

Alexander Henderson's Sermons

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At St. Andrews

On day of humiliation observed on the occasion of swearing the covenant, end of March or beginning of April

Fragment of Preface

The following Sermon, with the two addresses that precede it, were delivered, as appears from internal evidence, at St. Andrews, on a day of special humiliation observed there, prior to the swearing of the National Covenant, probably towards the end of March, or the beginning of April, 1638. The Covenant had already been sworn and subscribed at Edinburgh on the 28th of February of the same year. Copies of it were thereafter taken to all parts of the country, and solemnly sworn after due humiliation and fasting. St. Andrews was one of the three only burghs in Scotland, of which Aberdeen and Crail were the other two, from which Commissioners were not present at the first swearing of the Covenant in Edinburgh; and Henderson, as being the fittest person for such a mission, was sent to that city and important seat of learning, to endeavour to gain it over to the Covenanted cause. We have here the Sermon and addresses he delivered on the occasion, by means of which, in part at least, the object of his mission was successfully achieved. The services of the day seem to have consisted (1) of what was called a "Preface", only a fragment of which remains, the first page or two of the MS. being lost; (2) of the reading of Scripture, the portion read being Deuteronomy 28; (3) of a kind of running comment on the chapter read, with appli-

cation to the particular business in hand; and (4) of
a Sermon on Psalm 110:3

... of humiliation, it will not be easy for you to win [to it] now. And except that ye humble yourselves now when ye have health, wealth, and peace, the Lord shall cause you to humble yourselves under heavy and sore straits, when ye cannot get yourselves helped. There is no way for you to prevent the wrath of God, that has been masking (q. brewing) in a cloud above you this long time, but only by humbling of yourselves before God, and under his mighty hand. And because ye are out of use of humiliation, and it is long since ye had such a fast as this, and ye cannot tell how to perform it;¹ let us address ourselves to the Lord, and beseech him that he would teach us how we shall proceed in this work, in every point thereof; that so we go away with some sense of peace and reconciliation in our souls, through Jesus Christ. And because it is he who can humble thir haughty and proud hearts of ours, therefore let us address ourselves to him, to seek and to beg of him that he would humble them; that so this day's exercise may prove acceptable to him, and comfortable to our own souls.

Remarks on Deuteronomy 28

Here was read after prayer, Deuteronomy 28

It fears me that a great part of you knows not what you are doing now, or what you are about. It fears me that the Lord desert you, and leave you to yourselves, at this time: and it will be but idle pains for me to speak to you, if the Lord [leave you] to wrestle with your own ill hearts. Ay, we will have [all of] us just

¹Public fasts, which before had been very frequent in the church, were almost unknown during the domination of Episcopacy, being discountenanced and disallowed by the rulers both in Church and State, See Row, *passim*.

cause to fear that the Lord stake us with blindness of mind and hardness of heart, and dead and senseless souls. To have a blind mind and a hard heart, and a dead and senseless soul, in a day of a solemn humiliation, that is the most fearful judgment that can be. I think the very naked reading of thir same words should have moved you more than I can see any appearance amongst you. I perceived by many of your countenances and gestures that ye did not so much as to take heed what was reading; many of you would have heard ane idle tale better and would have bended your ears to it.

1. Ye may perceive here that all good things whilk are comforts and all evil things whilk are troubles, they come from the Lord. There is nothing that is comfortable to us but it is a blessing of God; and there is nothing that is hurtful to us but it is a curse of God; at least it tastes of a curse. Atheists, they cannot see that God is the sender of blessings and cursings, but ascribes them to natural reasons—to ane ill year and ane good year. Ane ill year that is dear, they say that it comes from the ill and unseasonable weather that has been before; or if a year be cheap, that has come from the good and seasonable weather that has been before;¹ but they look not to that wherefra it is that those storms and that good weather comes. They may well look to the air, but that is the highest of it; they look not to the highest link that is in God's hand: they see not God's providence to be the highest link of that chain, and he has it into his own hand. Ilk ane acknowledges a providence of God, but ilk ane is not affected with that providence in everything. 2. Ye may perceive here, that all the ills that comes upon man, they come upon him for sin. Without we had sinned, we needed not to have feared any of these curses; but when we sin, we are liable to them all.

¹For some years previous to 1638 there had been a succession of bad harvests, from which the country had suffered severely. "The 34 [1634] year of God was a very sore year to our labourers; but the 35 [1635] year was the worst that in this last age was seen." Baillie's Letters, Ban. ed. I. p. 5. We shall find the preacher often recurring to the subject.

“Because they hearkened not to the commandments of God; because they walked not in his ways; because they kepted not his statutes and judgments and testimonies”, therefore did all those evils come upon them. 3. Do ye think, when ye hear of all these several curses, that they can come to pass, or that they could come to pass and be execute upon the people of God? Ay, indeed; for as terrible-like as ye think them, and as incredible-like, there was not one of them all but they came to pass, even that whilk would seem to be most strange. This same they did, for as cruel-like as ye think it; women did eat their own children. And therefore think not but God is a just God; and as he can perform his promises to his own, and will do it, so will he also perform these curses upon his enemies. And he will perform more than is here upon them—even all that is not written in this book; even all the plagues and judgments of God, both written and unwritten, sall come upon the hard-hearted sinner. They sall all rest upon him who says, I sall have peace, though I walk in the imaginations of my own heart. I would have all of you to take notice of that general that is contained in the 26th verse of the former chapter, “Cursed be he that confirmeth not all the words of this law to do them.” Now, beloved, I wish that every one of you but understood the meaning of this same; and so know that without repentance and faith, this is ane iron chain tying you to the vengeance and curse of God. And the chain has sundry links in it. 1. It speaks of the curse of God. What is that? All miseries that can be in this life; then death at the end of it; and then ane everlasting separation of soul and body from that living and life-giving presence of God. This is not like the railing of men, who rail against you, nor is it like the punishment of any prince upon earth; for who can curse if God bless, or who can bless if he curse? He has death, hell, etc., all of them are in his power: therefore, we should not fear him who can kill the body, but fear him who can cast both soul and body into hell-fire. Now, believes thou that this is the curse and the malediction of God, and yet trembles not at it? then it is a token that thou art near unto it. 2. He speaks here

