;” and that is the world’s voice. They would have the fat things of the world: But what says David? what would he have? Lord, says he, lift up upon me the light of thy countenance, I shall be denied to houses, lands, crown, and kingdom, and all, says he; but I cannot be denied to the love and favour of God. —Now, Sirs, these are the things that ye should constantly adhere to. But let us press them upon you, as we will, ye will not stand to them, unless God himself press you to stand to them. Whenever the temptation comes, ye will go with it, swearing contrary to the covenant ye have sworn, 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,

1st, Ye must be denied 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 denied to them; and I will mention three or four 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 Shadrachs, Meshachs, and Abednego, 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 thou 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.) “refuse to be called the son of Pharoah’s daughter; rather choosing to suffer affliction 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. 14. Ay, but if thou refuse 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, forgive 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 soul 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 fly 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 self-examination; it was by seeing these fruits, and effects that the giver had wrought upon the soul. Hence,

1st, We would have you consider, 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 such 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 see in the third and fourth chapters of the Lamentations. The church was under very sad affliction, even as we are now. She is persecuted, and her worthy teachers removed to corners. Her ordinances are gone, and there are none frequenting her solemn feasts. What does she 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 self-examination to see what it is in you, that hath offended the Lord, and made him deal with you, that so he is taking his farewell of these covenanted lands, and scarcely leaving a meat or drink-offering amongst us as a token for good.—Go to the duty of self-examination, and see what injuries are in you that hath been a help to this.

2. A second special time when God calls for this duty, is, when folk are under desertion; 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 hath 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," 1 Cor. xi. 28. And I assure 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 second reason why folk should be much in this duty of self-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 requisite, 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 sweet 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 ourselves. 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 say, it is a great reason why folk should examine themselves, when they come to these deal days, that then folk should present many requests. On such an occasion folk should know their need. Is it not by self-examination, Sirs, that thou come to the knowledge of your many wants? For he fills the hungry with good things; but the full soul goes empty away. We dare promise you, Sirs, in the name of the Lord, that hungry souls, that dare say their errand 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 sent away a poor soul from him, that had an errand, without something.

(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 ye 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 assure 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 soul has got much good at a communion; and many a soul has got that loss 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 saith the apostle.

2dly, We would have you here consider, that it is a duty incumbent upon one and all of you who do examine yourselves, not to rest satisfied with your own examination; but to be interrogating the Lord that he would examine you. Therefore David, in Psalm cxxxix. says, "O Lord, thou hast 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 souls 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 soul 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 lie, 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. 3, 4.

4thly, I would have you look to what is good in yourselves, as well as to what is evil: for there are many of the people of God, that look only to what is evil in themselves; 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 seest any good in thee, bless 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 think to be good; but Satan blind-folds them; so that they never see what is evil. They look always on that which is seemingly 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 self-examination. And,

1st, 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," Psalm cxix. 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 fear of being interrupted in the midst of it, before ye bring it to any considerable length, or to a close.

(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.) 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 sight and presence of God. I say, 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 sight, before whom ye must be answerable; and in going about this duty, ye must condemn yourself. For be 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 stand 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,

1st, 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,

2dly, The soul that hath examined itself aright, will cleave stedfastly to Christ, and his finished work.—Indeed, he will say, I have contracted much guilt; I am a rebel; and thou may'st 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 fall into the hands of any one, let me fall into the hands of the living God. But then, 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 assurance 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 desire you to think upon what ye have heard; and may the Lord bless it. Amen.

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**SERMON XIII.**

John vi. 36, 37.—But I said unto you, that ye 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 wise cast out.

All 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 unbelievers. 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 stran-
gers 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 sought great things from Christ: When he was speaking of the bread of life, as we have it, in verse 34th of this chapter, they say, Lord, evermore give us this bread.——And yet they know no more what this bread signified, 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 seen 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, shall 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 leisure, says Christ; I hold you upon this ground; He that cometh unto me, I will in no wise cast out.

Now, in the words, there is a challenge given them that followed him. In the text, says he, Ye also have seen me, and believe not. The reason is, Because ye were not given 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 satisfied.——Besides he hath sent forth his ministers to clear up such things further unto the people.

Again, Here is a large promise 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 wise 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 faith; He that cometh unto me, I will in no wise cast out. He said unto them, Ye 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 much religion; and yet he says unto them, Ye have seen me, and believe not.

Doct. I. There are many that run here and there after the Son of God, to see what he doth, and yet have nothing of God in them.

And, no doubt, there are are many of this sort of folk come unto this feast to-day.

Now, for proof of this doctrine, we think that all will grant, that many do so that know nothing of God. And,

1. One sort 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 second sort, 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, says 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 signified, Thou shalt have no other God, but me. He loved the world better than Christ. Take heed to yourselves: Are there any that come with the second table of the law in their hands? They defy their neighbours to say 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 such, I say, you know not the first command, and therefore go home again, and touch not these holy things.

3. A third sort that know nothing of God, will one while seem 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 sort 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 fowls come and pick up. Satan is like these fowls. 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 again, and not approach the table of the Lord.

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5. A fifth sort, 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 seed 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 sixth sort 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 sense of guilt. They will be content to hear, and yet as soon as they are out of the church, other vain thoughts get their heart. Such hear the word with joy for a season, and are compared to the seed sown on rocky ground. As soon as the storm 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 esteem, 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 seventh sort, that run and know nothing of God are such as have a ground; but it is a false ground.—They make common providence a ground. I think, says one of them, to get good of Christ; and why? because he has fed, and clad me all my days. But stay, friend, he has given that to his enemies, and to reprobates.—I say, he will give all that to heathens, that he gave to you.—If ye have not another ground, take heed to that word, *Friend, how camest thou thither, wanting the wedding-garment.*

8. An eighth sort 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 such. For where God is, there is light. *Strive to enter in at the strait 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 still in the law; and they know not what it is to be justified by faith in Christ. We say, such as never have light in this point, have no faith in Christ.

Now all these sorts 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 spoken of, hold off your hand. And yet if ye will come now, and submit, 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,

1st. With regard to them that seek him, there are many that seek the kingdom of heaven, but not the righteousness thereof. Seek ye this kingdom of heaven, and the righteousness thereof, also, says Christ.

2dly, There are many that seek the kingdom of heaven, and the righteousness thereof; but they do not seek it principally and chiefly.

3dly, There are many that seem to seek the kingdom, and the righteousness thereof principally and chiefly, but they seek it not constantly. They seemingly begin to seek it chiefly, at such times as this; before, or at communions; when they hear of damnation, and salvation.—At such times, they make a kind of stirring; but it falls away again, and they forget all when they go home.

4thly, Others would seek the kingdom of heaven, and the righteousness thereof; and that chiefly and contentedly; but they do not seek it satisfactory. Some appear contented with their condition, but yet they never seek so much of God as to satisfy them; they do not seek 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, chiefly, principally, contentedly, and satisfyingly; but yet they do not seek 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 satisfyingly, and do it on some ground, (I mean, they will give you a ground for their doing so,) yet they know nothing of God savingly. They will give you a ground out of the scripture that will satisfy 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, shall come. In regard that Atheists are never satisfied; in regard they say, 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 present 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 shew mercy on whom I will shew 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 Creator do so. The Lord as he is absolute, says to one, Thou shalt be employed in an honourable piece of service to me; and to the other, Thou shalt be a reprobate, a stepping stone to me. Upon the fore-knowledge 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 so many to him, if he would pay him for them; and, says he, These shall set forth 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 says 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 such an one as wrath may get hold of. And when he has got one, he says, “Behold I come to do thy will; as it is written,” Psalm xl. 7. Whatsoever they owe, I am content to pay. They shall be freed from death for ever. They 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 says Christ, Let all their guilt fall on me. It falls on him. Then says God, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord; smite the shepherd, and the sheep shall be scattered. Stir up thyself, O wrath, thou shalt 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 moveables in the world, so 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 moveables, he said, 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 off the hair. 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 rise, he said, O death, I will be thy death; where is thy sting! O grave, where is thy victory!

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 sets down this in scripture, to let us see 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 says, 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 pleased 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 says, that it was his meat and his drink to do that same ill-natured woman's soul good. And even to this day, he is sending 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 see his willingness. He says, 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 pursues her in the time of her backsliding, and says, I shall never leave thee, nor forsake 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.——For, 1st, He sets the business on foot, and furnishes the Son for it.

2dly, He gives the Son, that is his dearly beloved, and is content to want his company a while to send him to you.

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, say ye, how shall we know whether we be one of these that are given, or not? The text answers, All that are given, shall come. If ye come, and lay hold on the refuge set before you; then ye are given. But whether or not is my name in the decree? say 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, “Blessed 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 righteousness, for they shall be filled,” 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 Israel. But that is still my question, What if I be not elected? The Lord says to thee, Come down; ye 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 so ye shall know, that ye are elected. But, say ye, Alas! I am in as great doubt as I was. I see some making a fashion of coming; but what wot I what is right coming? He that cometh unto me, I will in no wise 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 believeth on me, shall never thirst. This is a promise to them that believe. Now we will lay down some 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 seem 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 righteousness, but not wholly. They stick to some righteousness of their own. Ask them, What will they do to win to heaven? They say, they can do no good. All that they do is wrong. And yet in their hearts they are saying, I thank God, that there is so 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 something, say most. I take Christ's righteousness for every thing. That is wrong, say they. But, I say, thou must take Christ for every thing thou dost, whether it be right or wrong. Ye must either take none of him, or else ye must take him wholly.

(2.) A second sort seem to come wholly from themselves in the matters of righteousness, 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 sins as well as ever they did. Such may not touch this feast.

(3.) A third sort seem to come from themselves in the matters of righteousness 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 seem to flee from himself wholly in justification; but not wholly from himself in the matters of wickedness. He refuses 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 hear my prayer. Hold off your hands, except ye resolve wholly to quit your iniquity, and to regard none of it.

(4.) A fourth sort that seemingly come from themselves wholly in wickedness, but not one bit from themselves in the matter of righteousness.—Such were the Jews; they fled from themselves in the matter of wickedness; but they would abide by their own righteousness. Let not such approach the Lord's table.

(5.) A fifth sort seem to flee from themselves wholly in the matters of righteousness, and justification, and also in the matters of wickedness, as far as they can, yet their foot slips by
many a time, and they continue not their course. When they commit any sin, then they resolve they shall never do the like again. And yet, perhaps, on the monday evening, they slide again into the same sin. But such know no exercises of spirit, nor grief for sin. Hold ye off your hands here.

(6.) A sixth sort are such 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 saved 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 flee 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 degrees of them.

(1.) There is a sort, or rather a degree, that come in a confident manner. And then presently 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 saved by their own righteousness, then they flee to Christ, and he so lets out of himself to them that they are satisfied.

(2.) A second 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 1. 10. “Who is amongst you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath 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 servant; he has fled from himself in the matters of righteousness, and the matters of wickedness; he is sitting 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 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 saved.

(3.) A third degree, is of those that come out of themselves 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 flee to the refuge set before them, as well as to them that have fled already.—These folk are fleeing to lay hold of the refuge, 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 set before them; and yet they are fallen from close walking with Christ. Therefore, he says to such, Strengthen the things that remain. They are prisoners that are recovering their liberty. It is not their purpose to remain in that condition. They have stepped aside 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 mayst come boldly to Christ, to get that strengthened that remains, when thou art put to exercise about the course of thy life, and when thou seest much iniquity in it, and art afraid to go to God. “But if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous,” says the scripture, 1 John ii. 1.

(5.) A fifth degree, is of those that when they have fled from themselves in 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 salvation, 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 sixth degree of those that come from themselves in the matters of self-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 acts of their faith. They think shame, as it were, to trouble God so often with their sins, and with their evil heart.—O fool, that thou art, he that bids us forgive our brother seventy-times seven times in a day, allows none to forgive so often, or so much as he himself will forgive.

(7.) A seventh sort, or degree of those that are wholly come out of themselves in the matters of self-righteousness, and out of themselves in respect of wickedness, are such as continue
Now a word to clear a doubt in the way. How do they come to him? There are sundry ways of the Lord’s calling folks and drawing them to come. But we shall speak 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 something 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 too I need something. Then says God, Come, buy of me fine gold, tried in the fire, that thou mayst be rich; and white raiment, that ye may be clothed; and eye-salve, that ye may see.—Now when all this is done, the soul 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 fears the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his 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 saved? And if one would ask him, What think ye of your ways? Verily, says 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 themselves poor, are not blessed folk; for there are some that see their poverty even on this side 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 so 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 beast, than a man. At the next stoop he turns, he says, I must have it from God: I wait, and long for it. Then, Blessed 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 to this stoop; I dare say, says he, I am lost for all that myself can do. But he knows, that the desire of my soul 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 resolved to lie at his door, and die at it. For I know that there is help at Christ’s door only, and no where else. I am not only
content to live with him hereafter, but I am also content to have Christ for my King. So the soul advances step by step, till it close with Christ.

Now, I say, this is a way of coming that is approved of God. There are many other ways of coming. According as our Lord thinks fit, 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 sure work of your coming. Amen.

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SERMON 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 silent; but when he gives her an answer, it was worse than silence. It is not, says he, meet to give the children bread unto the dogs. But yet she had better skill of this answer, than of his silence. From this she presseth 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 Jesus; 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

* The manuscripts title bears this to have been a communion-sermon, at Fenwick, being the last sacrament he had there, and so the last action-sermon ever he preached.
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,

I. False humility, and in what cases it justles with Christ.

II. 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 humility.

This day, we shall shew what way false humility works. False humility is ever in one of these two extremities.—It is either, 1st, Over low, that is, lower than God would have it: Or, 2dly, It is higher than God would have it; higher than can be tolerate before him.

1st, 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 folk to heaven as well without faith 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 sufficient 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 false humility justles out the whole device of God in the covenant of free grace.

4. False humility is more tender of the glory of God, than ever he was himself. It is a strange sort of humility, when one stands up, and says, I think it were an incroachment on the ho-
liness 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 encroachment it be on his holiness, since he has declared that he has found a ransom? And will ye be wiser 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 sore 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 salvation 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 same thing,* and ye blush to come to him again. But in this, ye are humble overmuch. I would have you ashamed that you have not come again, and again about one and the same thing. Never account it indiscretion to come to him, though the men of the world should think it so, 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 saint to come so often to him about one and the same thing.* But God will bear infinitely more with you than any saint 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 so and so broken; that is, if they could endure a penance for their sins. 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 string, had I such a measure of sorrow 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 assure yourselves, that it is the only way, for if ye stick at any qualification, ye spoil the market 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 persons that have this kind of humility acknowledge, they must be somewhat in his common; for, say they, he may show mercy to any other sinner; but not to such an one as I am. I know he can pardon sinners, but I cannot tell if he will pardon such as I am.—False humility says. There is nothing pinches me, but to go to him in such a case as I am in. When ye say so, truly it is a token ye know little what is betwixt you and him. But remember what distance is betwixt you the creature, and God; and betwixt sin and free grace.—The difficulty here is, to make God stoop to man, there being such an infinite distance betwixt them. But there is no such disproportion betwixt your sin, and the sin of any others, as there is betwixt God, and the creature. But has free grace stooped to pardon the sin 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 sin upon him; if it were but an ill thought, or so; but ye dare not venture the pardon of such a sin 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 see there is no such disproportion betwixt our sins, and those of others, as there is between God and the least sin that ever man commited. But know that if God stoop to pardon any man's sin, then the hazard is past. For your sin is not so far beyond the sin of any other, as God is distant from the creature. But since free grace has stooped to pardon any sin, then if ye have the heart to ven-
t the pardon of one idle word upon him, then ye may venture upon him the pardon of drunkenness, breach of covenant, yea, of every sin: No sin can stand in the way; because the disprop-portion is betwixt sin and grace, and not betwixt grace and such a particular sin. Since God has stooped in this matter, the anger is past. His becoming Immanuel, God with us, is a greater difficulty.

3. This false humility justles with God about sin after con-version. At first, it was content to be in his common absolute-ly; yet as to sin 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 resolve 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, say 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 sin. It is not a time now a-days to be priggging with him, as ye were wont to do: Ye must be absolutely in his common, as at your first closing with him. It is true, ye ought to have better framed spirits; yet ye must be ever in his common; since 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 seek for a good frame of spirit, at such 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 es-sential bread. Because persons meet not with special commu-nications as others do, because there is something they have ne-ver gotten, because they never knew what sensible hearing of prayer, and sensible 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 consi-der, 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 desire runs that away. 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 miserable humility of yours, since the scripture has said, that they “shall never be ashamed who have respect to all his commandments,” Psalm cxix. 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 got more.

5. This humility that is over high, will abate unto God some promise, upon condition that he will perform other promises. But that is a cursed humility that would abate one promise, in order to obtain other promises, that are of a greater concernment. I dare say, there are many this day, that would not seek health to their bodies all their days, nor the life of their wives, or children, provided he would but save their souls, and keep them from the troubles of this ill time. And is this fair, think ye, to set up such limits to the free bounty and holy majesty 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 devise liberal things at his hand. Will he be in your common, so to speak, for giving him down the performance of one promise, for the out-making of another. Nay, he allows you to seek your salvation, 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 singular virtue, that they get all submitted to him, except their salvation. 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 expressly 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 sure,” Isaiah xxxiii. 16. Ye may seek it from him, for he can well spare it. He will never thank you for not asking a temporal benefit, tho’ it were but the cure of a sore head, or sickly 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. 8.

II. Now we come, in the second place, to speak of true humility. And,

1st, True humility complies with God in all the charges of sin. 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 so, 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 humility complies with God in all the charges he brings of corruption. God says ye have an evil heart. I wot well, say 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 in 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 charges of corruption that are brought against the soul.

3dly, True humility complies with God, as to the remedy both for the pardon of sin, and for help against the power of sin. 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 sin, and as to the remedy for the dominion of it. It grants that it is a slave to many a lust; yea, a very fool; but it will grant more; it will grant that Christ is made wisdom, righteousness, sanctification, and complete redemption. My heart faints and fails; it is true indeed; "But God is the strength of my heart, and portion for ever, Psal. lxxiii. 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 such boasting, 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 pleaseth. 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, says she, I am a filthy one. Thou art none of mine. I grant, says 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 design; which was to save sinners. All his hard sayings were never to put away a poor sinner; but to quicken their desires, and bring them nearer to himself. Thus true humility always complies with God in what he says. 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 essentials 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 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 sorrow at heart, that they cannot get the love of God more abundantly shed abroad therein, with sensible presence, and prayer taken off their hand. Ay, but these things are not meat; they are beautiful rings and jewels; but they cannot eat them. They are good and delightful; but a man's life cannot be holden in by them. It is himself that fills, and is all in all to them.

2. It will be taking what is essential, and yet it will know itself to want many things. It will be ever grieving or complaining for want of other essentials. True humility will be blessing 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 self-judging for sin.—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 since 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 commandments," Psalm cxix. 6. He will bless 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 dips their morsel in the platter with him; while others are set at a by-table with a piece of dry bread upon a truncher; and some lies under the table, and gets the crumbs falling therefrom:
And yet all those are partakers of the same essential bread, and all are fed with the same substantial food; even he that gets the crumbs, as well as he that sits at the table.

5thly, True humility takes things in the naked promise, and leaves the performance of them to God's own time. Give true humility a promise, and it will rest satisfied. It gives much glory to God, and is well pleasing in his sight, that we should hang all upon the promise. It is what God has designed, that we should all hang upon his word. True humility complies with God. If he will give me a word, that will save me. Let him do with me as seemeth him good.—Give me the promise, that thou wilt break the dominion of such and such a lust, or idol: then I will leave it to thee to do it when thou wilt. Tho' I be impatient of its rule in me, yet I will not be so peremptory as to say, that I will have it done at this communion, or else never look for it more. Ye must not limit him to such or such a time. Ye must not limit the holy One of Israel. He hath said, 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, since he hath said 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 dispute with God about the event, whatever cross, 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 such a communion, though I want a frame for it, I must go there. And then I am to apprehend himself, 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 humility dares not take any sinful way, to bring about God's promise; 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 stands to God's, and lets its own fall. For example, there is a thing, the doing of which is a sin, or I shall be made to suffer. Well, but I will rather suffer before I sin: For there is but suffering on the one side, but there is sinning on the other.
Ay, but there may be sin in it consequently. 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 sin consequently: yet I am not called to venture upon what is manifest guilt; because my suffering may be sin consequently. True humility will venture more upon the body, than upon the soul: and in this it complies with God, for God regards the soul most. Take this example for a proof, God cut down Job’s children, and all his worldly substance; yea, all he had, that he might get a little more grace. O but God will squeeze a man strongly in his body, interests and goods, to increase his grace.

III. The third thing to be spoken to, is, The properties of true humility. And,

1st, 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 wise to distinguish 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 lost sheep 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 scriptures, and the analogy of faith.

3dly, True humility is most wise and sagacious to take up sin 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 construction on all God does, or says. If it cannot extricate, or satisfy 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 see a consistency 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 question whether he will condescend to all these
things, even to whatever he has said in his word. He says, 
That in all the afflictions of his people, he is afflicted. And yet all
the world cannot tell, how it is so. He has said, that he will
save his people in due time; and that he will be a helper to them,
and that right early, Psalm xlv. 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,” Psalm
xliv. 19.

4thly, True humility is most legal, and dare not dispute any
of his commands, whose will is a law, a prerogative that belongs
to no sovereign power upon earth.—True humility dares not
dispute his commands; but if he charge and command in his
own name, that any who sees 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 slain by the death of Christ, to take his communion as
a seal of the pardon of them, and a seal of all the promises that
ever he hath spoken. They know it belongs to them to perform
duties, and not to debate commanded duty.—Then true hu-
mility will weather out many blasts, and ward off many assaults.
It sees a reason, why it gets not such a thing, it would have at
such and such a time; and why he deals this and that way, and
not another way, with his people. It sees a reason for all these
things. Then true humility will not be wiser than God; for
it knows he sees a way to glorify himself more in pardoning
and saving the person, by believing, than by letting him die or
rot in the prison of sin, through unbelief. He will never have
so much glory in that way; for he is more glorified by believ-
ing in Christ, than he would be, if ye should burn in hell to
eternity.

IV. Therefore ye see 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 tak-
ing and waiting for more. If the Lord is dealing any thing to
his people, such 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 desire of the humble; yea, if it be but
come to a desire, it will be answered, and that is a great advan-
tage: and if he happen to fall, or make a slip, such a man or
woman has a promise to be raised, 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 sooner than any other. Yea, and to keep the way, when many others run wrong. Here it is, "The meek will he guide in judgment, and the meek will he teach his way," Psalm xxv. 9. Nay, though he be otherwise, a fool, he is assured (which is much worth in an evil day,) that nothing will offend him.

Use. Let me then, exhort you to beware of false 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 faults 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 falls to your share, take it, and be still weeping, and seeking for more.

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**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 second Sermon on this Text.]

The Doctrine is this, Although there be gradual difference in many things in God's house, yet there is no essential difference amongst these things.

This woman acknowledges that there was a feast at the table, that people might partake of, as also crumbs not essentially different from the great loaves.—There are some that sit 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

* This Sermon was preached upon the Monday after the last Sacrament Mr. Guthrie had in Fenwick.
the crumbs that fall from the table: and yet these crumbs are essential bread, as well as the great loaves are.

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 such gradual differences, yet there is no essential difference.

III. Shew you why the Lord hath resolved to keep such 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 size in this respect

I. The first thing then, is, To shew wherein this difference 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.

2. There is a difference in the Lord's out-letting of his saving grace. To some 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 manifestation of his favour, and in the shedding abroad of the light of his countenance, which ye call sensible presence; or the shedding abroad of his love upon a man's heart. There are some that have but tasted of these things; so that even though they had them; yet they would scarcely have the confidence to assert, that they have any thing at all. Others have been feasted 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.

Lastly, 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 second thing that we would speak unto, is, To let you see that there is no essential 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,

1st, As to the law-work, which makes way through people's souls, for Christ, some have got but little of it; 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 sin, 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, flees 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 essential difference. Then,

3dly, If we consider 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 persons the denial of self-righteousness, 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 fulness in him to satisfy, and satiate the soul. 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 desire 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 such a noise that ye have not so 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 towards 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 waters cannot quench it, nor can the floods drown it.

Yea, I may say, 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 yourself; 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 satisfy 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 affirm that there is effectual obedience to his commands, yet I hope by this, ye may find yourselves to have the essentials of true love. Again,

5thly, There is, in the grace of patience, a gradual, though no essential difference. I know that this sticks 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 say 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 soul 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 self-judging, and acknowledg-
ing 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 deliberate
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 say, lies the nature of true patience. By this ye may
apprehend, that there is no essential difference, in the work of
grace, amongst the hearts of his people; because the promises
are equally directed to all the several degrees, even to the mean-
est of his people. This says they agree with others essentially.
Whatever promises are made to the man that receives him with
open arms, are also made to him that but looks towards 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 graci-
ous recipients, and of the meanest sizes, 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 size and capacity; by
which we may discern there is no essential difference. It has
been often found, that some who durst never claim an interest
in Christ, nor had the confidence to do so, yet have been as
bold for the interest of Christ, when it came to the bit, as those
who were of a greater size, both for gifts and graces. And
many a time the man that could never think to bear an ill word
from his neighbour, has suffered cheerfully to be dragged to a
prison, and hanged for the cause of Christ, without ever open-
ing his mouth. Many a time, the weakest that ye 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, so to speak, of
the man that has been a professor for years past, and was known
to be such, 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 seen glorifying God,
and his free grace, to the refreshing of all who stand by. So
that all these different degrees of grace, are all of one and the
same gracious spirit, and the same gracious work, and have the
same gracious ends.—And that says, that there is no difference essentially; 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, these gradual differences in his way of dealing to his people.—Ye would think it much better for God to give a great stock of faith, love, patience, &c. to all his people, and that it would be more comfortable to them, than when they are kept at such a great distance, and with such a scanty measure of gifts, and graces. It is true, we think so; but he is much wiser than we. For,

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 served. He will have in the body, eyes, hands, feet, &c. And yet they are but one complete body, and communion of saints; which could not be, if all were alike. Ye know more than I do, says one, and have greater understanding 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, if there were ought to do for the cause of Christ, I would fight better, than you would do, for all that.

2dly, 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 perfection. 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 full, and uninterrupted breathing of the Holy Ghost. The creature, while here, cannot bear perfection. And then,

4thly, 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 fulness of joy
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that is at his right hand, to the poor creature, that could never be satisfied with him here on earth. If folk 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 mortified here in this world, but were trampled upon by them day by day; and many a sigh they heaved, and many a groan 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, since there is such difference in the administration of these graces, you do not mistake him, nor go away with any evil report of him, though ye find not these things in yourselves that others have.

1st, I obtest you, that ye always account these crumbs essential 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 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 desired 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 it 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 so, that gracious recipients under many degrees suffer many foils by corruptions; then what will grace suffer 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 sin and shame that are foiled, and snared by corruptions, though you have received grace in the sixth 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 resist temptations; but the sovereignty of grace: otherwise how comes it that he who is in the lively exercise of grace, is almost overcome and foiled by temptations, when he that is out of frame, and grace much under with him, is not so much undone with corruption? Truly no man can give a reason for it, but this, That he hath set a bound to the sea, and said, "Hitherto shalt thou come, but no further," Job xxxviii. 11. He hath set bounds to man's corruption, that such a length it shall come, and no further. Therefore trust much to him, and his sovereignty: 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 she proves a frugal and wise woman!

But let us then, Sirs, for farther use of this doctrine, observe,

1st, That the gradual degrees of grace, and parts, is not from the disagreement 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.

2dly, 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 wise, not many noble, not many mighty are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty," 1 Cor. i. 26.

3dly, This is most congruous to Christ's prophecy; Many that are first, shall be last; and the last shall be first. And,

4thly, This is agreeable to the experience of the people of God. In all ages, it was still so, 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 small matter with God to make such profitable: For such was this woman. She was come of an ill kind, and of a bad education; and yet she was as wise a woman, as was in all that country.

2. Where there is an unfruitful soil, and want of the means of instruction, it is a circumstance 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 allotted him, there is not one full meal to be gotten; but they have been obliged to break over into some other soil for sustenance.

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 public confession for Christ, and yet there may be rich forthcoming in them afterwards. Yet in these cases, there will be,

(1.) In regard of solid acknowledgement, and bearing witness to the truth in a declining time, when people that have greater knowledge and parts will make a foul slip, and disappear, 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 feet better than those who had ten times more knowledge. It will be so yet in these times of trial that approach.

(2.) There will be forthcoming in many likewise, in respect of faith, and of pure gospel-ordinances, where little is expected. When there is no opposition, we use to say, it is easy 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 forthcoming, 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 people, 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 sake, 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 say, What makes our Lord Jesus Christ take that way, that in those of whom least was expected, there should be most forthcoming 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 see ordinarily, that whenever we pitch upon any way we think most fit, 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 sin, 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 yourselves also. Misgiving in you will be more shameful than in many others. Ye that are great professors in the country side, I pray you, take heed how ye desire the day of trial; for people will say, 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 suffer, because of what they have received; and because of their former engagements, and great parts, which thought is but a trusting 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 steadfastness in one trial; or your resolutions and engagements, or upon this, that other folk think much of you; but think ye still 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 Master shall have most praise from many people's faithfulness and honesty, that have least help or hope in themselves. Then pray for them of whom we have little expectation, for their standing may be much for the Master's praise. 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 their little or no profession. For it has pleased the Father to reveal these things to babes and sucklings, and hide them from the wise and prudent; even so it hath pleased him to do.

And moreover, I would gladly engage some of you who are gentlemen, great folk and professors, 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 least. Since we look for a good turn at your hand, if there be ought ado, then will ye be commending 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 say I have resolved to quit my estate as well as others, before I sin. I shall bear witness, that I shall be as denied to it as others, that may be promising 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 dispondency.—But leave room to the promises, when the matter is come to this push. For he will bear your charges, and give out the expences.

Lastly, 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 standing in
these evil times, is an accomplishment of the great gospel-pro-
mise in the word for your comfort. And further, ye have the
very flower of all the people of God's prayers in the three na-
tions, with you for your consolation. There is many a beauti-
ful cloud of prayers going up in 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 pray-
ers, 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 follow after. 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 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 temptations. Faith
that dares cleave to him in spite of all opposition, 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 1668, banished
to Holland.
Matthew xv. 28.—Then answered Jesus, and said unto her, O woman, great is thy faith: be it unto thee as thou wilt.—

These words, as we have heard before, contain the result, and conclusion of the business, that passed between Christ and this woman. He commends her faith, and grants her her errand to the full; and gives her the word she was waiting for. Ye have heard from these words, that the more, and greater difficulties that faith honestly wrestles through, the more it is esteemed by the Lord, and well pleasing in his sight. Her faith is called great upon this account, that she wrestled honestly through great difficulties. Ye have heard also, that sometimes the Lord bears testimony to grace in his people. Here ye see he gives testimony to this woman's faith, 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 she had so absolutely hung upon him, till she obtained it.

In prosecuting 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 these; and what 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 threatenings; by engaging Christ in the business, by aiming at glorious ends, and so making the mercy that they got, redound to the glory of God; by turning all disadvantages 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 shewn 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 man’s hand. Indeed, when God works faith in a soul, it is a good instrument for doing such things as you have heard, and which ye may hear of afterwards.—But I say, it doth not carry its errand, until the time of the decree. But now ye may be all ready to think with yourselves, since 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 this, I would put you in mind of these two or three things.

(1.) Every thing is beautiful in its season, as saith the scripture, Eccl. iii. 11. 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, since 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 dishonestly of him.—He who was before all time, and had all time in his eye and option, he saw 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 the saints ere now, if their time, and the timing 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 her, and that right early. This is still a good word at all 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 clothes, 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,” Psal. xlv. 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, 1 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 Jesus Christ." This woman got an answer, but when was it? not until she had buckled a while with the trial: not until she came unto this with it, Be what I will, I shall have that mercy. Then he declares she had faith; and then it was to his praise to grant faith its errand. Whenever faith begins to grow as it were, unreasonable, and ill-mannered, and resolves that no difficulty shall stand in its way, which shall not through God's help be brought about to his praise, then there is hope of obtaining the mercy.—Send her away, said the disciples; she will affront us all, if she get not somewhat. 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 wrestling for the church these 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 hell, so 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 forth the time, and that is, patience. Let patience have its perfect work, and then readily faith will carry its errand.—Indeed, I must confess some folks have 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 she could gain her errand. When the person is content he should do any thing he will with it; that he should try better try; that he should afflict more afflict: then the person has resolved if all should go to all, still 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 suffered, and several things be done that God hath to do; then faith will carry its business. Ye must let God alone. I 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 see not all the irons he hath in the fire, so to speak; for truly if ye saw 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 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 Doctrine, It is no wonder that many folk ly in the mire, with regard to many things that they have de- pending before God. Why, they never set 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 business. — Now, I know as soon as I speak 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

* If we apply this to the Revolution and what followed upon it, it may be considered as respecting the coming of the prince of Orange from Holland, and the accession of the prince of Hanover, one of the principalities of Germany, to the British throne: or perhaps it may apply to the present commotions in Bri- tain, France, Germany, and America; commotions which may perhaps bring about much good to the church of Christ.
have depending on God, is what ye cannot get faith acted about. 
Ye cannot make faith move, nor yourselves believe it. I am 
pressing you to set 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 such and 
such a business. 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,

1st, The first thing that ye would remove out of the way, is, 
your delight in known iniquity: for wherever there is any re-
gard to any known iniquity, faith cannot move. "If I regard 
iniquity in my heart, the Lord will not hear me," Psal. lxvi. 18. 
Whenever a man is condemned in his own heart, for cleaving to 
any known iniquity, faith 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 
ye send out faith. Ye that are still saying, that ye cannot act 
faith as to such and such a business, ye should know, that if 
your heart condemns you for any known iniquity, without a re-
solution 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 busi-
ness. 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 neces-
sary 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. Faith 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 hand 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 say, that the thing that it would have, shall some way redound to the praise of God. Says James, chap. iv, 3. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Faith moves always best, and can believe most, when it can say, if God give such a thing, it shall redound to his praise. This is an argument the psalmist makes use of, for the Lord to arise and deliver his church.—"The kings of Tarshish, and the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts." Psal. lxxii. 10. And that a generation unborn should serve 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 shall be in such 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 such a mercy, as ye are interceding for. Then say, that such a particular mercy shall redound to the Lord's praise. Lay on the vow, and say that it shall be for the glory of God. Promise that at such a time, ye will do such a thing.—Will ye say this, and lay on the vow. Will ye say, unto thee shall vows be performed, O Lord. I would have the people of God, specifying some particular way, for the attaining such a particular mercy, as they are seeking, 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, says 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 say, faith moves always best, when it has a particular aim, and a vow in its right hand; and that particular aim must be to the glory of God. Ye remember that which I spake to you not long ago,—If I deliver you, says Jephthha, 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 some 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 say: it would still 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 sets 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 seen:—yet it is as true, it desires 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 that we are intending, is this, to see 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 condescend 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 ye 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, so that it may the more confidently move, and bring you a good answer anent them all. The

[1.] Is the case of your souls. I am sure some of you would know amidst the revolutions of the times, what will become of your souls. I am sure there are some of you that have been waiting a long time to hear what God will do, or say anent your souls. 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 souls.

[2.] Another case is as to your through-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 business.—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's hand to the poor church, notwith-
standing 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 ecclesiastical affairs, and matters
of religion. Now these three are the most important cases un-
der the sun. Well then, if you 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 pronounce 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 dis-
covered 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 thou-
sand accounts. And then,

2dly, Have ye this to say; well I wot, I feel my lost condi-
tion, 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
say, that you have been made to mourn over your lost condition,
as one for an only son; and that it has gone nearer your heart,
than any thing that ever you met with in the world. This
indeed is a great argument, when ye dare take the Lord wit-
ness, that now and then, though seldom, this business has gone nearer your heart, than any thing ye ever met with. Indeed if ye can say so, 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.

3dly, Have ye any more to say? Yes, I have this to say, 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 see it, it went so near your heart, that ye never found any thing go so near it before. Ye saw there was nothing in yourself to help yourself. Ye might well make the plea worse, but ye could never make it better, and therefore you cast off all hope in yourself.——Very well said indeed, these agree very well together.——But,

4thly, A fourth argument, have ye any more to say? Can ye say this further; that your eyes have been thus far opened, though ye wot not well how, that you now see where your help lies, so that ye are not afraid to say this, I wot well, my help is in Christ, if I could attain it; I would seek 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 less. 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 see where your help lies both suitably and satisfyingly 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 promising-like concerning your soul. For “he that believeth that Jesus is the Christ, is born of God,” 1 John v. 1. There is good in that argument; it is much to believe that he that suffered without the gates of Jerusalem, 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 say; Can ye say any more to faith ere it go? Yes I can say 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 assure 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 follow on in that way. And,

6thly, But have ye any more for faith to say before a throne of grace? Yes, I have this to say, that in such a way as I could get it done, I closed with Christ with complacency and satisfaction, 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, Priest, and King. I was content as I thought to have him with all the crosses that follow him. Truly that says more yet, and is a very strong argument. Indeed, there is much strength in it. I warrand you, if ye hold on; such faith would betake itself to its feet very soon. I dare not well say, that I have the thing you call closing 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 well king to rule me, as prophet to teach me, and priest to intercede for me.

7thly, Have ye any more to say, or add to 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 to say? are we prepared? Have ye any more to say, that ye think will do any good in this case?

8thly, Yes; I have this to say, that from that time forth, I knew 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 since, 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?

9thly, Yes; I have this to say, that in all the business that I thought passed betwixt Christ and me, I was still afraid that I had been deceived, and therefore with what I thought to be seriousness, as far as I could attain to it, I appealed to the God
of heaven and earth, that according to his verity and faithfulness, 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 said; truly there is much good in that argument. I assure 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 always promising-like, when man dare appeal to the God of heaven, that he would search and try them, and see if there be any wicked way in them. There is good hope in that, when folk have cordially and seriously 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 desired him as he was faithful and just, and delighted not in the death of sinners, not to suffer a poor creature to deceive itself unwittingly, and unwillingly.—Have you this to say 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 answer of peace to you, and it came in such a strain, and on such a scripture ground, that ye knew well from whence it came. A good argument indeed. Ye put yourself into the hand of the Lord, and having appeal-ed to him in the thing, the answer from him to you was peace, and ye thought yourselves more happy than ye were wise.—

But,

10thly, Have ye any more, for in my mind, ye that have that, have more to say? Yes, I have this to say to prove that this an-sw er took effect upon my heart, when it came: I mean, as I said before, in all this my heart condemns me not.—Indeed that is far said. I marvel then, if ye have not confidence in God, if it were not for your ignorance, I wot will ye would have it. If it were not for your ignorance, I assure you, ye would not be without it. But indeed, ignorance will mar this; for if there be any challenge for sin 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 myself, in any known iniquity; nor do I de-sire, or allow myself to omit, or shift any known duty, compe-tent to me in my place and station:—O but that be a strong argument to put in faith's hand. That is not the question. I
may be free of heart condemning in that case. For heart condemning is, when my heart condemns me for allowing myself in some known sin of commission, or in some known sin 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 suspicion that he is a rebel, because he went under the name of a Phanatic, while they could not instance wherein he was reasonable, but only because he was called a Remonstrator.——Well, shall I be condemned of my own heart, while it cannot instance or inform me 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 said before. Ye ought not to receive from your own heart a sentence of this kind; but when ye know a particular sin 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 so, if my heart cannot charge me with a particular that I am guilty of, as to any known sin, or slighting known duty; it is a strong argument if ye can truly say, ye allow yourself in no known sin, nor shift any known duty.

11th, Have ye any more to say? Ye have said right well, since ye began; but have ye any more to say? Yes, I have this to say, 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 friend thought very wisely; that a hypocrite will not always call upon God; indeed it is well said, and I would that many had this to say. But,

12th, Can ye say any more? why, that I have this to say, that I have been labouring, or drawing at this business a long season; seven years, and more: and I dare even say another word too, to conclude all with. Truly I would love you much worse for all you said, if you could not say this; and it is even this, and see if ye can say it.——I dare say that God has determined my heart at this time, to join with him, and to continue on his side, and to win and lose with Christ, and his people. Dare ye say that God has at this time, determined my heart with Moses, to choose affliction with the people of God, &c. Have ye this to say, 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 these bles-
sed transactions fore-mentioned as signs betwixt 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 say, that there is
many a soul of you here, that has never been at these things
with it. There are many of you that have been harling after
religion these seven years, and more too, that never knew these
things. And I put it to you this day, what have ye to prove
your interest in God, or what arguments can ye make use of at
this time, to prove that it will be made perfect, that concerns
your souls.—If ye cannot make use of one of these I have
told you of, I wot well ye are far in the wrong. For I have
told of a considerable number of arguments that the people of
God have to make use of, and they are all very significant, 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 concern-
ing your souls, when ye could not put this into faith’s hands.
I believe this is a thing ye have been looking to these many
years past, what would become of your souls. Now if ye would
have that made perfect which concerns your souls, put these
arguments in faith’s hand, and see what answer faith will bring
you back from the Lord.

Now, dare ye hold by them all? Can ye say that God has
made you see your lost condition, and has brought it so near
your heart, that he has made it bitter to you, and made you
mourn for it, as #e mawns for his first born.—Has he emptied
you of all hope of helping yourselves, and made you see where
suitable help lies, even in the blessed Jesus, whose name was as
ointment poured forth unto you?—Did he deal with you in
such a way that ye 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 so fall upon you as made you have a respect to
all his commandments? Again, after that time, and in all this
business, 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 sin that you have committed, or any known duty
that ye have omitted? Have you been following on these long
seven years after religion? And to conclude, have you now
chosen affliction with the people of God, and resolved to win
and lose 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 sure, if ye have put this furniture in faith's hand, faith will run, and bring you a good answer concerning your souls.

The second Case I promised to speak to, was this, if ye would have faith going to bring some good tidings concerning your being honestly carried through in this evil time; believe that God will bear you honestly through in this evil time. — Truly that is a great and comprehensive case. But I will not promise to give you such sure grounds for this, as for the other. I could infallibly say of the other, that if ye would put them in faith's hand, that faith should be made perfect as to what concerns your souls. But I cannot give such sure 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 see what it can do, in order to your being honestly borne through in this evil time. If it move at all, it will be upon arguments. And as we said of the other, look if ye can say this from the bottom of your heart.

(1.) And first have you this to say, that the Lord has called you by his name? that is, I am a professor of godliness, his glory, and my good name are interwoven together. Ye are content to give out yourself 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 such 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 deceitfully with God, but has been professing 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 say, I am one of those who professed thy name. This was an argument that the servant of the Lord David had. "Put not away thy servant in anger; thou hast been my help, leave me not, neither forsake me, O God of my salvation," Psal. xxvii. 9. — Wherefore that? why they will say, there is one who would still be called the servant of God, go where he would; but see how he
owns him now; and look and see if thou wilt have much credit by it; if you are likely to lose a step in the day of trial, when there is so many on-lookers, put in this word in faith's mouth, his name and your name go together;—his glory and your glory go together;—and his credit and honour will suffer with yours. Make this go, and ye will get the belief of this; for to the pure he will shew himself pure. He will deal faithfully when he finds honesty. But,

(2.) In the next place, have ye this to say, 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 confidence 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 confidence is upon surer grounds than ye do imagine.

(3.) Well, can ye say any more? Have ye this argument also? That ye are loosing every weight that presses you downward? Truly ye will sail the better for that, if ye are going to Barbadoes *. Truly if ye be for this, ye must be loosing the ties betwixt wife and children, houses 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 say, they will even do it for your means,) I say, if ye loose not yourself from these, ye will come foul off some way or other: therefore loose yourselves from these things that ties you to them. If you do not, I am persuaded there will be a rack amongst you. Lay aside every weight that presses you downward. Either you must have that argument to use, that your heart is fully loosed from these things, or, I persuade you, ye will get no answer about your being honestly carried through in this evil time. You must loose your hearts from your estates and farms, otherwise 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

* Here it is to be remarked, that in this instance, Mr. Guthrie seemed to be a true prophet, in regard that several years afterwards, a number of his hearers were banished to Barbadoes for the cause of Christ, although there was no appearance at this time of their being exposed to such hardships.
that. No, truly, you must loose that weight, and let it go. Now have ye that argument to use, that every weight that ye know, that presses you downward, ye are laying aside, and ye are loosing the ties where ye find them fastest. This is a very good argument indeed, as good as some two, that I know, so that if ye would have faith moving, as I said, then ye would

(4.) In the fourth place have this to say, that there is nothing now that ye are afraid of at this day of trial; but what to do, and what to say ye know not, if 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 if I a poor ignorant creature, speak a wrong word, they will take occasion from that, to reproach religion, and the name of God, and much more. If I am even vexed what to do or say, lest his name, or religion be injured by me, this is a good argument; and I think ye will get an answer for good with that same argument. It seems 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 sake, for a testimony against 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 promise is made for that party, who is careful for nothing, but what to do, and what to say for the glory of God and religion. To such it shall be given in that hour what they shall do, and say, lest they should wrong the glory of God, and deny his truth. They are careful for nothing but that they get not a word to say for the glorious name of Jesus Christ. They are only careful how to debate the cause for the glory of God, and how to do answerably to what they say. For such, says Christ, I pass my royal word upon it, that it shall be given them in that hour what to speak, or say. And,

(5.) Then ye would have this argument to make use of, if ye would have the faith of being honestly carried through in this evil time; that all the hope and expectation of your soul is only upon the account of free grace in Christ; not because ye have done this or that; but because ye have cast away every weight that presses you downward. I look not to be carried honestly 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 say, if ye 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 seal 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 last, with those that still defer, saying, we will keep our testimony to the last and great shock. I fear ye may come foul off. For if ye be not faithful in little, I am afraid ye will never be faithful in much.