of “every one”, from him that sitteth upon the throne to him that sitteth behind the mill;¹ from him that heweth the wood to him that draweth the water,—every one, from the highest to the lowest. The highest is not exemed from this curse because of his greatness and majesty, nor is the meanest overseen because of his baseness. Whoever thou be, magistrate or subject, lord or laird, high or laigh, if thou endeavour not to obey the law of God, then the curse and malediction of God sall be upon thee. 3. He says —“That continues not in all that is written, in this law, for to do them.” That is, albeit it were possible for thee to keep some of these things that are commanded here, yet if thou keep not all of them, then thou art guilty of the breach of them all; and so the malediction of God is due to thee. And so, thou must either confess thy sins, and cry for mercy through Christ (and if thou beg it thou sall get it), or otherwise, the curse of God sall seize upon thee. 4. He says—“That continues not.” Even as the apostle, writing to the Galatians, says of this same—that is, although we should keep the whole commandments, being children, in our young years, and when we are come to men’s age, and yet transgress them when we are come to old age, then we are guilty of the breach of them, because we have not continued in the keeping of them: and so, without repentance, we cannot escape the wrath and malediction of God. Yea, cursed is every one. Then the sinner, till he repent him of his sin, he is cursed already: if he live in that estate he is born into, he is void of grace, repentance, and faith; and if he go on so, then he must perish in sin, and so he cannot escape the curse of God. And so evermore till we repent, the curse of God is on us, albeit we be not sensible of it. Cain, he was accursed of God—God’s malediction was on him; yet he forgets it, and takes him to building of cities: and yet, for all that, the curse of God seized upon him. Even so a man may be busied about his lawful negotiations, and yet the curse

¹This and the following proverbial expression are not taken from the passage commented on, but from other parts of Scripture, viz., Exodus 11:5, Deuteronomy 29:11

of God may be attending him all that time, and light upon him at last. Beloved, there is a time wherein, as it is Psalm 78, the Lord shews himself to be patient towards sinners, that he will not pour out his curse upon them; but think not, for all that, that it will be always so; but there is a time also when he will stir up all his indignation. And learn to understand this, and carry it evermore about with you into your hearts, that the malediction and curse of God is upon all who continues not in everything that is written in this book, to do them: there is no exception made at all, but only upon repentance for sin, and by faith in Christ. And, therefore, examine yourselves, and try your sins: we take few days or few hours to examine our sins, but we take many days to commit sin; therefore examine and see that ye flatter not yourselves, but see what ye have done. See if ye have set up an idol into your heart, whether it be the lust of the eyes, the lust of the flesh, or the pride of life; see if that monster be lurking into any nook (nook) of your heart. Or see if ye have any idol without you, that has got in God's place and room from you, so that ye cannot say, except ye be partial to yourselves, but ye have been more careful to please men than to please God; and so ye have made a god of them, albeit your conscience told you that ye did wrong in so doing. And ye of this same city, ye are guilty of this. Now, examine whether or not that which ye have done has been for satisfying of your own ambition, for fear of the world, and for preserving of your worldly porticns, more than any other thing; these has made you to do many things that ye have done. Consider, also, if ye have not been formal in the service and worship of God. I am not now to flatter you, and yet I am not to withhold that from you which is your due. Ever since I kent you, in this city, and while I was amongst you,¹ I ever kent you to

¹ Henderson was matriculated in St Salvator's College, St Andrews, Dec. 19, 1599. Aiton, p. 88. He remained in St Andrews as a Regent till his settlement at Leuchars in 1614, and he continued, Leuchars being so near at hand, to speak of that city as his ordinary residence. See Report of the Assembly at Glasgow.

be diligent observers of the Lord's Day. But I would have you to consider, if ye have rested only upon the outward part of God's worship, or if ye have laboured also to join the inward part with it, and have been labouring, in the use of the means, to get a grip (hold) of Christ; that as ye go beyond many others in the external part, so ye do also in the internal, and has been sorrowful when ye have not found power with the means ye had. I know many of you who has said, when ye came out from the preaching (and I have found it while I was amongst you¹), that your souls has been nothing bettered by it. And see if ye prepared yourselves, before yve went to the kirk, and begged a blessing from God to the work ye were to go about. And, indeed, ye cannot deny but ye have given over great place to the devices of men in the service of God; and almost ye are the last in revoking them again. Consider, also, how many oaths are to be heard in your streets. But, especially, consider the guiltiness of the breach of that oath that was made among you, not many years since, when ye did swear to this confession of faith.² And [for ?] the profanation of the Sabbath. I grant ye had bad example to that, but that will not excuse you.³ Ye may say to us, "We had no wyte (blame) of it, but others had the wyte," and so make that an excuse to us; but

¹"I have found it while I was amongst you." Is this to be understood as a confession of the preacher, that while living at St Andrews he had no sense of divine things? If so, it tends to confirm Dr M'Crie's opinion, that the change in his sentiments, effected by the sermon of Mr Robert Bruce, went much deeper than a conversion to Presbyterianism.—*Sketches of Scottish Church History*, by Dr M'Crie, p. 225.

²"The whole brethren of the Presbytery of St Andrews subscribed the Confession of Faith upon the Second of August 1604, as the Act following declareth." Calderwood, p. 484. When Andrew Melville and his brethren were summoned to London in 1606, they carried with them a copy of this Act, because it bore, among the rest, the signature of M. George Gladstones.—See James Melville's "Declining Age" etc.

³The Scottish Episcopal clergy of that day for the most part held and maintained the High Church opinions concerning the Fourth Commandment; and nothing had tended more to lower their character in public esteem than the lax manner in which they kept the Lord's day. Spottiswood himself did not scruple to travel during the hours of divine service.

it will not excuse you before God. And what religion has been among you in private, and in your families? Any catechising of your families? How many families is there among you who has convened every day, morning and evening, to incall upon God together? It may be ye have come to the kirk, to God's worship there, and some of you gone secretly to your cabinets; but that is not enough, unless ye use religious family exercises. And, indeed, there is matter of humiliation for this; for if every one of you had taken pains upon your families, as ye should, there had not been so foul a defection as there is.

And then for the commandments of the second table, by experience I may speak of some of them. There are some of you so far on in drunkenness and excess that it is not counted a sin amongst you, nor is it counted shameful to be drunk; for that whilk we count not to be a sin, we will not be ashamed of it: and indeed, sin is then come to a great height, when men becomes impudent and shameless in it.¹ I will not say that every one of you has been thus ways set, but I know there are many among you who are not ashamed to be seen drunken upon the streets, nor are not ashamed to see others drunk, that they are even like beasts; not because beasts are subject to this intemperancy, but because it makes them beastly who are so: and, indeed, it is not so ill to be a beast as to be beastly. This mischievous sin it brings a man into all ill, and enables him for all ill. I must tell you, I think it expedient that this be mended among you, or otherwise ye cannot look for a blessing from God. And therefore ye who are magistrates would have a care to see order tane with it through the town; and ye who are masters of families would take care of yourselves and your families. And then for your dealing towards other men, and every one of you towards another, ye know I am

¹“Tuesday, the 27th, we came to St Andrews. We found there in the people much profanity and ignorance, swearing, *drunkenness*, and the faults of the worst burghs.” Baillie's *Narrative of the Assembly*, 1642. According to the same authority, the leading minister of the place, Archdean Gladstones, was a habitual and scandalous drunkard.

but a stranger to you in these things. But I would have you not to think it enough to be Christians in your dealing, according to the Act of Parliament, but according to the word of God. Christ gives a very good rule for this in your dealing towards others; Whatsoever ye would that others did unto you, the same do ye unto them. Make this your rule and square in all your dealings towards others, and see wherein ye have transgressed that. But our hearts do deceive us, and ilk ane has a fault with their calling. There is no calling but it has a fault, through our corruption that is in us; and commonly the fault sticks as fast to us as the calling does: and therefore ye who would approve yourselves to God, strive to know the points and faults in your calling. And albeit ye be free of sins in your calling, yet strive against the sins of the time; for these shall bring wrath upon you, if ye follow them. It is not possible for any to overtake all their own faults; and many thinks that they are but strangers to themselves who speak this, and yet it is true. O but we be far from that soberness, righteousness, and holiness that the Lord requires of us, and that we are bound to aim at. And therefore, since that this is a time of solemn humiliation, remember that we humble ourselves indeed before God. Remember that God searches and sees what is in us; and let us search and see it also. And let us take no rest till we find out that whilk is our idol, and it be known to us to be a sin; and having found out the malefactor, bring him out and present him before Christ, the Judge of the world. And therefore let us beware of hypocrisy in this, but deal honestly; that so the Lord may send down a blessing upon this exercise, to his glory and our comfort. And therefore I remit, etc.

Sermon, Psalm 110:3

“Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of the morning; thou hast the dew of thy youth.” The reader will remember that the sermon preached by

Henderson at the Glasgow Assembly in the end of this year, on the occasion of the excommunication of the bishops, was from the 1st verse of this Psalm.

It is, beloved in the Lord, very expedient, and sometimes most necessar, that we turn away our eyes from kings and their greatness, from kirkmen and men of state, and that we turn them towards another object, and look only to Jesus Christ, who is the great king, priest, and prophet of his kirk. The godly in former times, who were kings, priests, and prophets themselves, used to do this, and that before Christ; and mickle more is it required of us now in thir days, seeing we live in troublesome times; for there is a comfort that comes to the children of God that way. The first part of this psalm it expresses to us the threefold office of Christ, and the second part of it expresses the valiant acts our Lord Jesus does by these his three offices, but especially by his princely office; whilk indeed is his worst studied office by many men in the world. We would, many of us, willingly take him for our prophet to teach us, and for our priest to intercede for us, and be a sacrifice for our sins, but when it comes to his princely office, to direct us what we should do, then we would be at that whilk seems best in our own eyes.

His princely office is described unto us here three ways. 1. In relation to God himself; “The Lord said unto my Lord, sit thou at my right hand.” 2. In respect of his enemies; “The Lord sall send the rod of thy strength out of Sion: rule thou in the midst of thy enemies.” Were his enemies never so many, and never so despiteful against him, yet he sall rule in the midst of them. And indeed this is a very admirable part of his kingly office, that even in the midst of his enemies he sall have a kingdom for himself, in despite of them, and all that they can do or say against it. 3. The third, wherein the glory of his kingly office consists, is in thir words that I have read to you: and that is in relation to, and in respect of the subjects of the kingdom of Christ. And they are described here to be a people belonging to Jesus Christ; to be a

people on whom God manifests his power; and they are a most willing people, a people who counts holiness to be their chiefest beauty. And they are so marvellously multiplied, that it is a wonder to consider of it: there is no more drops of dew will fall, nor they will not fall any faster in a morning than the Lord will multiply them, when he is pleased to do so. And although the Lord sometimes multiply them in a secret manner, yet still the multitude stands to be true.

That the purposes may be the better tane up by you who will take heed to them, consider of these parts in the words. 1. The persons of whom the Psalmist speaks here. “Thy people.” 2. The properties of these people in this day: They shall be a willing people; a holy people; a people who shall be miraculously multiplied. And so their properties is willingness, holiness, and multiplication.

Many proofs has been of the truth of this prophecy since the beginning—that the Lord’s people shall be willing in the day of his power, in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth. There were many evident proofs of the truth of this since the beginning of the plantation of the gospel into the world. And surely we know not a more evident and notable proof of it than this same that is presently into this land, nor think I that there be any who can show the parallel of it.¹ The Lord has made them willingly to offer up themselves, and all that they have, for him. And they are a people of holiness; albeit it is true, indeed, many has been brought to it from this quarter and that quarter of the land, since the beginning, to be more holy than they used to be. And if the multiplication of them be not wonderful, I cannot tell what ye will tell me of that is more wonderful; so that indeed it is a miracle to all who hear of it. In the time while Christ was upon the earth there were two sorts of miracles to be seen;—first, Christ made the dumb to speak, the blind to see, the lame to walk, etc.:

¹The preacher alludes here, of course, to the remarkable unanimity with which the people of Scotland gave themselves to the covenanted cause.

this indeed was a great miracle. The second sort of miracles was of him who did see these things wrought by Christ, and yet for all that, did not believe in him who did work them. Even so there are two sorts of wonders in this same time wherein we live;—first, how the Lord has multiplied his people, and made them to be so many, whereas, at the first, we thought them to be but very few; secondly, we cannot but wonder at these who observe not God's hand into it; and indeed we cannot but wonder that any can be so blind that they observe not the very hand and finger of God in the work. Ay, we who have been witnesses to it, for the most part, we cannot but wonder at the work of God in it. It has not been man's wit has done the work, and multiply so, but only God has done it; and we cannot tell how; but only we see that there are numbers continually multiplied.