(7.) Have ye any more to say? Can ye make use of this argument, that as you are able, you are helping them that are foremost in giving a testimony for Christ? Help is good in all places, and with what measure ye met, it shall be 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 faith'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 say, my name, and thy glory are interwoven together.

[2.] I have no confidence in my flesh, nor any thing that I have received, but only in Christ.

[3.] I am loosing 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 assured 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.
SERMON 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 Israel; from the Lord of hosts, which dwelleth in mount Zion.

The prophet, in the former part of this chapter, has been threatening the adversaries of Zion, with an overthrow. Then he comes to threaten sad judgments on the married bands, which they should not be able to resist 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 sanctify the Lord of hosts, and to make him only their fear, and to cleave close unto him; and he promises to be a sanctuary 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 says, 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 signs 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 signs and wonders amongst the profane, and ungodly; but also those children who by their abiding faithful, tho' reduced, should signify 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,

1st, The sad lot of the church of God held out in these words,—That hideth his face from the house of Israel.
2dly, 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.

2dly, Ye have in the words, the duty of the people of God; and that is to wait on the Lord, until their sentence come forth from before him; until he plead their cause, 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 Isa. 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 Doctrine, I shall speak a little unto these things.

I. What is signified by the Lord's hiding of his face,
II. What are the causes why the Lord does so.
III. I shall speak of the duty of the Lord's people when he thus hides his face from them.

I. Then what is signified 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 seeming to stand aloof from noticing the cause of his people. Hence the Psalmist complains, "Why standest thou afar off, O Lord, why hidest thou thyself in times of trouble," Psalm lxiii. 17.

2. By the Lord's hiding of his face is meant, or understood, the restraining of his Spirit on the ordinances, 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 hast 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 understood, The Lord's restraining of the Spirit of prayer. Isa. lxiv. 67. "We all do fade as a leaf, and our iniquities 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 consumed us, because of our iniquities.

* See Sermon V. upon this text.
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 vision. Hence they complain, "We see not our signs; there are no more prophets; neither is there any amongst us that knoweth how long?" Psal. lxxiv. 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 second 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 sins; and that, because there is no land so clean and upright, but that he may have many things to charge against it. But the reason I shall specify why it is that the Lord hides his face from his people, are,
1st, Sin. Sin separates many a time betwixt God and us. Many gross and grievous transgressions have filled this land, and defiled it so, that the Lord has no more honour, or credit by his people therein.
2dly, The Lord hides his face in the public ordinances for the deceit of the people in their approaches unto God. There is hypocrisy and deceit in our frequenting of ordinances. Few come with a design or resolution to improve what they hear. Mic. ii. 7. —" Is the Spirit of the Lord straitened. —Do not my words do good to those that walk uprightly?" that is, if ye deal not deceitfully 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 case 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: 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 sins, and the evil of your own ways, or ye shall not soon have a comfortable visit of God again. Yea, and more, if ye do not search and try your ways, his vengeance shall be upon these 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 dust. It is not a time now to dress up yourselves in a gaudy manner. No, ye should sit in sackcloth, if ye would expect manifestations of favour from God. Be humble before him. Many of you are ready to say, The king, the nobles, and ministers have all the blame of what is now upon the land. But no man says what have I done? But till every one look what himself hath done, if justify the Lord, and say he hath done nothing contrary to the covenant, which is, If ye forsake him, and break his laws, he will chastise you with rods, yea, with the rods of men. I say, until ye do so, ye need never expect your troubles will cease. 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 find 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 oftener one to another. Is prayers left? I pray you, ply it well. Can ye pray better with others, then by yourself alone? then improve social prayer well*. Whatever duty you come best speed in, ye should make it your care to go about that duty. Whatever remains, ye shall 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 perfect before God." And then, he threatens, ver. 3. to come upon them as a thief, unexpectedly and suddenly.

4. When the Lord hides his face, it is the duty of all his people, who are doing these three things mentioned, to wait on the Lord, and expect good from him, both unto themselves, and to the church. "Let Israel wait upon the Lord, from this time forth, and for ever. Wait upon the Lord, and be of good courage; and he shall strengthen thine heart: wait

* I suppose he here means society or fellowship meetings, a duty instituted in scripture, and however much neglected, and flouted at; yet was much practised in our land, when religion flourished.
I say upon the Lord," Psal. xxvii. 14.—Reflect again, upon the ground of hope ye had long since; and see what more grounds ye had then, than ye have now. Had ye the hope of the Lord's work thriving then when it was very low 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 Israel 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 rottenness 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 success of arms, than from any other thing? Or did not many of you say, 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 days †, and likewise when the English invaded the land ‡? and why should ye be ashamed 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 confuting 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 himself. And,

2. Aaron's rod blossoming.——But when our covenanted God hides his face, then turn unto him, and take with the evil of your ways. Be serious 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. II.** When God hides his face, then faithful ministers and their converts, are for signs and wonders in Israel.

So much says 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," Psalm xxi. 7.

* This M'donald rose with Montrose, and fought with the covenanters and killed 30,000 of them.
† Duke Hamilton went to England with an army, to assist Charles I. anno 1648.
‡ By the English I suppose he means the invasion under Oliver Cromwell.
Now in speaking to this Doctrine, I shall notice these things.

I. It supposest 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,

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 supposest that faithful ministers 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 few 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 trial, I have little skill, or hope of them.

2dly, These converts are the gift 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.

3dly, 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 baptism.—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.
4thly, it is most ordinary, for ministers that are most faithful, to be first put upon suffering 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 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 shines upon them, and then they are honourable.—Again, there is a time, when he hides his face from them, and they are troubled, and despicable. They are then for signs and for wonders in Israel.

5thly, The last thing in this doctrine, is, That oft' times ministers and their converts share in one and the same lot. Especially in being for signs and wonders in Israel. And,

1. They are noticed and taken for strangers and singular persons who are the troubleurs of Israel.

2. They are signs and wonders in Israel, as they become and are made the common talk, or discourse of the country side, and the times they live in. And,

3. They are said to be for signs and wonders, as to their usage, and entertainment. The treatment they meet with, gives a proof of their temper, and disposition.—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 signs and wonders, as to their carriage or deportment. This is a clear proof that may be expected or looked for, of the choice that his people make of God for their party in an evil time. Ye should consider,

(1.) That nothing falls out to the people of God, but what is according to his determinate purpose. There cannot an hair of their head fall to the ground, without his providential hand, or disposal. Hence it is said of Christ,—“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain,” Acts ii. 23. No more than this they could do. But,

(2.) Again, he hath thoughts of peace toward his people, come what will.—“I know the thought, that I think towards
you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end." Jer. xxix. 11. And seeing that the Lord hath thoughts of peace towards his people; it says, that he doth not always afflict them; and therefore they are to search 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 such 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 determinate counsel.

Use 2. Let the faith of this be fixed in your hearts, that he hath still thoughts of peace toward you. Let me see 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; such may wait for peace, according to that word: “He shall sit 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 so fixed, and the peace of his people as settled between them: so that as he can no more remove these two offices of Christ; so neither can the peace, or safety of his people be removed, for they are equally fixed, and made sure.

Use 3. Lay aside all passion and rancour, then, at men; go and secure your interest with God in Christ. Get him on your side, otherwise all is in vain—Man is not your party or second in this; but the Lord God Almighty, and his strength.

Doct. III. Let God hide himself, as it pleaseth him, yet he is still within doors, so to speak.

For here it is said, that the stroke is from the Lord, that dwelleth in mount Zion. He hath his abode there. Wherefore ye 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, betals his children and people.

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 he is in the church, yet he is not confined unto any particular church in the world since the days of Israel. He engaged himself unto his people of Israel, until the Messiah came; and he hath engaged himself to return again unto them, when the fulness 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, Psal. ii. 8. "Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." 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 unto the Lord most solemnly, 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 lands: and as their hath been no breach of covenant formerly like unto this; so I think, there hath no plague come, like that which we may now expect. And yet seeing 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 witnesses will not part yet, if they shall abide by, and adhere to these Covenants.

* According to Knox, Spotswood, Calderwood, Petrie, Defoe, Stevenson, Crookshanks, and others, what they called the first Covenant, was entered into at Edinburgh, in Decem 1557. the second at Perth, in May 1559; the third at Edinburgh, 1560. What is called the National Covenant, was entered into in 1581 and again subscribed in 1590: and again renewed by the assembly in 1596; and afterwards sworn with great solemnity by all ranks through the land, in 1638. The solemn league and Covenant was sworn in October, 1648. These Covenants were again taken by the King and others in 1650, and were renewed by the handful of witnesses at Lanark, Nov. 20. 1666. What a sad reproach it is to the present generation that they seek to cast off the obligations that our forefathers came under to the Lord? there are many in our day, who not only slight and neglect the duty of covenanning, but deny the warrantableness of it, though we have manifold scripture examples of covenancing. Josh:xxiv. 25. Neh, ix. 38. 2 Cor. viii. 5. We have prophesies of it, as what would take place in New Testament days, Isa. xix. 18, 20. We have precious promises of it, Isa. xlv. 5. We have precepts for it, Psal. lxvi. 11. Mat. v. 33.

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3. Ground of hope that God will not quit his interest in Scotland, England and Ireland, is that there was no land, or nation, wherein the Lord's work was carried to such a pitch, such a high pitch, as it hath 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 a good token, that he is yet amongst us, and that "God will help her, and that right early," Psal. xlvi. 5.

Use 1. We are then, a people, and a part of the church of God, seeing there is so 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 seek him.—Seek him therefore, seriously; 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 Israel 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 so,

1. Because we are commanded. Wait on the Lord; this is often commanded in scripture.

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 ashamed.

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 quietly wait for the salvation of the Lord.

4. Wait upon the Lord, for it hath been the work, and practice of the people of God, even in the days of old, says the psalmist, My soul waits for the Lord, more than they that do watch for the morning.

5. To wait upon God has always a joyful issue. 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, shew 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, is,
(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 afraid.—But only sanctify 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 fear. He shall be for a sanctuary unto them.

(3.) There is a threatening pronounced against the common multitude who decline, and join with the times. He will be for a stone of stumbling unto them. It is but a promise held out to those who walk aright; while it is a threatening against those who go wrong and comply in an evil time.—And then there follows, a wrapping 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 heart, with an expectation fixed only upon God for help, and upon none else: As in Psal, lxii. 5. "My soul, wait thou 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 plague unto you; and not for your good; therefore plead with him, and be positive with him, and say,—Go with us, Lord, or else carry us not up hence,—So I say, ye should plead more for God's presence, than any other mean under heaven.

(3.) To wait on God, imports a submitting to the seasons 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 God.

(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 testi-
mony. 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 oppose 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 say, 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 justness 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 embittered to them in that day, when the waiters shall enjoy what they waited for.
Genesis xlii. 25.—Then Joseph commanded to fill their sacks with corn, and to restore every man’s money into his sack, and to give them provision for the way: and thus did he unto them.

Many and various are the sharp and searching dispensations to flesh 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 bring down their younger brother Benjamin to Egypt that he might see him; a very sharp trial, indeed, both to 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-humbling convictions of their former evil deed, and unnatural usage of him, are set home upon their consciences; and then they begin to say, 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 sins he hath written upon our judgments, as it were, in legible letters, and yet we never read our sins, that we have wickedly and inhumanely committed against Christ and his interest; either our personal sins against the Lord, or our public defections and backslidings from our covenanted engagements, and national obligations to him. We may long travel through the land, in many places, assemblies, 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 Joseph's brethren lies nearer their heart, than any thing in the world.—And likewise 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 saying, 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 so they might have an errand back again.—So that we may see, that our Lord will never bring a stolen dint upon his people, but when he brings trouble upon them for their sins, by which they have provoked him to anger. Then he will set it visibly before their eyes, that so he may be the more affected with it, and convicted of it. Yet he will not have his people 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 loose him again. But we shall not insist any longer by way of introduction.

In the words read, there are three things considerable. 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 four points of Doctrine.

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 deal-
ing with them; from the connection of the words of our text, with what is set down before, and what follows after, we ob-

serve,

Doct. I. That it is a part of our Lord's infinitely good and gra-
cious way of dealing with his people, that in the day when he is
about to confer mercies, and singular 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 them-
selves; 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 try 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 discove-
ries of Joseph, and further tokens of his kindness to them.
There are two pieces of our heavenly Lord and Master's wise
dealing with his people, in the day that he confers mercies upon
them.

1. He puts a counter-balance 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 flesh, and a
messenger of Satan to buffet him; lest he should be exalted
above measure," 2 Cor xii. 7. In the day, when our Lord ad-
mits his people to the nearest enjoyments of communion and
familiarity with himself, then he wisely binds on the most hea-
vy 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 sinful 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 under his enjoyments.
You that are proud professors, and airy in your religion, he will
let loose 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 master; and with David in the matter of his adul-
tery and murder; to the end that you may see 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 confidence in the
flesh. When the Lord's people begin to wax wanton, or turn
proud of their religion, then he will let some snair so far pre-
vail, as to turn up their tails to some piece of backsliding or defection from the truth, and the right way of the Lord by some foul sin, and personal transgression against the Lord; and he will suffer them to fall from their integrity, and to become a scandal to religion, 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 see their own weakness, and that he that thinks be standeth, may take heed lest he 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 self-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 himself 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 quickening, strengthening and fructifying influences of the holy Spirit, even by withholding the continual communication of life and strength, and the dew of heaven which should lye always upon their branches, whereby grace is both infused and increased. This seems 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 case, Psalm 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 desertion betwixt him and their souls. 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 sin; 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 blessed 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 so that he may put an errand into their hands to come back again. For here are three enjoyments, their sacks full of corn; their silver 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 wrestling 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 ye think ye have come little speed. Why? Because ye see, that the Lord has accepted a sacrifice off his poor persecuted people's hand, both before at Pentland; and since 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 ease, 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 graciously dealt with, as to consecrate both life and fortune to God, and to seal his covenanted work of reformation with their blood, not counting their lives dear unto the death, that they might hold fast the testimony of Jesus Christ, and finish their course with joy. Now ye that are the wrestling people of God, may think, that ye 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 say, ye want not still 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 souls, even as long as that bitter root of Prelacy is planted, and thrives so well in the Lord's vineyard.—Truly, neither the well-being of the church of God, nor the spiritual edification of souls will prosper much by it. And had wee been as faithful, careful and diligent in cleansing the gardens of our hearts, as we should have been, from other evil and noxious weeds; the Lord would never have permitted that nauseous plant of Prelacy, and Erastian supremacy to have been planted in his vineyard, to be a plague to his church, and a scourge to us for our sins. Truly, I do not like these folk, that want an errand to come back, and back over again to God; when there is such a sad broil betwixt the husband and wife, children and servant, 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 wrestle with him by prayer and supplication, 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 promise, Mat. xiii. 71. "The Son of man shall send forth his angels: and they shall gather out of his kingdom all things that 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 likeways lays on some sad cross along with them; so that they do not enjoy these mercies with full satisfaction: and this is a new errand to him, that he would either remove the cross, and those bitter ingredients in their lot, or else sanctify 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 cross with it; or else it is in a continual fear, that it wants grace to improve those mercies rightly. O, says 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 strength to manage its enjoyment aright. So our Lord gives an enjoyment, but he gives a cross 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 Joseph loves his friends and brethren so well, that he cannot want them long out of his presence. We are ready to undervalue our mercies, because there is a cross with them; and to think little of our enjoyments, because there is some want, and we cannot get full contentment 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 case, we would neither know God, nor ourselves; we would forget our duty, and our obligations to him; we would forget our continual dependence upon him. There are
three pieces of his people's necessity, that he loves to make them sensible of, that may still be a new errand to them.

1st, He gives them a proof of their own weakness and inabi-

lity.

2dly, He gives them a proof of their own improficiency in grace.

3dly, He gives them a proof of their own weakness and mor-
tality. 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.

First, He makes them see their own weakness and inability, that he may put the bottom out of their own self-conceitedness. And then,

Secondly, He lets them see what he can do for them in their extremity, when he hath brought their own vanity and emptiness 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 proof of his Godhead, and all-sufficiency, by which he feeds them miraculously, so that there is not one hungry amongst them all.—Whatever mercies, and enjoy-
ments 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 wicked upon earth to dis-
turb 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 so long as they are in a state of mortality in this sinful vale of misery; and as long as they have a body of sin 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 er-
rand to seek 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 resist them, and get the victo-
ry over them. The person that hath 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 deplo-
rable, who can let the devil run in and out through his heart, and carry off his affections unobserved. That person looks judg-
ment-like, that can conceive and bring forth a swarm of vain thoughts, and vain imaginations; and yet never essays to crush
the heads of these stinging 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 symptom; and it looks like one of these two; either a graceless soul never brought out of black nature, nor delivered from the power of Satan, and dominion of sin, 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 consumed him, and have made his habitation desolate.” Or else 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 see whatever enjoyments, or mercies our heavenly Joseph 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 gloomy-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 say, without a breach of charity, the strain and signification of many of the prayers of many professors in this generation, is like those, Amos viii. 3, 4, 5. “And the songs of the temple shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place, they shall 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 sell corn? and the sabbath that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?” We are ruined with these folk’s religion, says the poor profane Atheist, and covetous Worldling. When will the sabbath and its religion be gone, that we may go about our worldly business? Who will show us any good? is their language, Psal. 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 signification. Give spiritual heavenly wisdom, and a sanctified understanding, says Solomon, that I may behave myself, in mana-
ging the employment the Lord hath put upon me, *Lift up the light of thy countenance upon me,* says the psalmist, Psal. iv. 6.

But not to insist upon the connection, that is betwixt the text, and the rest of the history of what passed betwixt 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 promising like mercy, and token 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 flock; 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 shall give you a short word of caution.

IV. A short word of Use.

I. I am to shew 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 sacks.

1. The first piece of provision that he gives his people, is such 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 abuse his grace. For here is not only a possibility, that a poor penitent sinner may be saved; but also a possibility that a humble and distressed sinner shall be saved by Christ, be his sin never so great. And is not this a parcel of good corn in a poor weary heavy laden sinners sack? See what he says of his name, Ezek. xxxiii. 11. "As I live saith 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 house of Israel?" See also, Isa. xlv. 22. "Look unto me, all ye ends of the earth, and be ye saved." 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 sealed. 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 still 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 ourselves poor, so long as we have the covenant, and what is contained therein. We can take it in our arms, and sing over it; David thought himself no poor man, when he got it in his arms, 2. Sam. xxiii. 5. to go unto eternity with. This is all my salvation and all my desire. Our graceless gallants think no more of our Covenants, than to burn them at the market crosses. But it will be no wonder if they have empty sacks and little provision by the way; seeing they have cast out so much malice against the covenanted work of God in the land. They say, 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 should go for it, it is no bad bargain; so long 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.

3. Quantity, or handful of good corn, our heavenly Joseph gives his people in their sacks, as provision by the way, is a lively discovery of glory, heaven and happiness; of 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 dissolved, we have a building of God,—eternal in the heavens.”
chap. v. 1. We wot well, says the worldling and blind atheist, we can see nothing that these poor creatures have to feed upon. But, I wot well, the things that their blind eyes cannot see, can feed us well; and no thanks to them for it. This is a part, or portion of the good corn, my brother Joseph has given me in my sack, to bear my charges by the way. 'Think ye not that I may feed upon it?' But I fear many of us have lost sight of heaven and glory both; I mean, the confirmed assurance of it, and then we indeed have lost some of this good corn out of our sacks, which will cost us more pains to recover again, than we are likely to be at. There is a

4. Parcel, or handful of this good corn, that our blessed Joseph puts in our sacks, and that is the death and sufferings 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 he 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? says Paul; here I stand upon my blessed crucified Lord and Redeemer's grave; and I defy all the devils in hell, and men upon earth, to twist me and this ground asunder. 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 cross. 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. O for grace to improve it; for our Lord's death and sufferings 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, persecution, or banishment? Then it is well for us, our blessed 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 says, what will we get to boast of now? For our God is now gone,—and our religion both. For they think, the covenantèd cause of the reformed presbyterian church of Scot-
land 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 enemies 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 sap 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 promise, 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 promises lies; and there search till ye find out a new one to suit 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 see he puts the Lord to his old promise, "And Jacob said, 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 said, Thy name shall be called no more Jacob, but Israel: 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 promises, and performance of new ones from our loving Joseph: The improving of which is a piece of heavenly wisdom that our Lord laboured to train up his disciples in, in the days of his flesh, see Mat. xiii. 51. "Jesus saith unto them, Have ye understood all these things? They say 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. Psalm cxix. 49, 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 promises as they ly in the covenant, there would not be a case, nor condition that we could be in, but we would get something 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 24th verse of the last cited psalm. O Sirs, are there none amongst you, whose journey is like to grow wearisome and difficult to you, so that ye are like to succumb for want of strength and refreshing? Then do as David did, in the 92d verse of the same psalm. Go to the massy treasure of the promise, and there you will get an antidote against your fainting fits and fears. Is there no one amongst you, Sirs, this day, that has this sad case to go to the covenant treasure of the promise with; that has dislocated backs, legs, or arms, by taking a shoulder 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 wasted case, and the guilt of his own sins? Then come to the covenant treasure of the promise, and lay all the weight, and burden of the business over upon the strong man, the Mediator, as the godly party did, in the like case, in Psal. lxxx. 17. “Let thy hand be upon the man of thy right hand, upon the Son of man, whom thou madest strong for thyself.” Compared with Psal. lxxxix. 19. and Isa. lxiv. 6. Sirs, I think it is not promising-like, when there are so few that see what need they have of a physician.—I fear the end of it will be a sad mortality, if mercy prevent not. A

6. Parcel, or handful of good corn our tender-hearted Joseph puts into his brethren’s sacks for provision by the way, is the fresh 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 rightly. This is clear, John xi. in the case of Lazarus and his sisters. Their brother is dead and gone; and they are mourning for him,—Saying, Lord, if thou hadst been here, our brother had not died.—If thou hadst been here in Scotland and Ireland, there had not been such 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 says our Lord, ver. 22. “I am the resurrection, and the life. Believest thou this?” At last she came to this general truth, ver. 27. “Yea, 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 promise relating to our case in particular.—Think ye not that it is a piece of good provision, when we can take the most general truth in all the Bible, and draw consolation out of it for our soul’s edification and advantage, as Samson did out of the dead lion. Judges xiv. 14. “Out of the eater came forth meat, and out of the strong came forth sweet-
ness." Even the most terrible threatening in the Bible, when rightly improved, and seasonably applied, may sometimes be of singular use to the people of God. A

7. Parcel, or quantity of good corn that our blessed Joseph puts into his brethren's sacks, 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 covenant God in Christ is a piece of excellent provision by the way, wherein they are oft-times strysted with many straits and difficulties by the way, in their desert case and condition. How often have the poor destitute, and puzzled people of God been strysted with strange 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 yet, 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-side, before they got on their cloths? How often hath enjoyments been laid in their laps, that they never dreamed of, 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 Esther. 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 design so far accomplished, that the decree was sealed, and the day of execution appointed. But here providence turns the chace upon him. The records are brought, and Mordecai's good service found out, for which he is honourably rewarded. Haman assigns this piece of honour to him, thinking it would be done unto himself, but is disappointed, and obliged to attend Mordecai through the city, and then he got the gallows he had prepared for him; and his kindred and friends got the same cast that he intended for the people of the Jews. 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 sinned against him, until he arise, and plead our cause; who knows how soon providence might make a fearful dissipation amongst the enemies of the work of God? But I fear, their 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 out two-pence for him, but he received thrice double for it. See such good corn as providence puts in David’s sack, 1 Sam. xxiii. 26. When in all appearance, he could scarcely have escaped Saul. A messenger comes, and tells him, that the Philistines had invaded the land; and so David escaped.——How often hath the Lord put another work in his enemies hands, to divert them from their designs against his work and people.——Was not that a parcel of good corn in Elijah’s sack, 1 Kings xvii. from the beginning? The famine was sore 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 Zarephath, 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 Israel 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. An

8. Handful, or quantity of good corn that our Lord puts in our sacks, 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 love more than wine.” Isa. xiii. 9, 15. where we see the Lord’s gracious dealings with his church in former times. And says he, chap. lx. 34. “Thou didst terrible things that we looked not for.” And shall we not get a share of these now in our extremity? See Psal. lxiv. 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 lion and the bear; and he will deliver me out of the hand of this Philistine.” And says he, Psalm lxxvii. 11, 12. “I will remember the works of the Lord.” He puts his people upon their own experiences, says the apostle Paul, 1 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 six troubles, I hope he will deliver me in seven also. And if old experiences will not do, he will give a new one that they never knew before. 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 sacks, for provision by the way, is the counterbalance of comfort, and over-ballancing recompense of the joys of the Holy Ghost, and the sensible love of God, resulting from
the well grounded assurance of an interest in him, and confirmed hopes of salvation through Christ, and justification through his righteousness. This is a handful of good corn in the believer's sack; a piece of substantial provision by the way. What was it that made Habakkuk sing so sweetly? Chap. iii. 17, 18. What was it that made the apostle triumph? Rom. v. 2. "By whom also, we have access by faith unto this grace, wherein we stand and rejoice." We commonly say, They never had a bad day that knew of a good night. The solid persuasion, and well grounded faith of this, that the poor wearied pilgrim shall get all his wet cloaths dried at night, and all his tears, sighs, and sorrowings wiped away, may support his fainting spirits, and help to sustain his infirmities by the way. The

10. Parcel, or quantity of good corn Joseph puts in his friends sacks, is the earnest of the spirit of adoption, whereby the believer is made to know, take up, and discover the things freely given him of God. This is the seal 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 infeftment of his heavenly inheritance, as is clear, 1 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 adoption, 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 something in hand, the earnest of the possession, and infeftment of the inheritance? The malignant enemies of God's work say, they will take possession of our houses and lands, unless we abjure the Covenants, and renounce the work of Reformarion. But as long as this portion of good corn remains in our sacks, we shall be even and more with them. The

11. Parcel, or quantity of good corn, our Joseph puts in our sacks, 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 be 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 sanctified discipline, and correction of his rod, that by it we may be kept from sinful straying from him in his ways 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 to be a reprover. "If ye be without chastisement, whereof all are partakers," says the apostle, "then are ye bastards, and not sons," Heb. xii. 8.—It is one of the articles of the Covenant, that the Lord's people shall not escape correction for their souls. Psal. lxxxix. 30—33. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: Then will I visit their transgressions with rods, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." And in another place, the Lord says, "You have I known of all the families of the earth, and therefore will I punish you for your iniquities." So that if any go free, it will be the wicked, upon whom he will not bestow the rod 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 admonition of the Lord. But Christ will not do so with his. This is also a part of the good corn that he gives them, as provision by the way.

But, O say ye, how will that hold true? For we see some 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 scourge them, and make them bear the mark of his spotless and vindictive justice, as a token of his wrath and hatred of them; so 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: These are to be put into the stocks;—but the children into the school, to be trained up in their duty, both to God and man. But say 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 hat-
red?—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 holiness;" 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,

1st, If thou be at this with it, that still the more the Lord
strikes and afflicts thee, and seems to thrust thee away from
himself, thou in humility and submission drawest the more near
to him, and as it were, creepest in under his hand, when smiting.
Canst thou cheerfully justify him, and condemn thyself? Canst thou from thy soul say, Thou art righteous, O Lord in what thou hast done; but I am vile. Thou hast punished me far less than I deserve: for I have sinned 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 sovereignty of God, going on frowardly in thy wickedness, as in Isa.
lvii. 17. "For the iniquity of his covetousness I was wroth, and
smote him,—and he walked on frowardly in the ways of his
heart;" If thou entertainest heart-risings and murmurings at the
Lord's dispensations, or have a quarreling 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.

2dly, Is it not thy soul's desire and request, that the Lord
would not take away thy cross, trouble, or affliction, until
through his blessing, it work the right effects of it upon thee,
to humble thee by the kindly exercises of godly sorrow, and
ture gospel-repentance? Wouldst thou more gladly have the
causes removed, than the stroke itself? Wouldst thou have thy
sins pardoned, peace and reconciliation with God made up,
through the perfect righteousness of Christ, rather than have thy crosses removed? Then thou hast been at Christ's school.
But if thou wouldest 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 seek by all means to get
out of God's hands. If he could, as in Job xxvii. 22.—"He
would fain flee out of his hand." But a child of God comes
kindly to him. Says the psalmist, "But it is good for me to
draw near to God," Psal. lxxiii. 28.

3dly, Hast thou got a humbling, and heart-breaking discovery
of the dreadfulness, the soul-destroying, and God-dishonouring
nature of sin, of thy own vileness; especially of thy original sin,
the sin of thy nature, that fountain of, and source of all bitterness, that leaven of malice and wickedness the unreconciled principle of thy carnal mind against God? I say, hast thou got such a sight and sense of thy sin, and sinful nature, as has made them more bitter to thy soul than gall and wormwood? Has sin became more loathsome 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 Jesus Christ? Dost thou see him to be a satisfying, suitable, seasonable, and every way all-sufficient Redeemer and Mediator unto thee? Does thy soul cheerfully lay hold, accept of, and close with this glorious device of redemption and salvation by Christ? Does thy soul incessantly long, and faint after this only desirable gospel way of justification, and sanctification through the righteousness, the infinite merit and mediation of Christ? Dost thou esteem 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 sun? Dost thou cheerfully 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 King’s son? Is it the grief of thy heart that ever thou wast so long a stranger, and enemy thereto, that ever thou sat so many calls, and refused so many invitations to come to Christ, saying, Woes me, that I dwell Meshech, that I sojourn so long in the tents of Kedar? Art thou made to sit down astonished at the long suffering patience of God, that has suffered so many affronts and indignities at thy hand, and not consumed thee in the midst of thine iniquity? Art thou wondering at his condescension, that he yet waits upon thee, and is still pursuing with new offers of mercy and salvation? Art thou afraid, thou get not grace to improve it right, and that through thy corruptions thou mar thy own mercy? Now I say 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 soul 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, woe me, that I cannot get faith to believe in Christ, and depend, and trust in him, and credit him with all my concerns? Woes me, that I cannot get love enough to lovely Jesus. And is it thy exercise, that thou canst 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 crosses,
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 valleys?
And art thou afraid that thy heart runs all upon other subjects;
and so undervalue him in idolizing thyself, in thy strength,
health, beauty, birth, fortune, wisdom, privileges, enjoyments,
gifts, graces, profession, religion, duties, and performances? I
say art thou afraid 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 sins, that the world
see not; such as thy predominant lust; the original corruption
of thy vile nature, which is the mother of all thy other sins,
and the root of all evil; thy vain thoughts, filthy thoughts,
carnal imaginations, both of the flesh, and the spirit; proud
self-conceited vain glorious thoughts, and worldly mindedness;
covetous thoughts; passionate and revengeful thoughts; all
these secret heart plagues that the world see not, and the laws
of men reach not; flowing from thy unsanctified nature which
the law of God reaches and his eye sees? And is it the grief of
thy heart that thy unsanctified nature, has such a propensity
and inclination to any of these inordinate affections? Is thy
soul vexed with thy disbelief, infidelity, formality, hypocrisy,
indifference, lukewarmness; and deceitful dealing in the mat-
ters of God, and concerns of his glory, especially his worship
and service?

Now art thou as much humbled, and grieved for these legions
of secret sins of thy nature, presumptuous sins, and sins of ig-
norance both past, and present: as for thy open and scandalous
sins before the world; seeing that they both offend God, grieve
his holy Spirit, and defile the chastity of thy soul, marring the
beauty of thy internal holiness? Now is it matter of thy soul's
sad exercises, that thou hast such a body of sin and death with-
in thee, and such a law of sin and death in thy members? Is it thy greatest care and work, to keep a special watch upon these enemies to God's glory and thy own salvation and to crush and knock them down in their very first conception by sincere work of repentance, and mortification; that they may not get liberty to bring forth sin, and sin when it is finished bring forth death? Art thou honestly resolved in Christ's strength, and through the divine assistance of his holy Spirit, never to give over the combat, by letting these enemies have any kindly entertainment in thy soul, to reign in thy mortal body, till death be swallowed up in victory?—Now if it has been thus with thee, thou hast been at the school of Christ's discipline, and not in the correction house.

7thly, Art thou any thing better polished, and purified, since thy trouble and afflictions were removed? Art thou any thing more humbled, and thy vile nature more subdued than before? Is it the product of thy crosses to mortify thy corruptions, and to put a greater distance betwixt thy soul and sin, and to wean thy heart and affections from thy lust, and to make thee say What have I any more to do with idols? Is that soul-beautifying robe of internal holiness, become so lovely, useful, and desirable to thee, that thou canst no more want it, than thy necessary clothing? Is the wedding garment of Christ's righteousness become so indispensably requisite, and absolutely necessary to thee for thy justification and salvation, 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 canst not without thy necessary food? And is the honour of God more dear and necessary to thee than thy own life and salvation? Now if it be thus with thee, then thou hast been at the school with Christ. But if thou be come out of the furnace with as much dross and scum as ever, if thou be as much the old man, and as profane as ever; if thou holdest fast that sinning disposition towards feeding, fostering, serving, and obeying the lusts of the flesh, the lusts of the eye, and the pride of life. Then thou mayst remember what Christ said to the man, John v. 14. 'Sin no more lest a worse thing befall thee,' lest hell, and the chains of darkness, be the next correction-house thou meetest with? For I would not desire 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 furnace, and yet not purged by it; to be under the rod, and yet not humbled. Hear what Solomon says of such; Prov. xxix. 1. 'He that being often re-
proved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

8thly, Is thy soul's delight, and longing desire to have a well grounded trust in Christ, with union and communion with him, as the kindly fruits, effects, and result of a regeneration work upon thy soul, the new birth, new nature, and new creature? Is it heaven upon earth to thee, and that wherein thy life lies, to have communion and fellowship with God? Is it hell upon earth to be under the hidings of his face? Dost thou know when he is present by thy soul's quickening, reviving, strengthening, courage, agility, activity, comfort, and joy in Christ? Dost thou know when he is absent by thy soul's fainting, failing, lingering, withering, languishing, 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 it 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 desire after the sincere, incorruptible, reviving and strengthening milk of the word, the gospel, or rather Christ himself the substance of the gospel, in order to be increased 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, Psal. i. 3. And these, Psal. lxxii. 13. And like the flourishing state of the church, Isa. xxxv. 2. Knowest thou what it is to bring down heaven to thy soul, and to bring up thy soul to heaven?—Now if it has been thus with thee, thou hast been at Christ's school, and made some proficiency therein by these crosses and afflictions.—But if it be not so, then thou hast reason to be afraid that thou hast been but in the correction-house. But,

9thly, 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 willingly or willingly in the commission of any known sin, or transgression against the Lord?
10thly, 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, 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?

11thly, Art thou living within the continual sight, sense, 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 assistance of his Spirit? For, says Christ himself, John xv. 5. "Without me, ye can do nothing."

12thly, Art thou so far from resting thyself content in a set form of religion or godliness, or sitting down upon thy own proficiency, or attainments that thou wholly slightest, and over-lookest 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,

13thly, Art thou so over-awed with holy fear and jealousy, so watchful and tender of thy ways and actions, that thou darest 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 dictates 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 pleasing and wrestling with the Lord, that he would send forth his light and his truth, and guide thee in the way of his truth, and thy duty?

14thly, Art thou afraid, that thou prove nothing at last, but a guilded hypocrite, a deceitful dealer with God, a lamp wanting oil, and a flourishing-like fig tree without fruit, a head full of unsanctified 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 from
going down to the grave with a lie in thy right hand.

15thly, Art thou as serious, active, and diligent in the prac-
tical 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 signify no more than dipping thy finger in water?
Dost thou look upon all in the matter of self-righteousness, but
as filthy rags, and as a plunging thyself 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 accountest thyself an unprofitable servant in point
of merit and justification?

16thly, Is it only through the perfect righteousness of Christ
freely imputed to thee, and instrumentally laid hold upon by
faith; the all-sufficient virtue, value, merit and mediation of
Jesus Christ, the Lord, Redeemer, and Mediator; that thou
desirest to expect the love, favour, and friendship of God, jus-
tification, heaven and happiness, and in other way imaginable?

17thly, Is it only to proved the reality and sincerity of thy
faith in Christ, and to testify thy love and thankfulness 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 souls delight, design, desire and endeavour, to glorify and
honour God, and to exalt his name, and to abase thyself, and
so to do his will, cheerfully obeying his commands, although
thy own profit or personal advantages were excluded out of it?
Is it thy sorrow that thou art so useless in thy day and genera-
tion, and that thou canst not be more serviceable to him? Dost
thou love God so much, and hate sin with such a perfect hat-
red, that thou darest not think of going to hell for ten thousand
worlds, if it were no more but for fear of blaspheming the holy
name of God, under the terrors of these tormenting pains,
where these damned creatures "are scalded 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 sinning against God perpetually, though they have no plea-
sure in it, but on the contrary, tormenting pains, under the
wrath of God; and this makes them continually blaspheme his
holy name.
19thly, Dost thou rejoice to see Christ's school thriving, and much honour put upon the master 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 sorrow to see them spending their time, and nothing the better, but worse under all the pains taken upon them? And art thou exerting thyself according to thy capacity for their relief, as in Jude, ver. 23. Pulling them out of the fire is by example, christian admonition and reproof; and if they will not lay it to heart, does thy soul mourn for them in secret? Is thy soul grieved to see so many people delighting in that which shall ruin their own souls, and that thou canst not put a stop to their career of sin and wickedness? But perhaps, thou wilt say, if folk take pleasure in their own destruction, who can help it? To this I answer,

(1.) Canst thou not pity and commiserate the impenitency, unbelief, and obduracy of their hearts, when thou seest their security, ignorance, profanity and ungodliness.

(2.) Canst thou not protest against their sin, and testify thy abhorrence of their evil ways? And if they will not turn from, and forsake them, their blood shall be upon their own heads, but thou shalt be free of it. And,

(3.) Canst thou not carry thyself so, as not to be a stumbling-block, or bad example in their way; and keep thyself 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 if the beauty and excellency of gospel holiness, 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 folk, if they could be well, and sure of heaven themselves, they care not what become of others. But if thou be one of Christ's scholars, 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 soul 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 Joseph? Hast thou not a public spirit of simplicity, and fellow feeling of the wrongs and injuries done to the glory of God, by the invasions 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 she is well, and ill when she is ill? If it is so with thee, then it is an evidence that thou art a kindly son 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 worse; get, or have what thou wilt, if thou be only seeking self-edification, self-peace, ease and accomodation, there is some crack or flaw in thy union with the mystical body of Christ.—There are some who if they were sure to be happy themselves, care not whether the church and work of God sink, or swim. 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 such as will neither do a good turn to the church and people of God; nor suffer others to do it, or else they are only on-lookers and idle spectators, unconcerted 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 godliness, from whom we are exhorted to withdraw, 1 Tim. vi. 5. But the genuine sons of Zion are of another stamp. "Shall I go to mine house?" said Uriah, 2 Sam. xi. 11. "and the Ark, Israel, and my lord's servants 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," Psalm cxxxvii. 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 soul, laying up a good foundation for the time to come, learning the Lord's 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, and doing every work and action in life, as if thou wert presently to compear before God’s judgment seat, 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 thyself alone, and not to serve God by it, not minding the great end of thy creation, and living as thou wert never to remove out of this world, making insatiable 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 seems thou hast been only in the correction-house, by thy troubles and afflictions.

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 holiness, then ye have, doubtless, been at the school with Christ. But remember it must be internal holiness in the soul, and holiness in resolution, according to Psalm xlv. 13. “The king’s daughter is all glorious within; her clothing is of wrought gold.” It must be holiness in thought, word and action, even in the inclination, desire, delight and affection, both natural, moral, and religious; holiness in christian moderation, temperance, and sobriety, in the lawful use of every creature enjoyment and recreation. It must be holiness in conversation, holiness in the tongue, hand and foot, and family, or domestic holiness within doors, and holiness on the street, and amongst thy neighbours; holiness in thy calling, labouring, trading, or merchandizing; nay, in a word, it must be in all manner of conversation. And if thy sinful defects, and failings in this, be thy grief and sad soul-exercises; and if thou be longing for the perfection of holiness, 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 silver, 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 professors in the visible church, who are of such a disposition, that give them peace, ease and wealth, they would not care whether they got Christ, truth, and holiness, or not. Now such are strangers to Christ, enemies to holiness and truth, whilst they continue such. But it is not so 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 soul-beautifying thing holiness is. Yea, they would not desire 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 second thing proposed, which was, Wherein lies the sweetness of his love in getting our sack filled by our heavenly Joseph. And we say it lies in these four things. And,

1st, It is a great prop and pillar for the believer’s faith, and strengthens the soul against the assaults and suggestions of Satan, when infused into the soul, and fortified against the objections of carnal reason, and its murmuring against the Lord’s dispensations, and against the sinful and slavish fear of the world. When the christian is like to be sadly exercised under the cross, then the devil begins to take him up. Now I know, he would never do well. Then carnal reason and disbelief begin in their turns, and say, 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 shall surely one day or other fall by the hands of mine enemies. The world begins to frown, and the men thereof to say, we shall get our will of him now; the day is come we looked and longed for. Then faith steps in, and says, Ride at leisure. What have you to say to my master Christ, and his cross? You shall be falsifiers; for I shall both do well, and be well, in spite of the devil and all that take part with him. For my master has as good furniture and provision to give his servants 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.

2dly, It keeps the hearts of God’s people from fainting in the day of trial, when they are like to succumb, and give over that work. For a long journey, and sore 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, wrestling, striving, and running a race; striving to enter in at the strait gate, and taking the kingdom of heaven by violence. But the quantity of good corn in our sack 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 second 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.
Ser. XVIII.  

GENESIS xiii. 25.  

3dly, It keeps the believer always cheerful under the cross, and makes him sing forth the praise of the Lord under the sad-dest trial and affliction, that can befall him. It makes the be-liever 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 stocks? 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.

4thly, It enables the Christian to break through a troop of difficulties, and to overleap a wall with fortitude 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 thorns 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 overleap a wall, and go through a troop of difficulties, yea, all opposition, Psal. xviii. 29. cxviii. 6,—13. And may we not say that the quan-tity of good corn, and the provision by the way, that our brother Joseph puts in our sack, 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 your 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 if 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 sacks 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 sacks 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 sore heart. For there was nothing amongst Joseph's brethren, but lamenting and mourning. We are 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 cross upon you, that ye never dreamed of, before he fill your sacks. A bound Simeon was what these brethren looked not for. Therefore do not mistake 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 so do.

2dly, Do not mistake this, that ye must either get faith to read the Lord's dispensations towards you in the day of your affliction, or then thou wilt let many a parcel or grain of this good corn be lost, or mismanaged. I trow, some folk have got more in their sacks now, than they expected; and yet I fear there is but little notice taken of it. The church, Lam. iii. 18. And Isa. xlix. 14.—took unbelief to read her case.—But Zion said, The Lord hath forsaken me. She sees not a grain of mercy in all her lot; but faith comes and reads better, in the 22d and 24th verses. Faith sees she is not utterly destroyed to posterity: yea, she comes confidently to assert 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 sealing mercy under our crosses, disregarded and forgotten, because we make unbelief read to us under these crosses.

3dly, Beware of this mistake; that because we get not as much faith as to overcome the world at one stroke, and as much strength 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 sacks, 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
sacks, if we be helped to sing that song, that although we cannot get the day carried completely over our lusts and idols at first hand; yet, God be thanked, they never gained an inch of ground upon us since our crosses commenced, and the blessed Captain of our salvation helped us to set out in the field against them. And through his grace that strengtheneth 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 sensible light of his countenance, therefore ye think nothing though ye be kept knocking at the door, pleading, wrestling, improbably waiting at the door till it be opened unto 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. xxi. 12. And Heman, lxxxviii, 12, 13. This godly man was not so soon foiled as to leave it, and run away.

5thly, Ye must not mistake this piece of good provision by the way, and a grain of good corn in the sack, which is little remarked or prized, and as little studied, or sought after; and that is to grow downward in humility and self-denial; albeit ye be not sensibly 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 think little of it, if we are growing downward, as it were, beneath the ground. But I wot well, there is many a parcel of worse corn in the country than humility, and self-denial. Christ will never love you the worse that your feet make little noise in the streets of Jerusalem.—He will never love you the worse, that your profession bears not more bulk than your self-denial, and practical godliness.

We now come to a word of Use. I think it cannot be denied, but there are very heavy crosses 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 sad words I have to tell you. And,

1. That it both is, and has been a piece of Scotland's plague and judgment, that our crosses find 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 drousinness 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 treasures of wisdom and knowledge.” It is a treasure of soul-saving, heart-humbling, nature-sanctifying, and will-renewing wisdom and knowledge. O that ye knew any thing of this to have your sack 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 it is, to be supplied out of Christ, the well spring of strengthening grace.