I. "Thy people." Here is a note of property, and a note of distinction. First, it is a note of property. They are God's people—God has absolute right over a people, and there is none who has any right over them but he alone. It's true all people are under him, but he calls not all his people after this manner. All things are for God, and subordinate to him; the absolute power to rule and to command these people is in God's hand, and he will not give that power to any other over them: and he has good reason so to do. 1. Because he was thinking upon his people from all eternity; and there was none who did that but only he. 2. He made us and fashioned us in time; and neither any authority or magistrate did that¹ 3. Who is it that provides means for their sustenance daily, and makes these means effectual, but only the Lord? A man cannot make one pyle (blade) of grass, or one ear of corn, to grow for thy entertainment, but only the Lord: and when thou hast gotten these things, it is the blessing of God that makes them effectual. For when ye say the grace to your meat, say ye it to man? No, ye say it only to God. So that every way

¹The preacher has in his eye here the claim to lordship over the Church put forth by the bishops, and of supremacy over the Church put forth by the king, at this time.

ye are God's people. And then, whilk is more, and therefore we are bound to be his people, no man can redeem the life of his brother, nor give a price sufficient for his life, let be (let alone) for his soul, and yet the Lord, he has redeemed us from hell, and from the grave; and therefore we belong to him. Then is it not the Lord who enters in covenant with thee, and says, I will remember thy sins no more? Then albeit all the world should remember thy ill deeds, yet if the Lord remember them not, then thou art blessed. It is he who says, I will write my laws in your hearts, to lead you here: it is he who puts us in the estate of grace while we are here, and so puts us in hope of glory after this life. It is he who shall be our judge at that great day. And so ye are the Lord's people, by way of property.

And this was it that made the apostles so bold, when it was alleged that they had done that whilk was not right: they make the enemies themselves judges, and says, "Whether it be right in your sight to obey God rather than man, judge ye." As if they had said, it's true indeed we are mickle obliged to man, but we are more obliged to God than to all men; for what is it that man can do to us, either good or ill, but God can do that als (also) and more? And upon this ground, in the next chapter, they draw this conclusion,—It behoveth us rather to obey God than man. And so, first, they reason with the adversars themselves upon it; and seeing that they could not deny it, upon that they draw up their conclusion. I mark this for this end, that whenever ye are enjoined to do anything by any man, that then ye would not forget this dignity and power that God has over you, and that ye are the people of Jesus Christ; and therefore no man ought to enjoin anything to be done by you, but that for the whilk he has a warrant from God. There is a great controversy now about disobedience to superiors, and the contempt of those who are in authority; but there is not a word of that, whether God be obeyed or not, or if he be disobeyed by any. Fy, that people should sell themselves over to the slavery of man, when the Lord has only sovereign power over them! I would not have you to

think that a whole country of people are appointed only to uphold the grandeur of five or six men. No, they are ordained to be magistrates for your good.¹ And shall we think that a ministry shines into a land for the upholding of the grandeur of some few persons?² No, all these things are ordained for the good of God's people; and seeing that it is so, shall ye then make yourselves like to asses and slaves, to be subject to all that men please to impose upon you? No, no; try anything that they impose upon you, before ye obey it, if it is warranted by God or not; because God is the only superior over you.

2. Secondly. "Thy people." This also is a note of distinction; for every people are God's people, but there is a distinction among them. All people, it's true, are God's people by right of creation: why therefore says he, *thy* people, and not *all* people? Because all people belongs not to Christ. God has authority over all indeed, but in a special manner he enters in covenant with some. All people who are subject to him in his providence are not his peculiar people, his royal nation, his holy priesthood, his chosen generation, but only these of them who belongs to Christ; those are properly termed to be his people. And we should remember of this, that those who are the people of God, they have notable privileges; they have all things that any people should have, and whatever we should be, they have that. Where any are the people of God, there there is blessedness indeed, for they have his truth for their security, they have his love for their comfort, his power for their defence, etc. The Lord God, he

¹The clear and unembarrassed expression of such rational opinions on the subject of civil rule, considering the time and place in which they were uttered, would appear more extraordinary to us, if we did not recollect from whose teaching they were derived. "The ministers of Scotland," says Dr M'Crie in his *Life of Melville*, "were the first to avow them, at the expense of being denounced and punished as traitors; and in this respect complete justice has not been done to their memory." The first principle of government, here stated in such unqualified terms, is more fully expounded in the author's "Instructions for Defensive Arms", and is there used as the main ground of his argument.

²i.e., Prelates and other dignitaries.

takes his people into his bosom, and with every soul he does so, and says, “I the Lord thy God enters in covenant with thee, and renews the covenant that before I made with thee.” And then he lays a necessity upon thee, by his providence, that thou must enter in covenant with him; and then he says to thee, “I will not remember thy sins any more; I know they are heinous, great, and many, but because thou desires that they should not be remembered, therefore I will not remember them. And because when ye have renewed your covenant with me, ye will be aye in a fear to break it again, therefore I will write my law in your hearts. And so whatever I promise to you, I will perform it freely when ye are in covenant with me; and whatever ye promise to me, being in covenant with me, I shall perform it for you also, at least I shall give you strength to perform it.” And therefore to the end that ye may be perfectly blessed, enter in a covenant with God; and without ye be in covenant with him, ye shall be in nothing but perpetual misery. I would have all of you to think this to be your only health, wealth, and peace, and your only glory in the world, to be in covenant with God: and so that ye are the people of God, I would not have you to count men to be rich and glorious men by their estates in the world—that he can spend so many chalders of victual yearly, or so many thousand merks. O, a silly beggarly glory is this! Naked thou came into the world, and naked thou must go out of it again. But see how mickle thou has of the knowledge of Jesus Christ, how far thou art forward in the work of repentance, faith, etc., and such good actions. Learn to set your affections on things that are above, and testify it by your actions.

II. “In the day of thy power.” This is the time when the people of God shall be willing, even in the day of his power; that is, in the day of the power of Jesus Christ. The day of his own resurrection from the dead was one day of his power: he says, “I have power to lay down my life, and I have power to take it up again;” “Destroy this temple, and I will build it up again in three days;” he meant of the temple of his body: and indeed there was

none who could raise his dead body out of the grave, but only himself. A second day of his power shall be the day of the resurrection of our bodies out of the dust. But there is another day that is meant of here than any of these, and that is the day of our first resurrection out of the grave of sin, by the preaching of the gospel. And there is good reason for it, why this should be called a day of his power. First, because it is the power of Jesus Christ that brings the purity of the gospel into a land; and we may indeed say that it was only his power that brought the gospel into this land. It had not authority then to countenance it, for all those that were in authority were against it; and counsel and policy, and all the clergy, and the multitude, all of them, were against it; and yet, for all that, the Lord brought in the purity of the gospel into this land, and established it here against all these. Secondly, when the purity of the gospel is into a land, it is only the power of God that makes it effectual for turning of souls unto himself, and raising them out of the grave of sin, wherein they are so fast buried. So when the Lord first sends the gospel, we are lying into the grave of sin; and the devil, and the world, and all these enemies they are watching the grave, to see that we rise not out of it; and when we are beginning to rise they are busy to hold us down. And think not that we can rise, and lift up ourselves from so base to so high an estate, without the power of God. No, no. Third. When the gospel is into a land, it is only the power of Jesus Christ that makes it to continue, for if the Lord make not the gospel to continue into a land, it will not stay there. And there is no less power required either to bring the gospel into a land, or to make it effectual, or to make it to continue, than was required to raise the dead body of Christ out of the grave, or will be required to raise ours.

I would have you to consider here, that all times are not alike, but there is a time of the Lord's power; that all days are not alike, but there is a day of the Lord's power; a time when the saints of God shall be weak, a time when they shall be strong; a time when some shall rise up to persecute the saints, a time when

others shall rise up to help them; a time when the Lord withholds his power, and a time when he kythes (shews it); a time when the people draws back from the Lord, and a time when they turn to him again. There has been a day of defection in this land¹ this time past, and now there is a time of the Lord's power in bringing back this defection again: and indeed this very instant time that now is is an hour of that day of the Lord's power, and I will shew you two or three reasons for it. 1. The Lord did arise and manifested his power when the enemies were become insolent, and when they had determined that they would set up such a [mode] of worship as they thought meet, and noways according to the pattern shown upon the mount. And indeed the Lord, he uses ordinarily to do this, that even when the enemies of his people are become insolent, and they have determined that they will do such a thing instantly, then he takes them in their own snare. 2. To show that it is the Lord's power only that works a work, he uses to begin at very small beginnings; and so the Lord did in this same work;—he began at first with some few, and these not honourable, and yet now he has made it to cover the whole land through all the quarters thereof.² 3. This is also a note of the power of God, that he has touched the hearts of people, that there was never such a howling and a weeping heard amongst them this long time as there is now; and yet it is not a weeping for sorrow, but a weeping for joy. How oft has there been preachings in the most part of the congregations of

¹ From 1596 to the present year 1638, there had been a sad falling away from the attainments of the First Reformation. Popery was in the fair way to be re-established in the land.

² “Nevertheless, before the end of April, every parish throughout Scotland, where the minister was friendly to the reformation then sought, (and the number was inconsiderable who at that time durst profess otherwise,) having observed a fast to humble themselves for the former defection and breach of the covenant, did renew the same with great solemnity, scarce a person opposing themselves, but every one, women as well as men, concurring, and publicly avouching the Lord to be their God, with their right hand lifted up,” etc.—*Stevenson's History of the Church of Scotland*, p 209. Ed. 1844.

this land this long time past, and yet people have never found the power of it in working upon their hearts; and yet within this short space, when the Lord has renewed his covenant with them, and they with him, he has displayed his banner, and made his power known in working upon the hearts of people. 4. In this the power of God is manifestly to be seen in this work, that the Lord has made all the devices and plots of the adversars, that they have devised to further their own ends, to work contrair to these ends, and to work for the good of his own work. And, indeed, we may say that it has not been so mickle the courage and wisdom of these, that has been for this cause, that has brought it so far on, but the very plots and devices of the adversars that they have devised for their own good. This [also] is ane evident token of the Lord's power.¹

And [now] since the Lord did arise when the enemies were become insolent, since he began at so small beginnings and has brought it so far, since the Lord has wrought so on the hearts of people now, and since he has made all the plots of the enemies to work against themselves, and for his people, let us give this glory to God, and reverence him, and say that it is only by his power that the work is done, and that he has been pleased to manifest himself into the work. Beloved, we may comfort ourselves in this, if all this has been done by the power of God, then we need not to fear the power of men; men can do nothing against God. The Lord may indeed put his kirk to a trial, but he will not suffer her to be overthrown by any. And indeed, any who hears and knows what the enemies are doing here may see that they are not fighting against men, but against God, and that they are kicking against the pricks.

¹In an important paper of Baillie of date 1640, entitled "Grounds of God's aim and call to this voyage, etc.," an abstract of which has been given by Stevenson, the author makes use of these same words, and in a succinct and lucid manner, shows at length how the various measures adopted by the government, at the suggestion of the prelates, had all led directly to the advancement and confirmation of the reforming cause.— "Our prelates have thus become our reformers, and their own overthrowers."

III. Now, for the properties of thir people. The first of them is *willing*. The Lord's people are a people of willingness in the day of his power: and indeed thir three go very well together, the people of God, the power of God, and a willing people. When the power of God works upon his people then he makes them to be a willing people. And indeed, it is no small matter to see a people willing in a good cause, for by nature we are unwilling, and naturally we are not set to affect anything that is right, except it be through hypocrisy. Our hearts they are contrary to God; they are proud, disobedient, rebellious, and he who sees and knows his own heart sees all this to be in it; and he knows that it is the Lord who cries upon him, in the day of his own power, and frames his heart in a new mould, and makes it to be so nimble and cheerful in any good work,—that albeit they had been before running with all their speed to the devil, yet he makes them to stand still in the way and look about them, and consider what they have been doing, and then to turn about again. Albeit thou were like to Paul, persecuting the Church, yet he can then make a preacher of thee, and so affright thee that thou sall not know where thou art, but say, “Here am I, Lord:” and albeit thou were als unwilling to go as the prophet or Moses, yet he will make thee to say, “Here am I, Lord, send me,” and be as Elisha, when Elias cuist (cast) his mantle about him, then he could not stay any longer. And when Christ comes to Peter, and calls upon them, they cannot stay any longer, but incontinent they leave all and follows him. I will not now begin to make any large discourse of the invincible power of God; I say no more of it now but only this for your use, If ye kent this power of God, it would make you ready and willing to give a confession to him this day, and even to confess him before men, and to forsake all and follow him. Ye who are ignorant of the power of God, take heed to this,—it is the Lord who commanded light to come out of darkness, who must make you to see Christ; he who takes his rod in his hand to beat down the hard and humble the haughty heart, he must do this also. O if ye felt this power of God, ye would think nothing

to forsake all and to follow him. He has suffered more for us nor we can suffer for him; and if we suffered anything for him, he would not suffer any of us yet to be a loser at his hand: but we cannot put him to a trial.