3. He takes them to the treasure house of his goodness, with suitable satisfaction therein, Psalm. xxii. 7. “How great is thy goodness, thou hast laid up for them that fear 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 desire not to predict much therein; but I assure 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 stand 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 Britain. Well then prepare your sacks, and mend them, for our Joseph 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 folk’s sacks.

2. The want of a heart filled with heavenly desires after Christ, and his fulness.

3. The want of a heart, warmed and burning with love to God, and a 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 repentence and mortification. O try to mend these
rents in your sack, otherwise truly ye will make but a bad jour- 
yney to Egypt. Holy and heavenly desires are gone. The holy 

flesh 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, cry-
ing out and like to give it over, and our blessed Joseph is say-
ing, 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 be-

loved. How well is Christ's words now accomplished, that ini-
quity should abound, and the love of many wax cold? There is no-
things that makes this earth more like hell than sin, and its in-
habitants more like damned spirits, than the want of true Christ-
tian 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,

Doct. 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 some-
thing 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, though 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 bet-
twixt 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 favour 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, Psalm 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 see 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 people.

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 1 Cor. iii. 22, 23. “Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” The men of the world say, How comes it that ye are cheerful 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 jailor; the ten patriarchs will not be the worse for being put in prison, since they are his brethren.

2. There is not one who gets Joseph’s crosses, but they get his blessing with them; that is to say, they get God’s blessing in the midst of their afflictions; and is not that bounty enough? The men of the world are filling our sack; but what trow ye it is with? Sirs, I will assure you it is no good grain. Some are putting in reproaches and derision; some hunting and honest; some prisons and banishment; and some are putting in heading and hanging: Here they must hold, for they can go no
Ser. XVIII.  

Genesis xlii. 25.  

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further. Well, what think ye of that sort of corn?—But, says our blessed 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 children's sacks; since they have gotten a cross, they shall have my love and blessing with it. And what think ye of that? I defy 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 is 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 cruse, and a handful of meal in a barrel, which will be but a bit of bread to-day, and then die to-morrow; God can make that same handful of meal, and drop of oil go far, and last long; yea, it cannot be told how far a little mercy, or enjoyment, will go under the cross. 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 business. Is not that a noble bounty, Mat. xix. 28, 29. "They shall receive an hundred fold, and inherit everlasting life." Here is a hundred fold of true soul-satisfaction in this life; and thrones and crowns in the world to come; whilst the men of this world, as it were, sweat out the very marrow of their soul, in the fire of sin, to do the devil service: Then he gives them hell for their pains at last. But our Master gives his servants a sack, full of the finest wheat, and silver in the sack's mouth.—Will we ever get an account of our stipends, our plundered houses, and our forfeited lands? We think not, say the men of this world. Yea, but our Master 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 blessed Joseph will not let his friends or brethren be at any loss; but he will pay them well for their pains. All the loss that ye are at in suffering for Christ, shall not be one penny out of your purse: He will count with you for the house, the cattle, &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 say, keep the flock on foot, and prevent

Ff
a downfalling market. Pray, says our Lord, "Give us this day our daily bread." "Feed me with food convenient for me," says 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 say, that such 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 supply 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 handled. 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 crosses to pay them home with comforts: But he counts up the world's crosses 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 stock. As our spiritual enjoyments and provision come under our blessed Master's care and providing, so 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 stand by your duty, and hold on in the way of the Lord. He that bath 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 governor. 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 careful to learn
all the steps, and degrees of his dispensations and dealings toward them.

There were six steps of Joseph's dealings toward 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 com- est 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 in- stead 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, since the cross began; but I wot not, if ye have remembered it well.

2dly, 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 filled 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 de- stroy them; and therefore he must be both mourning and bind- ing his brethren at once. O but there is a great deal of spirit- tual 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 followeth hard after thee:* there is his going away. *But thy right hand upheld me:* there is his presence observed.
5thly, The extent and largeness of Joseph's 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 designs, 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 saints 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 iniquities, and ly much about Joseph's hand; for you cannot live without him. O long to have the sacks 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.
**SERMON XIX**.

Psalm cxix. 133.—*Order my steps 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 afraid, 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 hath 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 christian's walk must be well ordered like the march of an army. Every one of them must walk by rule; but I trow there are many wide steps 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 sin: 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 sin. But we stand no longer upon the division of the words; but shall give you some few observations from the connection, and then come to the words more particularly.

* This Sermon appears to have been preached at West Calder.
DOCT. I. That there are many exercises of grace that Christians are to aim at.

Would ye see some lively exercises of grace in a Christian? O come here then, professor, and see and behold them. Here is the lively exercises of a Christian. Have ye yet won to them in this country side? In this section ye may see them all in the practice of David. The

1. Exercise is this, That since there are wonders in God's law, the Christian is still searching out these wonders. Thy testimonies are wonderful; therefore my soul loveth them. I trow, that may be matter of mourning 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. 

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 came 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 desire 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 only thing he desires are these two.

1st, A good understanding betwixt God and him.—Hence in the end of this section, David says, Let thy face shine upon thy servant. Hence also, he would mourn for all his iniquities; which if 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 professors in name, but in deed.
Psalm cxix. 133.

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 says, 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 says, 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 see, 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 short word of Use, and go forward.

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 seek ye first the kingdom of God, and his righteousness," that is the first; "and all these things shall be added unto you," that is the second thing. Have ye kept that order and method in your walking. Ye that are hearing me, may it not be said 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 God's 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 ye be sure of a warrant from the word of God for your walk. And then be sure 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 seeks God's warrant for every thing he goes 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 exercises, and all your walk, you have these 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 another's 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 loss. 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 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 else: 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 speaking 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, see in Eph. v. 15, 16.—"Walk circumspectly, redeeming the time because the days are evil." I fear there are many slighters of time, but few redeemers of it in this place. But the orderly walker, the more sad 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 righteousness and holiness under their troubles. But it is a rare attainment in these days wherein we live.

8. The orderly walking Christian ye may know by that description, Psal. cxix. 59. "I thought on my ways, and turned my feet hastily to thy testimonies." He makes haste, and delays not. The orderly walker is still mending his steps, and so he makes haste, 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 say, make haste. Ye are deafened 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

(1.) 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 fleshly 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 secure 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 you 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 saying amen to the same, that all may witness against you, because your walk and doings have been quite contrary, since 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, so carry themselves that they be not a shame or discredit to the cause and covenant. For count your haltings between two opinions between God and Baal; do they not say ye are but a disgrace 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 cxix. Psalm, "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 sin, he is most careful to keep himself from that sin, that doth so easily beset 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 so easily besets you, it is not much your study; it is an attainment that ye care not for. You are resolved 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 re-
surrection 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 Jesus.

—I press forward towards the mark for the prize of the high calling of God in Christ Jesus. There ye see both the shortcoming and success is marked, and an argument drawn from both to follow deligence in pursuit of Jesus Christ. There is a

12. Piece of an orderly walk I would have you observe, (for I think disorderliness is your plague in this place) is, Phil. iii. 20. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. That is an orderly walker, that whatever he does, or whatever hurry of business he may be in, he has still his 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 blessed Jesus 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 such a time as this.

II. Wherein the excellency of a well ordered walk lies in the day of trouble. It lies in these seven things.

1st, It promotes the gospel. 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 Christ, and an honour to your profession.

2dly, Its excellency lies in this, that it is the thing that makes trials and afflictions sweet when they come; but O the stings of an evil conscience, of a disorderly walk; an orderly walk makes the crosses and afflictions delightful, and easy when they come. I am no great prophet; but I will say this one thing; that the many wide steps in the Christian walk at this time, will make many a sore heart yet amongst you, and will
make many a wound in your consciences, come our fair day, or
day of deliverance when it will.

3dly, The excellency of an orderly walk lies in this, that it
makes a Christian's 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 faith: henceforth there is laid up for
me a crown of righteousness, which the Lord the righteous
Judge shall give me at that day: and not to me only, but unto
all them also that love his appearing." He sings when he
makes his testament. The men of the world say, yon men
live meanly, and have nothing amongst their hands: But I
would not change 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 tes-
tament. When that godly man Hazekiah, Isa. xxxvii. 13. turns
his face to the wall and weeps, when he heard of death, O
blessed Lord, says he, I cannot think to go 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 distant one from another.

5thly, The excellency of it lies in this, that it will help to
hasten the return of the gospel; so that ye shall not be put to
the difficulty of coming six, eight, ten or twelve miles to hear a
preaching at a burn side, 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 Master 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 sin
shall have dominion over you. For my part, I think it not strange
that temptations prevail so 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 sin shall not have dominion
over them. O gallant! Sin shall not be your Master; Cor-
rruptions, temptations, nay the devil himself shall not be your
Master, 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, lies in this, that it either convinces enemies, or witnesses
against them. Therefore study this, that so if ye cannot con-
vince enemies, ye may condemn them by your walk. But alas,
the men of the world, I trow, condemn us, they are more dili-
gent in serving their master, than we are in serving ours.

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 say, we have a weary life of it;
but an orderly walk will bring us these four enjoyments.

(1.) It will bring us the testimony of a good conscience. I
would not exchange that for neither cows nor sheep; glebes nor
stipends. The men of the world say, what will ye get for keep-
ing the covenant, and your honesty? We will get neither goods
nor gear; these will be taken from us. What then? Ye can-
not take a good conscience from us. Some of you may perhaps
think this but a feckless 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 say, Receive ye the Holy Ghost. O but much of
the Spirit be a brave prospect. 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 an orderly walker, to
have much of the Spirit of God let out unto him.

Lastly, 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 dish 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 fail, 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 rejoice
in the Lord, I will joy in the God of my salvation," Hab. iii.
17, 18. All your days; yet as long as God and the covenant continue, ye shall be fed in the worst of times: You may take your breakfast of the covenant, your dinner of salvation, and your supper from the new relation ye stand in to your Master, and he unto you. And may ye not feed upon these under the cross? Now these are the four 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 sin 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 pleasant spot 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," Psal. cxix. 75. Hast thou afflicted us? Well is it for us: For that is our cross; faithfulness runs through it. I defy them to say that in faithfulness God is making out these threatenings upon them, which are his plagues upon many of their carcasses. A

2. White spot in our black dispensation, which makes us better at our worst, than 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 affronted people, 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 you these cautions.

1st, 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.

1. It may be, the devil will make use of the husband's tongue against the wife, and the wife'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 tongues, 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 service against one another. Therefore I charge you, wives, as ye will be answerable to God, that ye be afraid of acting as an advocate for the devil's cause, as Job's wife 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.—And

4. Ye will have enough ado to keep up an orderly walk, as to growing troubles and hazards that ye cannot see through. It will then be a great matter for you to quiet yourselves and your steps well in accruing hazards. But,

2dly, Do not mistake this, ye may attain to a well ordered walk for a day or two; and yet every ordinary temptation may entangle you.

The Use I would have you make of this, is shortly; Seek to attain to this well ordered walk: 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 disorderly walk I find amongst you, ye may find a parallel. 1 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 amongst us than ye have yet seen. A

2. Piece of disorderly walking amongst us ye have in Māl, i. 6. They say, Father; and call him Lord; but neither gives him service, 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 service. Your walk is thus a disorderly one, not like your profession.

3. Piece of disorderly walking that may be seen amongst you, you have Is. xliii. 24. "Ye have not brought me the firstlings of your flock, but ye have made me to serve with your sins." Are there not many of you in the parish of West Calder, who prig down from God the half of his due, the half of his worship, 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 sins, and weary him with your abominations. A

4. Piece of disorderly walking amongst you, you have in Psal. lxxviii. 37. For their hearts was not right with him, neither were they steadfast in his covenant. Your hearts, Sirs, may be known by your practice and discourse. And as for your steadfastness 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 disorderly walking amongst you, is that ye are most careful for your goods, gear, cattle, &c. Ye are careful
Psalm cxix. 133.

Ser. XIX.

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 disorderly walking, and loose practice amongst you, is your making captains to return back to Egypt. Woes us, say you, that we meddled so 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 since. 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 afflictions, Canaan ye shall never see. O Sirs, will ye lose a Canaan for going through 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 satisfieth not? The

7. Piece of disorderly walking that is amongst you, is the making orts, or refuse of God's truths in your walk. Many of you in your walk and practice take part 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 hazardous: These must be left till the days grows better. But why be so much afraid of that which is hard and hazardous? The more difficult the work is that God has put 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 study. The

8. Piece of disorderly walking is made up of new coined dispensations, or excuse 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 following 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 excuse 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 ye set about your duty at all hazards, and do not excuse yourselves for shifting it. The

9. Piece of disorderly 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 saved, or damned, and
as if there were neither a heaven nor a 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 beasts? Dare you go to your beds, and rise like the beasts? If you believed in God, you durst 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 soul to be saved? 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 husband, 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 sold 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 blessing to them, by being faithful to the cause, he may expect that God will see to them. I trow, there be many such brutish beastly walkers amongst you. I fear there are many amongst 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 cattle: For you never saw 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 beastly and brutish walkers. The

(1.) Is, For what were ye created and brought into the world? Was it to be a servant, a slave unto the world? Woe, poor servant and slave, unto thee. Wast thou brought into the world, to live unto thyself, and for no other end than to spend time, and to bring the wrath of God upon thyself, 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 these to the grave with you? I would have men and women so walking as they may have something to take to the grave with them. Ye that have only your portion of this world's goods, ye cannot take these to the grave with you. Indeed ye have something that will cleave closely to you, and that is the curse of God. This shall go to death, and the grave with you, except ye speedily repent. But the orderly walker, although he loses all his worldly means, yea and his life also, has still these five things to take to the grave with him, that none else but an orderly walker hath.

1. If thou be an orderly walker, thou hast 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 of what past betwixt us in the days of our orderly walking. But, O sad! our Master will say to many, I never knew you because of your disorderly walking. And,

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 disorderly walk, you have the worm that will never die, to take unto the grave with you. O Sirs, it is a dismal, gloomy sight, to see one going to die with an ill conscience. O then, men and women, all your neglect of family duties, public and private worship, and your sinful compliances shall yet roar in your consciences; and your dealing deceitfully with God, shall sting you to the heart. The shrieks of an awakened conscience shall distract you for ever. This is the portion of a disorderly walker; but the orderly walker has a good conscience 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 salvation, he hath made an everlasting covenant with me. You have the promise of God, which is his bond for eternal life, lying in your charter. The

4. Thing, you orderly walkers have to take to the grave with you, is a stock of God's grace, which will shortly dissolve in eternal glory. And is not this pleasant? For O but grace be good company to take to the grave, think of it as ye will. Lastly, 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 eternity?

Well, I shall not stay upon it. The thing I would say unto you is, ye shall have enough ado to get your feet kept straight in the way. Why so, Christian? Because the Christian, you know, for all his difficulties, has still a law in his members, 

war against the law of his mind. And these two fight against one another. Therefore, the Christian must make it his exercise to side with his law of the 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 hazards. Will ye tell me, Sirs, is it not some of your languages, Shall we, for a little of your preaching on a week or sabbath day, hazard the loss of all we have? Must such and such 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 say,—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 shall prove the curse 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 lose your goods, or that which is better. But remember that I said it in my Master's name, that the orderly walkers by their losing shall be gainers; for these three things shall hold you on foot.

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 shalt be kept under the shadow of his wings. 

2. Thing, that will hold you up, say 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 promises serve you, Sirs, that shall hold true to losers, Mat. xix. 29. "A hundred fold and inherit everlasting life." I would not give this for all the world. So lay your hand to your
Psalm

Sirs, ye that will lose nothing for Christ. It may be, poor man, or woman, thy master comes hard to thy door, and thou must either perish, or lose what thou hast in the world. But, I say, an hundred fold in this life, and the life everlasting shall be thy attainment, if thou be a loser for Christ. I would we had all our stocks lent at ten, or eight, nay, six a hundred, though too much to receive according to the laws of the land, and a hundred to one, who ever had such advantages. But I tell you, Sirs, losers for Christ shall have a hundred for one per annum for their loss. But, say ye, what becomes of the stock? But if eternal life will not do for that, ye shall never be payed. Dare you lose nothing for Christ, or the truth? Dare ye not venture him to pay your debt, both stock and interest? If ye dare not venture, then Christ will disdain to have such base creditors as ye are; But he will have creditors that will be more honourable, and more like himself: And for your part, some moth shall come into your whole substance, 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 you feet, say the contrary who will, is, that however much enemies shall put you to lose for God, he shall make them account for it unto the last farthing; even for the least wrong that ever they have done, or even intended to do to the people of God. That is a strange reckoning in the third chapter of Joel. The king of Assyria never dreamed of it till it came, and then count he must, ver. 5. "Because ye have taken away my silver, and my gods, and have carried unto your temple, my godly pleasant things." But, Lord, might they have said, we never saw one fraction of thy silver, and gold. It matters not, says he, since it belongs to my people, it belongs to me, and to my use; and therefore he makes them account for it to the last farthing: For it "ye sold my children to the Grecians, that ye might remove them far from their border," ver. 6. Ye must account for it. He himself will take his people into his own hand, and make up all the losses, that 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 upon them, God's Judgments;
because they have made themselves up now with the ruins of the church of Christ.

Now the last words in the text are, *let no sin have dominion over me.* But upon these I shall only speak a few words and shut up the whole. And

1. 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 stock 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 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, doubtless, 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 foot of a tyrant a year than under the feet of sin for one day.

For *Use,* try whether sin or grace has the dominion over you. Is there nothing in the world ye are so afraid of as sin? 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 sin 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
Psalm especially
For ye have. Indeed so ye have, and it is a sore matter ye should be so untender of it. They say, they have a conscience to keep as well as we: True; but it is ill seen by your practice.

The thing that I would say to you that do not study to hinder sin from having dominion over you is, beware of the tyranny of sin that is predominant over you. If sin 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 you were all the days of your life. Read 2 Chron. xvii. Read it with terror: There Jehovah walked in the first ways of David his father, ver. 3. And pray, Sirs, what was the difference betwixt David's first ways, and his second ways? Went he one way in his youth, and another in his old age? What means the scripture to say so?—I will tell you what it means; when David got a wrong cast with sin, he never had such a beauty again all his life, nor looked like as he did before. O then guard against sin 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 still retain something that will stick to them, that they shall never cast the dregs of again: They can never be so 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 sin get the upper hand of you, it will justly 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 order 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 Afternoon's Sermon.]

THERE 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 practised by us. We told you in the forenoon of six mysteries * that religion hath in its bosom. We shall now proceed 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 flying: 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 look not on things which are seen, which are temporal. That is a strange look to look through all things

* According to the Manuscript, this and the forenoon Sermon were preached after the affair of Pentland, in 1666. These mysteries are, 1. The believer's being an enemy to himself. 2. He is the greatest merchant in the world. 3. He is both glad and sorrowful. 4. He values 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 same forenoon'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. 1. The idol of credit. 2. That of inordinate love to the world. 3. Security of love and 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. 1. Quarrels. 2. The good of the word being marred. 3. Miscarrying in duty. 4. Satan's temptations. 5. Being hindered in duties. 6. Pouting at God's dispensations. 7. Being led captive by the law of his members. He concludes the eighth with these three classes: viz Self-love, the outward letter of the law, and popular esteem and example.
unto heaven, and so get a sight of the glory that is there. Faith will get a sight 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 tarryeth; 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 fools; for when he comes, he will be the worst sight that some of them ever saw.

The second 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, wife and children, and all other relations, may attend religion. Thou 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 left 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 perseverance in duty, may put folk to much sensible loss, with little sensible 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 see me do this, know that I am a sensible loser, and I have no promise of present advantage by it.——But he sends me to heaven, and to hell to seek, so to speak, advantage——All the advantage I am to have by the game, I am to gather off the considerations of heaven and hell. Now that is a very difficult duty that puts me to sensible loss, 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 seem short: For what is the matter, man, for all thy losses? A few years will make thee as if thou hadst had no losses. In a few years thou must die and leave all, be as it will; and it is a sore 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 forsake them; yet thou wilt keep them to bring the curse of God upon thyself, and wilt not rather forsake 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 lose it, whether thou wilt or not; and may be, thou mayst lose it before thou die, and not for so 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. *Naked,* says he, *I came out of my mother's womb; and naked shall I return thither.* What is the matter, would he say, 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. Now, Sirs, death will make you part with it in a little, be as it will. And may ye not credit your Master with two or three years interest, or so much per cent; for thou shalt have no want; if it be for thy good, thou shalt have thy dinner, thy supper, 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 since as the fruit of our handy-work; but now we get them as wonders. I got my food long since; 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.

(8.) Difficult 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 loss of thy choicest enjoyments attend that duty that religion puts thee upon following. And is not that a difficult thing? Well could the devil say, “Skin for skin, 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 boasters of the country will never
tell him; the word of the Lord tells me that by losing I shall gain. Therefore, says Paul, I am willing to be offered up a sacrifice. 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 sweat ere ye be done with it. I trow, some folks have sweat 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 ye 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 such 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 suffers violence, and the violent take it by force. Therefore he lays the ladder to heaven's 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 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 idols that offend him in his walk towards heaven. We told you what this imports, and what were the qualifications of these idols; 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 folk. 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 sadness of it lies in this, that then the devil never wants an agent to plead his cause in our bosom. For my part,
I think it a very sore matter that it should be so. O the agents the devil has against us. Ere he 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 sad 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 bosom!

(3.) The sadness of it lies in this, that it marrs the poor man’s 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, Sirs, that there are right-hand idols amongst you. Then, O beware of them. But another use that I intend now to insist upon, is this,

Doct I. That it is the choice duty, and the great thing that God calls for at the Christian’s hand, that whatever offends him in his Christian course, though it were his right hand, foot or eye, yet, says 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 sword whereby they are cut off. Many would have
idols and lusts cut off; but they know not the sword whereby they are to be cut off. There is a sword and the back on it. If ye know not that, ye will never cut off right-hand idols 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 sword, if ye want the back of it, it will be blunt. It may well ruffle the side of lusts, but it will not draw their blood; And though it draw their blood, it will not take away there life without the back. Know ye the sword, 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 sword, and the back of that sword to cut them off.

3. It imports that there must be a piece of cruelty used by the Christian against himself, if ever he get rid of them. I think there is a senseless sort of pitifulness amongst 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 such as has these 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 off all meat and drink from thy idols. Make no provision for the flesh. 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 flesh, to fulfil 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 sword 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 constantly. The sword 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

(5.) Ye must cut off with gladness, heartily and cheerfully. So hearty and cheerful must thou be in it, that thou never wastest about an action more cheerfully 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 use of three pieces of spiritual wisdom.

1. 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 so 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 plucked 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 still 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
sore 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 snares, the same lusts, and temptations to fight against,
that they had several years since? It must he their bad guiding
hath made so? For if thou hadst set a sure watch upon the
grave of thy idolss when thou overcamest them, thou hadst not
been so 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 roof again.

II. The next thing to be spoken to, is, Wherein the com-
mendableness 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 saved 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 lovely, yet says the Christian that
hath right-hand idois cut off, I will quit all before I quit him.
But I wot well: Christ is not so delightful 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 ne-
ever heard of a Christian losing by his obedience; but I have
heard of many losing by their disobedience. Therefore be cut-
ting 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 says that
grace is uppermost in thy bosom. As long as grace carries the
day in a Christian's 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 setting a watch upon the grave of that idol. Now because of thy negligence it hath gotten up its head again. It hath had a powder plot under the ground, and so hath laid thee upon thy back again.—But

2dly, God in his justice hath been provoked to do so. What way doth God in his justice ordinarily take with a sleepy professor? Even thus; he permits his old lusts and sins to come back again upon the poor man; lusts 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 idol, 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 trusted more to himself than to Christ; and as long as thou trustest 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 right-hand idols, but may be sadly vexed with these five objections. And all these objections are rife in Scotland in these days, that hinder poor folk from cutting off right hand idols.

The first objection against cutting off right-hand idols is, nature; nature says, No, I will lose none of my members. O monster, says the idol, wilt thou destroy nature, to cut off thy right-hand? That is a thing I cannot think to do. Nature says, No, I cannot cut them off. But God says, 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 disobey God; and so thou shalt have but a poor life of it. A

Second objection against cutting off right-hand idols; and that is, necessity; necessity says, 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 says, I cannot want my goods and gear, my house and my land. I cannot meddle with the contradictions of necessity; necessity has no law, says the poor man. But wilt thou consider thy necessity: Keep thy goods, thy gear, thy pleasures and enjoyments: Yet God says, 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 shouldst 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 blessing of God to make many give obedience to Christ’s call, and to lie 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 saw or heard of such 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, say the men of the world, and that were an irrational act, to leave my wife and my children. But wilt thou tell me, wise man, where thou learnedst that wisdom. I will not give a fourpence piece for thy owning the covenant; for you will say 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 Master 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 sanctified 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 reason in the bosom of it. Well, the power of an infinite God must prevail, and have weight with thy heart to persuade thee to do it; for that hath reason in its bosom, though thou at present 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 family. Wilt thou tell me, wise man; wilt thou call that thy shame, which is thy duty? Thou savourest 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 to 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, say the contrary who will. These wise folk who dare venture nothing for Christ, nor his cause, shall take the side 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 said it, that there is no shame in heaven; neither ministers nor professors will bear any shame there, though they have cut off 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 bids us rather be compassionate. Shalt thou be cruel to thyself? 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 then? I wot well, say the wise men of the world, religion never allowed any man to be cruel to himself. But I wot well, religion never allowed a man to pity himself, but consistently with that pity that he is to show to his soul. Art thou not cruel to thyself? says the wise man: Thou hast but a poor weakly body, that cannot take with other folk's beds, and cannot take with every sort 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 thyself? For thou mightst well be in thy own chamber; and have thy own bed, diet, and fire-side; 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 rela-
tions get notice of thee; and art not thou cruel to thyself 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 pur-
chased a crown of glory 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 Us, 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, news to tell you. 
1st, 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 cheerfully, ye should 
cut them off without pity. And 
2dly, 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 ano-
ther. 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 grip 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 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 loss, 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 loser. 
(2.) Observation, A Christian that lays down his fortune at 
Christ's feet, must be well read both in the consideration of 
K k 2
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 wife, 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 folk 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 shall 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 despised 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 master and more of yourself; then you will be master and more over your lusts and idols; master over death and the grave; master of the law; and master of temptations; master of the outward man; master of enemies; and master of all things that mastered you before. O the victorious life of heaven! All our songs will be songs of victory and triumph, to the praise of the Lamb always singing hallelujahs of victory.—And

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 fulfilling 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.—And

5. As it is a life of honour, so 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 whom we got but half looks and visits of 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

(1.) 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 my 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 glorification 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; and the Father and the Son in all believers. 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 bosom of the Father and the Son, both in one, to and for lost man; and both the Father and the Son making our 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 possest of so many fair sights? Excellent discoveries and noble enjoyments! Think ye not but a poor man or woman will quit goods, and all, that has such a life to look to as this? Think ye not that we may venture a right hand idol for it.

7. There is a seventh 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 seek good sermons: 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 still have glory in perfection 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 profit, and every thing, and no scarcity or scrimpness there.

For Use, well then, Sirs, dwell much upon heaven and the life that is there; and see if that will move you to cut off right-
hand idols for Christ, but if that will not move you to do it, then consider the torments of hell, and see if these will move you to cut them off. Dwell much upon the consideration 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 serve Christ upon any terms, than to serve the devil, and get his wages after all! O Sirs, dwell much upon this consideration, that ye may be persuaded 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, persuade you to do it. Amen.
Amos 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; I am not in the least acquainted with him. So he knew them only, that is, he conversed with them; he and they were friends, 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 otherwise, I will punish you for all your iniquities. 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.

* This Sermon was preached at Calder Crook, March 16, 1676.
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 sin against him.

2. For a comment of the Lord's carriage towards his people see 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 sinned. Now the reasons are these,

1st, 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 by his imputation only. And

2dly, 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 scarlet 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,

1. We are secure, and think that the Lord will not do good or evil. But since 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 sins are universal and great. We have forsaken his laws that he hath set before us. We have not hearkened, though he hath sent all his prophets, sending them early, but we have not hearkened unto them; but persecuted them that were sent 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 coter; 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 fierceness of his anger. But there is no appearance of that: We have a whore's fore head: we harden our necks, and refuse to be ashamed. We say we have not sinned. The men of Ninevah shall rise up in judgment, and condemn this generation. See what came upon that impenitent people? Zeph. i. 7, 8. "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; he hath prepared a sacrifice, 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. Isa. 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 security of these lands; how few like Noah! but how many like the old 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 sackcloth: And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, 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 refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink.”

6. The righteous 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 messengers have long threatened wrath; and though the words of the prophets seem to many to be but wind, yet they shall 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 excellency, 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 see a storm gathering. As folk by the waves do see the approach of a tempest; so these divisions, and the strength of Papists, now speak forth wrath. But you may object, and say,

Object. 1. The Lord is merciful. Ans. Yes; but not to impenitent sinners. 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 say, 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 assurances 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 gray 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. Ans. God doth indeed sometimes reserve wrath unto the day of wrath. Times and
seasons 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 instru-
ments 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 strokes 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, famine and pest-
tilence to plead by. And

1. He will plead with our rulers. Under this rank, I com-
prehend all in public office in these lands, from the king to the
constable, with all that are their servants, and execute their wic-
kedness. 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 standing. But it shall be their neck-break and down-
fall at last.

(2.) For their making these lands sin by establishing iniquity
by law, and forcing people to obey it.

(3.) For their persecuting the godly, and the way of godli-
ness, encouraging and favouring wickedness, perjury and pro-
fanity.

(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, swearing, cursing, drink-
ing, sabbath-breaking, mocking of godliness, neglect of serving
of God; all which abound amongst them. Therefore he
"shall overturn, overturn, overturn, until he come whose right
it is, and he shall give it 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 priests
of the calves of Bethel, that our rulers have made, and set 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 transgressions of the Prelates, and their under-
lings, and for four, he will not turn away the punishment there-
of. 1. Because of their perjury and apostacy. 2. For their persecuting of the godly, and godliness, they being the fire-brands for strengthening the hands of evil doers. 3. For their crying peace, when there was no peace, seeing vain divinations, murdering many souls 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 prophesy, 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 apostasy. And
(2.) For their making the people to sin, partly by example, and partly by being in some measure executors of the laws of the rulers.

(3.) 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 stood 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 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.

(1.) For their walking willingly after the sinful commandment 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 esteemed as strange things.

(3.) For their carnality and worldly mindedness.—And,
(4.) For the avarice and profanity that prevails amongst them, old and young, by lying, swearing, sabbath-breaking, drunkenness, uncleanness, and neglect of seeking God.—Therefore will the Lord plead by sword, 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 seeking 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 sound, not preaching freely and faithfully what the Lord bids them, and what the sins 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 Lord hath said, so he will also further plead with the non-confirmest 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 to stop the current of this apostacy; not giving free and open testimony then as it ought to have been given; neither doing it since.

(2.) By these compliances with Prelacy, hearing of curates, and being stumbling-blocks to others, in causing them to fall. Yea, and let me say, Who hath been as the Lord's servant, his messenger whom he hath sent? For the generallity, they have always erred in heart, and have not walked in his ways nor fully followed the Lord.

(3.) For their division 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.

Lastly. The Lord will plead with those called conventiclers, which yet are the best in the land; and

(1.) For their former compliance with these sinful courses.

And

(2.) For their formality and hypocrisy, 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 wisdom, &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 surrise 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.

1. 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 sins 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 luke-warmness and compliances, shall not escape.

2. The wicked; that is, all profane ungodly wretches who are unregenerated, whose spot is not the spot of his children, may tremble and be afraid, when he comes to punish these lands.

3. The remnant of Baal. I will cut off 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. Those Chemarims with the priests. The Prelates, Curates, &c. For those Chemarims were the peculiar chaplains, or Priests who had unhallowed themselves by their apostacy.*

5. Those that worship the host of heaven upon the house-tops; which may be understood of the open and avowed hearers of curates, and compliers with abjured prelacy. And

6. Those that swear by the Lord and Malcham; that is, those folk that halt between two opinions, between Prelacy and Presbyterian.

7. And those that are turned back from the Lord; that is, such as have fallen from their profession or zeal, or have turned apostate. And

8. Those that have not sought 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 luke-warm gentry and others.

9. The princes, &c. that are clothed in strange apparel; that is, magistrates, that look not like Christian magistrates, who should

* Chemarim, signifies the black ones; or, the priests, who are worshippers of the fire; whose cloaths and faces were often black, or those who officiated in the burning of children to Molech; or apostate ones of the seed of Aaron, seeing the word plainly means idolatrous priests. See the Dutch Annotators on 2 Kings xxiii. 5. Brown's Dict. on the word "Chemarim."
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 fill their master's houses with violence. All wicked servants who are diligent to execute the commands, even the wicked commands of magistrates, troopers, messengers, clerks, 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,

Lastly, Those men that are settled upon their lees; that is, all wise 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, woe unto these five sorts of folk; it will be ill with them, when the Lord comes to punish the inhabitants of the land for their iniquity.

[1.] All persecutors, 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 godliness, and yet have no more. And
[5.] All the godly, that have not followed the Lord fully, but have turned aside 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 overpast." And who are his people, see Psal. xci. 1. "He that dwelleth in the secret place of the Most High, shall 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 sorts of folk, 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 Josiah. Let every one of you search out your sins, and confess them. Judge yourselves that ye be not judged; and that is more than one day's work. Isa. ii. 12. "The day of the Lord of hosts shall be upon every one that is proud and lofty and upon every one that is lifted up and he shall be brought low."

2. Those that flee in by faith to the Lord Jesus Christ. See Isa. xxviii. 16. When the prophet is speaking of approaching
danger, and telling them that their refuge 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 stone, a tried stone, &c.* So make
sure of the Lord Jesus Christ. Get into the city of refuge, 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
destroying angel; so nothing but Christ's righteousness will be
a true shelter unto you. He is the true ark, and Noah escaped
by being heir of that righteousness. Nahum i. 7. "The Lord
is good, and a strong hold in the day of trouble; and he know-
eth them that trust in him." So 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 fol-
lowed 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 profit not in the day of wrath,
but righteousness delivereth from death." Isa. xxx. 16. "He
shall dwell on high; his place of defence shall be the munition
of rocks. Therefore I say unto you, Watch;—For you only
have I known of all the families of the earth, therefore I will
punish you for your iniquities."

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SERMON XXII.

Song v. 8.—*Tell him, that I am sick of love.*

LOVE sickness 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 assured 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.
Doct. I. Christ will sometimes absent himself from his people.

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 saints, you will find it there very frequently: I will hint at some reasons for this. And

1. It is for correction; when they grieve him, then to punish them for their miscarriages, he will absent himself.

2. To put them upon pursuing him. I will return to my place. In the time of their affliction, they will seek me early.

3. To teach folk to live by faith, and to believe his love, when they do not feel it. For such is our jealousy of him, though he hath given us much assurance 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 sense of his love. But we say, that all his people either enjoy him, or else 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 didst hide thy face, and I was troubled," Psal. cxx. 5. There are two things, that of all others, are most afflicting to his people; and these are sin 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 prosecution of this,

1st, We will insist a little to shew you how afflicting the Lord's absence is, to his people here. It makes them sick before it casts them upon their beds. Now according to the measure of a soul'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

1. Their serious 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 cried by day and by night, and was not silent.

2. There is grief and melancholy when they want him, Psal. xiii. 2. "How long shall I take counsel in my soul, having sor-
row 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, Psal. xiii. 1. “How long wilt thou forget me? for ever,” &c.

4. Nothing can comfort them: As he saith, 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 fellowship 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 absence, 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 afflicted, and ready to die from my youth up; while I suffer thy terrors I am distracted,” Psal. lxxxviii. 15. And

7. It will make folk heartless, even in worldly matters, when Christ absents himself from them.

2dly, 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 thine 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. ult. and Song i. 2. “For thy love is better than wine.” Psalm lxiii. 5. “My soul shall be satisfied as with marrow and fatness.” It is a soul-satisfying thing.—Filling the soul with 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 displeased, they would the better bear it: But the sting of this affliction is sin. And it looks ordinarily to be the wages of sin, 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 assurance diminisheth. Indeed some have attained unto such evidences of their assurance, 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 so much unbelief, and Satan is so busy, and there is so 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 says this, but the decaying of assurance?

5. When Christ departs, he leaves the soul in a winter-like case. His departure is like that of the sun: For he is often called a sun. 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 beasts all get out of their dens; so lusts and evils creep out, and Satan and the world has the soul at an advantage. First, When darkness and confusion fills the soul, it is as if the windows were shut. Secondly, Hardness of heart, that is like a stone, that will not be wrought upon. Thirdly, Deadness, lumpishness, and heaviness. Fourthly, Wandering, restlessness and roving of heart. Fifthly, Not profiting by any duties; folk go heavily, and all duties are a burden. Sixthly, Uselessness; folk being withered and dry. Seventhly, All the graces droop and decay, faith, love, &c. Eighthly, Evils get up their heads, and temptations easily prevail; and Lastly, Every burden becomes a load.

Use 1. This will try whether ye be Christians or not? How are your souls affected with his absence? This will prove your love. I fear many of us know not what it is to have him, or want him. I fear to ask many of you, Have you him? Are you assured of his love? You durst not say, Yes: And yet you can live well enough without it. And can you say that when you find somewhat of him in duty; then is your chiepest 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 see folk entertain him coldly, he will get him gone.

2. Beware of being lifted up: carry humbly; for if he see folk become frothy, he will get him gone.

3. Carry watchfully, for he is one, who loves righteousness, and hates iniquity.
Use 3. Then there is need of some help, how to carry under his afflictive 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 serious, 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.

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**SERMON 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?

This people were much employed in judging the apostle; 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 say somewhat for opening up the nature of this duty of self-examination.

II. We would say somewhat to this, how reasonable it is, that folk should set about this duty, and labour to know, whether they be in a gracious, or in a natural estate.

* 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. What it is that folk are to examine, and search out? And that is,

1. Whether they be in the faith; i. e. whether they be believers. Now there are two sorts of folk in the world. Some that are in an ill estate: and if they die in it, they perish: And some that are in a good estate; when they die, they go to heaven.—Now the folk that are in an ill estate, they are called folk in a natural estate; that is such an estate as they were born in, unregenerate, unrenewed, ungodly, wicked, unbelievers.—Then they that are in a good estate, are called converted folk, gracious folk, godly folk, folk in Christ.—So that it is all one to search 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 life; and describes the godly, and the ungodly man, giving marks of both sorts; and folk must try themselves by these marks.

3. What sort of search 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 that he is a believer, without a serious search, and much diligence in prayer, reading, meditation, 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 self 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 promises as his own. Again, if he sees that he is unconverted, and cannot be at a point, he may get out of that estate, and be restless, until he gets his peace made up with God.
II. We would say somewhat 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 try before we trust. "But try the spirits," &c. 1 John iii. 1.

4. To be deceived in this matter is very dangerous. If a man think he is in a good estate, while he is not so; he will sit 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 fain be out of them. What is it then, that hinders folk from coming out of that estate, and from seeking to be godly? It is that

1. 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 walk 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 Evah: Ye 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 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 too 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. Grossly ignorant, and know nothing of God, nor his ways, nor his will.

2. Ye neglect secret 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 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 gross ignorance, knowing nothing of the way of God, nor godliness; as it is easy to make an ignorant man think a piece of brass to be gold.

(2.) By your presumptuous 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 folk, that flee 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 shut out the light. When ye are marked out, yet ye say, that ye shall maintain a false peace, and are unwilling to come out of that estate of sin and ungodliness wherein you are. Oh, flee from the wrath that is coming upon you. Though one should rise from the dead*, and tell you that such

* 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 lived in great reputation for his learning and godliness, the following accident happened. When the priest who officiated, came to these words in the service, *Responde mihi, Answer me*, the corpse immediately rose, and cried in a terrible manner, *Justo Del judicio accuratus sum*, that is, *I am accused 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 through the service, but when the priest repeated the same words as before, the corps rose in like manner as on the former day, and roared out *Justo Dei judicio judicatus sum, I am judged by the righteous judgment of God*. Upon this they left the corps for that day likewise. On the third day they made another attempt to fl-
as you are yet exposed to divine wrath, you would not be persuaded of it. Oh, up and be doing. If they hear not Moses and the prophets, neither 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 christians in your own and others eyes; but are not so. Possibly 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 themselves; and yet not be godly. (1.) Knowledge beyond others, and gifts in prayer and speaking. (2.) A form of godliness; 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 themselves 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 perishing, 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.

nish 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 corps cried out in a most hideous manner. *Jusfo Dei judicio condemnatus sum, I am condemned by the righteous judgment of God.* See Baxter’s *Saints Everlasting Rest.*
SERMON XXIV.*

1 Peter iv. 18.—And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

I t is a great matter for a man to come to heaven; even for a man that is very serious and faithful. It is true, there are many that think to be saved; 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. Nay, even very profane and ungodly men will think to come to heaven. This, 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, so to speak, a cage of unclean creatures: But I tell you there is no such thing at all. Few folk will come there. Read Ps. xv. "Lord, who shall dwell in thy holy hill?" &c. Isa. xxxii. 17. "Who amongst us shall dwell with devouring fire? Who amongst 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 saved. As 1st, Because none are so righteous as to be without their own faults, their own sins, 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 servant," Psal. cxix. 176.

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 perfection; 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 find a difficulty in coming to heaven. David speaks of broken bones, Psal. li. 8. And of

* This sermon is said to have been preached at Bogle's hole, Parish of West Monkland Clydesdale, and was published some time ago.
"roaring all the day long," Psal. xxxii. 3. But leaving the doctrinal 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 saved 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 sad 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 saved 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. Indeed they were a strange sort of persons. Then consider if it has been so done in "the green tree, what will be done in the dry," Luke xxiii. 13. If 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 set up in the view of the world; if they have met with troubles and tossings, 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 ye, that if the Lord hath dealt so sharply with his own house and people, that he will pass by them? Nay, I will tell you, that the Lord hath a sword prepared for our king, our counsellors, courtiers, and nobles, for declaration-takers, for prelates, curates, and luke-warm gentlemen, &c? "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment," Isa. xxxiv. 5. I am sure it will be a hard matter to escape at that day. There are many folk who think that they will bend down, and let the blast 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 witness for him.

Well, then, the Lord will send some strokes, that will not only come on the folk that are not for God, but it will come upon all sorts 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 said, the Lord hath forsaken the earth. Yea, but he hath not. And they say, 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 severely for all the mischiefs they have done.—What are they? As many kings and counsellors as would lie betwixt us and the sun, 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 tread a worm under my feet. Yea, his own people who have many sad days and nights about their sins; who wash, and do all to keep themselves from their sins; yet they have sore bones, and enough to do with it. And do you think that such an abominable party, that have affronted Jesus Christ to his face, yea we may say of our rulers, that they have cast out a flag of defiance against God; and have defied him before sun, moon, and all the world; do you think that such 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. Will ye believe, Sirs, that our great folk, our abominable declaration-takers; do ye believe that hellish prelates, abominable curates, and selfish wicked noblemen; do ye think that these gentlemen will escape the hand of God? I say, 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, so that the generation to come will hiss at them. I profess this, that any person that considers matters at this day, will see this generation gone perfectly out of their right wits. I confess it 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 persecuting party, and the complying party will be overthrown, but even his own people shall not escape, as you have it, Ezek. xxi. 3. 4. 5. 10. We verily believe this; and he who believes shall see it. Even his own people, even those who have the root of the matter in them, God will overthrow. He will send them in his anger through death, and he will spare few ministers, few 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. At first it sullied all sorts of folk. Alas! people were all defiled in the beginning, with hearing the curates, complying with prelacy; and many folk grew secure, 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 sort of compliances prevails amongst all sorts 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 sworn in his anger, that until he have their heads under ground, he will never do good for Scotland. He hath sworn, 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 saved. But I trow, ye need not thatch houses with them that shall be saved: They will not be so many as folk think. I assure you, they will be odd sort of people whom God will save. They will be but a few ministers, professors, and christians, that he will spare. But he will have their carcases dragged out of the way. I 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 there are some of them better than others are. Some have some sort 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 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 so naughty. Scotland hath been a nation full of hypocrisy; nothing but a whitened wall. But stay until the play be ended, and he will make a clean land. He will
not come with a rake, so 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 saying, that "they shall never be moved," as David, Psal. xxx. 8. Many say in their hearts with these wicked men, "I shall not be moved, for I shall never be in adversity," Psal. 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 unto captivity, with the first that go unto captivity: For I think that many in the land do not believe that there is a God; or that "he will do either good or evil," Zeph. i. 12.—I see that this is so settled in the imagination of all ranks of people in Scotland, that I profess, if the Lord stay many years away, Scotland will become a company of devils and desperate Atheists; and they will "call the proud happy," and say with those Mal. i. 14. "It is in vain to serve the Lord, 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, both ministers and professors; but if ye dream aright; ye will dream that God will come, and send wrath and indignation, and make Scotland tremble, and overwhelm it "as by the flood of Egypt," Isa. 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 such thoughts. I assure you, they shall be odd folk that shall stand when he appears. They shall be folk that have neither touched, tasted, 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 sorts, especially ministers, swept away, ere the deliverance come: and he will have another sort of people than the present lukewarm, formal generation. He will have another sort of people, both ministers and professors, than at this day he hath. He will have folk that will not seek 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 Israel? saith the Lord, Have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Assyrians 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 ministers and professors? 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 Caleb's and Joshua's. It seems a very strange thing that many think he will take polluted despised Scotland; nay, he will have Scotland swept: He will have it turned upside down, ere it be a platter for his service. There are many who think he will take Scotland, and all the filthiness and sins that are in it; and why may he not make our rulers repent? and a number of such 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 to hurl the godly out of the way also. He will rid himself 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 several of you have the confidence that ye shall be saved, since the righteous are scarcely saved? I think whoever is most godly, will say, that it is very much for him to get the hopes that he shall be saved. I remember a saying of a godly man in Air, when he was dying, "For a long time, says 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 salvation."* 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 salvation, that after so long a time's retirement, he was still in great vexation and perplexity about his soul's state.—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 saved, goes through the severest trial, and

* John Stuart, Provost of Air.
it is well if he escapes with the life. It is a very great truth, 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 sin, and be humbled for it; shall have so much religion that all his neighbours shall wonder at it; when such a man hath been many days, nights, weeks, and years seriously taken up with the work of the salvation, minding nothing in comparison of it, daily mourning over sin, mortifying a body of sin 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 business 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 exercise of the truly godly. I think, that is made out in this generation, that many who in words have a form of godliness, yet indeed deny the power thereof. I tell you we have observed, 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 those fifty, and ye shall think it much if there be forty that have the experience of heart work. Ye may possibly think this severe language; yet we say, we have observed, 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 have a good meaning. But heart religion is a strange thing: It is a serious business "to take the kingdom of heaven by violence," Mat. xi. 12. It is a great matter for a man to get an eye to Christ; to get corruption mortified, and his heart set on things above. I remember what one says of people's mistaking of grace, "Grace is nothing but Christ conquering, triumphing, and "fighting in the soul: Where grace is, there is much hammer- "ing between grace and corruption." I assure you, it is no small matter, for a man to be redeemed from death; from a devilish creature to become a heavenly creature; to have his "life hid 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 sermons. Such never knew what it was to be pursuing after salvation to purpose; never knew what it was to be concerned for their souls, so as to forget all other things in comparison of this; never knew what it was to see the Lord
Jesus and his sufficiency, 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 sure of it, if thou art a wise virgin, thou hast suspected thou wast a foolish virgin, and it has been a great work unto thee to get it cleared that thou wast one of the wise virgins. Was it not unto thee, to get "that new name and white stone?" Rev. ii. 17. But I profess, I know not what ye mean to do, and how you intend to be saved, 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 senselessly say, that they hoped to come to heaven, and could say no more. But I would say, that the righteous are scarcely saved. I know some serious persons, that have been Christians fifty years, that still have fears about their salvation. But I think there are several of you that have little religion; so little that a man would buy your religion over dear at one shilling, so to speak. Ye think, however, you are going to heaven. Ay, but few come there. But I say, 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 assure you it is another Christ, another salvation, another heaven, another glory they are aiming at, then the most part of folk are seeking. If ye knew the religion of many, ye would stand astonished at it. Will ye but answer this question? ye 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 saved, or damned? Which of these two will ye land in; whether is salvation or damnation? 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 say, you are certain, or that you have sure grounds to build upon. But I beseech 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 such a foundation? The most part deal with slipping fingers, in a matter of so great importance. Cast not away your souls, nor ruin them eternally. In the mean time, ye know not, but ye shall have your lot in devouring fire! For many are sleeping, and the devil is, as it were, drawing the very throat,
out of them. But says another, it may be, I am in Christ. But what if ye make pillows of that sort, until the devil carry you away to hell? I tell you, you are Atheists, that build upon such 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, says 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 such a foundation.—The foolish virgins thought they would certainly get to heaven. It is very difficult for a man to have the persuasion and experience of serious heart work. I have seen folk very serious, and yet it was to them a strange difficulty, to be sure whether they would be saved: Whereas, Atheists who have nothing of religion hope to be saved, and yet sleep in a sound 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 such 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 Atheist; 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 see by that touch-stone that you are religious? But I trow, take and weigh many of us, in the balance of the sanctuary, 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 themselves about this. But remember that the righteous are scarcely saved. I can assure you, it is much for one to attain unto salvation, even when he is wonderfully serious. I can assure you that many have watched day and night, and have cried and repented, and yet to this day are stark 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 so serious, that he hardly slept, being so taken up about his salvation, and

* See Wodworth's Church history, and Crookshank's Church history, pag. 71.
then lived godly, and yet is an Atheist at this day. I believe that many of you never had a perplexed day about your souls, and yet ye think ye are religious: And if ye had any convictions, they were but cutted fingers that were soon 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 some truly godly; and ye have difficulty in attaining to the light of his countenance, to grace, to dominion over sin. Ye are often saying with the church, “Is there any sorrow like unto my sorrow?” Lam. i. 12. But be content; for the truth is, (as Mr. Rutherford saith,) “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. Asaph was soon puzzled in that case, that he should be in such an afflicted condition as he was, Psal. lxxiii. 13. “Verily I have cleansed my hands in vain, and washed mine hands in innocency, for all the day long have I been plagued, and chastened every morning.”—And for mine own part, I know one that these 17 years hath been in a constant terror of soul. I trow many here have never had so much all their lifetime, as that person hath had in one hour. So I say, it is very well that you are saved, and go not to hell eternally: It is very well though a man should be tossed in body and soul every day, if he get heaven in the end. If he should lose health, means, wife, and children, and be troubled every day, and yet get heaven at last, it is well. —I confess, 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 soul for a prey. While it is so, “seekest thou great things for thyself? seek them not,” Jer. xliv. 45. If ye get heaven, tho’ ye swim 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 desertion, and to sail 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 wrestle with; he must fall and rise; ride the ford as he finds
it, and take it as he comes to it. So my friends, be content if ye get heaven, and have any assurance of that. It may be, if the Lord will, he will hold up his own. But the truth is, ye will have a sea voyage before ye step within the gates of heaven. Corruptions will follow you, and will not leave you till ye be within the threshold 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,” Psal. xxxii. 6. Only I pray you, take this note along with you; for I think many serious folk cannot get sin under foot, and cannot sensibly have God’s countenance: Yet ye must be content.—Ye may say, if I could get the assurance of heaven, I would be better content. Nay, my friends, ye must be content to have darkness as well as assurance. Ye must be content with what ye meet with; for unbelief and sin 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 be at ease. Our indulged folk must be at ease; And when the deceitful liberty was coming, all dreamed of ease, and of sleeping in a sound skin. 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 so 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 overthrew all these lands. The Lord hath shaken a few out of their ease, and he is coming. Is it then time for you to sit at ease? Is it “time for you, O ye, to dwell in your cieled houses, and this house lies waste?” Hag. i. 4. God cannot now get a house to set 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 pleasant things waste; and what, though these cities should be both burnt? A great business indeed! If God be honoured, let none care, whether, or not, people and houses should be cast unto the bottom of the sea. 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 destruction. They are worth very little altogether. Folks thoughts are clean wrong.

Use IV. But for a fourth word of Use, Are the righteous 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 send forth hell and damnation amongst them; he will take vengeance on this land. Then whether or not, are ye studying to walk uprightly? Now I will tell you that that religion which would serve to carry a man through in Montrose’s days, and at Dumbar, will not carry a man through in these times of Scotland’s trial. I assure 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 several, 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 shall not escape it. Therefore, ye have need to be exact in your walk; ye have need to be on your watchtower. I profess, that not only the foolish, but even the wise virgins will be found sleeping, when God comes. I trow, there shall be few that shall not be made to tremble at his coming; those that are most righteous will scarcely be saved. I confess, that God will yet mow down the professors in Scotland, even as a man moweth down grass. The sinner 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 say, Ye preached not at all hazards, and ye were not instant in season, and out of season; but shifted and shunned hazards: To others, ye gave no faithful 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 few, but he
will have a sore and sad ditty against at that day. He will
have uncouth things to say unto folk, and he will find very few
such as he would have them be.

Therefore, I beseech you to be religious to purpose; for God
is coming. Noah and Lot preached to the old world, but they
were nothing the better. And this generation seem to be per-
suaded 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
parish. For my part I find few ministers or professors either;
but what are quite wrong.—As for people's public and pri-
ivate walk, there are few serious seekers of God, so as to 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 Te-
viotdale, and about the Mearns and Angus; and those profes-
sors that do not offer them help must be swept away; those
have got such a wrong cast, that they cannot be serious; they
cannot seek the Lord; there is such a spirit of stupidity amongst
them. I pray you, who are acquainted with this parish, to tell
them, that God shall give to West Monkland such an awaken-
ing, as shall make all their heads find the smart of it. They
once had a minister who took much pains for their sakes, when
he was not present with them: Yet, as to the generality of
them, they have become inconstant like Reuben. If they get
something for the back or belly, they care for none of these
things. But I tell you, the wicked borderers up and down shall
rise up and condemn this parish; even those borderers who have
become zealous for the truth. If God plague not West Monk-
land, except their be serious repentance, I am far mistaken.
They say they have got some dirt of the world, and they hug
that in their arms, and they care for no other thing; but I
could wish it were rather in the bottom of the sea; I wish it
were quite away. But I will tell you this one thing, I am sure
that for those men that prefer dung to Christ and duty, the
Lord shall sweep both them and it away. I am sure that there
are many that will yet curse 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 assure you. Ye have need to get the thing very clear, and
have the testificate lying beside you. Hast thou been dying
daily? Hast thou been suffering daily? That is to say, hast
thou been forecasting these things in thy mind? Hast thou been
thinking what shall I do, if the Papists should rise, and cut the throats of both the great 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 professors, 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 shall come out of his place to punish the inhabitants of the earth.

Use V. Are the righteous scarcely saved? Do not, I pray you, then, misinterpret 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 with in 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 assure 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 say 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 prisoners? Yet, it says, he can let them out, and that shall prove your damage. There is one whom they took before, and 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 consume Britain, and until that time his prisoners shall never altogether be freed. But then he will cause his desolating fire to loose 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 servants go free, Jer. xxxiv. 17. Well says. Jeremiah, “Therefore, thus saith 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, saith the Lord, to the sword, to the pestilence, 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, until the Lord proclaim a liberty 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 soldiers: But the Lord can do that in a short time, that they cannot do in a long time. I believe, the Lord hath done more hurt to Glasgow by the fire, than the council and troopers have done all these years by-gone*. It is he that maketh the summer and winter, yet we shew no due fear of him. But strong is the fear 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 serve him.

3. This burning spoke this, “Labour not for that meat which perisheth: but for that which endureth unto everlasting 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 rust doth corrupt. It had this cry also, That men should not trust in uncertain riches. I warrant you, many a man took much pains to rear up these stones that the fire hath 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 salvation.

4. It cries, Have ye treasure in heaven? Are ye making sure of something that shall not, nay cannot be taken from you?

* The burning here, no doubt, means that fire which brake out in Glasgow in 1577, on which occasion, several prisoners were released by the humanity of the inhabitants: Among which prisoners was the worthy Laird of Kerfland, who seems to be the person here, said to have been retaken. A little after, he went over to Holland, where he died, Nov. 14th. 1680;
"Mary hath chosen that good part, that shall not be taken away from her," Luke x. 42. So set not your affections upon the things of this world. Ye see lairdships and lordships sold, and turned over from hand to hand; and yet some men will not stand to sell their souls for a bit of ground to their posterity, and it may be, he that comes after them, will squander away all. It says, seek a kingdom that cannot be shaken, and a habitation that cannot be dissolved.

5. It cries this, Is it a time to plaister your houses, while his people are reduced to wandering and hardships. It is observable, that it is the best piece of Glasgow, that is burnt. And I trow, both Glasgow and Edinburgh shall be in the hollow, ere all be done. Many gentlemen's and noblemen's houses shall go all to desolation, ere all be over.

6. And it hath another cry, It says that much sin was committed in these houses. And be what houses they will, sin might have been the cause of the wall being smitten again."

And

7. It cries, "If ye repent not, ye shall all likewise perish," Luke xiii. 3. It says to thee, O Glasgow, if ye fear not, and seek not God, he will send some sad thing against you. For when he sends his judgments, they have a loud call to others to take heed. Therefore, I beseech you to take heed. These people that had their houses burnt, dreamed as little of such a judgment the night before, as ye do now. Prelates and malignants are dreaming little 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 secure. They are indeed happy that are secure upon good grounds.——Therefore, I beseech 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.
Matthew xviii. 1,—17. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven, &c.

UNTO 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 seen 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 Jesus 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 say, ye are all come to Jesus Christ. But if ye be come, what have ye to say unto him? What have ye to ask of him here to-day? Have ye any doubts that ye would have solved? Indeed, if ye take

* By the sequel of this discourse, it appears that this Lecture was delivered at Kirkmaho, within a few miles of Dumfries,
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 solved 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 say to him. ——Indeed, you are all welcome to come unto Christ, and they that are disciples, will come with their doubts unto him.

Here it is said, ver. 1. At the same 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 same time came the disciples. Those that know they have any thing of friendship, will come: and being come to him, they will have somewhat to say unto him. They will not come without an errand. At the same time came the disciples unto Jesus, saying, 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 Christ, 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 answer than what they expect or look for. But for the answer itself, it imports, that there was something that was not right among the disciples, even that there was too much carnal, or earthly ambition amongst them. It is natural for men and women, to desire 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 set him in the midst of them. Here they seem to imagine that their Lord and Master Jesus 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 himself a kingdom here upon earth. ——

Well, but as to that question, our Lord forbears them, and doth
not altogether disdain their carnal suit, nor says, I will give you no answer to what ye ask. No, indeed; his answering of them imports these three particulars.

1st, That one may be greater in the kingdom of heaven than another, though not in the church militant.

2dly, That there may be no degrees of temporal greatness in the church.

3dly, And yet there are spiritual degrees: For instance, one may have more grace; another more knowledge; and a third more holiness. 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 senses, to their eye and their ear. And Jesus 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 may put to shame those that are in old age? He called unto him a little child, and set 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 few 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 few 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 sorrow for sin. Ye must 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 coter, 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 such is the
kingdom of God: and whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven. A

2. Mark of those that are in Christ is, that they will still have a respect unto all that are converted, or that they look upon as godly. To this purpose is, ver. 5. Whoso shall receive one such little child, receiveth me. And moreover, those who look upon the people of God, as such, 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, so to follow truth and holiness in humility of heart doth really exalt the soul in the sight of God. There is no greater piece of wisdom, than for folk to employ themselves in the service of the only wise God; for if we humble ourselves under his mighty hand, he will exalt us in due time. There is no greater folly than to be proud; "for such God resisteth," James iv. 6. Such he will cast down from their excellency: and will exalt, or set up those of low degree; such as are humble and holy, and still love the image of God in their brethren.

3. 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. Whoso 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 despised 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 inflict, 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 these 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. Woe, says he, unto the world because of offences. Woe unto the world, for what? For offences. What says the world? Why, there shall be no offences. Nay, says our Lord; it must needs be, that offences come. Well, then, says the world, since it is so that offences must needs come, there shall come offences enow; we shall help them forward. But says 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 himself. Now, there are two sorts of woes and two sorts of offences. The first woe is of temporal affliction; the second 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 eternal woe abiding them, which they shall never be able to evade or escape.

Now for clearing this further, as there are two sorts of woes, so there are two kinds of offences: The one is the offences given; and woe unto them by whom they are 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 something of them already. Only it is evident that there is an offence taken, because we speak against the indulgence. But this would say, 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 sinful, 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 sin of sons and daughters; and the Lord hath contended with sons and daughters for sin: And since it is both expedient and convenient for people to know it to be sin, that it may not become universal wickedness. So for this offence, whether it be an offence given, or taken, the Lord knoweth the sin of it lieth not at our door; therefore let them lay it at their door, where it should be laid.

2. The second 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 sinner 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 see, be what they will, be they never so 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 such and such a godly man; He is as dear to me as my right-hand, or my right-eye. Well, admit he is of singular use unto you, still, says Christ, if it were your right-eye that offends you, you 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, says Christ, if he be thy right-hand, and offend thee thou must cast 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 says he, ver. 10. 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. 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 considerable meeting here gathering by degrees; but there are more than what ye now see: And behold our Lord himself, 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 she a strange woman who finds not these devils at present suggesting some wicked motion to divert them from hearing, or stealing away the word that it may not profit you.

But ye may say, 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 presently 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 seen. O if there were any soul converted, how would they fly joyfully through the first and second heaven, until they entered in among the rest, before our Lord Jesus Christ the Angel of the covenant.—What tidings, will Christ say, have ye concerning my people to day, and of that meeting at Kirkmahoe? Who can tell how joyful the news would be that some souls 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 gen-
tleman, or lady, were here brought in to Christ this day! But we fear, that they will have very sad news to tell of us this day. For what are the angels? Are they "not ministering spirits sent forth to minister to them, that shall be heirs of salvation?" Heb. i. 11. They are so not only at meetings and ordinances, but even when in their houses, and at their daily employments, or when travelling by the way, whatever risings up or sittings 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 done unto the Lord's people that they cannot 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 actually 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 fault 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 word may 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 devil will have his tares among 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 a heathen man or a publican, and worse than if he had never been a professor. It is true, the independants 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 say, ye see that ministers 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 secret. 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 ministers 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 steeped in, and accepted of the indulgence, and several 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 to his church. I say, they ought themselves to be taken away, and for which I shall give you two scripture texts, the one in the Old, and the other in the New Testament. And

1st, 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 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

* See Mr. Rutherford’s Peaceable Plea for Presbytery, Chap VIII. p. 85.
the whole congregation. Having brought him out, Joshua said, I pray thee my son, make confession 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 sins of the church of the Jews.—“Woe 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 sat in Moses’ seat; and says he, Whate’er 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 seven or eight woes against them, for their sins in this place; and yet perhaps there were none of them present, at least very few heard Christ on this occasion. But their sins and offences were public; and therefore he proclaims their sins publicly to the church, and that before all; Woe unto you Scribes and Pharisees. He denounces their punishment before the world. Now if we were rightly searching into, and trying the sins of our church in Scotland, we would find that we have great reason to turn our laughter into mourning, and our joy into heaviness.

S E R M O N X X V.

Song iii. 3.—Saw ye him whom my soul loveth.

HERE is none upon the earth that hath so great joy as a believer has; there is none upon earth that hath so great sorrow 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, Psalm iv. 7. But it is sad when so 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 say, when to his sense there is no sorrow like unto his sorrow, as it is expressed in Psalm xiii. 1. “How long shall I take counsel in my soul, having sorrow in my heart
daily?" And for the making out of this, we may likewise see in the former chapter. There the spouse had got a fast grip of her beloved. Well, what says she in verse 4? "He brought me to the banqueting house, and his banner over me was love. In a word, she 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 sick of love. In a word, she shews 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 soon see a change as in the beginning of this chapter. By night on my bed, I sought him whom my soul 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 sure, that a great part of the ministers and particular believers may say as to the church, that this is the night with us; and I will not say, but there are some particular persons, though very rare, that may be trysted with sweet hours with Joshua, Samuel and David, Psal. lxi. 8. When David was in the wilderness of Judah, he says, "My soul 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 say, but that some particular persons in these days, when the Lord hides his face from the house of Jacob, may have some sweet hours upon these considerations. 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 saw the Sun of righteousness, cannot now see the sun look down upon them. For now we scarcely see moon or star light.—Many folk know not the 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 songs were of him. O how many have quitted their prayers since the hour and power of darkness commenced; I mean since the 22d 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 seeking of him in duty.

* This seems to refer to the break of Bothwell, which was June 22, 1670.
But now after this, says she, *By night on my bed, I sought him.* I even sought him, but it was only in the season of the night. Would it have been thought that she would have been frequent in calling upon him in the night? I trow, it is not so with many in the land; both professors and particular believers are grown most remiss in seeking him. *I sought him upon my bed.* It was very carelessly.—The church was now sleeping, and discouraged by disorders. 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 so this morning, will not find him. I trow many have been very whole-hearted; and perhaps ye may find it to have been so, ere ye rise off the place where ye are now sitting. Ye have been seeking him in the night time, and yet have not found him, because ye have been so careless in going about your duty in the season of the night. The spouse found him not so long as she lay in her bed. So the Lord will not be found of professors, until they be more lively in duty. But more 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, say 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 sought him, but she came no speed. The watchmen that go about the city, *smote her, and took her vail from her.*—Here by watchmen must be understood ministers: And therefore ye should seek for the pure ordinances. I will tell you, ye may come here to-day, and yet find yourselves no better; but ye may go to the Lord, and pray and cry unto 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 she has found the watchman, what says she to him? She says in the words of the text, *Saw ye him whom my soul loveth?* She had her case more ready, I trow, than the most part of folk have, They may talk to ministers, hours, yea, whole days, ere they propose such questions as this, *Saw ye him whom my soul loveth?* And ye know that by Spouse is signified the church, or particular believers: And by her well beloved is meant Jesus Christ the beloved of his people. But in the words more particularly, ye have the object of her love; says she, *him whom my soul 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 desertion and
song o will sometimes for and as time since and object of the believer’s love? sometimes he will slip away, as it were, from the church, and withdraw and hide his face from her. Therefore seek him, and long to get a sight of him. I trow, many may say, since I saw him it is now a long time. Can ye tell what he said to you, and what ye said to him; what past betwixt him and your souls; whether saw ye him in the public ordinances, or saw ye him in private, or saw ye him in secret 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 saying, O where shall I get a sight of him. I will tell you, if ye saw him indeed aright, it would overload your hearts. There was never one that saw him aright, but his heart was drawn out after him. There is no such lovely object as he, neither in heaven nor upon the earth besides him. O what a lovely, excellent, beautiful one is he! O Sirs, how little can we speak 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 seeking after as ever he was, notwithstanding all the things that the seekers 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 feeling of it. Therefore says she, Saw ye him whom my soul loveth? I cannot endure this way. Will ye tell me, ministers! Will ye tell me, professors, 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 beloved.

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 love. Indeed he is best worthy of it.

There are some folk that have no love at all; and they have little or no hatred either; and there are some that have some love but it is misplaced. Indeed it is ill bestowed love, that is not bestowed on Jesus Christ himself. David bestowed his love well, when he said, “Whom have I in the heavens but thee? and there is none upon earth that I desire besides thee,” Psal. lxxiii. 25. Now says she, Saw ye him whom my soul loveth? It is not a mouth or lip-love. No, it is a soul’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 of it; 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 soul.—The chief place of the soul is kept for Christ;
and if Christ be away, it is kept empty. The psalmist says,
*When my foot was like to slip away, my soul trusted 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 deserts them, before he comes back again.
But woe to that soul 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 soul, and so came of it in the end of the day.
Now I say, the Lord Jesus Christ is the object of the believ-
er’s love, and that under the consideration of these two things
following.

I. We shall consider what he is in himself.
II. Let us consider 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 respects.
1. What is his birth? Ye know, if a man come to make suit
to a woman, she will be sure to enquire what parents he is de-
scended from. And is there any like our Lord? He is descend-
ed 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 send him to you, and should desire marriage with
a mean girl, who had scarcely as much as to cover her naked-
ness. But O wonderful! He has sent his only begotten Son,
who is God equal with himself. He has sent 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 be-
liever’s beloved. It is he that has much power, ruling over hea-
ven, earth, and hell, and absolute disposal of all things. He
bath grace and glory, and every good thing to give unto them
that wait upon him. Is it any wonder then, that the spouse says,
*Saw ye him whom my soul loveth?* 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 say, 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 loss of all. Therefore ye think Christ is not a good master, or a good husband; since his followers are so ill treated upon the earth. But I will tell you, nay I assure 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 surely 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, saw ye him whom my soul loveth in this night of persecution upon the church? When the Lord's people are meeting with such bitter things, even those who are waiting upon the Lord, and giving him credit. Such however shall have much more than persecutors have, notwithstanding the sad things they have met with. Yea, ministers and professors, though ye had not two pence to rub upon one another; ye have more than all the persecutors have: Ye have himself, and that is more than all other things.

3. Let us consider what he is, as to his person. Ye know when a young man makes suit to a young woman, she not only asks, what is his birth, and what he hath? But has some desire to know what he has 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 she says, ver. 8. "I charge you, O ye daughters of Jerusalem, that if ye find my well-beloved, ye tell him, that I am sick of love:" For I cannot want him any longer. It is likely she was at the private meetings with others here; and when they were met together, she prays them, if they saw him, that they would tell him her case; but I trow, the greatest part of believers are seldom giving employment of this kind.—Well says she, I charge you, O ye daughters of Jerusalem to tell him that I am sick of love. But says they, What is thy beloved more than another beloved? that thou makest so much noise about him. There are many now that say, what do folk mean to make so much ado about Christ?—They will not go here, or there;—Nor take the preaching that other folk take and satisfy themselves with:—They will be above the religion that others satisfy themselves with.—Indeed says she; my beloved is white and ruddy; fairer than the sons 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 so to many of the church of Scotland. Indeed he has been refreshing unto them every way; and he fills the desires
of the hungry and longing soul; and to conclude all, *His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.*

II. The *second* thing to be considered, 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 assure 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 ye have heard very often of, but it is soon forgotten, by some 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 consideration! 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 second Person of the glorious Trinity, came down here upon earth, and took upon him the nature of the seed of Abraham? O wonderful condescension! Many think nothing of this; but I will tell you, poor sinners could never otherwise have gone up to heaven to him. No, for if he had appeared like himself, the second Person of the ever-blessed 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 Israel cried unto Moses, *Let not the Lord speak any more to us, after this manner; but go and hear the Lord speak; and speak thou unto us.* 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 consider, that he not only took on him our nature; but he took on him the form of a servant. He came not only like man but like a mean man. Indeed, 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
houses. It is true, he went sometimes 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 salvation 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 servant; and seeing he came in such a poor mean way, and should not this make us look unto him? Great men should not despise poor folk, though there were a great difference between them. Indeed, the great men will talk of great things; but they are no more in his sight 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 sorrows, and acquainted with grief. He was tempted in all things like unto us, that he might be able to succour 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 exercised with sad afflictions, and suffered, and was persecuted 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 desire conformity unto him? For indeed he knows well how to see 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 soul, 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, and cry out, My soul is exceeding sorrowful, 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 R.
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 sinners, Christ died for the ungodly.

6. He not only died for us; but went down and perfumed the grave for believers; so that they may say, O death! where is thy sting? 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 his account. Those who have gone to a scaffold for Christ, have done it cheerfully; 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 through 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 mortified 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 himself unto us; he intercedes always at the Father’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 spouse makes such ado, saying, Saw ye him whom my soul loveth?—But there are many folk that 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 feedest, and where thou makes 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 got not such and such 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 sick of love; they are made to sit 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 know what the people of God have met with on preaching days, fast days, communion-days, and in fervent and secret duties; how they have found him letting out so 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 in Christ, and that by meeting with him in ordinances: They have been made therein to have more love to him; as you may see Psal. lxxiii. 2. "But as for me, my feet were almost gone; my steps had well nigh slipt. For I was envious at the foolish, when I saw the prosperity of the wicked." Yea he was at this with it, "Verily I have cleansed 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 set 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 says, It was too painful for me, until I went unto the sanctuary of God. Then understood I their end, and that thou hadst set them on slippery places, and that notwithstanding all their prosperity, they were but poor creatures. Then he comes to say, 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 deserted believer in a sensible manner, then he cannot but love Christ, and that to a very high degree. —But

2. The person, that can say he heard the voice of my prayers, cannot say but he loves him, as it is Psal. cxvi. 1. "I love the Lord, because he heard my voice and my supplication." He loves him so well, that his soul is bound to love him. I love the Lord, because he heard my voice. O but the Lord's hearing a soul, when it begins to pray, may engage that soul to love him much. What wonder is it, that that soul loves him well, that is heard of him? Those whom the Lord loves, and admits unto fellowship and communion with him, when he hears and answers their prayers, should say, I love the Lord. And

(3.) Those to whom the Lord intimates the forgiveness of their sins, may love him very much; as Psal. ciii. 2, 3; "Bless
the Lord, O my soul; and forget not all these benefits, who forgiveth all thine iniquities." I assure you, that the person who can truly say, that he hath not only forgiven all his iniquities, but that he hath also admitted him unto fellowship with himself, and engaged his soul 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 soul by these marks that we have spoken of.—I assure 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 exercise, and as we run over them, we shall give you some doctrinal use with them. We shall mention six 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 person or object be long out of his mind. Ye know it is said, Psalm. i. 2. "Blessed is the man whose delight is in the law of the Lord;" and David says again Psalm. cxix. "On his law do I meditate day and night." Now the person that loves him, will be thinking much upon him, and will be still labouring to get much love unto him. Indeed I know some men in the world, that think not much of him, or of what he hath done neither. But they deceive and cheat themselves. O labour to think much of him, and to get more love to him. Indeed there are some persons that the more they are loved, the less they care for those who love them. But it is not so with Christ. O how few are they that hate vain thoughts, but love the law of the Lord. How few are they that have vain thoughts, but rather entertain them. But do not entertain vain thoughts of 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, although 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, Save ye him whom my soul loveth?

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 sad, sad, that the defections of the time should be the only talk of professors, 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 sure 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 soul, cannot be long in company without high and honourable thoughts of him. If he wants him, he will pursue 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 soul loveth? But what follows, I held 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 companions to go forth after him, to go out from a lost world, and behold him with the crown upon his head. O then take a view of our Lord Christ with a 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 such as are saying, Go not out and behold him.—We heard how it was carried in our late meetings: They, it seems, discharged persons from going forth after him. I trow, there are many professors 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 such a way would they have us cast off, even the most pure and lively ordinances.—But now, says the spouse, Go forth, and behold the king. So I would have you go forth that ye may obtain
salvation unto your souls 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 in Christ, will be loth to offend him. Hence they will have an abhorrence of all sin, as in Psal. 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 says he hath love to Christ, and yet hates not every false way, away with his love. Alas! Ye may see there is little love to Christ now in Scotland. Iniquity abounds, and the love of many waxes cold.—I would say, the man that pays the Cess hath little love to Christ, at least his love is not in exercise, or is key cold as we use to say: Doing so, ye give it under 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 souls 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 his ordinances. David says, Psal. 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 such, whatever they have been, they have not their love in present exercise; whatever they have been before, this says 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 cloathed with the royal prerogative of Jesus Christ to the prejudice of religion. Do not beguile yourselves. Do not I hate them that hate thee, O Lord. But ye may say, should we not love our enemies? True, we should 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 stand upon their side. A sad day awaits them: They are worse than they of Laodicea, who were neither cold nor
hot, whom on this account, he threatens to *spue out of his mouth*. What better are those ministers who have accepted of the indulgence, than Curates, or even Papists? I assure 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 say, do not deceive yourselves in this respect; for we and they are two parties now.

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 lose 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 so, shall be no losers; for they shall have an hundred fold in this life, and life everlasting in the world to come. I assure you, if ye had love to Christ, 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 say, Although I should lose all, yet I have got an opportunity 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 to this excellent prince, and ever-lovely one.

Now I shall only add these two things by way of Exhortation.

1. If ye would have love to Christ, see that ye keep your sins ever before you. The reason is; where there is always a conviction, and sense of guilt upon your hearts, and one sees the
hazard he is in by his sins; there is a care to run unto him, and to make use of that blood that speaketh better things than the blood of Abel. Ye would in this case have recourse to that fountain that is "opened to the house of David, and inhabitants of Jerusalem for sin and for uncleanness," Zech. xiii. 1. Be always thinking upon the wrath due to us for sin. I assure 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 so many have so little love to him, and so much love to other things: for, if ye had a true sense of sin, 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 souls: for it is through faith in him, that we stand and rejoice in tribulations, as the apostle expresses it. And the apostle was sensible of this. It is in Christ that we have the hope of the glory of God; and not only so, "but we rejoice in tribulations also:—knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." 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.

Lastly, 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 hearts. Fix upon Jesus Christ by faith; and study to be much in love to him: for he is an able Saviour to bring about salvation to the church in the saddest case she can be in.

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**P R E F A C E.**

What are you doing here this day? There are several of you come from afar. Is it your zeal for the Lord of Hosts that has brought you here? I wot well, there are not many zealous for him in our land: otherwise where there is one here, there would be twenty; and where there is ten, there would be an hundred. And yet O what a heartsome assembly 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 say, 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 you, 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 be 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 miserable a people as ever was, if he come not back. Are ye come here to sigh 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 seek Jesus of Nazareth who was crucified? Last year about this time, (yesterday 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 triumphanty upon the head of a small party to the market cross of Rutherglen*, and many cried Hosannah to the Son of David for a few days after. But since 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 Scotland.” 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 seen a sight of him since; and also crying out, Oh, where shall I find him?

But I will tell you, Sirs, our Lord has appeared to some since. We can instance 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 boasting or vanity. And may not this beget a longing desire in you, to get a sight of him too; as it is now more than a twelve-month 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 his espousals. See if ye will take him again to be your King; and see if ye will put your hands to his

* This was the anniversary day for the restoration of Char. II. wherein the Rutherglen Testimony was published, May 29, 1679.
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 hope of his return. But if we be wise, we will hold him, and refuse to let him go, until we bring him into 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.

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**SERMON 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?

HOW applicable is all that is in this prophecy to 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 Hosea said to Israel, O Israel, thou hast destroyed thyself. So we have it in commission to say to the church of Scotland, Thou hast destroyed thyself, O church of Scotland; O ministers of Scotland, O commons and people of all sorts in Scotland, ye have destroyed yourselves. This is a sad charge. I know not whether we shall get it sent

This Sermon was preached on Friday, May 28, 1680,—being a day of public fasting and humiliation.
or thrust in within the doors of your consciences; doors that are so 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 ye have destroyed yourselves; then if we can do no 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 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 afterwards.

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 me see 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 destroying or murdering 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 prefixed 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 baptized in the name of Christ, will do it. But if there be any place of destruction in 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 lxxiii. 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 himself, though few are sensible 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 destroyed yourselves by sin, there is a day coming when our Lord will destroy you. Indeed the evil day is not so 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, saying, Let us eat, drink and be merry, for to-morrow we must die. It is sin that procures that destruction. O Israel, thou hast destroyed thyself. But say some, Was it not the devil that destroyed Israel? 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 say this, though it be a supposition that shall never be accomplished, that though there were no devil; yet there is that in the heart of man that would destroy him. "From whence come wars and fighting 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 text.

You may say to me, seeing that we have destroyed ourselves, How and by what means have we destroyed ourselves in this land? I answer, we shall go no further than the book of Hosea 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 first is, Hosea iv. 1. "For the Lord hath a controversy with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, killing, and stealing, and committing adultery, they break out, and blood touches blood." Some may say here, O inhabitants of Scotland, the Lord hath a controversy 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 shorter, and Confession of Faith, sworn to in the Covenants. But how comes it that there is so little knowledge of God in the land?

(1.) Because of swearing, lying, stealing, and committing adultery. I wonder if there be any such sinners 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 sad thing that, though we reprove you, we cannot get you to leave off your minced oaths, heith and faith, &c. By swearing and lying, and ye may look unto these things, that are private personal faults. I confess, folk are much to be pitied at this time who take a liberty to lie, especially when soldiers come to the house, and ask, if such a man was there? It is true, ye are not bound at the very first, (if ye can without sin shift it,) to tell them; but beware of lying on any account: rather tell them that such 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. God will not give you thanks for saving one’s 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 scaffolds? 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 persecutors. 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 sits
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 sorts, so that every one is, as it were, neigthing after his neighbour’s wife. O dreadful! 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 shed 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 strive with the priest. And you that will not mourn now, ye shall yet be made to mourn; but they that sigh and cry now, for the abominations done in the land, shall yet laugh at these abominable rioters. 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 says,—“My Spirit shall not always strive with man.” Gen. vi. 3. and I will no more be a reprover unto you. You see 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 striving 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 because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me, seeing thou hast forgotten the law of thy God.

There are many ministers in Scotland, (it is true I am but a young man that says it,) that shall not be any ministers, 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 sins of the ministers of Scotland, that have betrayed the work of reformation; and even gone beyond curates and bishops in betraying and destroying of it. 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 sound. 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 raise 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? Israel shall cry unto me, my God, we know thee. Israel hath cast off the thing that is good; the enemy shall pursue him. You and I were well acquainted long since; but says he, I will be mocked no more. Here is the charge, Israel hath 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 set up kings, but not by me: they have made princes and I knew it not. If this be not the case of Scotland at present, I am mistaken. But as this was spoken somewhat to in the preface, we shall not insist 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 set up kings, but not by me; and made princes, and I knew it not. The Lord was not with them, in an approving way, when they did this, and so came of it. But the Lord answered us according to the idol of our own hearts. We may say, we and our fathers have sinned. And pray tell me, what 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 idols 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 follows 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*

* This seems to refer to the Duke of York being so much carressed by the Scotts, and being admitted the year before this discourse was delivered, a member of the privy-council of Scotland, without taking the usual oaths.
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 very 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 sort 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 ourselves, and see 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 to thirty, that carried the Lord's banner from one place to another in Scotland. It is not so now; but it is much that we have such a meeting as this. God be thanked for it. But we are brought very low; and our persecutors are stronger than we; and they are now saying, we have got them under and let us keep them so. They have been very successful this week; they have taken several 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 behead and hang us, and if possible, eradicate us from the face of the earth. Ye may say, and how shall we get this prevented? Indeed 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 here, 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 himself with. There were some 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 scarcely agree together; not one speaks comfortably, nor agrees with another. Let us look to our nation, there is none to help us, we may say, where will we cause our shame to go? Our enemies laugh at us, and it is sad, that we have done it all with our own hands. Nay, I will tell you, if we had kept our hands free of sin, it had been otherways with us: we might have defied all our enemies. But now we are scattered, like sheep without a
shepherd, or like a leaf tossed 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 Yet 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 save 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 so. Christ called Herod a fox. He delivered us too from that yoke wraithed 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 helpless. Let our hearts look unto him, and cry for help. Would you have help? Cry, sirs, for it. Our Lord is saying, 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 Jesus is, and must be king upon his holy hill of Zion. There is no king in the church besides him; the Lord has given him to be king to rule in you, and over you. What say 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 satisfy him, but it behoved him to have the crown and sceptre of Christ also. But if it sets him well, let the world see and judge. Now, are ye content to let the King of glory the Lord of hosts enter into your hearts and souls? And O what say 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 Jesus Christ himself? And what say ye of Clydesdale and Lothian? Are there any of you here content to cast yourselves at his feet, and to enter your names in his list among his subjects? There are few followers of the Lamb this day in our land. Come, and set down your names, and submit unto him, and give away yourselves unto him.——There were hope in Israel 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 Caesar: No other king but king Charles. But we must cry 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 ecclesiastic society.——But we set 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 suitable qualifications both of body and mind, that employ their power for the cause and interest of God.——What would we do with such 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 Acts of the general Assembly, where Montrose is called James Graham. But ye will say, there was an act of Parliament that declared him a traitor, as one that had forfeited both life and fortune. But, say ye, ye will not look upon them in this light, as the Assembly has not deposed them. Nay but they have done what deserves deposition; And even our king and princes the most part of them deserve deposition. O for

*James Graham, Earl of Montrose, rose with Mr. M'Donald against the Covenagers 1644; having fought six battles, in two year's time, he occasioned the death of 30,000 Covenagers——He rose again in 1650, but was defeated and executed at Edinburgh on a gallows 30 feet high.
Mordecai's frame this day, that would not lift his cap to a wick-
ed Haman:—And what reason had Mordecai to refuse to do
so, that we have not? If we had the zeal of God upon our spi-
rits, 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, Sirs, if ever ye see good days
in Scotland without disowning the present magistrate, then be-
lieve me no more. Indeed that is not much: But look to the
word of God, if ye would raise up ten thousand, yea a hun-
dred thousand 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 set up other magistrates,
according to his promise, Isa. xlix. 23. "And kings shall be thy
nursing fathers, and queens thy nursing mothers." And who
knows but God will make out that yet? Jer. xxx. 21. "And
their nobles shall be of themselves, and their governor shall pro-
ceed from the midst of them." Indeed by governor we princi-
pally understand our Lord Jesus Christ: But when he turns
back the captivity of his church and people, none shall be go-
nernors but such as shall be for him, at least by profession. In-
deed when our king was set 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 such
oaths of him who could be bound by no oaths. Yea none of
them will be bound by any oath whatsoever. And now are ye
ready to take Christ for your king in the sense we have explai-
ed. If ye be come to this, then I doubt not but the Lord
would make you prosper. 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 li-
берties civil and ecclesiastic, shall be such as shall disown 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 scaffolds, or kill us in the
fields, the Lord will yet raise up a party who will be avenged
upon them. And are there none to execute justice and judg-
ment upon those wicked men who are both treacherous and ty-
rannical? The Lord is calling men of all ranks and stations to
execute judgment upon them. And if it be done, we cannot
but justify the dead; and such are to be commended for it, as
Jael was. "Blessed above women shall Jael the wife of Heber
the Kenite be. She put her hand to the nail, and her right-
hand to the workman's 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 save 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 speak 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 our Lord for their alone king, and enlist themselves under his banner, we say again for their encouragement, that they are warranted before angels and men of all ranks and denominations in the world, so 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 hills as chaff," Isa. xl. 14, 15. "And happy shall he be that rewardeth thee as thou hast served us," Psalm cxxxvii. 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 save 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 salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass," Zech. 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 serve 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 Phanatics, and indeed we are but foolish creatures.—Well, but our Lord has as much wisdom as out-wits the greatest politician in the world. He laughs at the pretend-ed wisdom of courts. He laughs at.yon wicked wretch that sits upon the throne, and the general in Kilmarnock*. He that sits 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

† General Thomas Dalziel had his head quarters about this time at the Deen of Kilmarnock.
as the cause is his own, it is as 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 cities, 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 fathers 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 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 vengeance 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 Lauderdale came down to Scotland? They said he was a Presbyterian in heart; it was against his will Prelacy was set up in Scotland. He has given a brave deliverance. Many called it the day of small things; for he gave the indulgence footing first and last*.

Again, when Duke Hamilton † was coming down to Scotland, we looked to him for safety: And ye know, he was the chief man that broke that party at Pentland: Ye know what heads were set 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 save thee.* I cannot but repeat it, the last year our adverse party in Scotland went mad in cruelty; so that the Duke of Monmouth cries out against their rage and blood-thirstiness. And indeed had he not been at Bothwel, there had been more bloodshed and carcases lying upon the ground. I trow, it had been better for those men that have taken the bond since, to have died in the field, and for the cause of God: Some looked unto the Duke of Monmouth for safety: But he is not free of the blood that was shed upon the fields that day, or since that time upon scaffolds. *Where is there any other that may save thee, and of all thy judges, of whom thou saidst, Give me a king and princes.*

And now some are looking unto his uncle; yea many in Scotland cried, there was no trouble while the Duke of York

* The Earl afterward Duke of Lauderdale, from a principal Covenanter being turned a great malignant, was made secretary of state to Charles II. and one of his favourite counsellors.

† Duke Hamilton sent two messages to the Covenanter to lay down their arms. He was at Pentland, and narrowly escaped being killed.
was in the country; and though he be a Papist, he will perse-
cute none on account of religion. Ministers and professors
would thus be content to live with Papists, as they do in Ire-
land yonder. But I tell you a judgment will come on Ireland,
and on Scotland for their sakes. Where is any other that may save
thee? In vain is salvation 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 f.

Now considering these things, we may say 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 ye 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 says, 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, such 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
such should be men that fear God, and men of truth. O take
heed and consider 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 raise up those
that will contend and despise them.—The virgin the daughter
of Zion hath despised thee, and laughed thee to scorn. The daughter
of Jerusalem hath shaken her head at thee. And O that ye knew
that your help is only in the Lord, and that you must resign
yourselves over to him. Indeed the juncture of time is such,
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 sinful 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 Scotland but what is here

† He means the Erastian party, who were in the king's interest at Bothwel.
this day;" that Mr. Cargill was with him this day, and if so, it behoved the meeting to be at Aikengillock, where Mr. Car- gill preached the same day from these words, Isa. xxx. 27. "Be- hold 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 ad- mit of it.

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**P R E F A C E.**

Do 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, 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 fellow-ship with him were, ye would say all the world is but taste- less, 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 despised meeting ga- thered here to-day, whatever be amongst us: For indeed we are black with persecution: and for the enemies, they are in- deed a terror unto men; and we the despised party, are a terror unto some of them. But there is a remnant; and they being in our Lord Jesus Christ, are comely and desirable.

Now stir up yourselves; and since ye are assembled, ye shall 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 seal 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 con-
tent 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 is 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. 1—15. It is a good thing to give thanks unto the Lord: and to sing praises unto thy name, O thou most High. &c.

The 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 psalm, a Psalm or Song for the Sabbath day; not but that it may be made use of on other days: there is no reason 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 praising 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 singing psalms 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 rose; because we are not to keep other days, than what he hath appointed in his word. But we keep other days upon necessary 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 unto 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 assembled a part of his people in this land in great hazard, and dismissed 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 breakfast of us, and many would have been glad. But blessed be the Lord, who gave us not to their teeth; he gave us outward strength, and which was much more, he gave us signs of his 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 safety to this day. Many think we have a poor life of it; many in the parish of Affleck, and 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 sweet cup we have of it now.