Now for this willingness of these people, it is well expressed here. They are called a people of willingness. And yet he thinks not this satisfactory, to call them a willing people, but he calls them a people of willingnesses, a noble, generous, high-minded people. And all this is to shew that when the people of God is wakened up in the day of his power, there is none who is able to express their willingness. They are so willing that if they had a thousand minds they would employ them all for him, and if they had a thousand faces, they would not let one of them look down, but they would hold them all up for the Lord; if every hair in their head were a man, they would employ them all in his service. Their willingness, indeed, it cannot be expressed. They cry to the Lord, because they think they cannot run fast enough, "Draw me and I shall run after thee:" they are flying together, as the doves does to the holes of the rocks before a tempest come. In the Canticles Christ says, "My soul made me as the chariots of my noble people;" and, indeed, to see a people running through the land, to meet together to keep communion with the Lord, this is the best chariot that can be. And this willingness has been so great at some times in the children of God that they have fallen in a paroxysm, or like the fit of a fever, with it: as it is Acts 17. Paul's spirit was stirred in him, when he saw the City of Athens given to so much base idolatry as to worship the Unknown God. And Lot, also, he had such a fit as this; he vexed his righteous soul with the iniquities of Sodom, that is, he tortured his soul with their sins, he never saw them committing sin but it was a grief to him. And, indeed, the children of God this while past have been grieved and vexed to behold the sins that has been committed into this same land. I insist upon this the rather because I would wish from my heart that ye would be thus willing, and that ye would be as forward for the glory and honour of God as ever any

was. And then, indeed, it should do good to others also, when they should hear tell that the people of St. Andrews were such a willing people. And, indeed, ye have just reason to be willing now.

1. Because it is God's cause ye have in hand, and it is no new cause to us. It is almost sixty years old; it is no less since this same Confession of Faith was first subscribed and sworn to.¹ And it has been still in use yearly to be subscribed and sworn to in some parts, among some in this land, to this day.² And I think it would have been so in all the parts of the land if men had dreamed of what was coming upon us. Whatever is added to it at this time, it is nothing but an interpretation of the former part; and if men will be willing to see the right, they may see that there is nothing in the latter part but that which may be deduced from the first.³ And in the [keeping?] of a Covenant we are not bound to keep only these same words that were before, but we must renew it; and in the renewing thereof we must apply it to the present time when it is renewed, as we have done, renewed it against the present ills. For it is not necessary for us to abjure Turcism or Paganism, because we are not in fear to be troubled with that; but the thing that we are in danger of is Papiſtry, and therefore we must abjure that.

2. A second reason to make you willing is, because this matters concerns you in all things,—in your bodies, in your estates, in your lives, your liberties, in your souls. I may say, if in the Lord's providence this course had not been taken, ye would have found the thralldom whereinto that course, wherein ye were anes (once) going, would have brought you to or now, even ye who are most averse from it.

¹The Covenant was first subscribed by the King and his household on the 28th of January 1580-81.

²So far as the Editor has yet ascertained, this is the only record of the notable fact here stated.

³Henderson himself was the author of the concluding part of the Covenant as renewed in 1638, beginning with the words, — "In obedience to the Commandment of God."

3. A third reason to make you willing is, ye have the precedency and testimony of the nobility in the land to it, and of all sorts of persons, noblemen, barons, gentlemen, burgesses, ministers, and commons; and wherefore, then, should not ye be willing to follow their example? And then, I may say, ye have the prayers of all the reformed kirks in Europe for you, who have ever heard of the perturbations that has been, and yet are, into this land. And, moreover, beloved, whom have ye against you in this course? All the atheists, all the papists, and all the profane rogues in the country; they draw to that side, and it is only they who hate this cause. And should not all these make you willing to [swear?] to it, and to hazard for it? And I may say, if ye be but willing to hazard all that ye have, that may be the heaviest distress that ever ye sall be put to. And if so be that ye had been willing at first, the Lord would have touched the king's heart, and made him willing also; but because he is informed by some that the most part are not willing, that is a great part of the cause why he is not willing.

The second property of God's people is holiness. "In the beauties of holiness;" a speech that is borrowed from the priest's garments under the law. Sometimes they were broidered with gold, sometimes they were all white, especially in the day of expiation. Not that ministers under the New Testament should have such garments as these, for these were representations to them, both of their inward holiness and of their outward holiness, by (beyond) others; but now all believers are priests as well as ministers are, and therefore such garments as these are not necessar. Indeed, if such garments as these had been necessar, then Christ and his apostles had done great wrong to themselves, who never used the like; and they had done great wrong to the kirk also in not appointing such garments to be worn by ministers.¹ There be

¹ Both King James and his son Charles had busied themselves in a most absurd and preposterous manner about the ordinary dress of the clergy in Scotland. Charles was the first who enjoined the use of the surplice and other priestly vestments in the performance of divine worship. The surplice, or whites, was used at his coronation in Edinburgh for the first time since the Reformation.

garments of glory in heaven, and garments of grace in the earth; that party-coloured garment spoken of in the Colossians,¹ and this holiness whilk is spoken of here. Concerning whilk we will mark two things:—First, as people are a people of willingness in a good cause, so they must also be a people of holiness, or otherwise their willingness is only but for some worldly respects: therefore, I would have you with willingness to put on holiness. And, indeed, if we saw what holiness were, we needed not to be persuaded to put it on, we would do it willingly. For it has these parts in it—1. A purgation from former filthiness. 2. A separation from the world. If thou wilt be holy, then thou must be separate from the world; thou must strive to keep thyself from these whose garments are spotted with the flesh. 3. Holiness requires devotion or dedication to the Lord. Where there is purgation from filthiness, separation from the world, and dedication to the Lord, there there is holiness and nowhere else.

Now, is there any of you but ye are obleist (obliged) to be holy? Ye say that ye are the people of the Lord. It so be, then ye must have your inward man purged of sin, and ye must stand at the stave's end against the corruptions of the time, and ye must devote yourselves only to serve and honour God. And your Covenant, that ye are to swear to this day,² oblieth you to this; and it requires nothing of you but that whilk ye are bound to perform. And, therefore, seeing this is required of you, purge yourselves within, flee the corruptions of the time, eschew the society of those whom ye see to be corrupt, and devote yourselves only to the Lord. Yet this is not that we would obleish you to perform everything punctually that the Lord requires of you; there is none who can do that, but promise to the Lord to do so, tell him that ye have a desire to do so, and join a resolution and a purpose, and say to him, Lord, I sall prease (earnestly endeavour) to do als far as I can. And, indeed, there is no more in

¹ Colossians 3:12-14

² This determines the fact that this sermon was preached on the occasion of the Swearing of the Covenant at St Andrews.

our covenant but this, that we sall endeavour to keep ourselves within the bounds of our Christian liberty; and, albeit, none of you would swear to this, ye are bound to it by your baptism. And, therefore, think not that we are precisians, (or these who has set down this covenant), seeing all of you are bound to do it.¹

Secondly, “The *beauties* of holiness.” Consider here that as holiness is necessar for the saints of God, so all God’s courtiers they are full of beauty. God himself is full of beauty, and we have no power, beauty, nor holiness but in his power, beauty, and holiness. Holiness, it is the beauty of the Son of God, Jesus Christ; and to him it is said in Esay, “Holy, holy, holy, Lord God Almighty:”² and the Holy Ghost has this style to be called Holy. And the angels in heaven, they are clothed with holiness; and the saints who are in heaven, this is the long white robes wherewith they are clothed. And they who are begun to be sanctified here, they strive to be more and more clad with holiness. Beloved, I would have you to count this to be your beauty, even holiness; for if ye have not this beauty, then all your other beauty will degenerate in a bastard beauty.