Their way under the law of praising the Lord, was upon the timbrel, the harp, psaltery, and ten stringed instruments, and other instruments of music, 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 music at all: but we are to sing and praise vocally, and with the heart too. This reproves quakers, who make a mock at singing of psalms. But we will let them see a fine ancient warrant for vocal music, Eph. v. 18. 19. "And be not drunk with wine, speaking to yourselves in psalms, hymns, 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 cries up thanksgiving: thanks to the Lord; indeed, says he, I find it true that the devil says of Job, (though falsely applied,) doth Job "serve the Lord for nought?" Job i. 9. It was not for his own end, but from a better principle. Then he

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* This refers unto their meeting on the 28th, when the foregoing sermon was delivered,
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 see the hand of God in them? When ye look to the very corn-ridges, do ye see 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 see any thing in the creation! There are some that see more of God in looking to the creatures, than in many sermons. *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 soul 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 something upon the back thereof. But if ye saw this, ye might sing in hopes of victory; or ye would sing better: for the victory is real, seeing ye may see it by faith, as if ye saw it with your own eyes.

Then he says, *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 counsel of Britain are very deep; and the plots of our enemies are very deep: But O how deep are his thoughts! He sits 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 saw the good that is in the Lord's power and purpose to do for these lands, of 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 persecutors, but fools and phanatics? But, I say, they are nothing different from these horses, if not madder: for we make them ride through moss and moor, 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 moor, and over crags 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 seems 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 that they were not so 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 dismayed, dispond no more: *the day of your redemption draweth nigh: they spring 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 last year upon the twenty-second of June at Bothwell-bridge. We had many gentle- men, and ministers that were not worthy to be called ministers: it was an ill omen; it was not promising like, that we were over high, and they were not flourishing 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 boasting in the most high God; and they think nothing of religion. They are haling the godly to prisons: I profess, it is the very good news that will bring a stroke they do not think of. He will say to devils, they are your own, take them: and if they were once away, they shall be like the waters of Noah.—For that popery, these bishops, supporters of popery, prelacy and indulgences, if they were once away, they shall never return again upon the earth any more.—It is true, the 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 scaffolds; but they cannot do that without orders and permission; they cannot wrong one hair of our heads. But this we are sure of, they will away; they shall go away with stink; and the people that are adhearing 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 secure, and that our bread and our water is sure; more sure than if the king should say, 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 will not believe him, to speak the truth in one word. And our Lord hath a greater controversy 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 whatsoever. For lo! thine enemies shall perish; all the workers of iniquity shall be scattered, ver. 9. It is thrice repeated in this psalm, that they shall perish and be destroyed. Ye have God's word for it, we may say it is a good old word; it is long since that word was said, that his enemies shall be destroyed. But, some may say, they are still prospering. I answer, he has been still destroying them, as they become ripe for destruction. 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 see 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 they shall come down. But says David, the church's representative, they shall be destroyed: And says he, further, mine horn shall be exalted, that is, his power and interest of his stock. The interest of this world is the stock of the beast. 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 desirable; mine eye shall see my desire upon mine enemies. We would 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 shall hear my desire of the wicked, that rise up against me. The righteous shall flourish, like the palm-tree. 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 sign 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 shall 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 show, *that the Lord is upright: he is my rock.* And his people shall get leave to flourish always before him. Ye see they shall get leave to see and behold him. He is my counsellor and consolation, 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 ashamed.* Ye shall yet look up like men; and they shall not have the confidence to look man or woman in the face. Amen.

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**SERMON XXVII*. 

John v. 40.—**And ye will not come to me, that ye might have life.**

**THERE** 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 ye out to see? Came ye out to see a man, *—a reed shaken with the wind?* Or came ye out to see a multitude gathered together? Or came ye out to see a minister's deportment? Or came ye out to be—

* According to Patrick Walker, this sermon was preached at Hind Bottom near Crawfordjohn, the last Sabbath but one of his life: but according to two different manuscript copies at present before me, the foregoing preface and lecture, this and the following afternoon's sermon, were delivered May 30th, 1680, at or near Shaw-head.
tray 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 Crawfordjohn, will ye come unto me? Ye in the parish of Douglas, will ye come unto me? Ye in the parish of Affleck, 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 observable:

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.

Secondly, I observe, That they that come to Christ get life; 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.

Now, in speaking unto the first of these observations, I shall, I. Shew you that there is a great unwillingness in sinners 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 doctrine. And,

I. I return unto the first of these, to shew that there is a great unwillingness in sinners to come to Jesus Christ: and to make out that, ye may say 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 and 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 shall I stretch out my hand to a gainsaying people? how long shall 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 these 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 sort or form of worship; but for the powerful and effectual means that he has appointed, it is not easy to bring folk 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 folk 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 profit by these means or not. Folk that give way to sleep, give evidence 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.

(3.) It is very hard to convince men of sin. Many come to hear preaching and read the Bible; but those that are not convinced of sin, have never come to Christ. They cannot hear them that are free in telling them their faults. It is true, they will hear of sin in general, but how hard is it to get folk to particularize their sins. There is not a man amongst a thousand, that will take freely and fully with sin; and to all such our Lord is saying, ye will not come unto me, that ye might have life.

(4.) Let us consider, how hard a thing it is to bring a man to grief for, and hatred of sin. Some are brought to ordinances, and some to read the word, and some even to conviction of sin; but will they quit it? It is true, ye may be grieving for sin; but have ye grieved and hated yourself for your sin? O if ye got but a view of the saints on mount Zion, cloathed with righteousness, even that of Christ, and a sight 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 sin. Where there is so little hatred of sin, it is an evidence that ye will not come to him who is the the propitiation for sin; even him who came to be a propitiation for those that are sick and diseased with sin.

(5.) Consider how few are prevailed with to resolve and endeavour to forsake sin. There are many folk will be convinced of sin, and grieved for it; but they cannot quit it. Many a man that has even paid that wicked cess, will acknowledge it an evil and a sin. Woes me, says he, I would they had taken thrice as much. But say to them, will ye pay it again? They are at a stand there. And likewise they will acknowledge the indulgence is a sin; 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 leprous with that, and they will become loathsome to the people of God.
This says, that ye are not content to come to Christ: for it is he that forsaketh sin, that obtains mercy. But ye that resolve not to quit with all sin, ye but deceive yourselves. They that take not Christ to be their Prophet, Priest and King, will but put a cheat upon themselves. There are many that will say, that they will take him in all his three offices; and yet retain secret and public sins; such are a hating and loathing to themselves. Woes me for Scotland this day, for its public sins! 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 says, "O generation of vipers, who hath warned you to flee from the wrath to come?" Mat. iii. 7. But the man that resolves 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 same 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 succeeding 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 asunder.

(6.) Let us consider, that it is a very hard matter to bring people to quit their own righteousness. Any of you who have seen 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 consists in setting about duties, and so they have their duties for their saviour. 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 destruction; for many will say, Lord, Lord, have we not prophesied by thy name? and done many wonderful things? And he will say, Depart from me, I know you not. Many will say, have we not preached? Have we not heard? And have we not suffered many things in thy name? But our Lord will say, ye trusted to much to these duties, and never saw your own righteousness to be but as filthy rags: Ye took me not for justification, sanctification, righteous-
ness, and all things. O Sirs, beware of your souls, and save yourselves from this untoward generation. If you will not come to Christ, we shall be free of your blood, and if ye will perish, we shall not perish with you.

II. We shall shew unto you how it is, that sinners are so unwilling to come unto Christ. Ye will not come unto me.

1st. This proceeds or flows from blindness of mind.—The understanding is darkened, and the eyes and ears of the soul are stopped. Indeed there fell a strange darkness upon man immediately after the fall; 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 sins; 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; so that ye were like to be rent in pieces betwixt the two.—The man that hath come to Christ hath been thus racked between the flesh and the spirit; but I trow, the strong man keeps the house; and he will be saying, 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 seven other spirits worse than himself. O that our Lord would come this day, and knock at the door of your hearts: But the devil perhaps may say, you and I shall not part so soon. But when Christ gives an irresistible knock, he must come out by authority; he can command him immediately to come forth.

3d, This unwillingness to come to Christ flows from the affections and desires that are all wrong directed. O it is much to get a man's affections off the world: We may say to you as David said, Psalm iv. 2. "How long will ye love vanity, and seek after leasing, Selah." How long will ye love the world, which promiseth fair things; but payeth or performeth nothing but troubles and vexation of spirit.

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 easily 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 say, that they have been sanctified from the womb: Indeed, John Baptist was so; but there are not many such at this day; for he was a singular and an exercised man. Ye may think of yourselves as ye will, but if ye have not some kind of a law work within you, ye will no more come to heaven, than devils will do. There are some of you that have been elders, that know nothing of this law work within you.—Ye are ignorant, utterly ignorant; and so cannot be tender of the glory of God and his cause. We told you of it this day fifteen days, that the Lord was in earnest with you, from Rev. iii. 20. "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup 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 some law work. O sad to think upon the west of Scotland!—I know no place wherein more will go to hell than many places in the west of Scotland: The wild Highlands have not sitten so many calls as thou hast done. O west, thou hast been, Capernaum like, lifted up unto heaven, but thou shalt be thrust down to hell. 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, wretched, blind and naked.—It may be, ye think ye have enough, and stand in no need of preaching, or persecuted gospel-ordinances; and yet ye are the people in all Scotland that are in the worst condition. I would not have the accombs on my head, that you professors in Clydesdale, Ayr, Galloway and Tweedale have for all the world. He hath been crying unto you in the parishes of Moorkirk, Crawford-John, and Douglas, that ye will not come unto me that ye might have life. And what say ye unto us? Are there any here that say, we will not? Shall we go away, and tell our Master, that ye will not come unto him? O ye 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 since the affair of Hamilton moor, hath got a judicial stroke; so 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 saying this, it is true, it is not easy to bring folk to Christ. I have had a profession for many years, say 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 say 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. What say ye, Yes, or No? What think ye of the offer? And what fault find ye in him? There may be some saying, 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 thereabout: And what say ye? Will ye take him? Tell us what ye say, 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 †, now tendered by the enemies, will ye except 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 wondering at this offer; they stand beholding with admiration, that our Lord is giving you such an offer this day. Nay, those that have gone to hell many years ago, who are now crying out in the agonies of torment, may be saying, O that we had such an offer, as yonder parish of Auchinleck? O come, come then unto him; and there shall never be more of your by-past sins; they shall be buried. But if ye will not come unto him, it shall be more tolerable for Sodom and Gomorrah, than for you. Now what say ye to me? And what shall I say to him that sent me unto you? Shall I say,

*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 fit 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 defective 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 times.

† The Cess called the black, or ten term Cess, 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 affaire of Bothwell, were taken engaged against the use of defensive arms.

X x 2
Lord, there are some yonder saying, 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 these hills, and take a look of them, for they are all witnesses 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 sorrow when they come into your mind and conscience, saying, We heard you invited and obtested 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 say, There were some 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 saying, 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 some, 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 disdain. But take him, and change your minds. Give up with banning, cursing, and swearing; give up with Cess paying; give up with the indulgence; 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 say 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-sitten professor,
it is such as you he is seeking after. Our Lord cannot get enter-
tainment amongst the Scribes and Pharisees. Well, poor
thing, that hast 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
the 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 ye be-
lieve, all things are possible to him that believeth; and he that be-
lieves 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 saying 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 eternal
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 hath appointed me. And ye shall sit on thrones judg-
ing the twelve tribes of Israel.” It is true, ye that have come,
have many sitting on your assizes to-day.——But the time is
coming,—That Charles Stuart, and our noblemen, coun-
sellors and persecutors 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,
says 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 over-
come 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 easily
gotten 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 inlist with him. Come however,
and no more faults shall be remembered. We shall 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,
wlassk 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 sad; But this may bear us up in all our difficulties, distresses and afflictions. Amen.

**SERMON XXVIII.**

John v. 40.—And ye will not come unto me, that ye might have life.

[An Afternoon’s Sermon.]

It is a work above the reach of men or angels to persuade a soul to come to Christ. There is nothing so difficult, or perplexing to flesh and blood as to close with Christ. There is nothing that corrupt nature has such a relucrancy 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 strong holds of sin within them, and every vain thought. When Christ asked 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 hath not revealed this unto thee. Now what sort of answer resolve 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. Psalm xxiii. 27, 28. "Thou hast destroyed all them that go a-whoring from thee. But surely it is good for me, to draw near to God." I say, those that go away from God, go to perdition. Now choose ye; for, this day salvation and damnation are set before you. As Moses said unto the people of Israel, this day I have set before you life and death, blessings and cursings. Ye have been living long at a great distance 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 sit upon their knees, as malefactors to receive the sentence in that day, when kings, princes, earls, counsellors, prelates, curates, and all persecutors together shall be made come before him, Psalm 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 through 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 rhetoric 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. 1st, 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 forbidden 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 fellowship 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 soul, because he gives, or infuses life into it by his word and Spirit freely.

Thirdly, He is the maintainer of this life. He calls himself 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 soul. Take heed; I trow, I may be speaking in a strange language to you, rather than plain Scots. They think such a man cannot err; he is in a state of grace; but the truly godly cannot act or stir, when they sit 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 say;—they cannot get their heart to go along with them, but it turns aside 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 soul, then the poor creature can put forth acts of faith, love and tenderness: another time, it can do no more (comparitively speaking) than a beast; Christ their life is away. But if ye will come to him, he will put life into your souls, and maintain it in you. Says David, Psal. xxiii. 3. "He restoreth my soul," that is my life. And how is it that the soul becomes dead and lifeless? It is when Christ is absent: but when he comes again, he restores life and comfort unto the soul.

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 purchased 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 dollars as would cover all this mountain; but the man that comes to Christ hath more riches than all the parishes of Douglas, Moor-Kirk, Crawfordjohn, and Auchinleck; although they were accumulated to the sky. 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 Jesus 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, (says the apostle Paul, Col. iii. 3.)* "and your life is hid with Christ in God."—But what he hath purchased we shall some up briefly in these four particulars. And

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 soul, he fills up all, and the soul is satisfied abundantly.—There is still a doubt how to get grace; but come to Christ, and in him all the treasures of wisdom 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 sinner 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 desires 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 yourselves, if your souls be empty of the grace of God; for he hath the fulness of all the graces of the Godhead:—And for what end hath he them, but even that he may let out and communicate them unto all his members, and so 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, 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, says Christ, *I came not for peace, but for a sword.* *I came to set fire on earth; and what if it be already kindled?* I am come to set the husband and the wife, the sister and brother at variance one with another. Nay I am come to set grace and corruption by the ears. With sin and Satan make war; but come to Christ, and ye 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 Belial?" 2 Cor. vi. 15. Our persecutors have not the peace of our Lord Jesus Christ; but if ye knew what were in our Lord's hand, ye would think them all fools and frantic 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 souls. They have trouble and tribulation while here; but in the multitude of their thoughts within them, his comforts delight their souls. 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 sure of their life that are at peace with the king, but he that seeks to save his life shall lose it. I trow, ye are sure of your life than they are: for they cannot take your life from you. We have a surer charter than either king, duke, earl or marquis; for if they leave their land, ye will not see them have a bit of bread to eat, nor a sup of water to drink.—Nebuchadnezzar was richer than any of them; and yet he was driven from men to beasts: and did eat grass with oxen. As for those that have taken the bond, paid the cess, 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 some of them upon; or every one of them may sheathe his sword in another's side. But this people may come kindly and boldly unto him, and say, Lord give us bread to eat. Yea, says says 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 satisfied. 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 ye 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 say, he hath a great estate or lordship; but be what he will, he is a persecutor. Poor men have lost their estates and their lives; and the king hath lost his right to the crown, when he caused the covenants to be burnt, he was no longer justly a king; but a degenerate plant; and hath now become a tyrant. These per-
secutors 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 raise up magistrates that will do execution upon them *. But 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 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 slack concerning his promise. But as for them that prove false to their word, we have no skill of them. The king hath dealt treacherously, and hath falsified 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 your right, your peace, and your glory, even that fulness of joy and pleasures, that are at his right hand for evermore. Your life is hid 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 ye shall have them all kept. 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 said 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 said, 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 serve, if they be not made use of

* 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 sheddeth mans blood, by man shall his blood be shed," Gen. ix. 6. It may however be accomplished upon the successors 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, 1 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."
now?—O what ways the devil contrives for men to save the natural life! but if ye have this life, ye will do what ye can to preserve it. What signifies ever so much gold and money, if ye 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 soul. The man that hath this life, may better want dinner and supper, than want the food of the soul.—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 moors; but the word will come in by the way: how sweet it is, and how sweetly will it suit the poor man's case and condition! Well then, ye that can eat and drink, and never mind God, your souls 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 soul 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 quit 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 shipwreck. A

(3.) Evidence of the man that hath this life, is, that it will be his great work and study to get it fed and clothed. It exercises him to get it fed with the Spirit, and clothed with the righteousness of Christ. He cares not what becomes of him, provided he be found in Christ, having on his righteousness. 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 swearers, drunkards, sabbath-breakers, persecutors, more than the company of serious Christians. Ye can sit down and take the sacrament with them; but away with such 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 she loved him never so well, when once dead.—The dead ministers,—the formal professors, and lukewarm Christians are very many. There is no company so lively as the ministers and professors that have the life of godliness: and there is no company so loathsome as the ministers and professors that have nothing of the power of religion, or godliness among them.
And I shall conclude with this word: know ye any thing of the power of his resurrection?—Ye can talk of it, but ye should be studying and endeavouring to die unto sin 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? Ye will not come to me that ye might have life: And they that come shall have life. The Lord help us to come, Amen.

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**Preface*. 

Now, know ye, wherefore ye are come here to-day? I trow, many of you cannot tell more than these horses beside you. But do not ye look upon this as your principle end that ye 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 face 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 flaming fire, and he knows what you have done privately and secretly: he knows your down-sitting, and your up-risings, and knows and understands your thoughts afar off.

This is the question that I would ask you, men and women? Whether or not you have made conscience of setting a day apart to the Lord in secret for this end, to wrestle with him for the turning away of his fierce anger and displeasure that hath been burning like a hot oven so long against this poor land?

* 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.
There are twenties, nay, hundreds, nay, thousands in Scotland, that will come running to a public fast that never had a secret fast in their families. Could ye never spare one of the six days of the week from your employment to the Lord? But I tell you, your public fasting 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 yourselves in the sight of God: for if I had begun at six o'clock in the morning, it would have employed me till six 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 lie betwixt me and Edinburgh. And if ye would fast aright for your private sins, and family sins, the husband should fast for the sins of his wife, and the wife for the sins of her husband, and both should fast for the sins of their children, and ye should fast for your own sins and your fathers sins; for we and our fathers have sinned against the Lord. And we may say, O but there be much sin 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 such 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 seeds of these 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 say 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 unto the ways of his commandments and testimonies. Unless we be mourning for our own sins; it sets us but ill to mourn for the land's sins; For we should first take the beam out of our own eye, before we take the mote out of our brother's eye. I assure you, if ye take a look of matters at this day; we will see no need to say 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, he justifieth; and whom he will he hardeneth. But as to the sins 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 mentioned 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 sins 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 so long over it. Now, we have great need to be looking seriously, 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 sober, 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, seeing the Lord threatens either to go away, or else to come in wrath to destroy the land. Let us then cry to him, to spare a remnant in whom he will be glorified.
SERMON XXIX.

Isaiah xlix. 24, 25, 26,—Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith 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 save 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 Redeemer, the mighty One of Jacob.

We 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 hath comforted his people, and will have mercy upon his afflicted.

He is crying unto us, Sing O heavens; 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 forsaken and forgotten us? Nay, though it appears so, yet it is not really so. A woman may forget her sucking child, 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. Ye think now, that the ministers are gone. Indeed a great part of them are so; and the magistrates are rejected by us. We declare before sun, moon and stars, that this is the case. But the Lord hath yet ministers, that shall be polished shafts in his quiver; and he will 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 with joy; ye would all go home with gladness, rejoicing as if ye were frantic for joy. But you
may say, how can this be? For there are two things to be object-  
1. The fewness of them who have kept straight. But ere  
long that shall be made out, ver. 20. 21. The children which thou  
shall have, after thou hast lost the others, shall say, the place is too  
strict for me: Give place to me, that I may dwell. Then shalt  
thy say, Who hath begotten me these? and who hath brought up  
these? 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 small company will leave the whole lump again: So that  
the number of the Presbyterians who adhere to Christ's cause,  
and to the despised 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, worship, and discipline of the church of  
Scotland. But you may say, 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 set 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  
ennemies. Well, come away with that; make language of your  
case, and the church's case. What you say as to that, you will  
say, it is very sad, and you are so impressed with it, that when  
you go to God with the church's case, you are, as it were,  
tongue-tacked, and 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 prefer 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 sometimes the  
people of God are made a prey. I wot well, that word, Isa.  
Z z
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 by forbearing some practices that some men are forward to at this time, to evite trouble.——Nay, but forbearing duty is your sin; and if ye sin not with others, ye make yourselves 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 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 so. 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 servants, both men and women, in prison; and all according to their law. Well, we must not take it ill that it is so. You see there is no strange thing happened unto us, but what hath 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 themselves be preyed upon.

2dly, The second 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, those that have led us captive, are mighty; they have forces and armies at their command.

3dly, The words import this likewise; that not only is the church sometimes a prey to the mighty; but also 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 soldiers? 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 mi-
nisters in Scotland to answer. Ask them, Will yonder prey be taken from the mighty? Nay, say they, We need not attempt it; and we ourselves who know it, are on the point of despairing. We begin to think it needless to preach, pray, fast, weep, or fight: For, when we attempt to rise, or to use the means, the Lord comes, and gives such a blow, that we are made to sit 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 be taken from the mighty? It is true indeed, believers that attain unto an intimacy with God may get a sight 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 positive and affirmatively, and tell, how it shall be accomplished. The Lord even says, I see that though I should charge ministers and angels to tell how the prey shall 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 promiseth to make kings their nursing fathers, which shews us this, that after God hath promised a thing, he doth not instantaneously and immediately perform it; for, between God's giving a promise to his people, and the accomplishment thereof, there may follow such 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 promised in his word, and on which he hath caused us to hope; then he comes in himself, verse 25. "But thus saith the Lord, even the captives of the mighty shall be 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 saith 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 sure if ye did, ye would be content to suffer affliction and persecution; 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 singing, 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 say 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 these to go to within these 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 so, 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 posterity. 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 contendeth with thee, and I will save thy children; and will feed them that oppress thee, with their own flesh. Never think, that ye will get salvation 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 salvation and preservation in a time of trouble, in the church's distress, 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 with, when he comes back to Scotland to contend with them that contendeth with him and his people. Many think, that if we had such an 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 ministers only and professors had said it, it might have been thought cruel: But it is the Lord's word. When our Lord comes, he will be severe, 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 sort, 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 sweet wine. This 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 raise up to execute judgment 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 foreigners, ere he want. But we may say, we need not trouble ourselves about it, since 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.

1. The first two or three of them, viz. of those means, ye may see in Rev. xii. 11. In verse 10, 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? verse 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 faith exercised in our days. For faith will say to this mountain, Remove to yonder place; and it will be removed. There 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 gushing out. For his blood when it is gone, is by virtue of the blood of Jesus 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 second 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 afraid and offended thereby. They overcame by the word of their testimony. Had we openly, plainly, and avowedly pleaded with our mother-church, and testified against the sins 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 such a testimony were in our power, we should set 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 mother-church; and when we go to the market crosses, to declare it by papers, the most part are offended in our Lord at this time. But I will tell you, I desire not to take the praise to myself, but I say, if that
testimony be adhered unto; it will give them a sore blow, even that testimony or paper that hath accidentally fallen into their hands, and hath been left at crosses. If the testimony given at Rutherglen, May 29, 1679, had been adhered unto, we would have seen other things of that people than we have seen. The Lord would have contemnanced 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 save his children.

3. They overcame by not loving their lives unto the death. That is by suffering; and indeed suffering gives a noble dash to enemies. We never lost any thing by suffering cleanly, but gained much by those who have lost their lives on fields and scaffolds. Many folk will say, indeed we should suffer; but, say they, we should not fight. But let me see the man that says he is not for fighting; (it is true, if the Lord call not to it, it should be so,) but for suffering, it may be confined in the breadth of a farthing, that that man will suffer: for, those that cry down defensive arms in these times, when they see it comes to this, you must do this or suffer, will suffer the wrongs done to Jesus 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 temptation, there is never an act made by the enemies for some years past, but they yield to it. Some will say, I could not help taking the bond, and paying the cess, and locality. I wot well, (says each of them,) I did it against my will: So that it was my affliction and suffering. But as for such sufferings, the Lord will not thank you for it: it is not suffering, it is yielding.

4. There is a fourth mean, we would perscribe to you in order to the doing what ye can to hasten 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 have 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 set a time; but we know not how soon 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 elect. 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 sin, his righteousness shall be forgotten." There are many such righteous men in Scotland. But when our Lord comes,—as for "such as turn aside unto their crooked ways, he shall lead them forth with the workers of iniquity," Psal. cxxv. 5. Up, therefore, and be doing: up to your prayers, and the Lord will be with you.

(5.) Another mean to hasten the Lord's return you have, in Psal. lxxi. 5. look unto 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 success unto them, even using other lawful means, except they vow to the Lord, and endeavour to perform. But you may say, did not that party who arose and appeared in the fields 1666, renew the covenant at Lanark; and yet they were broken at Pentland; and never looked so prosperous-like afterwards, as they did before.

I dare say 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 sworn to, had so little increase and success, was, because they took in the king's interest, notwithstanding his having declared himself before a stated enemy to Jesus 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, (sins and duties of that time.)—I do not desire to reflect upon our fathers for bringing home Charles Stewart to get the crown; indeed some of them, and amongst others, the reverend and worthy Mr. Livingston did regret and go mourning to the grave for it.* Yea, his actions since, and the connivances of those who had his favour, or any power under him, evidence, that it is impossible to mani-

* See Mr. Livingston's life, Page 40. And Biography P. 532.
fest or maintain the royal prerogatives of Jesus Christ, and yet maintain the king's civil rights.—Since it is so declared that we must either quit him as king, or Christ; indeed for my part I am for no king but Jesus Christ, since they will have none but Cæsar. When Christ is seated upon his throne and his crown upon his head,—let such magistrates be appointed in every particular station, as will employ their power for the advancement 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 say this, and can say in our Lord and Master's name, that ye 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, says he, we have done with it, since 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 church 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 so, we durst pawn our soul for it, (if we had it at our disposal), that our Lord would soon arise out of his place, and let us see our desire on our enemies. O that we were so wise 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 soon 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, since there is so little appearance of it? I answer, There is more appearance of it now than there was in the beginning of June, when ye had an army, (before the break at Bothwell). If ye were near God, and if these things were set about that we have spoken to, ye would see delivery very soon. 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
1st. 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 none
now shut 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 prophetic
sermons of worthy Mr. William Guthrie:—For he spake clear-
ly of what is now our lot; and many things he pointed out as
marks of the Lord’s return. All outward things that we looked
to are laid by. Great men, and multitudes of ministers and
professors now have gone;—indeed it is sad to think on the
ways they have gone. Yea, many ministers are saying, 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 hope-
ful business, if all the ministers, professors and people would
join in one. Indeed, if I saw them all coming to join in one
as matters now stand, I would think it good wisdom to run
away from that union: it would be a black mark. He will not
give his glory to another: He will have few means, and these
despicable ones, that his glory may the more conspicuously ap-
pear. And if they be such as attract the eyes of the people. I
will warrant you, they shall be laid by also: though he will
make use of some means and instruments. O to wait on him
for counsel, wisdom, courage, and furniture of every sort, for
doing and suffering any thing he may be calling 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 said, 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 side. Hast thou
not said, for the oppression of the poor, and sighing of the needy,
thou wilt arise. O that we were but groaning to the Lord, and
telling him what he hath promised. We would get wonderful
things made out by him; concerning my sons, and my daughters,
command ye me. Nay, there are as great things to be got from the

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Lord now, as ever: he never said to the house of Jacob, seek 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 assure you, that you will make all your enemies to tremble and shake yet. What have we to fear? Is not the Lord on our side? 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 sinful, or we had been careless, or had lain down in despair, which would have been sinful also.

Now, on the whole, ye see 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 saith 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 contends with thee, and I will save 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.

**SERMON XXX.**

Psalm xlvi. 10.—Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in the earth.

**OUTWARD** 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 arise from outward troubles? for surely it is not from troubles themselves: it must be from somewhat

*Being the last Sermon preached on Kype Water in Evandale, July 18th, 1680, three days before he was killed at Airs-moss.*
within; for if matters were right within, though in the fire or water, we would be calm and still.

I shall only name these five things.

In the first place, disquiet within when troublous times are without, flows from the love of the world. It is certain that a man whose predominate 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 house, my cattle, my goods, and all I have. But O that ye could say with Paul, I am crucified to the world, and the world unto me. Then ye would learn that lesson, 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 somewhat of faith, and may be much denied to the world also; yet if fearfulness possess them, if the fear of men 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 says Eliphaz, Job. xxii. 21. "Acquaint now thyself 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 saving knowledge of him; that they were looking up, and saw 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 tossed in the sea, 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.

Lastly, It flows from over much haste, 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 ex-
cessive 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 troubles; 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 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 whenever 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 folk. 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 forbidden, of which we shall only mention these two or three; as we take not upon us to open or unfold all that is contained in these words. Many are the mysteries that are contained and wrapped up in the shortest sentence of scripture. The First Thing here forbidden is, inward disquiet, dispendorcy or anxiety about worldly things, Psal. xlii. 5. After David had reckoned up his troubles, he corrects himself and says, Why art thou cast down, O my soul? Why art thou disquieted in me? He allows not himself to be thus disquieted. O sirs, 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 afraid 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 profit yourselves, or the church of Christ, either by your sinful carefulness, or by your unbelieving anxiety?

Secondly, This text of scripture forbids quarreling 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 assure 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 say unto him, What dost thou? It is a good account of Aaron, that when God made fire to destroy his sons, he held his peace. Let us then, while we bear the yoke, sit alone, and keep silence, and put our mouths in the dust, if so be, there may be hope, Lam. iii. 28, 29. Ye know, the mourning of the children of Israel cost them very dear. Be still, that is, beware of murmuring against me, saith 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 say, God gives not an account of his matters to any.—Be-ware then, of drawing such conclusions.

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." Why 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 speak of what is here required.—And 1st, It requires fixedness of mind, 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 afraid 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 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 lifted 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: 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 spirits, and fulfilling the desires 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 still. 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 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! Our good thoughts of him ebb and flow 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
sitting in the assembly 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 likewise by what may be known of him by the works of his providence. At this time, I assure you, the present providences may supply the want of preaching. The dispensations of this time have much in them. By these dispensations 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. 

2. Reason is, *I will be exalted amongst the heathen.*—What need you trouble yourselves, you that are the people of God; hear what he is saying. If every one of you were concerned in this, you would hear what God is saying; but unto many the reproach of Christ is a burden. You that are in hazard for the truth, be not troubled: our Lord will be exalted among the heathen. But many will say, 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 says he, *I will be exalted on the earth:* He has been exalted on the earth: But the most wonderful exalting of his works we have not yet seen.—The people of God have been right high already. O but the church of the Jews was sometimes very high; and sometimes the Christian church! In the time of Constantine she was high. Yea, the church of Scotland has been very high: *fair as the moon, clear as the sun, 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 Popish princes; nay, on the Pope himself; but all this exalting that we have yet seen, 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 judged to be of the opinion of some men in England called the fifth monarchy men, who say 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 say as they will, we have the word of God for it, Jer. xxxi. 21, 22, The work begun shall be carried on in spite 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 assure 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 assure 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 say not this to disquiet 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 set up a standard: And O that it may be carried to Scotland. When it is set 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 kiss 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 exalted among the heathen; I will be exalted in the earth.

Now of what has been said, 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 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 exercised with regard to what is spoken; nor can practise what is taught.
Use II. Of reproof. Many folk may be reproved by what is here spoken. 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 these,

1. It reproves those who are stupid and unconcernedly lying bye from their duty at this time: For when it is said, be still, the meaning is not, that ye should ly bye, and be idle; no, but that ye should make use of the means. Many folk say, at such a time we may ly bye from duty; but we ly 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 asleep, Mathew 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 feuers, and have heritages, and are afraid to offend the great man and his substitutes. You will not only lose their favour, but your heritage also. O but the love of the world is a great enemy to this calmness and quietness of mind, be still.—I am sure ye cannot have much peace of conscience, till ye be at work again, and as much so as ever.—But says the house or bit of land, as it were, Will ye quit me thus?

But again there may be some that have grown remiss in duty, not from love to the world, but from timidity and fearfulness. A strange fearfulness seized on folk after the break; it did so to such degree, that they have not yet cast it off. Some are naturally of such 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 of his stated and avowed enemies; for he saw this was inconsistent. But say some, you know my lord is my lord, and the chamberlain, and the laird; But ye know not that God is God; otherwise ye would not do as ye do. But says some, you my lord is more my lord than before. But I say, not at all: The enemies have no more power
than the last year, before the rise at Bothwell. It was then thought that they had not much power: The meeting then almost defied them; But our Lord has no less power than he had: And O that these 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 ye might be content to lay out what you have, if it were for seven years; nay, if it were for all your days, and your son's days; but it is probable and likely that it will not be so long; but we shall say nothing as to that.

Use. III. Of exhortation. But I cannot tell, whether I shall speak much on it at this time: But only, are ye not in love 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, fear and dread of God upon your spirits. “Stand in awe, and sin not, commune with your own hearts,” Psal. iv. 4. Little do we mind that word. Isa. viii. 13. “Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.” — And then follows the promise, “and he shall be for a sanctuary.” O that ye would set the Lord always before you. Consider this, who says it, and it comes to pass? and the Lord has not commanded it. — It is neither lord, laird, general, nor forces 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 consideration 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 against you also. And

(2.) Ye should be brought to calmness and submission. Beware of sinning, or corresponding with what is sinful. Stand in awe, and sin not, and be still. Now, whether have they most peace this day that have complied 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 moss, 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 conscience before he sees 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 sin 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 in 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 he was before.

(3.) A word to you that would be still. Commune with your own hearts. Confusions and commotions arise in Christians or believers, either from the subtle devices of Satan, or the troubles of the world, or the rising up of their own curruptious, 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 about, 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 ourselves, 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 us trace it back to its first appearance, and examine our hearts about it, and hold our grips, 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 exercise all the time. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. I shall not bid you do as the disciples did, or say, Lord increase our faith: for, says

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Christ to them, if ye had but a grain's weight of true and real faith, ye might say 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 last faith in exercise, has more strength than thousands of men and armies. O but faith hath a strange power with God. Armies and prayer 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 so small. If 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 desirable.

1st, The man whose heart is fixed trusting in the Lord, shall not be afraid 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 have a pleasant life with such dispensations, if we had much of this fixedness of heart.

Lastly, If we had this fixedness, we would be fit to go about duties, "My heart is fixed, my heart is fixed," says the Psalmist, Psal. lvi. 7. and what follows? "I will sing to thee." And elsewhere, Psal. cxii. 7. "His heart is fixed trusting in the Lord." Which says, 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 say 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. We say, it is good fishing in troubled waters: the devil first labours to confuse 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.
2 Cor. v. 4,—11. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed; but clothed upon, that mortality might be swallowed up of life, &c.

We may say 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 desire.

* The MS. bears that this Lecture, and the following Sermon were delivered at Partick-lone, (I suppose that near Glasgow,) Nov. 3d, 1678.
1. There is preparation. Now in a word, a soul that hath a right desire of death, is a wrought soul, (so to speak). And who hath been the worker? The Spirit of God, as you have it in verse 5. Now he that hath wrought the self same thing for us is God. Now the preparation is wrought in the soul; 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 soul: the worker is God: the thing he is working them to, is his own image; and so the Lord is working an image to himself in every soul to which he hath given a desire of death. Now we may say, what working is there yet amongst you? Death is working with some: but we know not if life be working with it; and woe unto that soul that finds not life and death 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 esteem them as little as they esteem us. A soul that esteems worldly things little, must be a soul that is making for heaven. In a word, every man hath waited upon a vain heart, and upon vain expectations. Now, this is here discovered unto the apostle, and this discovery begets an aversion in him to them, and so he begins to turn himself another way.——And how long will an immortal soul follow a vain and a foolish heart? We may say that there is a certain point of eminence, and till a soul arrive 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 fall about it, and be dead unto sin, before you get a view that will mortify your hearts fully: 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 say, and willing. A soul will never loose the one foot, until assured where to set down or fix the other. We will not say but that crosses and afflictions beget passionate wishes in many: but they will soon retract these. But the solid desire that the soul abides at, is in consequence of the assurance of eternal life. In this case the soul desires to
be transported. We may say, that the assured Christian is as sorrow to go back again, as you are to go forward. And how is it that some are, as it were, dragged away to eternity; and others go off willingly and triumphantly? There is a dying man; but yet he is a bridegroom going out of his chamber; as it were, to be espoused unto the Queen of heaven. — Assurance, we say, should then be had; and it is no wisdom to venture upon eternity, until we be in some measure sure about the things of eternity. We may say 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 observe 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 if once he hear God say it, he will run before, as ye, know, it is said of Christ, that after he told his disciples, that he was going up to Jerusalem, that he set his face stedfastly 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 a 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 further, 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 judgment 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 you 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 what we have done in the body. — But we may

* He himself in his last speech upon the scaffold, says, ' I bless 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 sure of my interest in Christ and peace with God, as all within this Bible and the Spirit of God can make me.'
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 dealings with him on the behalf of others. But we shall speak a word further upon these words. And

First, For we in this tabernacle 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.) Because it is not of longer continuance; for 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 folk 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, frer of 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 say, that, though they be groaning under various wants, and on different accounts; yet there is another thing here: here are some put between two great straits; or as ye use sometimes to say, between the devil and the deep sea; they are both afraid to die, and they cannot live with pleasure, even as they would. They are afraid of dying, like children that are afraid 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 groaning, and this is a great cause of it. The words seem emphatical importing, as was said before, that we believe and rejoice, and we groan and mourn
too; and therefore, there are these three things that make us do so.

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 sorrows; and rejoice when they find their profit 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 lie 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 soul of you should be essaying to have this yoke broken in pieces. O when it will be taken off, never to be put on again! and when will it be said, henceforth thou shalt be free from all temptations to sin, and shall be no longer in thraldom unto it!

3. A third thing is hope deferred that makes the heart sick. The great and vast disproportion between what they are intituled 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 a

Second thing that we may speak a word here unto is, that this groaning is the effect of sin; and it began with the body; and it will end with the body: For so long as the body continues here, sin 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 say, we never read of any but one who leaped upon this consideration; viz. that of the hope that the soul 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 first 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

* John Baptist, Luke i. 41.
your affections, or be content with these 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 set it up. But set it up
when ye will, ye will find it shaken, and sometimes the soul
drooping, and full of fears. But we may say that it shall al-
ways 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 sit be-
side ill neighbours; and we have great taxes laid upon us. We
are like a people in slavery, 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 soul, so long as it is in this tabernacle.
If there were no more but this body of death, it would be a
great burden. It is true, it is not become the burden of some,
I may say, 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 unclothed, but clothed
upon. Grace hath brought all the terrors of death unto this:
It is but just like one putting off a worn suit of cloaths, and
putting on a suit of new apparel.—O death, who wast 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 such
fondness here; yet there is as great a resolution and desire in
every true Christian to be thus clothed upon. So says the true
Christian, I would see how it would fit me: I would gladly see
how this cloathing would set me. So first, he lets you see ne-
gatively; Not that we should be unclothed, 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 if 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, say, not passion-
ately, but calmly, Lord, send it when thou wilt, or let thy ser-
vant depart in peace, for mine eyes have seen thy salvation. Not to
be unclothed. What is that? Not to be brought to nothing, but
to have my body taken away. But
2d, Positively.—I desire to be clothed upon. I am like a
man that hath a rich marriage to consummate. 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 suit of wedding garments. So that I desire, says the be-
liever, *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 suit for him. And in a word, some folk say of their cloaths that they were never well, since they put them on. But we are sure, that we shall be for ever well, after we have put this heavenly clothing on. —The witness of the spirit continues with them, they shall continue and last through all eternity so.—And O happy soul that never rests, till it come to look on the terrors of death, like one just putting off his old cloaths, and putting on a suit of new robes, or apparel, for to meet the blessed bridegroom of souls,—that mortality might be swallowed up of life. —I would be through death, says the believer; and I must be through it.—I would have mortality swallowed 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 shall not speak further upon this preparation, having noticed somewhat anent it already; but we think that right preparation hath,

1. An interest in Christ.

2. Blessedness. *Blessed is that servant, 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 us.

Secondly, It is that same God that hath wrought that fitness in us for that kingdom and glorious inheritance above, *with the saints in light and glory.* And

Lastly, He hath given the earnest of the Spirit; and that makes all sure. We have fitness, and we have aptness, and we have the earnest of the Spirit; and that ensures all unto us.
SERMON XXXI.

John viii. 34, 35.—Jesus 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.

THERE 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 hope. I say

First, Man's show answers not its pretences. Every man, says the Spirit of God, "walks in 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 boasting is found a truth. Which intimates that it is but rare or seldom, 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, Man's hopes hold not the thousandth part. Man's hopes never answer, or quadrate with his pretentions. 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 summer. Now of these things we may say, man's show is in vain: His boastings often fall, and his hopes fail. But that which is more than all, as it is in other things, so 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 devilish and deceitful heart that sometimes manages these things. O then we have need to take good heed here,
when we entertain or take up with religious persuasions. These are failing, they muster up greatly, and make a fair appearance; but they never or seldom answer 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 state of thraldom, and they aver themselves to be free. There is much between these two: But we are sure that truth must be on Christ's side of the question. You say, ye are free; but ye are servants; and the servant abideth not in the house for ever. Ye are in bondage. But say ye, we are so far past feeling that we cannot tell whether we are bond or free men. There are some when they boast most of freedom, that are most in slavery to sin; they talk as if they were the only free men in the world: And yet they are so wedded to their own lusts, that they cannot get from them, nor by them. We may say this of some, 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 feeding 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, such a power over himself, as to govern himself by divine laws, religion, and right reason. So far as ye exceed these, if it were but in the instance of your four hour's drink, so far ye are slaves to sin. We may mention less things, to which ye are slaves. In a word, man is a slave, where affection and sensuality rule, and take the sceptre out of the hand of religion and right reason. Now

Upon the other hand, what is bondage or thraldom to sin? 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: Whosoever committeeth sin, is the servant of sin. I need go no further 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 sin, that denotes, or evidences a man to be the servant, or slave of sin.
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 sin either ignorantly or willingly: For there is no soul, or mind so illuminated as to reach the knowledge of every sin and duty. And on the other hand, there is no conscience so much renewed as to give warning at every approach of sin and iniquity: But sin 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 sin. 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 say, that these thoughts are not sinful; for sinful they are indeed. Nor on the other hand, will we say, that these thoughts denote a man the servant of sin,—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 are commissions that are done willingly.
2. That are done ordinarily. And
3. That are allowed.

1st, They are commissions that are done willingly:—For we are sure, that where the will is, there is the man; and there is servitude to sin. An evidence of servitude is a well 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 servitude is a willingness 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 shall 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 afraid 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 full consent of the will. Do you retract 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 further, 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. Well then, if this be a maxim in Divinity, sure, 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 first, 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 subjection and working to God? let every man now speak according to his own conscience; what is your service done to God? Now we are sure, many a soul will be silent, not having wherewith to answer.—What shall I then pitch upon? And what service shall I say for you? Well, this is my service: I am following God's ordinances: I am hearing preaching on the sabbath; and I am abstaining from my own ordinary work and service. Is not that service to God? Well, well, we should consider this. But ye shall know, that there is nothing service to God, without obedience to his command. If ye are doing that out of obedience to God; then are ye servants to him; but otherwise, to speak with reverence, ye are 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 be-
Before we speak of a serving of ourselves, we may say this one word, that there is nothing right service unto God, but what is inward, and of the Spirit; for we may say this, that ye can never serve God without inward purity of the conscience, and righteousness of the mind. Do ye think that words, prayer, or any other religious duty are a serving of him, though there be not inward purity of mind? Nay, we shall say that the principle thing in God's service 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 such external ordinances there; the spirits in heaven still worship him; and they do so 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 absents himself long.—Ye serve God, when ye keep yourselves right, and without doing so there is no serving him in an acceptable way. Why do ye worship 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 serve, and whome they pitch upon for their master; or else let them acknowledge that they are yet to begin this service of a truth.

1st, We are serving 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 blessing on your own hands, except it be in a superstitious manner by a fainting or blessing yourselves. It is a wonder that men and women can rise up, go out, and not return until night in this manner.—Where are ye all the day? are you at God's service? we may say, 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 service of God.—As in some idleness is their sin; so in others laboriousness becomes both their sin and their shame. I am afraid you will find it so 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 if we may say so, he hath his cap in his hand: he bows to it, and gives way to it; then kisses it and hugs it in his bosom. We will say this of it; and we shall speak but little of many of 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 thoroughly. 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 loose from, that had once a grip of you? Some have got this lust, 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 sure 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 service, when ye should go to it? And what is it that takes you from meditation, prayer, reading, and other duties in the service 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 sin hath a greater power over you than God, and if ye are under the power of sin and the dominion thereof, you are thus servants of sin. 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 sin? 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 deserved: he hath given you so many years life and maintenance; 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 to God. And think ye that is a serving of him? I think it is not.

We have one word to say unto you; The servants of sin will be expelled out of the house of God; for certification of this, The servant abideth not in the house for ever; but the son abides in the house ever. We shall say this of it, this house is to be dissipated, and the other is to be taken up, and all the servants are to get their leave.—Remember the bond woman and her son are to be cast out. It will come to this with you, if ye be evil servants; he will not deal with you as some do with their servants; they will not send them away without somewhat to furnish their house. But ye shall be brought before God's awful tribunal; and from thence sent away empty and bare unto everlasting misery. All those benefits which bear up your hearts on earth, and those duties that your souls took pleasure in, shall be taken away from you.

I say, then, this is the doom, this is the sentence, that the servants of sin shall not abide in the house for ever. Now, we might insist on this a little; 1st, To shew you the truth of it; 2dly, The greatness of such a judgment: but for brevity's sake, only remember,

1st, That it is Christ himself that speaks it. This is enough for the truth of it. If ye abide the servants of sin, ye shall abide slaves to wrath for ever: for the servants of sin go unto hell; that is the place of their reward.—So if ye be the servants of sin, look to it speedily, before it be too late. But

2dly, On the other hand, for the greatness of the evil of being excluded out of the house of God, this only serves sufficiently to shew the greatness of this judgment and misery, that it is to be excluded from the presence 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 glory 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 see 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 in-
treat you to consider this.

We shall now add no more but this. Let these things be
laid to heart: and consider the greatness of your hazard, if you
continue in the service of sin, and neglect the service of God.
But we shall leave it at present.

SERMON XXXII.*

John viii. 36.—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 dear rate,
that sets forth its preciousness; and he bestows it freely, and
that shews his graciousness. We may say this one word, and
what needs more? as it were, he is set over this matter; that
is, he is the lover of man; for so the scripture stiles him PHI-
PANTHROPOS; I say he is set over this matter, as the lover of
man. It was certainly a great joy to Jacob, and to Benjamin
his son, to hear that Joseph was set over the land of Egypt.
They 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 gra-
ciousness of the giver, could stir us up to be in earnest about
it: for we may say, that if the mouth were opened, and the
heart loosed, if this were never so little, that attainment would
go on to a perfect liberty from God, so that from the gracious-
ness 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 solely in the hand of Jesus Christ.

Now there are these things we have to speak unto.

I. That men may attain unto freedom again.

* This Sermon was preached at Quarrel-holes, December 1672.
II. That this freedom is to be obtained by Jesus Christ.

III. That this freedom by Jesus Christ, is a freedom indeed; other freedoms compared to this, are nothing but slavery 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 case 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 insensible of the want of his 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 thraldom and slavery of sin. Hard crosses and conditions come with their bondage and thraldom; and these working together (through divine grace) beget a longing desire in them to attain unto this freedom from a body of sin and death. But

First, If 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 sin hath cast upon man whether in soul 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,

1. 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 sense of God. What is the soul of man like? It is like a 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, save the name of these. If we take and sift a man to the bottom, you will find nothing of that excellency that should answer that name or character in him. But if we consider particularly his deprivations, or what we are deprived of, we may say this one word, alluding to a scripture simile, 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: sin has deprived him of all true excellency and illumination; there is neither light, life, true wisdom, nor any perfection now in the soul of man. So that its deprivation is wonderfully great; so 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.

(2.) Thing sin hath subjected us to, is to the slavery of lusts, woe unto lusts. Every thing is become a master 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.) Consider that the soul 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, food, or clothing; 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 sin subjected unto? Why, it is subjected 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 hath no more freedom 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 lastly, 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 soul, like a man that sought to set enough upon his inheritances when he saw it would unavoidably go away; we may say this of the mortgage of souls, it is so great, that here is none that will plead an interest to redeem them; for the soul is not worthy of redemption; and we may say that there is nothing left that is precious in the soul, but its immortality; and it is that which makes it precious, otherwise nothing would be precious to it. And as it is mortgaged, so the bondages are many; for every sin 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, we will find them innumerable. For as many as our sins are; so many are our bonds: and ye know a three-fold cord is not easily 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 slavery of sin.

We shall only speak a short word of use unto this point. The joyful tidings 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 five 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.

1. There are some who have obtained this freedom, and are gone, and there are no bonds on them. Now they may serve 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 the earth detains our bodies; and we have their resurrection promised; and we have the resurrection 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 security in that.
2. There are some who have missed it; and if they were to return back, they would again miss it. 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 owing to their own unwillingness; whatever was in the decree of God which was not made known to them, till they found 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 some that have their freedom begun, and it is now going on to perfection; and there are two things we would say to these. 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 soul 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 freedom.

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 womb, 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 say this word to such; that the longer they neglect it, the devil is the more busy and industrious in binding of them; for if ye are not loosing, 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 unwise who had a burgess-right to a city, and yet would not show it, nor take out his burgess ticket, though he knows not what occasion he might have for it. But O the madness of man! who still neglects this freedom of an higher kind. But to address ourselves to all in general, that find any thing of this slavery and bondage; (But ah! how few find it?) we are in love with our bonds; for there is too much sensuality amongst us. Hence a lustful eye has been a greater burden to some, than poverty has been to others.

Again, poverty hath been a greater burden to some, than a covetous eye has been to others; yea, than all the lusts that lodge in the heart of man. But some 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 the womb of corrupt nature, there would be nothing too hard for us.

2. As ye must break the womb of nature, so you 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.” A word proper for every Christian’s heart. I cannot serve any but God the Creator, and God the Redeemer, whom I am bound upon the account of creation and redemption to serve.

To add one word more, we can hardly have right views of our freedom, when we lie under the power of so 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 some of you, yet they are the

*The like is related of Cato, who cast himself into the sea at Utica, rather than be brought to slavery. Clark’s Examples.
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, says the believer, be in subjection unto nothing that is sinful; and will not be under the power of any thing that is unlawful; yea, under subjection unto nothing, though lawful, but unto 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 such an one say, 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 second 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 side. It is true, he is Mediator; yet he stands wholly for man. Therefore this is the joy, that man has freedom, and that this freedom is in the hands of Jesus Christ. We may say, that the hope of freedom in him is better than the fruition of freedom in ourselves. How soon did Adam lose 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

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 royal assembly of the church of the first born! But

First, What does Jesus Christ for this freedom? Why, he hath paid down the ransom for it, and consigned it over to the Father's hand. His obedience and sufferings are the ransom which was consigned over to the Father; so that now, whosoever will, may go, and receive sufficiently of that ransom that was weighed and paid down for this liberation. Thus we see where it is: It is in the Father's hand; and the sufferings of Christ were a sealing of it over accordingly.
Secondly, As Christ hath paid the ransom, and consigned it over; so he hath procured the bestowing the spirit on us. It is by the spirit, that man's bonds of captivity are loosed; 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 Christ, not merely the Spirit because he proceeds from him; but because he is given in consequence of his blood-shedding, his death and sufferings.

Thirdly, The power of bestowing this freedom is delivered, by the common consent 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 cursed 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 concerns. There is a greater willingness and readiness in him to give it, than there is in us to seek, 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 says, What is your suit? And what is your petition, and what is your request? Why, say ye, it is even to be freed from all these lusts or idols, and from that devil, who is ever seeking whom he may deceive and devour. Now for

*Use,* This says *or* speaks forth unto us,

1. An encouragement to all who set 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; *Whosoever 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 so 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 sure an inheritance to another, and that other hath displeased him, and yet he cannot get it back again, being made sure 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 recall it.—So were there bonds never so 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 loose us, the faster we are bound in sin.—And

Lastly, 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 first with sin. When ye begin there, it is well: For he that begins with sin, needs not be afraid 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 reigns: And where sin reigns not, it is like an old bond cancelled, the power of which is taken away.

LECTURE IV.*

Ezekiel xxii. 25, 26, 27. And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, &c.

NOW, I have only one thing to beg of you, that you would not entertain prejudices against us before you hear us speak.

1. God is Judge of the whole world; and this word gives us assurance thereof: I say this word gives assurance 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 suffer the wicked to pass unpunished. Now, ye have heard that this word gives.

* Torwood Excommunication, being the Lecture going before the Action itself, and the afternoon's Sermon following that awful sentence pronounced by Mr. Donald Cargill, at Torwood, in Stirling-shire, Sept. 1680.
us assurance, 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 away kings; he will take away princes, and he will take away nobles; and he will lay waste many fair buildings. But ye may say, 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 saying 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 easily cast their Horoscope*. Now there is a great one fallen: It is not an ordinary death, or an ordinary fall; It would in that case, be too small a token of God's displeasure. He must stigmatise with more than ordinary brands. Now 1st, We see that there is a great one fallen. The Lord is saying, And thou profane wicked prince of Israel, whose day is come, &c. As if the Lord had said, 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 he leave all his pleasures. Now must he leave his court: Now must he leave all his voluptuousness; Now must he leave all his dishes. ——But we may say 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 said, I will shorten their voluptuous living. I will shorten their reigning. I will shorten their pleasure.——O if they knew what is coming amongst them,—when their iniquity shall have an end. O blessed shall we account that day, when sin and iniquity shall fall, and have an end. We are persuaded, that this joy is allowed to devout persons in scripture; when iniquity shall fall, there shall be no more sinful iniquitous laws: When the sinful 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

* To cast one's Horoscope is to calculate the time of his nativity, and according to the pretended principles of Astrology, to foretell his fortune by the aspects of the sign or the planet under which he was born.
2dly, "Iniquity shall have an end. Thus saith the Lord, Remove the diadem; take off the crown." The Lord stands bye, and as it were, disrobes him, Zech. iii. 4, 5. where the Lord stands bye, and gives orders to take the filthy garment, from Joshua, and to clothe him with change of raiment, and to set a fair mitre upon his head. Just the contrary is here; the Lord gives orders to disrobe the profane wicked prince, to remove the diadem, and in a word, to rend his Insignia Regalia. And is God saying, 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 him 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 throne 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, overturn, overturn: it may be applied to three states, or to these three sorts in the land, viz. king, nobles, priests, and people. We see, one overturning sufficeth not. Alas! this overturning extends to many more. Nay, it will go through; it is like an earth-quake; it will not leave a house unshaken in all the city.—Overturn, overturn, overturn. Ye think, ye shall be free of it, Sirs: But as the Lord lives, ye shall have a part in this overturning.

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 is answered, 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 fit man, fit governors, or fit men for the government. They are low, it may be, this day, whom he will make fit for it. And O that we could pray that he would raise up fit men for it. He never
Mr. D. Cargill. · · · · Lect. IV.

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.

1. There is an overturning. And

2. A styling. 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 Israel, here observe a strange title given unto a king:—But sure 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 parasites, the court flatterers, the flattering creatures of this generation! It is a wonder to see 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 same titles, the same names, and the same obedience is due to them when apostatized 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 assure you: And take heed, Sirs, it is a good part of this day's work, to set 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 said to be profane, who altogether neglects the worship of God, as Esau, who worshipped and sacrificed a while; but he soon left 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 sacraments; and from their sacraments 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 Israel. 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 rullers. Let every soul apply it without prejudice. Is not this the stile that should be given them? They have sinned 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 be 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 singing and rejoicing. I say, *When the wicked perish, there is shouting.* Their death shall be desired; when they are dead, it shall be as when the sea hath been long in a storm: It rages long after the wind is calmed. *Thus saith the Lord, Remove the diadem: take off the crown.* This is the Lord’s disrobing 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 priestly garments on, and then beginning at the head, they take off the mitre and disrobes him from top to toe. Just so here, the Lord disrobes him, and he will take away the *Insignia Regalia*, as we said 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 contemptible. *Exalt him that is low; and abase him that is high. I will overturn, overturn, overturn. And it shall be no more, until he come whose right it is, and I will give it him.*

Now they are sitting low indeed, whom he will set up. Pray that the Lord would seek them out, and that the Lord would make a way for them, and that the Lord would give success in mercy, as there hath been success in judgment. *Amen.*

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**DISCOURSE,**

**B**EFORE THE

**E**XCOMMUNICATION.

THAT we may make way for what we are about, let us join the first words of our lecture, *And thou profane wicked prince of Israel,* &c. with the last words of the first chapter of the fifth epistle of Paul to the Cor. “Therefore put away from amongst you that wicked person;” a connection which indeed shows that there is a holy consistancy betwixt such a wickedness and excommunication, and that the conclusion is just and right, and should necessarily (if ministers of the gospel fail not in their duty,) be made. Although excommunication be one of
the censures of the church, and the highest censure, (for we do not make a difference between excommunication and anathema-
izing, 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 sins. We acknowledge however, that it is the sin of
the present generation, that it hath been so long in drawing out;
for although it be an excellency in God, and a glory to him to
forbear and suffer long; yet it is no excellency in us that we do
in this kind bear with them that are evil. Rev. ii. 20. "Not-
withstanding I have a few things against thee, because thou suf-
erest that woman Jezebel." Which Mr. Durham interprets of
non-excommunication, and casting her out of the church*,
which was properly in their power: But 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 defied 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 excom-
unication. 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 declaring.
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 feares of God. I say it is a declaring, that
notwithstanding this, he belongeth to the other body or corpo-
ration, whereof Satan is head, and not unto that body whereof
Christ is the head; and a declaring withal, that he doth injuri-
ously, and by usurpation wear that livery, bear that badge, and

* See more full in Durham on the Revelation, on the above cited text, chap.
ix. 20.
possess that name, proper unto the spouse and members of Jesus Christ.

2. It is a taking away, and rendering of the insignia 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 have put off the nature, subjection, and evidences of a Christian in the sight of the church of God.

3. It is a ministerial punishment, in which the servant, 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 and domestic relation of children, that they professed to have with him; and that he will deny them from henceforth 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 pass 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 sentence 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 persons 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 promise, "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 fugitives;—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 righteousness 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 baptism, 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. Through 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 tenants who have the greatest and best farms are obliged to pay the greatest rents). I say, then, all people, priests, 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 upon all without respect of persons; as God who is the commander of this judgment, will proceed himself in judgment without respect of persons. Ambrose, bishop of Milan, justly excommunicated Theodosius, the emperor, for the slaughter committed by him at Thessalonica; and debarred him from the privilege and benefits of the sacrament, till he repented, humbled himself, and acknowledged his fault with tears*.

Thirdly, For the causes of excommunication, they are

1. Sins great and uncontroversible (at least amongst those who have received and acknowledged the faith, and the reformed religion). Such as blasphemy, paganism, atheism, murder, adultery, incest, perjury, willing and open profanation of the sabbath; or

2. When there is added contumacy to these sins, and obstinacy in regard of repentance; for though the sins be smaller, if there be these things, there is a 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 these:

1. Zeal to God's glory, that will not suffer such to abide in his house upon God's account: because they are a discredit to Christians and saints, who are the followers of this society, and a reproach to the Holy One who is the head thereof; least such should be accounted his, who walk so 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 rest, may be cut off, before its infection spread further. This ought especially to be attended to in the case of the great

* For this, see at more length in Ambrose's Life, Clark's Lives, Quarto Edition, p. 115.
Action of Excommunication.

One; for as sins 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 fair for their favour 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 forerunners and prognostics of ejection and banishment from God, and from eternal happiness; and a sorting them unto their own party and fellowship, of which they will be eternally, if they repent not.

The Action of Excommunication, Lawfully Pronounced by Mr. Cargill, upon the following persons, viz.


(After Prayer, he proceeded thus,)

We have 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 the better known.

I being a minister of Jesus Christ, and having authority and power from him, do in his name and by his Spirit, excommu-
nicate and cast out of the true church, and deliver up to Satan, Charles II. King, &c. — And that upon the account of these wickednesses:

1st, For his high contempt of God, in regard that after he had acknowledged his own sins, his father's sins, his mother's idoltery, and had solemnly engaged against them in a declaration at Dunfermline, the 16th of August, 1650, — he hath notwithstanding all this, gone on more avowedly in these sins than all that went before him.

3dly, For his great perjury in regard that after he had twice at least solemnly subscribed that covenant, he did so presump-tuously 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 is still working for the introducing of Popery into these lands. And

4thly, For commanding armies to destroy the Lord's people, who were standing in their own just defence, and for their privileges and rights, against tyranny, and oppression, and injuries of men, and for the blood he hath shed on fields, and scaffolds, and seas, of the people of God, upon account of religion and righteousness; (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.

5thly, That he hath been still an enemy to, and persecutor 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 expressly 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

Lastly, To pass by all other things, His great and dreadful uncleanness of adultery and incest,—His drunkenness, his dis-

* 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 thefts and small robberies seldom fail to be prosecuted to the utmost rigour of law; a circumstance 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 blood," Psal. cxi. 38.
sembling both with God and men, and performing his promises, where his engagements were sinful. 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 defile 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 unto Scotland at his father's unjust command, and leading armies against the Lord's people, who were constrained to rise, being killed in, and for the worshipping of the true God, and for refusing, that morning, a cessation of arms at Bothwell-bridge, for hearing and redressing their injuries, 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 Lauderdale, for his dreadful blasphemy, especially for that word to the prelate of St. Andrews, 

Sitt thou at my right hand, until I make thine enemies thy footstool: His atheistical drolling on the scriptures of God, and scoffing at religion and religious persons:—His apostacy from the covenants and reformation, and his persecuting 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 public 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 assisting the king in all his tyrannies; overturning and plotting against the true religion;—For his gaming on the Lord's day; and lastly for his usual and ordinary swearing. Next,

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, 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 professing and avowing his readiness and willingness to set up Popery in this land at the king's command; and for the heathenish, and barbarous and unheard of cruelty, (whereof he was chief author, contriver and commander, notwithstanding his having engaged otherways,) to that worthy gentleman David Hackstoun
of Rathillet; And lastly, for his ordinary cursing, swearing, 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 unto a profligacy of conversation, after he had begun a profession of holiness; for his constant pleading against, and persecuting unto the death the people of God, and for alleging and laying on their charge things which in his conscience, 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 sorcerers, murderers, and other criminals, that before God and by the laws of the land ought to die; for his ungodly, erroneous, phantastic, and blasphemous 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 Binns, 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 lustful 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 uncleanness from his youth, with a contempt of marriage which is the ordinance of God, and for his atheistical and irreligious conversation; And lastly, for his unjust usurping and retaining of the estate of that worthy gentleman William Muir of Caldwell, and his other injurious deeds in the exercise of his power.

Now I think, none that acknowledge the word of God, can judge these sentences to be unjust: yet some, it may be, to flatter the powers, will call them disorderly 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 sentence is just, and there is no king, nor minister on earth, without repentance of the persons, can lawfully reverse 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, some will think, that though they be not unjust, yet that they are foolishly rigorous: We shall answer nothing to this, but that word which we speak with much more reason than they that first used it, *should they deal with our sister, as with an harlot?* Should they deal with our God as an idol? Should they deal with his people as murderers and malefactors? And we not draw out his sword against them.

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**SERMON XXXIII.**

Lam. 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.*

We know not of any Scripture that the Lord confirms oftener unto us than this. It is often borne in upon us. I say, 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 sure; 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 sure of this likewise, 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 soul should not be exercised about this, *If ever he will come again;* but rather if ever he shall be theirs. Hath he ever been yours? If he hath been within you, I assure 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 to some it is very long. But he that guides best, gets him soonest back again.

Now these words foreshow sad things: A sad condition indeed!

1. It is a sad thing to see a people cast off. Is it not a sad thing to see a wife cast off by her husband, and thrust out of doors?

* This Sermon was preached on the Afternoon, after the sentence of Excommunication was passed.
2. As there is a sad condition shown in these words, so there is a fair hope given, that there will be help given in this condition. We shall say 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 rise and spring of his returning. Yet will he have compassion 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 desertion, 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 so, if his bowels of mercy and compassion had not been such, if he had not abundance of bowels in him, we had sinned him out long since. Yes, We have sometimes wondered, that after all our sins, provocations and backslidings, there should be one spark, so to speak, of affection in God towards us. Tempt him not always very sore, though his bowels are very great. But O the ingratitude that is in us! Our ingratitude makes such 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 consider, that there is hope that he 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 soul: 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 sore! we will say 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 stop this grief that is accompanied with unbelief? In a word, dwell much upon God's part, and be sure upon yourselves. I say, dwell much upon God's part.——He hath not done it without cause, and the cause of it is, 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 castings off for our sins 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 goodness, upon the goodwill of God, upon his mercy and compassion. Our casting off flows from our sins; but this is
his goodness and compassion, that he will not cast us off for ever. And besides, there is nothing required as a condition of his engagement, or of the continuance of his engagement, but what he promises freely of himself. But there are a few things, whereby he shews that his casting 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 consuming, were he not unchangeable: We would be in a poor case: It would even be consuming. Though we be changeable, yet he is unchangeable.—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 said? He hath said, I will never leave thee, nor forsake 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 afterwards 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 sinned. 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 towards 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 saying 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 forsaken 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 say, that once ye received him nothing can follow. Now, this is the foundation; I have once been with God. If ever ye have been resolved here, that it is a marriage indeed, and there was a remarkable feast; for there is never a marriage but there is a feast. He would give us the marriage and the feast, if we
would give him the heart. I would then ask you, Got ye ever
the feast? Had ye ever greater delight in God, than in all other
things? I shall say this one word, if God had been the greatest
feast and the greatest delight unto you, ye had oftener feasted.
Thus it imports an oneness, and that oneness 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 casting off, it is a wonder there is
not a longing to see where the fault lies? And what the great
fault or faults are? That since casting off hath a cause, what that
cause is? There must be a cause, for there is real displeasure
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 dis-
pleasure; and therefore God is not to you as before. Then re-
sect upon the cause: Reflect upon yourselves: The cause is in
you. O happy soul, that never goes to God, till it find a fault
with itself, and what is the cause of his withdrawals and ac-
knowledge it and so find him again. But

5. The many castings off now say, that there is great unten-
derness; for where there is great untenderness, there are many
castings off. If ye would not have him stay away long, be very
circumspect; be more tender: for in effect untenderness 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 present God. Now then we are sure of this, that
frequent casting off flows 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 present genera-
tion'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 castings 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 casting
off, yet there will be a return, I say there are none that have
their foundation sure, but he will return unto them. Is your
foundation sure? Have ye his tokens? Have ye, I say, got his
tokens?—Have ye his earnest? Have ye his seal? Have ye the
sealing of the Spirit? I fear ye have yet all these to seek: And
without these, ye can have but small comfort, when cast 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
1. We see that when God casteth off, there must be grief; because the cause of our casting off is from ourselves.

2. It causeth great grief because there is much time lost; much time runs over; and we do no good:—We never do a right turn. I think every one should say, with Joshua, O son, 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 assurance 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. When he is away, all good depar ts, and all ills come. O how poor and wretched art thou that canst 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 smitten with any casting off and forsaking;—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 sad: 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 rise
up against their will.—But if he return, see that ye be not
away, when he comes. O that woful Bonding and Cess pay-
ing! 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 say the words more?—They say this; I will
turn the wheel upon the wicked. He will turn again and see,
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 ho-
nour. This one thing I say, he will turn the wheel upon the
wicked, and he will have his people up again, though he give
them away for a while. 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 compas-
sion 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 cried out against,
not only by high flyers, 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 na-
ture hath at different times dropped from more able pens,
I shall only in this place further add, or observe,

1st, That unless we shall suppose kings and great men to be
above the limits of church discipline, I see no plausible objec-
tion 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 easily accounted for from
the history of these times; the greater part of the ministers of
the presbyterian persuasion had then accepted of the indulgence, whereby they became the king's vassals; so that he could expect no consent or concurrence from them in that matter:—

And for the more faithful, they were either killed, or had ascended. It is said, however, 'that he consulted six or seven of his brethren in the business, who gave their consent to it.'* And for the formalities, the crimes were open and avowed; and when all door of access was shut against complaints or redress of grievance, there could be no possibility of citing those persons legally before one whom they had declared unjustly to have forfeited both life and fortune: and besides, 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 words on the sabbath following at the Fallow-hill. In the preface he said, "I know I am and will be condemned by many for what I have done in excommunicating these wicked men; but condemn me who will, I know I am approved of God: and am persuaded 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 shall give you two signs whereby ye may know that I am in no delusion; (1.) If some of these men do not find this sentence 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 ordinary death of men, then God never sent me nor spake by me." Which came to pass, for king Charles was poisoned; 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 sense of that sentence binding upon him, so that he made the very bed shake under him; M'Kinzie 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 persons 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

* See a short Vindication of Torwood Excommunication, in MS.
† Directory for Worship,
the sentence, we cannot set limits to divine mercy; but I can see nothing to evade the binding force of Christ’s own words in that text, And whatsoever ye shall bind on earth, shall be bound in heaven, both 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? &c.

We shall say this word, if ye will give us leave to speak it, that this word was a prophesy: And who knows, but it is a prophesy 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 shall 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.

3. They shall fall, and sheathe their swords in one another’s sides. 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 also. 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 sinning goes before: But where there is much sinning, 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 consider rightly,
sins. The Lord hath wrathful designs towards them: He intends to rain snow, fire, brimstone, and a horrible tempest upon them: He throws stumbling-blocks before them, and whatever dispensations may make most for their ruin, (as prosperity makes more for ensnaring a man to his destruction, than adversity doth.) The Lord out of anger, and in justice, grants them sometimes adversity, with a stumbling-block cast upon it, and sometimes fair appearances, while you are in the way of backsliding 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 snares amongst them every day.

Now we see here these three 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 drunkenness. And
3. He will dash them one against another. After he hath shewn them what providences he will exercise, he gives them a word of warning, verse 15, Be not proud; for the Lord hath spoken. Despise not these things. It is a part of men's pride to despise the threatening of God against themselves. Another part of man's pride is not to acknowledge or take with his sins. 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 all the time ye get after this, is to acknowledge your sins, and to get free from them before he cause darkness, and before your feet stumble on the dark mountains, as ye see in the 16 verse. For there are such dark mountains that ye have to pass over, that ye will be made stumble upon them, if ye be not made free from the prevailing power of sin. 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 sin, 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 sin 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 sad dispensations that you shall meet with. If ye be wise, 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 sin, and acknowledge iniquity, before these dark times come upon you.

Now, he concludes with this word, verse 17. But if ye will not hear it, my soul shall weep for you in secret places. I can do no more but this, (says 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 sent the minister of the gospel, (or rather God hath sent them all in): But O that they were all weeping in secret places! and if there are any who are not yet got within their closets, ye will send them to mourn in secret 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 out-run 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 filled with wine. And they shall say unto thee, do we not certainly know that every bottle shall be filled with wine?" The Spirit of God elsewhere hath this word, "if a man will prophesy 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 a little temporal than spiritual things spoken unto you. What is that? Say ye, Why, sometimes 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 desirous of your welfare as of your own; but this harvest is more dreadful to us, than if it had been rain all along. But what we are saying, is, that the Lord will answer 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 say 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; so that they shall think within themselves, there was never a worse time with us, although at that time we had never so much.—So I say, it is evident that the Lord will answer a sinning 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 few to eat it, or rather over many, whom ye would not desire,—and who knows but that this carefulness or bounty of God in this plentiful har-
vest in Scotland, may be to feed 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 shall 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 for this? It is a wonder that ye look not rather for judgments of all kinds; but to be looking for fulness of abundance 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 deserts; especially, the wicked. Indeed for a tender broken hearted Christian, he will be looking for great and terrible things from God, and God, nevertheless, 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 flourish, 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 salutation of Eshmael 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 governor: but how were they entertained? he slew them, and cast them unto the midst of the pit.

Now, you have got one dish; you must see what effect it has upon you; for says the Lord, ye have heard this gladly: you have received it, and made it welcome. Every 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 drunkenness.
Now, we are sure, that their prosperity, here laid before them, has made them drunk. We will see sad effects 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 your sin with kings, priests, 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 beside themselves: their prosperity hath intoxicated and infatuated them. For this end, God hath sent prosperity amongst them, to make them drunk; it is for this end, that God sends 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 drunkenness or madness. 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 sent 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 shall 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 yet. Yea, there will be more declarations emitted yet, than that at Sanquhar*. Ere it be long, 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 filled 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.—

* This Declaration was published, June 92d, 1680. and it would appear that this discourse was preached about the harvest following, as Mr. Cargill was executed, July 27th, 1681.
† His was too truly verified about eight years after this at the Revolution, when religion was settled, or established in these lands, merely upon the inclination of the people.—See Claim of Right.
According to their universal madness, so will their punishment be: what then will 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 wise man in the world may see that their actions indicate madness; a madness that brings on inevitable ruin, though it tarry for a while. We have seen 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 see in armies, father and son, brother and brother set against one another: and we know not, but it may be that priests against priests, and prophet against prophet will be fighting together.

2. The next thing desired 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 seen in dashing them one against another.—This is the great end and design of God in dashing them one upon another, 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, says 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, 1st, There had been long prosperity; 2dly, Madness; and 3dly, Civil and intestine broils with great out-breakings, what means all this? It signifies 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 priests, 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 they hear it, as ye have
it in that 15th verse, Be not proud. Remember it is God ye have to do with. Here 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 escaping but by acknowledging your sin and iniquity; for if ye acknowledge not sin, whatever ye may fancy or dream of, darkness 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 you may expect, darkness and stumbling 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 fail amongst your hands: and woe, woe unto those who shall be proud, and stand out against the threatening of God.

SERMON XXXIV.

Heb. xiii. 14. For here we have no continuing city, but we seek one to come.

In vain would we hope to bring men to a course of godliness, considering how averse the flesh 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, yet there is no real disadvantage in a religious life: yea, there is more advantage in this course, than will make up for all 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, considering 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 ido-
lize or make a god, (as it were) of it. Consider 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 here we have no continuing city.* In these words, we have

1st, 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 seek one to come.*

2dly, There is the employment of those that leave it.—How are they taken up? They are as travelers going from one place unto another, until they at last come unto their long abode, or resting-place, which is heaven.

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 short time.

II. That the consideration 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.

IV. That all should be seeking 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 lease on earth. The Spirit of God points it out by sundry expressions, Psal. xxxix. 4. "Lord, make me know mine end, and the measure of my days," And what is the answer? "Behold, thou hast made my days as an hand breadth," yea shorter, "and mine age is as nothing before thee." And afterward, Psal. xc. 5.—Says Moses, when speaking of man's life, "They are like asleep; in the morning they are like grass 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 consider is, that our time here
is but short; a truth seldom minded, and more seldom laid to heart.

Use I. If our time here be short, 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 Creator 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; 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, consider that the time is short, and the task is great. Are there not many strong holds of sin 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 right improving of time, consider further, that there is nothing of greater moment or concernment than 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. Consider 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
close to see, what we are
employed in, and yet never employing our time aright.
Lastly, Consider 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 un-
prepared. O what a dreadful thing will it be to be found un-
prepared when Christ comes! when the mid-night cry is made,
Behold the Bridegroom cometh, go ye out to meet him.

Use II. That we may further incite you to a right employ-
ing, or improving of time, consider the advantages that those
who rightly improve their time have.——And
1. They have this advantage, that it keeps from many chal-
lenges of conscience, 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 prepar-
ing 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 other-
ways!
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 you may employ your time aright.
(1.) You ought to divide your work into tasks, setting so
many hours apart for hearing, so many for reading, praying, me-
ditating, &c. and so many for your ordinary calling. It would
be an excellent thing, if we were tasking ourselves, and say-
ing, 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 peti-
tion, there would not be so much mispent time amongst us as
there is.
(3.) In the morning when we rise, 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 live so 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. 13. "Go to, now, ye that say to-day, or to-morrow, we will go to such a city, and continue there a year.—Whereas ye know not, what shall be on the morrow." If we would consider 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 indispose 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 these 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 suddenly surprized by them.—Now consider, which of these are most necessary; and having found that which is most necessary, let your thoughts be employed about it.

Head 2. That the consideration 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 afflictions 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 are 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 through 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 inter-
mission 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 through many 
threads in a little time, and so steals away unperceived, or in-
sensibly.

2. Consider, that though you be under many crosses or afflic-
tions, yet if believers, you shall be freed from them all by Je-
sus 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 mansions: Thou 
mayest well be straitened here; but there are no straitening cir-
cumstances there.

Use I. Is our life short? Then it becomes us to be moderate 
in all things, even in the use of all lawful enjoyments. The 
Apostle inculcates this, 1 Cor, vii. 29, 30. “The time is short: 
it remaineth 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 passeth away.”—It becomes us to be taking our 
hearts off from all earthly things, and studying 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.

1. Do not bestow too much of your time upon those things 
that are of a perishing nature. It is strange to see even believ-
ers so much taken up with the world, and the cares of this life. 
This eats out the comfort of the soul; 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 can-
not serve God and Mammon; for as the thoughts of the one rise 
up, the other goes down. Is it not strange, that we should be 
so much taken up with these things? The Apostle gives it as a 
mark of those that perish, 1 Tim. vi. 9, 10. “But they that 
will be rich, fall into many temptations, and hurtful lusts, 
which drown men in destruction and perdition.
2. If thou wouldst have thy thoughts weaned from the world,—as thou shouldst let it have little of thy time, so give it little of thy affections.—If believers were doing this, they would be more cheerful; and he that is most cheerful, in going about duty, is most taken up with this city.—But we seek 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 sit 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 say, are ye ready to step into eternity? Well, if it be not so, ye have need to be serious in time; for we are not sure of another day, or another Sermon. Consider eternity will come once, and if ye spend 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 serious 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 you, to consider the time is passing on, and ere long we must all away,—for here we have no continuing city, but we seek for one to come.
SERMON XXXV*

Rev. 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.

THERE are some who have a sight 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 considering 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 sanctified sight 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 sanctified sight of it awakens souls, so that they never rest until it be thorough work with them. It is said of some, that they never smiled after some faint views of this: This is the case of the thoroughly 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 sorrow 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.

* This Sermon was preached Sept. 1680.
But that we may proceed, the thing that we have to speak concerning this last judgment, is, concerning the preparation to it.

I. 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 12th verse of this chapter. And

I. I saw the dead, small and great, stand before God.—The parties here, then, are the dead. All men are considered 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 changed in the twinkling of an eye, as we have it, 1 Cor. xv.—And yet it may be as sharp and painful as a lingering death. The thing is evident, that they must all 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 sin in the world, there had not been death and judgment. There would have been no need, nor occasion for a sentence to have been given out against any. Now when we remember death and judgment, we should remember sin too, which procured these. He that remembers his sins most, will readily be best prepared for death and judgment: For it is impossible for 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 other thing that will do it, but the all-sufficiency of the Mediator Christ Jesus. —But,—as to the parties to be judged, I saw the dead small and great, stand before God. A fair sight, indeed; there was never such a noble and great assembly since the world began, and never will be afterwards to all eternity. Why, heaven, earth, and hell will all meet together.—The Lord with all his great and mighty hosts of angels will meet there.—The devil and all his angels will be brought forth there.—The sea will give up its dead.—And there will not be one individual missing: the same cause that brings one is an evident and relevant cause to bring all, and that is judgment; for all have been sinners before God; and it must be seen or evidenced, how they have been freed from sin. It must be a public judgment. 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 sight, and assembly, or concourse that shall be together through all eternity.

2. As there is a cause, for one convening, so for all to convene before God. The same power that brings 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 merely 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 signified here, why should they be judged? they have no actual sin. The

2. Is, if they rise, will they rise infants again? for answer to these,

1st, All infants are included under one of the covenants either the covenant of works, or of grace. If under works, then they have the breach of that covenant to answer for: they have Adam's sin to answer for as being the serpentine brood, or offspring of a transgressor, and so have a corrupted nature in them:—So that the Lord will say, where is the rest or remains of that perfect soul created in man at the beginning? In a word, the Lord will find infants under Adam's transgression, if not sanctified by Christ: for says the Apostle, "all died in Adam."—And if through the "offence of one, many be dead,"

1 Cor. xv. 22. Rom. v. 15.

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 sanctified as well as those who are sanctified by faith and knowledge. For without holiness, we are assured, "none shall see the kingdom of God," Heb. xii, 14.
2dly, For the second objection, will they rise infants again? The school-men will have it, that all shall be raised 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, 1 Cor. xv. For though the same body be raised, yet it will be another kind of body, than ever formerly it was at any age. But this we may say, that the elect shall be perfect in whatever condition they die, For all that is imperfect 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. The soul shall then be filled with felicity, and the condition of the body shall be glorious. —I saw 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 saw 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 here, say, it is God, the Mediator Christ Jesus, God in our nature. All this assembly 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 sits 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 sees them all brought in, and standing before God. He sees the godly standing there also. But they shall soon be dispatched,—Come ye blessed of my Father, inherit the kingdom prepared for you. Then shall they be set down as assessors in the judgment with God, and shall give their assent 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 say, Thou art righteous, O Lord, because thou hast judged thus.

Now, another part of this procedure is, the consulting 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 witnesses; for his own remembrance and your con-
sciences (the recorder) shall witness for him.

But to shew forth the power and justice of God, the judg-
ment 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 gos-
pel,” 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 ly-
ing before the throne, and according to it God shall judge all
both small and great.—And what does this intimate unto us? It
says, 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 also 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, so to say,
may be called the register of his remembrance, which he brings
from heaven with him; and God will say unto every one of you,
look now unto your own conscience, 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 must not go down yet: ye must answer for all your wick-
edness and rebellion against God, idolatry, swearing sabbath-
breaking, drunkenness, whoring, lying, stealing, false-witness,
unfaithfulness to friends and relations, with others that will be
almost innumerable. We shall say this word, that there is one
book in the judge’s hand, and another in conscience’s: and con-
science shall read as fast, and as long as God reads unto you.
There will be no denying or gainsaying. Then, O rebellious souls,
you shall not escape. Then this book shall miss none of you; nay, not so much as the least straying thought you may have. O this will be a sore and searching 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 book 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 woful 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 sirs, 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 unfeignedly repented of them all. But we fear we have now been too long.

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**LECTURE VI**.

Jeremiah i. 1, 10. *The words of Jeremiah the son of Hilkiah,*

*of the priests that were in Anathoth in the land of Benjamin: &c.*

**HERE** we see the Lord is sending out a young prophet; and he is giving him great charges, and great promises, and great power. He gives him a great charge:

First, In these three things especially; 1st, 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 ye know that, in effect, fear binds up a man from freedom. But I say,

* The following Lecture and two Sermons, (being Mr. Cargill's last public day's work.) was preached at Dunsyre Common, July 10th, 1681.—Two days before he was apprehended,
1. Ye must go at his command, and ye must go, says the Lord, where I send 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 sure that God is either bidding ministers do little, or else 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 of 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 seems to have left off bidding the ministers of Scotland. He will bid them do no more. Ah, he is now saying 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 say this one word: a word that we are sure of; as we should never run uncalled, so we should never sit, when our master commands us to run. We say then, when God is bidding us run, and fitting us for our work, as Jeremiah here was, then should we run. When the master bids, then the servant ought to be at command.

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 say, 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," 1 Tim. iv. 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.

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 sets not a minister of the gospel to be either overcome with fear, or counsel. He is to be holy; to be an overseer, watch-man, leader. Therefore, it is unsuitable for him to be overcome with such things. Nay, Christ their master often forbids them to fear, and foretells them what they are to meet with when about his work; and yet not to fear or succumb under either fears or favours. Here Jeremiah is forbidden to fear, ver. 8. Be not afraid of their faces, for I am with thee, &c. O this should be looked unto. But we will say 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 binds him, first, by the awe of God; and then from a love and desire to have others get good of Christ, with a thirsting after the salvation of many.

Now, I say, where fear 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 fulfilled. 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 verse 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 afraid. We shall say only this, that ministers of the gospel have in their commission three encouragements not to fear; 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 judgments; 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 judgment, and ye may look to meet with it. Yea, ye need scarcely look for a change to the better, till some of you and judgment meet together.

But more particularly, the Lord speaks to him, and makes known his great kindness unto him; Before I formed thee in the womb, I knew thee. Now, there are three things here observable, great manifestations, - great promises, and an ample commission. The first two of these are granted for his greater encouragement. But the thing that we say, is, that the Lord ordinarily manifests himself much more at one time than at another; as at the time of conversion he will not only communicate his mind to some concerning his eternal purposes towards them; but his purpose 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 sanctification 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 encouragement. But it may be here asked, what is the reason the Lord does so 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 himself with the salvation of his own soul, may be laid aside as insured: Till this be once sure, they are ever unable for the public work of the ministry; and this being once made sure, they
are to lay it by, till they go before the tribunal of God. Has God once said it, let it stand so.

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 strange shelters for fear.

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 folk that the Lord hath such a respect unto, that he beholds them soon. How does he see them? Even in the womb, and he sets 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 sees him both in respect of his calling, and in respect of the providences he should meet with: and that before he came into the world. He also beholds the wicked to their terror throughout eternity, and reserves them unto the day of wrath; but here, says he, I knew thee. And O but it must be an unspeakable joy to souls to have this made known to them; that God saw what they should be before he formed them: I say, to have the Lord manifesting unto them, not only what they have been, but also what they shall be, making them see 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 hath preserved my spirit. And O what ground of hope for the soul 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 say any more on this, as to what thoughts God hath from eternity to his people. He himself can only manifest them to the soul, and his manifesting of them are such as makes the soul as sure and certain of them as of their own being: and their being upon God's heart from eternity, makes them sure of life eternal. Before.
thou cam'st 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 sanctification in the womb. We shall only say this one word; it is well, if they can say they are sure of sanctification before they go out of the world. But that sanctification is best that is begun early. Yea, we may say of this sanctification 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 sanctified thee, before thou cam'st forth of the womb; Sanctified very soon after formation. We shall say this one word, so soon as parents know of the formation of the child, so soon should they be holding up its case to God. Parent's prayers ought to begin with their beginning. Why so? Here is the answer, that they may bring them forth sanctified: For there have been some brought forth sinners, and some saints into the world.

Another thing considerable is,—and I ordained thee a prophet unto the nations. So, in effect, he needed not fear: The Lord let him see before-hand, that he is as sure as to his part; that he might refuse nothing he commanded him to do; as if he would say, Ye must not refuse 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 mightst 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 perform.

But here is the prophet's answer. Ye see a wonder here, which is this; after the Lord hath sanctified, and done all for him, here what he says, 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 message would not be taken off his hand; as if he had said, 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 answer. 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 say, ye should try, and make sure your evidence, and so go forward in his strength: For we are sure of this, that those who being under such favours, receive, 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 displeased, if one did so unto us? However, we see here, that the prophet makes these two excuses after all, I cannot speak: I am a child. Indeed, his answer was enough, considering that as the Lord gave him a great charge, so he gave him great promises comprehended in these words in the 9th 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. Here 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 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 deliverance out of them. We will say this one word, that when ministers have great promises from God, they are not to look for exemption from trouble: That is not the promise 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 set thee over the nations.—To root 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 destroy. We shall only say this one word of it, that ere all be done, great men shall know, that there hath been a prophet and a minister that hath had the mind of the Lord in what he hath done; and that as we have cursed or excommunicated, so the Lord hath cursed or excommunicated; and as we have denounced wrath, so the Lord has denounced wrath; and as we have pulled down, so the Lord will pull down; and as we have laid houses desolate, so the Lord will lay many houses desolate; and as we have
cursed many that have turned their backs upon him, his cause and interest, so the Lord has cursed them, and they shall be cursed, and that shall be heard of to succeeding generations.

SERMON XXXVI.

Isaiah xxvi. 20, 21. Come my people, enter thou unto thy chambers, and shut thy doors about thee: hide thyself 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 slain.

THERE are few, yea none in safety, who are in debt. We wonder how men in debt can be secure. 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 blessings are included in it. There are somethings, nay, many things that are worse than nothing, and these are evil things; but the being near God hath many unspeakable advantages; and even as to temporal things, it goes as high as mortified souls can desire. But we know, that all are not godly, all have not equal advantages.—There are some who are children; some who are enemies; and some 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 asunder, 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 shows us the tender care he takes of his people, by warning them beforehand to get themselves into their chambers, Come, my people, enter into thy chambers. We shall say this one word, that there is much tenderness in God, if there were faith in us. Doubtless, it is a great thing and unspeakable disadvantage to us, that we are not exercising 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 such as have faith. What will put a
soul into these chambers? Nothing but faith. Then we may
say this of it, that in affect, faith both opens and shuts the door.
It opens the doors for us to enter in, and it shuts the doors be-
hind us, when we are entered into these chambers. Hence if
there be no faith, there is no soul can enter in, and there is no
soul can be in safety but within these chambers, and there are
none can enter in but those who do it by faith.
But there are three things that especially hinder us in the ex-
ercise of faith;
1. The want of an interest in God.
2. The want of conscientiousness of integrity.
3. The want of assurance as to the goodness of the cause.