Now follows the marvellous *multiplication* of thir people. “From the womb of the morning thou hast the dew of thy youth.” The words are somewhat obscure even to the learned ear, but look to the 133rd Psalm, and there ye will see a place to help to clear them. Always (however) observe here, “from the womb of the morning thou hast the dew of thy youth,” that as in a May morning, when there is no extremity of heat, the dew falls so thick that all the fields are covered with it, and it falls in such a secret manner that none sees it fall, so the Lord, in the day of his power, he sall multiply his people, and he sall multiply them in a secret manner; so that it is marvellous to the world, that

¹The words in parenthesis, and similar self-corrections preserved in this volume, show very strikingly the sensitive modesty of the speaker. This was a distinguishing feature of his character, well known to his contemporaries.

²Isaiah 6:3

once there should seem to be so few or none of them, and then incontinent he should make them to be through all estates.¹

We have first to learn here, that the Kirk of God, she has a morning; and in the morning the dew falls, and not in the night, nor in the heat of the day. Soit is not in the night of defection, nor in the heat of the day of persecution, when the Lord's people are multiplied, but it is in the morning of the day. Beloved, I wish ye may be a discerning people, to know the Lord's seasons. Sall we be as those, of whom our Saviour complains, who can discern the face of the sky, but cannot discern the day of the Lord's merciful and gracious visitation towards them? Men indeed may be very learned and know things very well, and yet in the meantime be but ignorant of this; for there are sundry gifts bestowed upon men, and ilk ane has not this gift, to discern the Lord's merciful visitation. And therefore happy are ye, albeit ye be not great in other gifts, if so be that ye know this; for the Lord, he has some gifts of his own bestowing allanerly (only), whilk he will bestow upon the meanest, and yet he will deny them to the proudest; even as the tops of the mountains, they will be dry and have no dew, while as the valleys will be wet with it. So those who exalts themselves high, and boasts themselves of their other gifts, of their knowledge, learning, experience, etc., the Lord will, for all that, oftentimes leave them void of saving and sanctifying grace.²

"From the womb of the morning thou hast the dew of thy youth." That is, as the dew is multiplied upon the earth, so sall thy people be. This is ane ordinar phrase in Scripture. Hushai says to Absalom, "Convene the people from Dan to Beersheba, and then we sall light upon David as the dew lighteth upon the ground; and then there sall not be left of him and of all the

¹This beautiful illustration was once and again employed by Henderson in the course of this memorable year. See particularly, his Replies to the Aberdeen Doctors, where it occurs.

²A marked allusion to their professors and clergy, who, with the single exception of Principal Howie, had actively countenanced the recent defections both in doctrine and practice.

men that are with him so much as one.”¹ And this phrase is well set down, Isa. 54, “Rejoice, O barren, and thou that didst not bear, break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the married wife.” And therefore he uses this form of speech, v. 2, “Enlarge thy tents, and let them stretch the curtains of thy habitations; lengthen thy cords, and strengthen thy stakes.” And all these things are requisite to be done when the people of God are multiplied thus.

Let us observe here, if the word of God continue in this land, in the purity thereof, and the sacraments be rightly administered, the people of God will then multiply exceedingly here. The chiefeſt city in this land, they are forced to marvel where the people has been in former times that are in it now, so that they cannot get kirks to contain them. And they think, if the gospel continue in the purity thereof, all the kirks that they are building, with the rest, shall have enough ado to contain them.² And it is a marvel to consider how the Lord has multiplied his people, at this time. This is not that we are to glory in multitudes, but to let you see the great work of God, who has multiplied his people thus. And as it was at the beginning of the plantation of the Christian religion, there was three thousand converted at one preaching of the apostle, I will not say that there has been three thousand converted at a preaching here, but I may say this, that at one preaching there has been some thousands wakened up, who had not been so for a long time before. And will it not be a hard matter, seeing that it is so, that Saint Andrews shall be as Gideon’s fleece; that all the kingdom about it shall be wet with the dew of heaven, and it shall only be dry? Even so, will it not be a shame, that all others shall be stirred up, and yet not a whit stirred up in

¹2 Samuel 17:12

²The Tron Church in Edinburgh, which is the city spoken of, was then a building. The loose stones and rubbish about the new building were used by the rabble in the riots of 1637. And the erection of the Parliament House had left space for another place of worship under the roof of St. Giles’.

this day more than if there were not such a thing. And therefore, beloved, I would have you to join yourselves with the rest of the people of God in this cause.

“Thy youth.” That is, *thy young men*. Those that are renewed by grace they are called young, albeit they were never so old, because their age is not reckoned by their first, but by their second birth. Ay, moreover, still the older that the children of God grow in years, and the weaker in the world, they grow younger and stronger in grace. Secondly, they are called young, because of the strength that they have to resist temptations. Before they be renewed by grace and born again that way, they are like bairns, that every temptation prevails with them; but then they are as young men, who are able to resist temptations to sin, so that sin gets not liberty to exercise dominion over them. Thirdly, they are called young, because they will contend with all their power and might for the faith. I would have all of you to be young in these respects, and labour to get an evidence of your new birth by these, that ye are growing in grace, [gaining?] still more strength to resist temptations, and by contending earnestly for the faith; even be bold in this, especially in contending for the truth. Strive for the truth, for if ye anes lose it, ye will not get it so easily again. And this same is the covenant of truth whilk ye are to swear to; for as our Covenant is renewed, so also it is expounded (explained) according as the exigencies of the time requires, and it is applied to the present purpose.

Beloved, I told you already that ye have no cause of fear, for I avow and attest here before God, that what ye do is not against authority, but for authority, let some men who are wickedly disposed say what they will; but what ye do is for authority. And I told you of the obligations whereby authority are bound to this. And for the words of it, because they are conceived in a terrible manner, ye need not to stand [in] awe for this; and it were good that ye should read them over again, and think upon this wrath of God whilk we pray for to come upon us, if we do intend anything against authority.