1st, 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, I 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 discour-age-
ment. 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 speak-
ing of. But

2dly, The conscientiousness of one's integrity helps much in
the exercise of faith. When a soul is conscientious of its in-
tegrity, though with much infirmity, he can say, Though I be
sometimes overcome with temptations to sin; yet my endeav-er
is to wrestle and strive against sin. And

3dly, There is the goodness of the cause: Even the assur-
ance of the goodness of one's cause helps the soul to the exer-
cise of faith in a storm, or time of trouble. In effect, the ex-
ercise 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
betwixt man and man. The great judge must sit, and these
causes must be decided. And woe unto you who have a sen-
tence 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 accuse you,
and tell what things you have done, or committed. O there are many wrongs done; many pleas, and many faults amongst us. I say, 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 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 say 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 say, 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 sleeping in their sins, 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 suffer a rape.—But there are others sleeping 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, as whenever the tentation comes to cry out like a chaste woman, who when another struggles with her to ravish her, never lets him have his desire.

Now what will be next? All will comppear: The agent will comppear: The witness will comppear: The blood weeds will comppear: The earth that received the saints blood will comppear. The earth that received such a man’s blood will then be opened up; for the earth shall disclose her blood, and no more cover her slain. 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 slain. 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 indictment. * I say,
the blood of enemies will be the great article of the indictment.
The earth shall disclose her blood, and no more cover her slain.

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 are few 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, fly in at your windows.—Well then, I say, this is coun-
sel 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 la-
bour to get a place of refuge near God: For he has a great
work to do and he would have you providing against an ap-
proaching storm. Labour to get a secret hiding-place, a place
of retirement from all dangers.

(2.) Enter into your chambers, says he. Well there is a warn-
ing. What more? Shut thy doors about thee: make all fast;
Make sure both before and behind thee; and leave no open
doors; for justice will make a wonderful narrow search, and
will pry into the least clift or recess, and therefore make sure.

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 following.

(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 kindness in a time of trouble, or difficulty. We shall
say somewhat concerning this: In effect we say that one word,
that the best of believers are not able to abide much dreading.
It is well known, that folk cannot carry much under these
things: For they cannot bear much without becoming proud
and self-conceited I say, they are not able to bear much of
the manifestations of God's kindness towards them: But we
are sure of this one thing, that in a difficult time, they meet with
the best of dispensations; I say, for the most part, the best dis-
pendances are reserved for the most hard and difficult times.—
Now we are sure of this, that when he sees you hardest put to it, then he will verify this; for when ye come before men, and cannot get your Bible, then be sure God will evidence his kindness unto you; he will not then conceal it.

(2.) But this is not the thing we would speak to; but the thing is this, that there are chambers of safety for God's people, and in a time of indignation. Now seek them out; for there are chambers of safety provided for God's people and children in a time of wrath and indignation.

Now wherefore are they called chambers? They are called chambers upon these accounts.

1. They are chambers for presence 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 palaces of delight, safety, 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 signified by these chambers? In a word, it is this, it is the soul committing its self unto God in his providence, the providence of God shall provide chambers for you. O sirs, strive to get within these chambers of God's providences; for we are all likely to meet with a storm. 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 so many yield unto the enemy. 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 rise up, without hazard. Labour then, to be within these chambers, Come, my people, enter into thy chambers, and shut the doors about thee. Now

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 not 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 stirs 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.

Now, there is a great part of the work in the mercy of God, and a part of it in the soul. 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.

1st, 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 wise, that they will never ly (so to speak) a night in wrath's way. O he is a happy man who hath his soul hid! O it is great wisdom to be out of the way of wrath. This is the case with persons when they are lying within these walls, and their defence is the munition of rocks. O happy soul, who is lying nightly there, and cannot think to be one moment out of such a safety, and such a life. Sometimes they delight to draw sweetness from him: either by one favour, or by another, they must hold him, (as it were), in their bosom, and with the Spouse, lying all night between their breasts. 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 soul that takes the alarm as God gives it. He summons and alarms us, he assures 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 sooner and latter; but it hath had little or no effect, if it has not made us more secure. 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 unto his bosom?

2dly, As he gives seasonable 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 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 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 say, 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 sure, 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, so it also provides the chambers for us. His people have no more to do, but to flee unto these chambers and hide themselves from wrath. The Lord will never rise to exercise them with judgment, 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 say, 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 seen 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 assistance 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 faith. 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 few or none in the land who are afraid either for the devil, or the severity of justice.

2. Shut the doors about thee. What is that? Why, it is to make all sure behind you. Wrath will pursue you; and if ye be overlong a fleeing unto these chambers, wrath will overtake you.—Many have but loose grips, and have not made all sure behind them; and the wrath of God will let them see that they have neither shut the 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 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 strictly if you leave but a window unshut, he will find you. Therefore make all sure in time.

3. And lastly, Hide thyself, 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.
SERMON XXXVII.

Hosea ii. 6. Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

[An afternoon’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 rate. We would take pleasures, were they never so dreadful. Some have taken them as foul as they could have them. I say,

First, Prosperity in sin is a very dangerous thing. There are few, 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. But

Secondly, Not only is prosperity in sin 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 flood of prosperity to carry away folk with a full tide to hell and utter destruction. O be afraid 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 say 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 must turn, before ever they turn again unto him. We will say this further, that those who get most prosperity
Mr. D. Cargill.

Ser. XXXVII.

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 he get no other way to 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 servant, that will not obey his commands, go where you please. And

2. As the nature of man labours to come at its lovers, so 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 say this of it, we will stumble on our lovers, even when there are crosses 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 pursue 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 till they be destroyed. Thou hast destroyed all them that go a whoring from thee. Now, we say 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 listeth 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 wise father will restrain and keep her back, denying her her portion, and keeping it in his own hand. Even so does the Lord with his people that are set upon sin. Now, Scotland is mad upon her lovers; like one in a mad fit, obedient enough to them, saying, I will follow 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 stone wall; so that they may not go through them,
and yet it is a wonder to see what crosses some will go through. Now,

3dly, What is that? We will say this of it, that it is even a wise result of providence, in his infinite goodness, hedging up their way. And what is the result of this providence? It is even their returning back unto God. — I will go return to my first husband; for then it was better with me than now. — Folk are never wise, 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 wise resolution. O noble result of this thorn hedge and stone wall! I’ll tell you, sirs, 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. Many have proposed peace unto themselves by compositions and paying of cess; but see if they be not as far distant from peace as those who paid it not. Although some have been put to sore suffering 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 oft’times the best of providences. In a word, the roughest dealing that the Lord trytes his people with, will be found to 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 backsliders. 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.

1. 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 affec-
tions 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 desire him to help you to pray and to take away your slothfulness. I tell you, Sirs, if we were without afflictions, there would be less praying amongst us: I say, our prayers would be seldom 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 ly 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, they are severely dealt with; that, as it were, they never get leave to

* There are some perhaps will think that the Indulgence, Bonding, Cess paying, &c. so often testified against in these discourses, are but frivolous matters for a Sermon. But any person who will consult the history of the Indulgences, Hind let loose, and Mr. Kenwick's Testimony vindicated by Mr. Shields, and the other histories of these times, will find them no trifles.—The first was, in effect, a taking off 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 so a contributing to uphold tyranny, and supply the enemy with men, arms, &c. for suppressing the gospel then faithfully preached in the fields, and for shedding the blood of all who faithfully adhered unto the cause and interest of Jesus Christ. I shall only add here a few words of a very impartial Historian, who was of no party: "As they looked upon the Indulgences as "inconsistent with Presbyterian principles, and upon the Cess as an unlawful tax "imposed with no other design than to suppress the meetings of the Lord's people for worship, and persecute those who could not comply with Prelacy; so "it is not to be wondered at, though they warned their hearers against these "things." Crook—'*s Hist. Vol. I. p. 425.
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 loth to 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; though for the present ye can see nothing but danger and matter of sorrow in it? Be still, concluding it shall be best for you. O that all of you who belong to God, could say, that in reality you desire nothing but himself, and can have pleasure in nothing but in God. But many are apt to say with the prodigal's brother, Lo, these many years have I served thee; neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But O to see that the Lord is good to us even in our disappointments, and in that when we were looking for much, behold, little. O to be submissive to his will; and this 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. I say, that all this might teach us to be submissive, and to conclude, that if he had granted us our desires, it had been worse for us: As if a man would take a book in his hand, that he cannot read; yet he says, 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 sin: But it is much that will keep a man from sinning; 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.

S M 2
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 denied 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 desires 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 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 sadest of providences, are in truth under the best of providences.—We say, if we live long, we shall see 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 walls and hedges that make us scorned; these are accounted sad and cross providences; but ere long, I say, 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 adversity. 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 happy that now keep near unto God, and depart not from him. In reality, it is a mercy to be near unto him. Still account it the best providence that keeps you most in dependance 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 considering 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 providences. And in an evil and dangerous time, sin and corrupt nature are ever drawing further away from him. O blessed be God, that puts crosses in the way. He raises a thorn hedge, and a stone wall in the way of his people; and that puts a stop to their backslidings; and their graces never thrive more than in that way. O but the goodness of God is much seen in bringing us near unto himself by crosses and afflictions; yea, more in this than in any other thing we are pursued with.
PREFACE

AND

TWO SERMONS,

BY

Mr. ALEXANDER PEDEN.

PREFACE.

THERE are many of you gathered here this day. Ye have need to examine wherefore ye came here. It is long since it hath been our desire to God to have you taken off our hand; and now he is about to grant us our desire. There are four or five things, that I have to tell you this day. And the

1st, 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 Scotland, and see nothing but waste places.

3dly, The fertilest places in thee, O Scotland, shall be as the mountain tops.

4thly, 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 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.
Ser. XXXVIII. MATTHEW xxi. 38.

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 men's words fall to the ground but they shall have their due accomplishment, ere it be long.

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SERMON XXXVIII.

Matthew xxi. 38.—But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

THIS that I have read unto you, is Scotland's sin. 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 together, 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 fruit, Sirs, is not such fruit as ye pay your rents with, as corn, hay, or the like, that your hearts love well. No Sirs; it is fruit in season. 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 hath gone to seal these truths which we are all bound to own in Scotland, and in all these covenant-ed 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 see 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 labour. Yea, when ye are eating and drinking, going out, and coming in, and at all your other employments. For there was never more need of them than now.—O that noble life we must have of communion with God. O Sirs, it is he that makes heaven pleasant; it is communion with God that makes heaven.—Will ye 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, persecuted 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. 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, Moses, David, or any of those great worthies had.—No, poor folk, God will take less off your hand. It is holiness in design, 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 holiness. 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 ho-
lines. 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 six sorts of folk, that are in reality but dead folk. And

1. They are dead folk that are ignorant of the saving way and device of salvation 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 blossoming 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. O say ye, we must labour for our living. Would ye have us let our handy labour alone? But, O worldly miser and fool 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 you; he would plow your land, sow your corn, shear your corn, sell 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 ye desire him; but ye must once close with him, and that upon his own terms, and make a surrender 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: Ye will be angry if we call you adulterers or fornicators: But God will account you such; and if ye get not repentance, ye are as really serving the devil in your lusts, in these sinful courses.—O Sirs, is this a time for such a work, when God is threatening to lay poor Scotland waste and desolate? 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 storm, 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 marvellously prevent it not? I fear black Popery ere it be long will come. The Pope is coming back to seek 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 sacrifices of the blood of the saints in Scotland, we had all been bowing to stocks and stones this day, and to black idolatry.—At Pentland, Bothwell, and Airs-moss the blood of the saints 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 following. 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 storm lay you bye: And ye young folk, What are ye doing? Will ye 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 see them on thrones, and crowns on their heads, and clothed with robes of glory, having harps and palms in their hands, as ye may see, Rev. vii. 9. And ye that are young folk in this country side, if he call you to it, if ye will venture to follow him in this storm, and abide by his back, and stick by his persecuted truths in Scotland this day, he shall set you on thrones, and ye shall give in your judgment and sentence with him, when he shall judge the bloody king, bloody council and parliament, and the bloody Duke of York, and our profane wicked nobles and gentlemen, and graceless ministers
in Scotland are all dyed with the blood of the saints. O my heart trembles within me to think what is coming on the backsliding and soul-murdering ministers of Scotland. The children of the saints 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 shalt not live, for thou speakest lies in the name of the Lord.” Therefore take heed what ye are doing; for there are as sad days coming as ever were in these lands, namely in thee, apostate 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 husbandmen 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 defections of the people of God shall not keep him away from making a visit to his poor persecuted friends in Scotland.

6. Sort of dead folk are you that want heart-holiness. 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 farewell 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 say, and remember that I have said 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 sealed book to the most part of professors in these lands, and in this generation. Ye were all perjuried, in the beginning, with complying with Prelacy, and hearing those cursed Curates, after ye had covenanted with God,
and sworn and engaged yourselves in that covenantanted work of 
reformation. As long as ye mourn not for that sin, 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 sent me to tell you these things 
in that day, when God shall summons you before his tribunal; 
and I leave these 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 patiently, 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 remnant 
of them out of Scotland ere long. Although they have said, 
as in the words of our text, This is the heir: come let us kill him, 
and let us seize on his inheritance.—And if they had our Lord in 
Scotland this day, they would certainly do so 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 shall wander 
begging their bread, being destitute, not having any thing to 
cover their nakedness: And this shall be their punishment; 
our Lord shall not only overthrow them for the wrongs they 
have done him; but he shall set 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 storm, 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 
himself: 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. See Rev. xiii. It is 
the mark of the beast. The scripture saith, "That they that 
worship the beast, and receive his mark in their foreheads, or 
in their right-hand, must have their portion in the lake that 
burneth with fire and brimstone."—And now I charge you 
to take counsel of neither minister, nor professor, nobleman 
or gentleman; for they will counsel you all the wrong way;
The blood of many a soul in Scotland will be charged upon them. For now our cursed nobles and gentry, yea, many ministers and professors are come that length in apostasy that they will fear at nothing; they are all given up of God. You know what is said, 2 Tim. iii. 13. "Evil men, and seducers shall wax worse and worse." While they are going on in their apostasy from, and against God. The martyrs are going off the scaffolds singing, rejoicing and praising 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, Sirs, when wrath is so 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 ye shall be gathered together like a flock of sheep on a hill side in a stormy night, and shall be overthrown with the 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 be made an Aceldama, a field of blood: And then two storms shall be upon you at one and the same time.

1. The wrath of God to cut you off.

2. An awakened conscience within you, and a bloody sword to take away your life. I trow, these shall be sore to abide. And now, O backsliding professors of Scotland, take heed how you have your graces in exercise. Look that ye fail not of the grace of God in this said 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 small 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 such an hour of temptation, when so 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 hour'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 save you from a sudden surprising temptation of which there are many in our day in Scotland. But to the poor broken-hearted believer that resolves in his name and by his strength, to stand through the storm, I have news to tell you, Christ is as much bound to hold you up,
so to speak, as ye are bound to suffer for him, when ye are called to 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 admiration 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 flenched from the truth, or shall flench from it: And these shall be an eternal standing witness against you. Yea, I will tell you that are more wicked and unconcerned persons, there is not a drop of the saints blood which hath been shed in Scotland in these sad days of Zion's trouble, persecution and calamity, but it shall be required at your hands. Ye are the murderers of the saints. 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, Churchmen, 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 false dealings with him in his covenant. Therefore, make ready for it; for I will give you a fair warning this day. I pray you, take the alarm. I leave this upon you, old folk that are going over the brae and precipice dropping into eternity, and know not where ye will take up your eternal lodging. O dreadful! what will become of you, dying and unconciled with God. Remember these forecited words, Without holiness none shall see 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 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 fail not of the grace of God in this hour of darkness, that is come, and is further 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 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 distress.

And now ye young folk, I leave it on you to make conscience 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 chastise you with, but to let you live thirty, forty, fifty, 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 sufferings and temptations: But ye have not done it: For which thou, O Scotland, shalt be made the butt of his anger, ere all be done. But the other two lukewarm indifferent lands shall not escape, but shall drink off the drags of the cup of his anger. But indeed the blood of the persecuted 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 floods 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 sad 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 thee, 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 shelter 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 likewise; 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 sinful 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 shall 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 so 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 Romish wares be swept away with the blood of the saints 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 thee, apostate Scotland.

But 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 defections 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 skin, ere we bow to king, council or one of them. For I know, that the Lord will never bless the labours of one of them that hath their liberty from them, whether minister, or professor; but such ministers and professors shall be blasted, and their labours blasted and fruitless, and if their souls 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 sad and dangerous, judge ye, namely, to consent to let Christ's crown go upon the head of any king in the world. And this is the sin, that shall yet ruin these three lands: No rank shall escape from the king to the beggar: Ministers and professors and all shall go with the judgment; for all have sinned. The most part have joined with sinful courses to shun suffering; but the Lord will take these things and make them instruments and means to bring sad suffering on us: And then we shall suffer with an evil conscience in the midst of the storm that is coming on; a storm, I fear, that shall be sadder than what I can speak of, or you think of at this time.

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 see 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 sins: 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.

SERMON XXXIX.

Luke xxiv. 21. But we trusted that it had been he which should have redeemed us.

WHERE is the church of God in Scotland, sirs, at this day? It is not amongst the great clergy. I will tell you, sirs, where the church of God is: It is wherever a praying young man, or young woman is at a dyke side in Scotland: there the church is. A praying party will ruin them yet, sirs. 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 loss of a cow, or two or three of your beasts, 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 resolve to follow him, pray fast; for if there were but one of you, he will be the second: 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 descending to you as ye please; yea, he will be so to you that resolve to follow him in this stormy 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, sirs; 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-six years ago, our Lord had a numerous train of ministers and professors in Scotland; but one blast blew six
hundred of our ministers 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 saw to follow Christ since, nor to hear his pleasant voice. The lords, lairds, and ladies were all blown over the precipice.—Alas, for the apostasy of nobles, gentlemen, ministers, and professors in Scotland. Scotland shall run in streams of blood: yea, many of the saints blood shall be shed in it, ere long. But yet the blood of the saints shall be the seed of a glorious church in Scotland.—O sirs, what are ye doing in this country side? Christ's followers in and through Clydesdale yonder have ventured fair for God, and have given a testimony. They burnt the test and the acts of the cursed parliament. There was a poor widow woman in that country side, 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, than 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 sirs, I would have ye take heed what ye are doing, when the blood of the saints is running so plentifully.

Now, sirs, the observation I would have you take home with you, is this. O people of God, it is still the man or woman that God hath done saving good to, that will follow him in a storm. Ye know this Mary Magdalene, 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 forgot that good turn, till she arrived in glory. Think ye not but it was a sore 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 thro' 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 not touch the grave: no, no, sirs, love to God goes beyond all that: He was her Lord, and she could not think to want him.—I the note that I would have you take home with you is this; If ye have gotten good of Christ, then you 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 stormy rough sea indeed, but a choice and pleasant shore, and the captain of their salvation there to welcome them heartily home. O sirs, Christ had a number of noble worthies in Scotland not long ago, that set 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 sirs, if ye could be admitted to see and speak with them, they would tell you it is nothing to suffer 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, ye would give a thousand worlds, if ye had them, to be out of it again.

Well, sirs, I'll tell you news: Happy are they who have got cleanly through the storm, since the year sixty. Happy are they that have got through at Pentland, Bothwell, and Airsmoss. Happy they that have died on scaffolds, gibbets, or on the seas. O the blood of the saints will be the seed of the church in after ages in Scotland. And I'll tell you more, sirs: 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 suffering. For their part they have got through the storm, 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 profane party, ye shall get a stormy sea, and find Jordan'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 between these two men his disciples. Many ask the way that they know full well. Think not that our Lord was ignorant of this discourse before he came to them: no, but he asks to try their zeal. I trow, unbelief was very strong in them, as it is with many professors in Scotland at this day. We thought, said they, that it had been he which should have redeemed Israel. I trow, many in Scotland are beginning to question the work of reformation, and the covenants which we swore 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 bosom. 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 storm that ye are likely to meet.
with ere long in these lands. Well, sirs; there is many a plough going this day in our Lord's acres in Scotland; but ere long he will loose some of them, and cut their cords, and lay them by a while. The Lord is righteous: he hath cut asunder the cords of the wicked.

Now, sirs, what is it that has carried through the sufferers for Christ these twenty years in Scotland? "It is the fellowship of his sufferings," Phil. iii. 10. It is the filling up of Christ's sufferings in Scotland according to the ancient decree of heaven. For my part I seek 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 sought no more but his commission; they went, and he carried them well through.—Then in 1666, at Pentland, he bad so many go to the fields and die for him, and so many to scaffolds and lay down their lives for him; they sought no more but his commission, they went, and he carried them well through. Again, in 1679, at Bothwell he bad so many go to the fields and scaffolds and die for him; they sought no more but his commission, and went. He bad so many go to the seas, and be meat for the fishes for him; they sought no more but his commission, and went. And afterwards in the year 1680, at Airs-moss, he bad so many go to the fields and scaffolds for him; they sought no more but his commission, and went. This cup of suffering hath 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 trumper. But yet, people of God, it is but the brim that the saints taste of. But be ye patient in believing: for God shall make the wicked his enemies, and your persecutors in Scotland, wring out the bitter dregs of this cup to all eternity, and to spue, and fall, and rise 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 go into a red flame at once. O believers, long for that noble day; for it will put an end to all your sad and suffering days. I remember a passage of a great Emperor's life, when he went over seas to battle, and saw the numerous multitudes of his enemies, their numbers being far superior unto 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 so they did. So let the noble witnesses in Scotland that suffer for Christ, fight valiantly
and courageously, under their persecutors shadow, and so they shall vanquish 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 saints, and hath overcome and triumphed more gloriously over them, than if he had threshed all down in a moment; yea, the patient suffering of the saints 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 Bothwell, the bloody soldiers came to plunder her house, telling her they would take all she had, we will leave thee nothing, said they, either to put in thee, nor on thee: "I care not said she, I will not want as long as God is in the heavens." That was a believer, indeed.

Now, for this Mary Magdalene 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 sets his love on her, and would not want her. Now, ye see, 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 did to Mary Magdalene; although ye have not been as really possesst of the devil as she was, yet ye have had some domineering idol, and grievous lust, he that hath raised within you, that hath sadly oppress you, that he hath helped 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 soon beat them from Christ’s back. I'll tell you what our great folk in Scotland are like: They are like so many ladies going to sea in a boat in a calm day for their pleasure; and as long as the sea is calm, and they see 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 waves begin a little to swell and rise, and they begin to lose sight of the land, then they cry out, make haste 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 quitted his back, and made in for the next shore again.—
But persecuted people of God, if ye will but wait on a while patiently, God will be even with all these blades ere long. O sirs, there are few Uriah's now in our days. Worthy Uriah would not sleep 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 done. I'll tell you, sirs, ease is never good for the church and people of God; for they thrive still best under the saddest 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 they are. I warrand it is the way of many of the great 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 saints 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 so; 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, sirs, how they do with the Bible, 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 registered as God hath placed it, and for your warrant see the last chapter of the Revelation at the close. He that addeth, or diminisheth. See what sentence the Spirit of God puts upon them. 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 stay 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 pre-
tence to preach the gospel. But the truth is, I am afraid that it be said by God at length, that it was for the back and belly, that many of them hath done so, 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. O secure England and Ireland, your day of vengeance hastens fast from the Lord.

Well, you that are the sufferers for Christ in Scotland, look what David says. Psal. xvii. 15. David had as much, in the world, of ease, honour, pleasure, yea, as any of them hath; and the Lord says, I took you from keeping the ewes with young; I gave you pleasures, a throne, and a kingdom, and dominion, and what would ye have more? says God to David. It is true, says David, I have received all that. But all that is not my portion; I would not give a goat horn for it all in comparison of that noble satisfaction I shall have in the morn-
ing of the resurrection. I shall be satisfied when I awake with thy likeness.

Come then, sufferers for Christ, ye shall have a beautiful en-
couragement in spite of them all. Cheer up your hearts with the faith of these things. The poor believing persecuted church of Christ in Scotland is now a sick patient under Christ's hand. But O blessed shall they be that shall be privileged to be shar-
ers of the blessed reformation, that glorious reformation of the man child which this sick 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 few 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 her 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 Jesus Christ, than 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 adversaries 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 preservatives; 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 seek for something to put into 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, sirs. I know ye count me but a fool for saying these things; but I must tell you this in the name of the Lord who sent me unto you this day to tell you these things, that ere it be long the living shall 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 wastes 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 preservative 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 folk, break not your neck 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, so 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 presumptuous 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 of them: For they will sink you. There are likewise many cross winds to blow you from Christ’s shore; but if you 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 consented fully to take Christ’s crown from off his head, and set 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 any account, how they will keep house: But presently go to poverty and beggary. I trow, it falls out so with many of you that are professors in this generation. Ye take up your religion, and ye wot not how; and ye cannot give 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 souls in the end of the day.

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 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 soon played it off.—In a morning at two or three throws of the game, he lost 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, six-pences, 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 side, 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 fool as I told you that going to hear these profane hirelings would take you to hell as soon as idolatry, adulteries, witchcraft, or any of these sins which are named in that place I have cited unto you. But now persecuted 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 first 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 Papists at Rome are rejoicing and burning bone-fires. They are rejoicing that Britain and Ireland are coming home again to their ancient 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 Clergy-men, when once they join with the enemies, and run into defec tion with them, they are taught by the devil so many cursed 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 saints, the sighing 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! O that he would give such a proof of his love to us as he gave to his people in Egypt! Ye know he singled out Moses to send down to Egypt to deli ver his church. Moses had no will to go: No, says Moses, I am not eloquent. No, saith the Lord, Go tell them, I AM hath sent me unto you.——Well, says 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 since the creation of the world.——Now, the word Jehovah in the original, denotes both God's eternal being in himself, 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 be what I will be. But I know some of you have heavy thoughts here, doub ting if this can be applicable to Scotland's case 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 word 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 of Babylon in two's and three's with sad and very heavy hearts for the desolations of the church of God. This honest man got a grip of one 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 you may see, Neh. i. 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 seen many miracles in Egypt, but they went not over Jordan, they fell in the wilderness, and died for their sins. 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 storm 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 said 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 my truths with your blood.—He hath taken few out of Galloway, or Carrick to a scaffold 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, flatter 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 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 stedfast in your judgment, and in your hearts, adhering to the covenanted work of reformation. 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 so I leave you, that there are yet as glorious days coming to Scotland as ever were: And the children of the persecuted 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-serving ministers, that Demus like have forsaken 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.
A

L E C T U R E

AND

T W O  S E R M O N S,

B Y

M R.  A L E X A N D E R  S H I E L D S.

S E R M O N  X L *. 

2. Corinthians v. 11. Knowing therefore the terror of the Lord, we persuade men.——

[An Afternoon's Sermon.]

M Y friends, it is a great mercy that ye have the gospel 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 great and noble men in this noble office, but out of his low condescension he hath called a company of poor fisher-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.

* This Sermon, I suppose, was preached at Barntable, Dec. 28, 1680. 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.
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 trou-
bles, both inward, as having the care of all the churches, (as this
apostle had). And also outward toil and persecution from the
world. But if this hath been their lot in all ages, what shall
bear them up under it? Why may they not ly aside? 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 sirs, if ye had the faith of the worth and preci-
ousness of this gospel, it would make you trample upon all op-
position. 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 difficul-
ties; so that ye will never count all these losses and afflictions.
And

(2.) they have the faith of the dissolution of this tabernacle
of clay. Ye see 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, eter-
nal in the heavens to go unto. O sirs, the sense of your disso-
lution 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 inheri-
tances here; hence ye look as pilgrims on the earth; and that
makes you seek 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 up-
on this work, and O but this be a pressing argument to set about
it: the hope of this will make them bold and confident in car-
rying on his message. And

(5.) The faith of their appearing before God to give an ac-
count of their faithfulness 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 obey-
ed 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 fear of the Lord should put ministers to their duty, to preach the gospel freely, lest he require the souls of the people at their hands, and condemn them for unfaithfulness, in not speaking the truth without dissimulation. 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 persuade 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 said, "the fear of the Lord is clean, enduring for ever," &c, Psal. 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 afraid to let sin ly upon their brother, and if ye knew ought of true religion and the nature of sin, certainly it will make you be diligent for the good of others, or it may be taken in this sense, 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 sorts 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 conversion, 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 speaking of this, it is like Hebrew unto the most part of you; if 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
it the more plain to you, this probatory fear flows from these three things.

(1.) It flows from that spiritual bondage and terror of the broken law of God breaking in upon the conscience with terrible lashes. This terror makes the poor creature cry out and roar, like a beast, and some have been keepe under this all the days of their life. Heman was distracted with the terrors of the Lord: "while I suffer thy terrors I am distracted," Psalms lxxviii. 15. O sirs, if ye had a sight 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 saved. 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 slain the Lord of glory. Now, sirs, are ye come unto this yet? I say, until ye see your lost state and condition, until ye see yourselves 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 thyself no harm; and then he said, What shall I do to be saved? and then he became most serviceable unto them. And

(3.) This probatory fear flows from a sense of the Lord's displeasure. The apostle Paul was three days under this terror; a pretty while to be without sight. He was going to Damascus to destroy the church of God, as a vagabond 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 persecutest thou me? Then he fell down 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 and condition as this?

2. There is a reverential fear in believers after conversion, and this is a saving grace also. See Jer.xxxii. 19. "Thus saith 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

(1.) This fear consists 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 see and have a sense of its own unworthiness, 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 consists 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 fear of man that brings a snare,” Prov. xxix. 25.

3. There is, (or must be), a sort of servile fear, or terror. 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 flee 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: ye, 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 worthy servants, 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 afraid. This is not a slavish fear: Psal. I. 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 has 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

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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 yourselves.

But I may add, there is a fear or terror that comes upon the people of God by desertion, 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 distracted 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 Jeremiah, "Be not a terror unto me: Thou art my hope in the day of evil," Jer. xvii. 17. Here was a fear for the hiding of his face by desertion.

But again, There is a terror that is evident 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 peaceful 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 consists with the love of God, and the love of God is always careful not to lose poor sinners, 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 consists with their assurance of interest in him as their Lord and Master. But this slavish fear leads them to despair. The devils are in that estate, and so are wicked men. But A

(3.) Difference is, that the true fear of God is afraid of sin; but the fear of the wicked, is a fear of hell. There are some odious sins 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 small), because it is dishonourable to God.

(4.) A fourth difference is, that the fear of the godly man is for himself, and although the devil be a liar and that from the beginning, yet he said that true word, Didst Job fear God for nought? But the wicked serve him for fear of their punishment. Now, Sirs, try yourselves by these, 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 persuade ministers to deal earnestly with people in this matter; and that is their knowledge of the terrors of the Lord; Knowing the terrors of the Lord we persuade men. Now there are several kinds of the knowledge, that is not a right knowledge. And we shall here observe, in general, that if ye think ye know them, ye know nothing yet, as ye ought to know. But there must be

1st, An experimental knowledge. Ye must know, that sin is always destructive in its nature. Ye must know, that ye are undone, if ye have not the sense of sin 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 infirmity; but a wounded spirit who can bear?" Prov. xviii. 14.

It is this knowledge that makes them part with sin: they must have a saving impression that they are undone without Christ. The apostle could say, that he accounted all that he did for Christ but little: That is the terror that ministers ought to have. But how comes this terror to be so experimentally known? We shall give you some marks whereby you 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, says he, I got much good and advantage by fearing of God, and the mark he puts upon it will not be hid. I sought 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 soul. And if ye entertain sin, 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 sirs, 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 sin 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 earnest 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 desire to persuade 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 sting your conscience one day. Therefore, beware of entertaining it in your hearts. Ye must 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.

(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 assisted, concurred with, and upheld these workers of iniquity in all their sinful courses, that will bring black and gloomy days upon them. Your compliance with the sinful impositions, and countenancing their wrong corrupt worship, and the sinful court, and swearing their unlawful oaths of one kind or another, and that sinful oath of supremacy and allegiance that cannot be taken but by wronging our Lord’s kingly authority, and that test, 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 persuade you to mourn for before the Lord, particularly for the last, 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;

* Here the reader may observe, that sometime before this, Mr. Shields was apprehended at London, and brought to Scotland; where after several appearan-
for it has many sad 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 sinful courts, and your countenancing the curates and indulged in their corrupt worship. Quit all that incorporates you into one society or body with enemies, otherwise ye will share of the vengeance that is due unto them found written in his word. Quit your joining with them; and not only so, but ye must mourn before the Lord, for what ye have done in complying with his enemies; and also ye must mourn for the sins of the land, and all the wrongs the Lord hath got by enemies. O sirs, none will be spared in that great day of judgment but mourners, see Ezek. ix. 4. "Go through, and set a mark upon the men that sigh and cry," &c. Get on the mourners mark, that you may be spared in the day of visitation for offences. A

(3.) Great gospel truth, we desire to persuade you unto, is to be earnest in seeking the Lord in duty.——Be diligent in keeping up your society meetings, and seek his concurrence with you therein. Set up and keep up the worship of God in your families that is now much slighted in these times of defection. Alas! many have given up with duties public and private in these times.—There are few prayers put up to heaven to the Lord for all that is come upon us. O mind all the public and private duties that are bound upon you by the word of God and our covenants in this day, and be sincere in them, and mock not the living God, who is a jealous God, and will not give his glory to another, nor his praises to graven images. The

(4.) Great gospel truth that we would persuade you of by the terrors of the Lord, is that you should hold fast the profession of your faith without wavering, not forsaking the assembling of yourselves together as the manner of some is. O sirs, take heed of backsliding 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 fiery indignation of the Lord. O sirs, keep up your meetings at all hazards, and ces 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 it again. Both times they gave it in his own sense; but it did 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.
neglect them not for fear of the cross*. But be persuaded of this, that the Lord will reprove, and is very angry with back-sliders 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 everlasting 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 desire to be free with you, it being the message of our Lord and great Master Jesus Christ. Though we be called men of seditious and divisive principles, and condemned by the most part, yet we desire to persuade you of this great gospel-truth; and especially we persuade you to contend much for that truth, even for Christ’s kingly power and headship 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. 18.—This we persuade 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 faithful in this.

(7.) The last great gospel truth we desire you to contend for, and persuade you unto, is, to confess him before men. O sirs, beware of shifting to confess him before men; for if 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

* Here it is to be observed, that however much this duty of Society Meetings be neglected, slighted and discied 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. Zec. viii. 12. Mat. xvii. 20. John xx. 19. Heb. x. 13. &c.

But perhaps more of this elsewhere afterwards on another occasion.
III. A third thing from the words, for your improvement, is to seek acquaintance with Christ; and ye must seek acquaintance with this terror of the Lord. Why must ye seek this? Because of these five 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 seek to have him glorified in your hearts, lives and practices.

3. To persuade 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 persuade you 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 transgression and departure from him.

5. To persuade you to fear him, is, because although he be angry with the wicked, yet he is a father, and as a prophet, priest and king to his own people.—Now, we shall name a few advantages of those who fear the Lord, and that they shall receive or reap at the last day.—And

(1.) They are sure that he is their alone portion. He is their sure inheritance; and nothing but he. They are his, and he is theirs; My beloved is mine, and I am his; he feedeth among the lilies.

(2.) They are a holy people that fear the Lord. He shall heal all their diseases, and they shall be no more in hazard of eternal death and destruction.

(3.) They shall be safe 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.—And
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-offer. 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 everlasting woe against you. And here in his name, we call you to give in your answer. Now, take these few considerations to persuade you unto it.

1st, 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 salvation? O sirs, it is a sin against the law, and a sin against the gospel which in 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, Consider the misery of this neglect. It is unavoidable. O sirs, Scotland's hell will be a hot hell, and especially 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 say unto you. O ye professors 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 sad case, and ye who cannot read, ye are in a sad case. Ye say, ye cannot get leisure to read your Bibles; but can you take leisure to damn your own souls? And yet you will not take more pains to read them, and pray to God for the saving knowledge of them, ye are in eternal hazard of losing your immortal souls. O give more diligence for heaven unto your souls. 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 accusation 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 boldness. If ye refuse him in his lamb-like
meekness, in the offers and small still voice of the gospel, 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 say,
Go, take these 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 consent unto his kingly government, both Popish
and Prelatic, 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, desire and persuade you to be reconcil-
ed 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, when 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

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PREFACE.

We meet with many discouragements in the way of our
duty; we meet with many discouragements from ene-
mies, the Popish, Prelatic, and malignant faction. They do
all they can to hinder duty. The persecution is as the blast of
the terrible one, which is as a storm 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 so-
lemn and sacred Covenants to prosecute the testimony which
we own and suffer for against enemies, as well as we: Yet now they are tolerated, and we are persecuted: They are at ease; and we are in trouble: They are living under the shelter of a vassal 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 song of drunkards, it were the less matter; but when we are not only 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, (though with much difficulty,) to go about our duty: yet we find little success 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 soon found and felt in his ordinances as formerly. O the Comforter that should relieve our souls is far from us; and is not this very sad?—Again, another discouragement that we meet with in the way of duty is, the providences and dispensation of the weather. The Lord seems to cross and contradict us in going about the same. The providences and dispensations, whether cross or favourable are not a rule of duty, and should not make us leave off duty, however cross they should be; yet we should not pass the same lightly or unconcernedly, but search out the meaning and language thereof unto us. This bad weather of cold and snow we are trysted with, though it should not hinder us from our duty, yet it 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 stormy day as this, which we might look upon as a presage of what we have met with since. It was like the small drops before the storm: for since, we have been trysted with a sad 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 professors. He was as the voice of one crying in the wilderness, who preached the gospel freely and faithfully unto you. And now, after this day so stormy, we may fear a sadder stroke, even the removal of those left behind, if we be not humble and improve this day's work. Some of you are come from far, and
are cold and weary; yet be not discouraged; compose 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 stormy day.

1st, The love of God shed abroad in your hearts: The sense 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 upon you would encourage you notwithstanding this stormy day; the warm rays and beams of his love so inflaming your hearts as to make you forget the coldness of the day.

2dly, Love in vigorous exercise unto him would so 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. O labour 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 through 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 soul, to make it run sweetly after the Lord: If you want zeal, you may question your growth of grace in the soul, you may suspect the reality thereof. It is true, your zeal should be according to your 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 vassal of Antichrist: a power which is the alone incommunical 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 among the graces of his Spirit. And what he hath joined together, let no man put asun-
der; for ministers cannot preach, nor people practise faith aright, without zeal; seeing 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 persecuted 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 sins that they should repent of, otherwise they cannot exercise repentance for the same. For where repentance for sin 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," Psalms 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 sorrow 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 signally 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, 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

* This Piedmont is one of the principalities of Italy, where the Church suffered a long series of persecution, barbarities and bloody carnage by the cruel Papists, about the years 1555, 1560. See Fox's Acts and Monuments, Vol. II.
contending and suffering for, yet in some respects, the kingly testimony of his kingly office is more noble and glorious: and though 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 confidently 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 mother and her daughter? 

2. Was not Charles I. opposed by two armies, and his son Charles II. refused to be admitted to the government, till he subscribed the covenants? Did not our church, by their acts and constitutions, declare what magistrates they would have reign over them, and what qualifications were requisite to them. So that what we have done in disowning the present authority, is no new nice notion as some would have it, but consonant 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 sin, (seeing that though the ordnance and office of magistracy be according to his preceptive and probative 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 defections of ministers and professors, (though for the same we are accounted and called Shismaticks and Separatists) yet the same is consonant to the scriptures, 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 standing acts and laws.—And now this generation of ministers have accepted of a toleration granted by a vassal of antichrist, by virtue of that absolute power arrogated with a design to introduce popery. This is contrary to scripture, our covenants and work of reformation.—It is so 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 souls, 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 sin and snare of this course, and to discountenance these tolerated meetings; for the sun hath gone down upon them.—Ye may think this strange doctrine indeed; but I cannot help it: love to your souls 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. And to the angel of the church in Pergamos write, These things saith he, which hath the sharp sword with two edges. &c.

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 forsaken, so that 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.

1st, There is in this letter to Pergamos, the introduction which contains two things. (1.) From whence it was sent; And (2.) To whom it was sent.

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 Nicolaitans, which things, (says he,) I hate.

For the first of these, (viz.) The introduction which contains;
1. To whom it was sent, 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 Testament, the word angel signifies 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 sins. It cannot be meant of an angel coming down from heaven with such a message; for it is said, He came up from Gilgal, &c. and not from heaven: and moreover angels are such glorious creatures, and so full of majesty that we cannot behold them, or converse with them. Therefore the Lord hath condescended so far, and consulted our good so much, that he makes use of men like ourselves 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. (2.) 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 should shine.—But there are two sorts of people that contradict this exposition, saying that by angel is meant no more ministers than one. And

(1.) The Episcopal party says, 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 hath no footing in scripture, nor weight there for its foundation, being a human invention; so 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 such a parity that all had alike power, Acts xx. 28. “Take heed therefore unto yourselves, and to all the flock, over whom the Holy Ghost hath made you overseers.” Likewise it must be understood the same way, as to the church of Thyatira, Rev. ii. 24. “But I say 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 diocesan, but Erastian prelacy. They first overturned the work of our
reformation that was the beginning of our sorrows and miseries, under which we have been now groaning these many years. The

(2.) Sort who oppose the interpretation, are the Sectorians, 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 Sectorians 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 saith 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 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, saith 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 saith these things, and therefore they ought to be taken heed unto.—Ministers should preach nothing to people, but what they have in commission from Christ, and what is warranted from his word: and they must say nothing to them, but that which they can say. These things saith he; seeing that only can have weight upon the conscience; and this reproves these two sorts.

(1.) Those who say less than the Lord in his word says: they make fewer duties, and not so many sins as it makes. They cannot say, these things saith he; For they say less than he allows them to say.

(2.) It reproves those who say more than he commands them to say. They make more duties, and more sins than the word
does: they cannot say *these things saith he*, seeing they say more than he bids them. The ministers who have accepted of this toleration cannot say, *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 sad to hear of the obedience that is given thereunto by the most part, when the obedience of our sacred 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 sins and snares of the times. O this is lamentable! they dare not say as to these things, *thus saith he*.

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 first 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 was about to say to the ministers of the church of Pergamos, in reproving them for having amongst them those who held the doctrine of Balaam and the Nicolaitans, and not drawing out the sword which he had given them to make use of for doctrine 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 doctrine and discipline against them who held the doctrine 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 flee unto him for mercy, pardon and reconciliation. In this day, his people have got many blows, and found the dint of many strokes of this sword for their sins. We have of late got a sad and sore stroke, *viz.* The removal of two faithful witnesses, the one of whom sealed the cause

* For this see act 5th, Sess. 1st Parl. of James VII.
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 strokes and blows, if we be not a mourning, humbled, purged, and reformed people.

The other edge of this sword he turns against his enemies in destroying them; in cutting them in pieces: and this we may hope for, and expect: for though 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 blunt in cutting them down. The

2. Sword is the sword 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 blinded thereby.

Now, I come to speak somewhat of the body of the letter itself given unto this church; for the preceding part which I have explained a little, is, as it were the backing of the letter; declaring unto whom it was written with this superscription, I knew thy works. This he begins all his epistles to the seven churches, to the end that what he was to say, might have the more weight with them, seeing 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 omniscience, still believing that he sees us, in all our actions, whether they be done in public or private; and knows what we are doing, saying, 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 sin.——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 sees you when ye are hearing the same, 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 done it. All ye who took any of these sinful oaths
and bonds imposed upon you by the adversaries, and paid the wicked cess and locality, and heard the curate, ye did not believe that he saw you, when ye did those wicked deeds. All ye who paid the wicked cess 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

1st, It is commended for holding fast his name, that is his truth, cause and interest, yea, every thing whereby he makes himself 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 persecution. 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 you must close with him, as Christ, that is, as he is appointed to be King, Priest and Prophet to his people.

(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 if 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.

2dly, 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

(1.) The faith is denied by heresy, 2 Pet. ii. 1. Yet many in this day are guilty thereof: for all heresies and errors howsoever damnable they be, are tolerated by this antichristian toleration.

(2.) The faith is denied by scandalous practices in many, Tit. i. 6. Alas! many professors in this our day have denied this way by scandalous practices unbecoming the gospel.
(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 worshipping of images, stocks and stones, whereof 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 hypocrisy, 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 guilty 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 forsake the same: rest not until ye get repentance and pardon for the same. Guard against the denying of the faith for the time to come. O let it be your study and care to hold fast his name, and not to deny his faith.

Now, there are two circumstances which make the commendation of this church in Pergamos more remarkable, which our Lord Jesus Christ takes notice of.—First, This church held fast his name, and did not deny his faith, even in that place where Satan’s seat was.—Secondly, It held fast his name, and did not deny his faith, even in these days wherein Antipas who was his faithful Martyr was slain amongst them. To the

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 universal; but it is tolerated and entertained. And

(2.) Where persecution of the Lord's people is, and his servants and saints are murdered, there Satan hath his seat. 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 persecuted, and many of them are persecuted 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 murdered both on fields and scaffolds in Scotland.

(3.) Where a throne and judicatory of a land are working for the devil, they are seeking to destroy 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 wicked and bloody, and they endeavour with all their force to put them in execution. I say, where all these are, Satan hath his seat 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 seeking 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 seat 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 such, and to count it our honour to be amongst the called, chosen, and faithful ones who follow the Lamb whithersoever he goeth.

2. The second 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 slain amongst them. It is more difficult to hold fast his name, and not deny his faith in a time of suffering, even when Antipas a faithful Martyr was slain 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, signifies—against all. So was he in his practice
against all, whether professed 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 ca-
olumnies, and that, may be, he was stoned in some tumult, as
not worthy to live, as a seditious person*, which is very proba-
ble; for those who were most faithful and valiant for the Lord
in contending for his truths, and most zealous in witnessing
against sin, are liable to such 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.

(1.) That Antipas is a Greek word, and signifies 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
said, notwithstanding all these lies and reproaches wherewit
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 suffer for Christ. He will own his Martyrs to
be his, and commend their sufferings. It is such an honour the
angels of heaven cannot be capable of; for they have not a
body to suffer for Christ. Therefore we should not scar, nor
be weary of suffering for Christ; but look upon it as our ho-
nour and glory. It may be enquired, what is requisite in these
we are to account and esteem martyrs for Christ; For it is not
every one that may suffer that is to be looked upon as such.—

And

1. It is requisite that they be actually in Christ, otherwise
though they should suffer, yet he will not esteem them his mar-
tyrs. They must be interested in him; they must have laid
hold of him for salvation, otherwise their suffering will avail
them nothing. Suppose they should give their body to be burned,
and want charity, it profiteth them nothing, and they will get no
thanks for it.

2. It is requisite in those who are to be esteemed martyrs,
not only that they be in Christ, but that the cause they suffer
for be also his, that they be his truths that they die for, and

* See Mr. Durham's Commentary on the Revelation.
not their own, or the notions or opinions of others. It must
be truth and duty we lay down our lives and suffer for, if we
would be martyrs for Christ. The least of his truths are worth
the suffering death for; for although there be lesser and greater
truths comparatively, or when compared amongst themselves,
yet in point of suffering they are all alike, when we are called
thereunto. We ought to suffer as much and as cheerfully for
the lesser, as for the greater truths: and the lesser 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 cal-
d thereunto, it may be feared that they shall never be ho-
noured to suffer for those called greater truths.
3. It is not only requisite, that it be truth and duty that they
suffer 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 sin 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 Ar-
minian should lay down his life for that which is mere truth
and duty, yet they could not be accounted martyrs for Christ:
because they are heretical as to the most part of the fundamen-
tal truths of the gospel of Christ.
4. It is requisite 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 suffering; but
our call unto it should be clear. In the primitive times, some
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 suffering, it was decreed by the church
that those who should run upon suffering without a call, though
they should suffer, yet they should not be accounted martyrs.
Now, if it be asked, what it is that gives a call to suffering? I
answer, When we are persecuted, hunted and chaced for ad-
hering to the cause of Christ, and for 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 witness for his cause, and give a testimony for his
truths, and not deny them.
5. It is requisite 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 suffering be right; but we must endure unto the end,
and be faithful unto the death, without flenching from, or de-
nying the truth in compliance with enemies to get our lives pre-
served. Antipas was a faithful Martyr: Here the manner of
suffering was right: He was faithful unto death; He did not deny truth, but gave testimony for the same; nor complied with enemies. In our day we have had our Antipasses faithful Martyrs of Christ, whom he hath honoured and helped faithfully to own his cause unto the death, and to seal his truths with their blood. And whom he will avouch to be faithful martyrs of Christ. Notwithstanding, at the beginning of this sad Restoration, Mr. James Guthrie 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 Bothwell, Mr. Richard Cameron and Mr. Donald Cargill were Antipasses 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

1st, 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 vassal 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.

2dly, It was for teaching, asserting and maintaining the privileges of mankind, the lawfulness of that principle of (defensive arms, or) self defence, to deny which is absurd and contrary to the law of nature, and the law of nations; all which allow men to defend themselves against unjust violence. And

Lastly, It was for preaching against the unlawfulness of paying the Cess enacted for suppressing the faithful preaching 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 sinfulness 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, consider the sinfulness 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 concur with them in paying it, do all that is sought of you by that act, to buy the sword 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.

SERMON XLI.

John iii. 3, 5. Jesus 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 again of water, and of the Spirit, he cannot enter into the kingdom of God.

HAVING 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 sin 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 foolishness unto him; neither can he know them; because they are spiritually discerned,” 1 Cor. ii. 14.

Doct. That unless a man be regenerated, he is not within the kingdom of grace, nor will he 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
1st, It is a victory over sin and Satan. All men, by nature, are under the power and dominion of sin, and slaves to 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 sees not the danger; and thus the poor man is kept until one stronger than he, even Jesus Christ comes, and sets him at liberty.——He opens the prison-doors, and makes the prisoner come forth, and shew himself, and so gives him the victory over sin and death.

2dly, It is a victory over the world; “for whosoever is born of God, overcometh the world; and this is our victory that overcometh the world, even our faith,” 1 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 slave to it, and his affections are set upon it; but when he is regenerated, he gets the victory over it; he gets it under his feet; he sees its vanity; and his affections are set on things above.

3dly, 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, Mat. xviii. 3. “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” Before conversion, they were in a state of sin and misery; but now in a state of grace:—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 freely offered unto them in the gospel.

4thly, Conversion 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 conformed 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 affections, and all are renewed and changed within them.

5thly, Regeneration in scripture is called a translation, Col. i. 13. “Who hath delivered us from the power of darkness,
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 mar-
vellous light; from death to life; and at last they shall be trans-
lated 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 circumcision. Those regene-
rated have the foreskin of their hearts circumcised; that is the
strength of sin and corruption is broken, and their lusts 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 Christ by baptism unto death, yet they arise
from the dead, and walk in newness of life: They die unto sin,
by looking unto the death of Christ, whereby they get strength
for the killing, subduing, and mortifying of sin. And they live
unto righteousness; for which end they look unto the resurrection
of Christ, thereby to be enabled to rise 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 as much if not more of the power
of God required in effectuating it, than was in the first creation;
for in it there was nothing to 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
conversion 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 be-
come new? If ye know not these things, ye are yet in a misera-
ble condition. O rest not until 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 enlightened and enabled to lay hold upon
Christ for salvation. For explaining of this definition ye must
know.
1. That it does not flow from nature. No man can change himself, when he will, according to that which Papists say, that before conversion, a man may have some preparatory work by way of merit. But this is false and erroneous; 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 woful, wretched and rebellious state, enemies to him. The change that he works in them, is but a venting and outleting 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 sheweth mercy."

Again, The Quakers and some other enemies of free grace assert that man may have some efficiency by way of concurrence with the Spirit.——This is also false and erroneous; for there is nothing of nature's work in it. The person converted is merely 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 regeneration is the three persons of the blessed Trinity who all concur to effectuate it.

1. The Father concurs in this work, 1 Pet. i. 3. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope."

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 souls 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 irresistible. When the Lord begins to take a dealing with any, though his work meet with opposition and resistance from our own selves, 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.

(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 sanctification, they are not, they will not be perfect in holiness, till they be in heaven. This condemns the blasphemous Quakers who maintain perfection in this life. And

(4.) Those once regenerated will persevere unto the end. Those once in Christ, though they may fall sadly, yet they cannot totally and finally fall away; for whom the Lord loves, he loves unto the end; and that condemns the Papists and some other Heretics*, who hold that a man may be in a state of grace, and yet fall away totally from it: he may be a child of God to-day, and a child of the devil to-morrow: But this is wickedly false; for the eternal decree of God makes it impossible: the covenant of redemption and the covenant of grace make it impossible†: The purchase of Christ's death makes it

* VIZ. The Arminians one of the leading articles of whose scheme, or gloomy fabric, is, that they deny the perseverance of the saints, maintaining that a believer may totally and finally fall away from a state of grace.
† None need be surprised that he mentions the covenant of redemption and the covenant of grace as distinct, in terms of speaking, one from the other, seeing many of our old worthy divines both Scotch and English were of that opinion: And I conceive, it is partly from this, that some difference hath fallen in concerning the proper condition of the covenant; for instance, our old divines call that eternal contract or agreement made betwixt the Father and the Son concerning the salvation of the elect, the covenant of redemption, of which covenant the condition they hold to be the obedience, satisfaction and righteousness of Christ. The other covenant, being founded upon this, they call the covenant of grace, re-
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 fit 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; so there is the same in regeneration; before the new creature conciliation, or gospel covenant made with the elect in and through Christ their head; of which faith is the condition to interest them in that covenant, receiving Christ for righteousness and eternal life, which point is clearly held forth and fully illustrated, in Mr. D’Israeli’s Therapeutis Sacra, p. 34 to 144. Mr. Gillespie’s Ark of the covenant opened, from p. 1 to 129. Mr. Hamilton’s Catechism on the three covenants, and Mr. Flavel’s Vindicarium Vindex, and second Appendix to that Book, of which hear a few words — We acknowledge, (says 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 Christ, viz. that he should assume our nature, and pour out his soul unto the death, which condition he was solely concerned to perform. But besides this, there is a covenant of grace made with him and all believers in him, with him primarily as the head, and with them as the members who personally come into this covenant, Zech. ix. 2. This covenant of grace made with believers in Christ is not the same, nor must be confounded 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 himself. But in the other covenant, there neither was, nor could be any Mediator; which manifestly distinguishes them. Besides in the covenant of grace, Christ bequeaths many a rich legacy, as he is the Testator: but no man gives a legacy unto himself. This covenant 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 present 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 asserted faith to be the condition of the covenant of redemption, nor yet meritorious of salvation, might not these two without casting a slur upon the memory and doctrine of these worthy men be easily reconciled, by assenting that the active and passive obedience or complete Mediator righteousness of Christ is the proper condition of the covenant of redemption, as it was contracted between the Father and the Son from eternity, and so is the meritorious cause of a sinner’s justification, pardon of sin 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 the gospel, faith is organically or instrumentally, the condition by which the soul is interested in Christ, cause sine qua non, unto all the saving benefits of the new covenant. “Believe in the Lord Jesus Christ and thou shalt be saved; 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.
be brought forth, it must be conceived. 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, though we know not the way. But in these come to years, he ordinarily begins with them by the ministry of the word. This is as it were a well busked hook cast in amongst a great number of fishes, which will catch some, though others are not caught 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 conversion: 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 reflect 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 conscience is 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 foot his loving kindness and mercies. The consideration of this will humble the poor convinced creature, and make his heart melt in godly sorrow for sin, and fill his face, (as it were), with shame and confusion.

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 is 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 see the beauty, excellency, fullness 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 also changed, so that they love him, and their hearts are also drawn out after him. And

4. There is 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 stay in the place of the breaking forth of children), whereby the poor soul, when it sees and is convinced of its sin 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 salvation, as he is freely offered to us in the gospel. Then the soul cordially and fully closes with Christ, and excepts of him for wisdom, justification, sanctification, righteousness and complete redemption. This is saving and justifying faith, whereby the soul lays hold of Christ for salvation. Now, there are these acts in faith.

1st, There is the assent of the mind believing, and giving heed unto all the truths of the gospel; a belief that Christ suffered for sinners, and that salvation is to be had through faith in his name.

2dly, There is the assent of the will, thereby the soul willingly, cheerfully and cordially embraces him as its own Saviour and Redeemer. And

3dly, The soul makes fiducial application of Christ, and of all the promises of the gospel unto itself. It not only sees fullness and sufficiency in Christ, and in the benefits of his purchase; but also makes particular application of all these unto itself. But

4thly, The soul sets about personal covenanted 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 covenanted betwixt a man and Christ, must be as formal and explicite as betwixt man and wife, and master and servant.

5. After the child is brought forth, it gets its cloathing; so these that are regenerated are cloathed with the imputed righ-
teousness of Christ. They are clothed with it as 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 clothed, 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 shall speak afterwards.

Use, Now, for use of all this, I would exhort you to search and try yourselves: and see, whether 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, whether 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

1. 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 blemishes there, so that ye were humbled and broken in yourselves, and made to see the absolute necessity of fleeing out of yourselves and into Christ for life and salvation? What way did the Lord begin with your souls? Knew ye ever what it was to be convinced of sin and misery? Were ye ever afraid of the wrath of God? And did ye ever see the sinfulness of sin in its hateful, loathsome, 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 light or sense of sin, or fear of wrath, and your consciences 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 yourselves by the outgate 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 gall of bitterness and bond of iniquity.

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, though 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. 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 godliness; it quickens us to duty, and makes the graces lively, Isa. xlv. 3, 4. "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." 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 mortified, 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 live."

(3.) As water refreshes, and quencheth 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 fountain opened unto the house of David and inhabitants of Jerusalem for sin and uncleanness," Zech. xiii. 1. in this fountain we shall get cleansing from all our sins and spots of uncleanness.

(5.) As water makes fruitful, so do the influences of the Spirit: They make the soul fruitful in graces, and makes it

* See Mr. Guthrie upon this text. Sermon III.
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, meekness, temperance," &c.

2. As to the second sort, or kind of influences, viz. Fiery, I shall show you from the similitude how fitly they are called so. 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 lukewarmness 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 soul, 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 idol.

(3.) As fire is of a penetrating nature, and makes the smoke separate from the flame, 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 flesh as well as spirit in him: So the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, Gal. v. 17. But at length the spirit gets the victory over the flesh, and so triumpheth over sin at last.

(4.) As fire is of a purifying and purging nature, so 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 any more intervening clouds between him and them.

(5.) As fire is of a consuming 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 believers are quickened and stirred up to set about duty more vigorously, and the work
of sanctification day by day, and are enabled more and more to die unto sin 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, raised and stirr'd up unto duty?—Now in the last place I shall give you a few marks of those who are born again. And

1. They love God; they love him with all their heart, with all their soul, and with all their strength.

2. Those that are regenerated are humble and lowly under the sight and sense of sin and their vileness and emptiness under the sense of the Lord's greatness, holiness and goodness. Says David, Psal. cxxxii. 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 child." This is the character of a humbled man for sin.

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 service in their day and generation.—"They present their bodies as living sacrifices, holy, and acceptable unto God, which is their reasonable service," Rom. xii. 1.

4. They are not conformed unto the world; but translated by the renewing of their minds. They are not carnal but spiritual; for since they are risen with Christ, they seek the things that are above where Christ sitteth at God's right hand, and not the things that are on earth.

5. They cannot live contentedly without the gospel; they cannot endure to want the preaching of the word; "but as new born babes they desire the sincere milk of the word that they may grow thereby," 1 Pet. ii. 2.—For it is as food unto their souls: 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 slaves or drudges unto it. They get the world under their feet, and their affections are more and more weaned from it, 1 John v. 4. "Whosoever is born of God overcometh the world; this is the victory that overcometh the world, even our faith." And iii. 9. "Whosoever is born of God, doth not commit sin." This is not as blasphemous Quakers maintain, that these born of God sin not, but are perfect in this life*.

* Of the same stamp were some of our modern Methodists, particularly the followers of the Westlys in New England, some of whom both men and women positively declared, that they had not sinned for a Twelvemonth in thought word or deed. W—d's Letter, April 24th, 1740.
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 woful experience of all the saints that they do sin,) yet there is one part within them witnessing, wrestling, and protesting against it. They labour under; but they confess it, and mourn over it, and run unto Christ for pardon. And

Finally, Those who are born again, love the saints and people of God, because they are beloved of him, and have his image stamped upon them, as it is, 1 John iii. 14. “We know that we are passed from death to life, because we love the brethren.—He that loveth not his brother, abideth in death.”
SOME SACRAMENTAL DISCOURSES

BY

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 Livingston, at the celebration of the Lord's Supper at Carluke, May 29th, 1659.]

PREFACE.

NOW, the Lord bless you. Bless him, and then bless yourselves, and bless all his people. Now, what are ye come here for to-day? Has not your consciences 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 loth 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 out their rank for a while; but it will not do with them long. And O that the Lord would come this day, and save 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 seems to say, 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 misery 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 not do us much good: No, not so much as a Sermon. They have Moses 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, Who hath used him so ill and ungratefully as we in this land have done? Say ye then, the Lord grant that this communion be not like other occasions of this kind, where the Lord was gracious, and we soon 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 sea-voyage? Such an one gets his boat ready, and he says, I am now as far on my way, as he who sat up all night, waiting upon the tide. May Christ choose your time and tide.

Now, let us bless him, and so call upon his name.

The Exhortation after two Tables were served.

O

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 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 professors that take unto 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 priests. They are growing fond of a religion which neither the prophets, Christ, nor his apostles 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 sinner all in his arms, and say, child, I mean thee no harm. According to your faith so be it unto you. That night wherein he was betrayed, he took bread and brake it, &c. Yes, He brake it; and ye must know, that through 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 healed you; these very hands of mine did it. *And he brake it;* and say ye, Let it be a bargain. And then think much and well of such a saying.

Now ye may think, and think a thought as broad and as long as heaven itself. 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,) saying, *drink ye, drink ye all of it.* Neither hath he done with you yet, nor have ye done with him. He will never let your heart alone, until he get you up unto himself; *up at the throne.* "To him that overcometh, will I give to eat of the tree of life, that is in the midst of the paradise of God. And he that overcometh shall not be hurt of the second death.—To him that overcometh will I give to eat of the hidden manna: and I will give him a white stone, and in the stone a new name written, which no man knoweth, save he that 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 vessels 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 clothed in white raiment, and I will not blot his name out of the book of life; but I will confess him before my Father, and before his angels." Believers, I am now reading your portion unto 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 overcame, 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 get no other preaching than 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 soul when the Elders are coming with the flagons, *Is Christ coming in a flagon? And shall 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 enter-
tainment? 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 says, that ye should do it believingly always. In like manner, he took the cup. So we take it: May such a word be spoken: And if it be rightly taken, then drink your service, your hearts service 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 to wear out of fashion in Scotland; but may be it will come in fashion again. It is a little thing for folk to get a sore 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 search out the ways of others; but I say 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 snappering. Lord, let me suffer, ere any of thine suffer for my sake, and ere any of thine have a sad heart for my sake.

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 forward, 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 say to us, as a friend, or midwife so to speak, to a child; I slept 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 haste. *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 domineering lusts and sins. The Lord give you the mastery over them. These are the greatest points of Christianity except suffering.

1st, *Still be diligent in a lawful calling, and be always honouring God in so doing; in carrying forward the work of your own salvation.*

2dly, *You must mortify and subdue all your predominant lusts and idols.* And

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 wife guide the family, 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 says, that Christ repents not of the bargain. Therefore in imitation of him, *I take bread;* and in his words, say unto you, *in that night wherein he was betrayed, he took bread,* (as ye see us do), *and brake it after he had given thanks, and gave it unto his disciples, saying, divide it amongst you.* We cannot read all the clauses of the covenant at every table: but I tell you the meaning or some 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 gave it you in the same terms that he gave it, that ye may do it in remembrance of him. Truly this is wisely and well 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 easy way, it will be strange; for they are almost gone, which have endured already; which seemed but a small matter in the Prelate’s days; since which time we have been borne on his sides, and dangled 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 see a man coming to thrust you through with a sword; but truly though it were so, 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 in. It is thought a hard state in the world amongst many, that they get not such an estate 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 sin a notable blow; that the Lord would be avenged on the Turks and Jesuits, and that man of sin, for if the bloody Spaniards 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 souls! the first communion was the saddest where there was none with Christ but twelve poor mourning men for their master who was to die and be buried; and they knew not then, whether he would rise again or not. They were weeping while he wept, so that it is questionable whose sorrows was greatest. His sorrow was not timerous and woman-like as theirs was. He spake many a comfortable word unto them, such as these, Behold I appoint unto you a kingdom; fear not little flock, &c. Yea, he told them, 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 Jonathan’s, even so doth our David’s sorrows 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, saying, father, father depart not. But Christ as a loving father, looses 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 shall rejoice. I may say, all the daughters of Jerusalem may be compared unto maidens in the dance, and virgins, yea, unto needle women, shewing a bed unto Christ the choicest of captains to lie in. Thus he took the bread and break 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 already. O that ye could but remember the half of what hath been said; 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 thou 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 seem to be a very gloomy example that we have to speak of at the time; 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 lulled 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 Sodom, and she became a pillar of salt. Hence these few 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 better 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 shuttle, and bringing forth his medium; but alas, the want of memory hath sent many souls into hell, not remembering that they were washed. 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 says to him, mend this little thing in it. But when the skilled 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 wisdom, 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 say, 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 say, that they can explain the scriptures; yet I bid you speak soberly, and be watchful; for indeed there are crafty adversaries going about in these days. Therefore remember Lot’s wife whose salvation or damnation, we shall not, and cannot determine; we will not determine this, having so small light going before us as to this; but sure, she is here set forth as a warning unto us: but ye will perhaps say, 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 among these filthy Sodomites: It may be, that she was of good education also. But alas! that did not her turn: she is set up between heaven and earth for a memorandum; and we have no more certainty of her descent, 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 ye 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 instruments in a country side, and ring-leaders to wicked courses; therefore pray, that ye be not a grief and as plagues unto your husbands, nor a vexation unto your parents or relations.

2. Remember that she was half way to Zoar, and Sodom burning behind her; and it may be, she then thought she was past all danger, and most secure. While the angel took hold of her hand, she says, as it were, God be thanked, I am now past the worst of it, and nearer unto heaven than I was.—The lesson for our instruction is this: That some may seem to go to heaven, nay, seem to be half 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 woe unto them that are but almost persuaded 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 misled 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 say, that half way is no way; for all the blossoms of a tree do not come to fruit: And ye have not resisted unto blood, &c. I say not this to make you quit your confidence; because ye are not yet so 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 say here, that ye should 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 it is likely, that many that have gone
a great length have fallen back, and 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 half 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 not be found asleep in that day. And

3. Remember Lot's wife. But you may say, what did she? She was neither whore nor thief (as we commonly say;) she but looked back, and could not go straight on in the way with her husband.—Hence ye may take this lesson, that God doth not account of things as we do. He accounts that a great sin, which we account but a little one. Who could have thought that there should have been so much business for so small a fault? But see 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 outside; but what is within the heart.—But you will say, it was but a small thing of Ishmael to smile at the weaning of Isaac; and yet ye may see he was persecuted for it. And think ye, that that was a small matter in God's sight, for Aaron and Miriam to speak against Moses, although it must be granted that they were two gracious persons? But many smalls makes a great, (as we use to say,) and if the Lord shall strictly mark iniquities, who could stand before him? But

4. Remember Lot's wife. But you will say, what moved her to do so, to look back contrary to the Lord's express command?

(1.) It was a piece of her own curiosity. She thought she 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 flat under 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 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 Shechemites also. And oh, what folly lurks in our corrupt hearts, opposite unto 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 taste; 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 sometimes say). It was even so 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 Christian should be like an old pilgrim with his gown and staff; and if he get not a bed, he should lie on the ground as old Jacob did with a stone under his head.—But your accomodations for back and belly, bed and board, even such as Sodom could afford, are the means to destroy you, and pamper you up to commit grievous abominations. Sometimes you are forbearing yourselves, and exclaiming against others, saying, 'how beastly was such and such a man or woman!' But I may say, 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 state of others? Remember Lot's wife, of whom it is said, Gen. xix. 26. "But his wife looked back from behind him, and she became a pillar of salt." Indeed she should have consulted her husband in it; and it is but the part of all women in things lawful to do so; though I grant not always, provided they be not wasters. But this woman would neither be subject unto God, nor her husband, like Eve, who should have said unto the serpent, hold thy peace, and be quiet, for I will not hearken unto thee, until I first hear what Adam will say; 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 also what became of that poor man, who for gathering a few sticks upon the Sabbath day, was stricken dead. Therefore, take heed how ye have communicated this day; for little do ye know what sickness and death follow on despised communions. And therefore

Lastly, Remember Lot's wife: but after all ye may perhaps say, what should we remember of her? no good I warrant you; and therefore the more sad is the subject to speak 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 sins 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 backslider indeed, which is Scotland’s sin this day, and
that of many of our professors also, whose destruction lingers
not, and whose damnation slumbereth not. How suddenly is
the Lord likely to come upon us as a thief in the night for our
whoring, incest, adultery, drunkenness, and many other dread-
ful sins, which although often reproved and confessed, yet are
never amended nor forsaken!

But here is an extraordinary work, or dispensation of God’s
providence; to see this woman so turned into a pillar of salt,
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.

Use, Therefore pray, that this may never be your case.
Moreover, I may say 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, saying, it cannot be I, except I be singular. For
which sin, O ye empty professors, make ready for a storm, and
ballast your ships well, that so ye may be more steady. Get
more humility and sobriety; and esteem others better than
yourselves; and search and try your own hearts; for there are
many waiting to get an advantage of you. And remember,
that ye are changeable while on this side of time. As for
Quakers, and these sectaries, beware of them, with whom Sa-
tan does, as he did with old Eve while he talked with her, she
was deceived: therefore meddle not at all with them; for if
you do, I may say of you as it is said of Saul, Ye are seeking
unto the devil. And it may be, that in that case, God will
suffer him to overcome you. Therefore, Remember Lot’s wife,
and let it be your memento always.
A PREFACE, AND PREPARATION SERMON, &c.

BY Mr. JOHNS WELCH.

PREFACE.*

We 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 contrary 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 to 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 refuse it: And if ye would be earnest with God, peradventure he would condescend to you in this matter.

* These discourses were delivered at the dispensing of the Lord's supper at Maybole in Carrick, Aug. 4, 1678. (but according to Wodrow, 1677.) Mr. Archibald Riddel preached the Action Sermon, from Psalm lxxxi. 10. "Open thy mouth wide, and I will fill it." which sermon, with his other discourses during the solemnity, are in MS. The helpers were Messrs. John Welch and Merton, Patrick Warner, George Barclay, &c. with Mr. Richard Cameron, who was then a probationer.
Now, we are come here from several 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 nor 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?

YOU 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 passover; 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 some meeting together; and what is their conference? Why, their conference is about this business. One of them asks another, what thoughts have ye of this time? And what think ye of this occasion? What sort 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 saying, as it were, indeed I have not such 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 signify, if he comes not unto it? Now, I shall draw what I intend here to say 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 yet much to do after we have done with this exercise.——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 presence with them at such a time.

Doct. III. That the Lord's presence is very desirable at such a time. Now the question imports all these.

I. I say, the Lord allows his people a feast and fasting 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 rare dishes or discoveries of God that he allows to his people in this feast here upon earth. Again, a feast is an orderly and costly thing. All 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 making 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 people. So the Lord allows his people a feast to shew, that he is not willing that they should be straitened in him; but that their straitening 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 hath promised them a feast. He filleth the hungry with good things; but the rich (or full soul) he sendeth empty away.

2. He invites all those who are in necessity, who are like to starve 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?  
1st, 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 desire, 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 Isa. xxv. 6. "A feast 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 feast: and it is a great feast. You have heard of great persons, 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 flesh 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 second 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 Pharisees will take his life.—What, says another, if he comes 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 jealousies, 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 afraid 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 falsely with him in his Covenant.—False vows that have been made at communion-tables by those that are here, may be a ground why he will not come here unto the feast.

2dly, There is this also, why he will not come, and it is because wherever he comes, he puts people upon being serious and hearty in inviting him. It may be, this day, that you have not been hearty in inviting of him: therefore there is ground to fear that he will not come.

3dly, There are many that have sitten 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 say 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 enemies that have made these mountains of separation, that makes him frown upon us; but it is because of the many affronts he hath gotten in Scotland, and the little resenting 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 sees 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 sending forth a pleasant smell: few of us have any lively exercises; yea, few have any distinct knowledge of their necessity: Few of you, I am afraid, can lay your hand upon
your heart sores this day, and say, O Lord, my sore 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 ye, 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, say ye, We have been washing and purifying for the passover: But what if Christ come not to the feast? What poor feckless business will-we have of it? Now, such reasoning imports,

1. A great desire. They are desirous 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: Therefore says David, Lift up upon us the light of thy 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 earnestly desire his presence; because his presence is a heart-composing thing. Satan will be touching about the heart, and giving it a put 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 affections. We will be dead in eating, dead in drinking, dead in 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 lofty 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.

2dly, 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 Belial. Christ and your sins 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 calls you to 
hate and abhor every evil thing.

Lastly, There is confidence expressed 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 confirm his disciples for their fur-
ther suffering for him.—He must also witness to his church at 
the feast. It is a very comfortable thing to have God's pre-
sence 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 promise 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 fifth of the Song. There is an hearty invi-
tation 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 assured 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 pre-
sence at the feast; but if ye make this sacrifice, we promise 
you his presence: In the mount of the Lord, it shall be seen, that 
there is a present God countenancing his poor despised 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 preferring Jerusalem above your chief joy, that is your idol. 
Let him see a proof of your love to him, that you 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 blessed 
presence.
TABLE V.

WE are poor weak creatures; and we have a wicked, a strong 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 sad 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 not. We had a mixed train of providential dispensations, since that table was covered in Galloway, such a table as is covered here*. But we may hear many saying, But him we saw 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 so many raging devils? What will carry them through, when amongst the hands of the devils instruments, that hath such power? For while England is on one hand overrunning us with their arms, and Ireland upon the other hand, surely nothing can uphold us but the mighty power of God? The Lord hath covered a table, and hath said unto us, 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 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 said unto the women who after his resurrection, came to seek him,

* Perhaps he means the last Sacrament at Iron-Gray in Galloway.
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Go tell my brethren, and Peter, that I am risen; 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, since he hath so 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 feast you with delicacies, with rare delicacies. Here is a feast of fat things: Here is the bread, and here the wine: here is the flesh, and here is the blood, that ye are to feast 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 Jesus Christ hath made a sweet covenant.——The first covenant was a severe covenant; and yet there was much condescension 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 seal 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 bless his name that ever we heard of these good news, and for the continuance of the gospel), and he said, take ye, 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 says to him, you are going a far journey, you must leave me some token to remind me of you. So, says Christ, here is a love token that ye must keep, until I come again. You must be celebrating this sacrament as ye have occasion, do this in remembrance of me. Remember me, for I remembered you in your low state and condition, as you have it, Psal. 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, saying, drink ye all of it: this cup is the new testament in my blood. This do ye; for as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come again.

Now, Sir, here is good news after the sacrament 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 shew forth my death, until I come again. I am now going away to heaven, and I have an errand to that kingdom for
you, and it is to prepare a place for you. But I assure you, when I have done my business, and have stayed as Intercessor, 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 communicate 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 ye wot not, if ever ye shall have such a time as this: For now Christ shakes hands with you, and is saying, let all by-gones 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 you my life; here I have given you my flesh and my blood, and somewhat to bear you through, and be as a staff in your hand through the valley and shadow 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, sanctification, righteousness and complete redemption. O friends, have ye then arms to embrace him, and hearts to receive him. Poor creatures are like children with short fingers, whose father holds out a great purse of gold unto them and they cannot grip or fathom it, it is so large. So our Lord Jesus Christ exceeds our confined desires and expectations. Now, I command you, to open your mouths wide, and for as wide as ye will open them, I see, (says Christ), I have that which ye 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 intreat you that have life to sing that short song, Psal. ciii. 3. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diseases," &c. And there is another song you must sing, 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 passeth by the transgression of the remnant of his heritage." So sing, O believers, on a ten
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stringed instrument: say unto him, O how great things hast thou done for me! and let him see 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 sacrifice 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 souls cleave unto him; and though the Lord give you not such 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 send out one to his work, and say, 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 flesh; 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 follow me. But go in peace, and the God of peace be with you.

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The devil hath two designs, so that if the one do not hit, the other may not miscarry. The one is to mar 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 unto God's ordinances. But when this design 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 mar that work, to make him profane 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 advantage
of you.

Now, poor creatures, ye are come here trembling, and, per-
haps, ye know not what to do: you dare not stay away, and
you dare not come.—You see a great feast here; and yet you
fear you have not the wedding garment, and so 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 safest
way. I would have you, like Job, putting on a strong resolu-
tion: and what is that? it is, Though be 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 sinner's
salvation, and got many a blessing 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 seem 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 case. Let him that is
sensible of his sinful and miserable case, and desires to be out
of it, believe that, were it never so bad, I will make him wel-
come. Poor sinners, would ye have Christ? What would ye
have? Think ye, that the gospel can be more than what it is?
Would ye have life itself at an easier rate than he offers it?
Has he not said, whosoever will, let him come and take of the wa-
ter of life freely. Put him to his word, and come away, ye that
have covenanted with him. We cannot invite those who have
not covenanted with him to come, but on their peril; for as
sure as ye eat and drink at this table, ye eat and drink damna-
tion 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 we would not be
guilty of the body and blood of Christ, rise up under the pains
of everlasting burning; for we forbid you to taste of that bread
or of that cup; for ye 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 see that it is not empty words that he feeds his peo-
ple 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,) saying, take ye, eat ye: eat ye all
of it. This is my body broken for you. Even you that never could
merit such a thing, but have provoked me to withdraw the tokens of my respect from you, O backsliders, 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, saying, This is the New Testament in my blood, drink ye, drink ye all of it. This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he be come again. This is the blood that was shed for the remission of the sins of many; not for all the sins of all men; but for the sins of as many as the Father contracted for in the covenant of redemption. The Father gave him a list of all, and made him a promise in the covenant, that such 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 promised that he would lead them; and ere they should not come, he should drag them through hell, if nothing else would do with them. And

1. I would gladly have you rightly exercised. If ye were in such 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; though we would give you leave to be better employed, and to leave off hearing, and converse with God. Let him have somewhat 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 favour 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.

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 Ahasuerus said 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 say, I will not hold you at the door; for I have stricken hands with you, and passed 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 desire that ye may have no jealousy of me: therefore put me to it: Ask and ye shall have it; seek and ye shall find; knock and it shall be opened unto you.

3. The third word I have to say to you is with regard to a very suitable 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 all that is within me, bless 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 storms: 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, ye; 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 say, I care not how soon it may be so, if I were helped fairly over the bar, and break not in the landing. I care not how soon it be so, for I find the wine here full of mixture: it is mixed with water.—O sirs, 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 souls almost out of your bodies. Therefore he has so measured our joys as we are capable of them. Some have died
under a burthen of joy, as well as under a burthen of grief. Therefore as soon as ye are ripe, ye shall be brought home unto his palace. Therefore, be still 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 sure, that the devil reach it not, nor take it away.—Therefore go to him, and seek 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 out into your souls.—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 say, indeed, we think, Christ and yonder folk have stricken hands together; and there has been a renovation of the business. Go your way, and the Lord be with you, and go with you.
A

SERMON

UPON

BREACH OF COVENANT.

BY THE

Rev. Mr. JOHN GUTHRIE,

MINISTER OF TARBOLTON.

A.D. 1663.

Ezekiel xvii. 19.—Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

I Conceive, in the verse that I have read, there is more solid 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 similitude, the prophet having shewed to his hearers the same things that he comes to speak plainly of unto them; so 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 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 lest any of you, who sometimes 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 indissoluble 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 sent him home to Jerusalem, Zedekiah upon some supposed advantage, which he saw not at that time, did break his covenant with the king of Babylon; therefore the Lord sends the prophet to him, and says, Since thou hast broken covenant with the king of Babylon, and hast not kept it, As I live, saith the Lord, thou shalt not prosper. Yea, the Lord noticeth and owns it so much, that he makes the covenant sworn to the king of Babylon, his covenant; and therefore says in that verse, As I live, my oath which he hath despised, and my covenant, &c. This is the history, that we have clearly set down in the prophet's commission, which he must not dare to sit, but faithfully doth deliver the same, as it is in the 33d chapter of this prophesy, verses 7, 8. wherein the prophet tells the duty of watchmen of Israel, "Son of man, I have set thee a watchman
unto the house of Israel: Therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine 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 else resolve 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 desired, 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; so 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 threatening 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 threatening. Would it not have been thought, that this was enough, Thus saith 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, saith the Lord, shall he break my covenant, and escape? All this, put together, speaks the certainty of the threatening, 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 oath is indissoluble, 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 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 fulness of it under the New Testament, though all these are more properly called covenants, because they are of his own devising: 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 say, 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 a man's power: no man is warrantted 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, lest we make enquiry after vows, and so destroy that which is holy.

Now, for further clearing of the words, consider, 1st, 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 slack to pay it;" for it will be sin 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 declared, 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 full; so that a man once engaged in duty, if he break, the vengeance of God shall be upon him.

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 stand sure? 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 cessation and peace. Is not all this to hold out, that they design to secure 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 sun 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 pleasing to him; and that he has declared such a man blessed, Psal. xv. 1. compared with the last words of the 4th verse, "Who shall dwell in thy holy hill?" 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 swears any thing, must keep it, though it be to his hurt.

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 founded upon the law of nature and nations, and has the promises; so the Lord has appeared an eminent revenger upon the breakers of this oath and covenant; that is to say, when folk have taken a lawful covenant upon them, and have broken it, God will appear eminently in sending plagues upon them. And for proving this, we are not here to speak of the covenant given upon Mount Sinai, of which see 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 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 famine: For the princes, and all the people of Israel, are said to have sworn to the Gibeonites,
(wherein many a black face was seen among them) now this covenant was merely civil, and the oath could not be very well warranted, but when it was made, it was binding.

Second instance to prove the judgements 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 sword, 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 say no more to it, but consider how covenant breaches are reckoned among the deeds of the flesh, Rom. i. 31. 2 Tim. iii. 3. without natural affection, 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 said, 'If thou, crucified Christ, be a God, 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 satisfy them.

From all which you may see, 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, and promises, law of nature and nations, and against threatenings,
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 oath and covenant, which he hath despised, 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 preceding verses was to this people: For I declare plainly to you, that these three kingdoms have despised 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 schism, heresy, error, popery and prelacy: 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 despised: 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.

Object. 1. We are not bound to a covenant and oath which is not lawful, &c. but this is such: *ergo. prob. minor.* Because it wanted the consent of the king the supreme magistrate: *ergo.*—I dare say, many of you have this objection, which have no ground for it; but to strengthen your argument, look Num. xxx. compare 3d and 5th verses: The argument runs thus; the subjects of the land taking upon them to covenant with God, can do 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 disallow it, therefore it is not binding.

Answ. 1. The place alleged 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 alleged 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 disannul her vows, being made without his consent, anent these things, wherein she is subject to her parent, or to her husband; but that place doth speak nothing of annulling the man's vow or the widow's, as verse 2d, for their vows must stand.

3. God makes no exception here, but this one; and therefore it must stand. Will any of you who has this argument say, that the king's taking or not taking the covenant made the covenant lawful or unlawful? Yet though the king was not consenting 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 say the parliament has power to put folk to duty, will 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 so was it with our covenant; there was a frequent consent given to it by our king, and also it was subscribed by him, which is sufficient to make our vows stand. Numb. xxx. we see, if a husband or parent held their peace, when they heard a woman vow, the vow did stand: 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 stands sure, makes against them: And since it is so, our King and Parliament cannot retract what they have done.

Object. 2. Some will say, 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.

Answ. 1. We did not hear tell of this before now; if any man would have said, at that time, that he was constrained to take it, he would have been counted a very uncharitable constructor.

2. 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 swearing 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 say a captive is a free man, and a liberate man,) yet he swearing to the king of Babylon a heathen, and breaking his oath after-
wards, God's vengeance came upon him; for there is no dally-
ing with God in these matters: For all Casuists say, if 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 an-
swr your adversaries in the gate.

Object. 3. The Solemn League and Covenant must be broken, be-
cause we are not bound to keep with them that brake to us first:
But it is so betwixt us and England. Ergo——

Answ. Is there not many make this objection, which, I dare
say, never read the covenant: Thou poor blind creature, how
dare thou speak of it? These that will say so, it seems 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 free; but these 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
not after this tenor; we will endeavour reformation in these
lands, but if you break, we will break also: No, it is each man
swearing for himself, that he shall in his place and station, en-
deavour reformation; so 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. Consider seriously upon
it; for it is the thing that you must either suffer for, or sin,
ere it be long, without remedy. Whatever England and Ire-
land 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 swear in the League and Covenant to that which
is impossible, and therefore it cannot be kept.

Answ. If all these three kingdoms, who have taken the oath
upon them, would sincerely stand 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. For answer, we are not sworn
to reform England, neither is England sworn to reform Scot-
land; but that which is sworn is this, each of them are to en-
deavour in their places and callings, the reformation of religion in doctrine, worship, 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 sworn 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 conscientious principle. He is not worth the name of a Christian, that condemns this, for it is contrary to the petition, \textit{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 studying to deface and deform, there should be no need of this objection.

\textbf{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.}

\textit{Ans.} 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 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 vow whatsoever 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, \textit{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, \textit{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 see a vow very rashly taken, yea, not so much as to seek counsel from the Lord; and Israel made peace with them, \textit{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 sought in that covenant; and yet, for the breach of it, all the land did smart, as you may see 2 Sam. xxii. 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 else we must expect the wrath and vengeance of God.
Object. 6. The covenant cannot be binding, because the parties dealt craftily with us.

Ans. 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. Consider Josh. ix. and you will find how little weight this objection hath in matter of covenaning. It is said, in the 4th verse, "They did work wilily, and went as if they had been ambassadors," yet Joshua and the princes entered into covenant with them; and when it was broken, the land of Israel did smart for it.

Object. 7. The covenant binds us to things that are not particularly set down, but are so 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 not particularly set down and pitched upon; therefore it cannot stand.

Ans. 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 gospel 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, 1st, The covenant is clear, the reformation must not be popery. 2d, The Bishops, Prelates, Archbishops, Deans, Chapters, Curates, &c. I say, the covenant is clear in chief; if it lays aside 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 these that took it.

Ans. Now I perceive there are many of you young and ranting blades, that think yourselves 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 say, We have sworn unto the Lord, we cannot touch them. Therefore do not beguile yourselves, ye stand as surely 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 Joshua ix. The children of Israel did not smite them, because the princes had sworn the oath. Might not the people have said, let them keep it, who did swear it? But it is not so; for they say, We have all sworn it, therefore we must not touch them.

Object. 9. Suppose it bind this generation, yet it cannot bind our posterity.

Ans. This same generation that did swear it, hath broken it, and I fear the same generation shall be punished for it. 2dly, '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. Ans. There was no mention made of the posterity of Israel, when the people of Israel made that covenant with the Gibeonites, neither was their mention made of the Gibeonites posterity; yet you may see 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 sure as sun and moon endures in the firmament, 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 estates of the land found hurt in keeping it.

Ans. Ay, but read Psal. xv. 1, 4. He that sweareth to his hurt and changeth not.

Object. 11. There will be eminent advantages by the breaking of it, ergo.

Ans. For myself, 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 betwixt 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 wilfully with him, and they sought no counsel from the Lord, and they were suspecting 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 spart for it by three years famine; and when it was broken, it was not the same generation that
broke it. I believe, and set all the three kingdoms wit togeth-er, they will not get as many excuses for the breaches of the covenant of our kingdom, as Zedekiah had for his covenant: For, 1st, His was contrary to God and his people; for he had promised to the people within seventy years to be delivered; now the covenant was to keep them in captivity, and to keep the kingdom in subjection. 2dly, He was a captive, and so forced to it. 3dly, The covenant was made with a heathenish king, it was the direct intent of the covenant to make the king-dom base, 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 said, I cannot keep this covenant, because I will prove false to my people; for I was a captive when he made me swear? &c. Therefore might he say, I will break it: But saith God, It is my covenant, therefore I will recompense it upon his own head. And there-fore I conclude, That whoever enters into covenant, be what he will, especially when he is 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 oath that he hath des-pised, &c. Now, to clear it to you, who they are that are despisers of the covenant; Consider,

1st. 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, despisers of ordinances, and the people of God, Sabbath-breakers, covetous persons and civili-ans, 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 flee 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 affection.

2dly, 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 re-pent.

3dly, These 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 parliament, 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, say ye? First, Consider what case these three 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 hath 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 of covenant, and are under the threatening 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 again; but of this afterward. Now I would intreat you to beware of partaking of other mens sins, lest ye partake of their plagues and judgments: Wilt thou vote with the King in Parliament to sin? then thou must vote for judgments. And I shall only say this, endeavour to cover yourselves now, with that which you would cover yourselves with at the day of judgment. There will never a man come in and say, 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 lay your thoughts aside from getting much of the world; but see if ye can get this that is in Rev. iii. 4. "Thou hast 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 desire to walk afterward! for surely these that ly down with sin unpardoned in the grave, must resolve to ly in an eternal bed of sorrow; 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, since these lands have broken covenant with God? I tell you, that Scotland is bound to keep it, although England and Ireland have broken it; and although Scotland broke, yet Ireland and England are bound to stand to it. Hosea iv. 15. "Though thou Israel play the harlot, yet let not Judah offend;"
that is to say, as for you at this present time, though England and Ireland have broken, yet let not Scotland do so too. Suppose there were but one family in these lands that would stand to it, and if all that family should turn their back upon it except one person; truly that person is bound to stand to it, Josh. 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 serve the Lord; I must not serve other gods, that is to say, we should not serve popes nor prelates, &c.

But what if it come to this that there be no man to hide 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 scriptures, though England has forsaken, yet Scotland is bound; and though Scotland should forsake, yet England is bound; and though both forsake, yet one family is bound to stand to it. Therefore study to know 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 forsake it. But as to the persons, who they are that shall continue stedfast, God has served that to himself as a piece of his sovereignty. Again, we hear not tell of a public covenant ever sworn and broken, but God visibly plagued the breakers thereof. There is no sin God would have folk laying more to heart, than the breach of the covenant: As I live saith the Lord, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I compensate upon his 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 free from these things, be sighing for the abominations of these lands, Ezek. ix. Woe to the man that is rejoicing at this day. Is there no family found sighing for these things? If not, all the world shall hear tell of their punishment. This we recommend to you; and do not say, 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, though 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 accessory to other folks 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.

G I N f S.

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