Objection. We have oblished ourselves, by our subscription already; what then needs us to obleish ourselves over again by our oath? *Ans.* It's true, I grant, many of you has subscribed it already, and so ye are bound; but now ye are to swear also, that so through abundance of bands to God ye may know yourselves to be the more bound to him. David says, I have purposed, I have promised, I have sworn, and I sall perform thy righteous statutes.¹ There be also here sundry Acts of Parliament, that are all of them made within this same kingdom for the maintenance of the true religion; and for thir, they speak for themselves. And I would have these who say we do anything against law and against our superiours, to see and try if there be anything against them, but [and not] all directly for them.

Beloved, I hope that it will not be necessar for us to spend mickle time with you in removing of scruples. Good things I know has over many objections against them from the devil, the world, and our own ill hearts. And I know some of them who are accounted the learnedest in the land, have assayed their wits and used their pens to object against this.² But truly these who are judicious, they have confessed that they have been greatly confirmed by that whilk they have objected; and the reason of it was, because they who were the most learned assayed themselves to see what they could say, and yet when all was done, they had nothing to say that was worth the hearing.

For the first part of this Confession of faith, there is not a word changed in it; and if so be that men had keept that part of it free of sinistrous glosses, and had applied it according to the meaning of those who were the penners thereof, there needed not to have such a thing ado as there is now; but because they

¹ Psalm 119:100

²“Dr John Forbes, Laird of Corse, professor of divinitie in the Old Toune Colledge, wrot a pamphlet, wherein he accused all the supplicants and subscrivers of ye covenant as blinde guides, of heresie, schism, sedition, temertie, refractoriness, perjury, and rebellion.”— Supplement to Row.

have put sinister glosses upon it now and misapplied it, therefore it behoved to be explained and applied to the present time.

The first thing that ye swear to is, That with your whole hearts ye agree and resolve, all the days of your life, constantly to adhere unto and defend the true religion. There is no scruple here. 2. That ye suspend and forbear the practice of all novations already introduced in the matters of the worship of God, or approbation of the corruptions of the public government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free assemblies and in parliaments. Now, I know there be some who make scruples here. How can we, say they, bind ourselves to forbear the practice of that whilk Acts of Assembly allows, and Acts of Parliament commands? *Ans.* We do not herein condemn the Act as altogether unlawful, whatever our judgment be of it, but this is all that we do.¹ Because such ills has followed upon these novations, therefore we think it meet now to forbear the practice of them till they be tried by Assembly and Parliament.

And this is not a breach of the Act, when all is done. Because the Act is not set down in the manner of a command, but only as a counsel; for so the Act of the pretended Assembly bears. The words is, “The Assemblie thinks good,” etc., “because all memory of superstition is now past, therefore we may kneel at the communion.” Then, if there be any danger of superstition, by the very words of the Act we may gather this, that we should not kneel: and so they who practise² now keep the letter of the Act, but they who forbear keep the meaning thereof more nearly than the practisers. 3. We promise and swear against the Service-book, Book of Canons, and High Commission, with all other innovations and ills contained in our Supplications, Complaints,

¹“The opinion of Henderson and Dickson was clear and decided that the Articles of Perth were unconstitutional and abjured; but they deferred their own convictions to those of others, such as Baillie, and consented to leave the matter, for the present, an open question in the Covenant. Their view was afterwards confirmed by the Assembly.”

²i.e. kneeling

and Protestations. Now for the Service-book, I find every one almost to be so inclined willingly to quite (be done with) it. But let me attest your own consciences, if it had gone on for a while, and been read among you, as it was begun to be, if it had not been als hard for you to have quat it as to quite the Articles of Perth; and therefore, do not deceive yourselves, to let such things be practised any more. It is a pitiful thing, that those who are wise otherways should deceive themselves in the matters of God's service and worship, and suffer others to deceive them also. 4. Ye promise and swear, to the uttermost of your power to stand to the defence of the king's majesty, in the defence and preservation of true religion: as also, every one of you to the mutual defence of another in the same cause. Now there be a number who says, that in this we come under rebellion against the king, and we join in a combination against him, when we join ourselves thus, every one for the defence of another. I say nomore of it but this. It is not disputed here, ye see, whether it be lawful for subjects to take up arms against their prince or not, whether in offence or defence; but that we will maintain the true religion, and resist all contrary corruptions, according to our vocation. And every one of us oblishes ourselves for the defence of another, only in maintaining the cause of true religion, according to the laws and liberties of this kingdom. And indeed, this is very reasonable to be done, albeit not asked of; for when your neighbour's house is burning, ye will not run to the king to speir (ask) if ye should help him or not, before it come to your own; but ye will incontinent put to your hand, both to help him, and to save your own house. Ye may not say, neither, that because we may not oppose against authority, that we may not oppose against Papists or against Prelates; for that were to make ourselves slaves to men. And the very law of nature binds every one of us to help another, in a lawful manner, for a good cause. 5. Ye swear, because ye cannot look for a blessing from God upon your proceedings, except that with your confession and subscription ye join such a life as becomes Christians who has renewed their covenant with God,

—herefore ye promise to endeavour at least, for yourselves and all that are under you, to keep yourselves within the bounds of your Christian liberty, and to be good ensamples to others in all godliness, soberness, and righteousness, and of every duty ye owe both to God and man. And there is none who needs to skarre (be frightened) at this; for we are not hereby to tie any to the obedience of the law, but to the obedience of the gospel: and I am sure all are bound at least to prease to (strive after) this. And therefore I would have you to labour to it; and when ye find that ye cannot get it done, then run to Christ, and beseech him to teach you to do it, and to give you strength, according to his promise made in his new covenant; and so ye shall give glory to God and get good to your own souls. And, indeed, all of you are obleist to amend your lives, and to live otherwise than ye have done. And last of all, there is the *Attestation*.

Now, I hope all these things be so clear to you, that there is not any scruple in any of your minds. And therefore, that this work may be done aright, and may be accompanied by the power of God, I would have all of you to bow your knees before that great and dreadful Lord, and beseech him that he would send down the Holy Ghost, and the power of his Spirit, to accompany the work, that so ye may do it with all your hearts, to his glory and honour, and to your comfort in Jesus Christ.

At the weekly exercise, probably toward the end of summer

Exercise, Galatians 5:7-9

The *Exercise* was a kind of critical discourse, on a passage of Scripture, generally delivered before the Presbytery, on a week-day.

This discourse has no date prefixed to it, neither is there anything in the discourse itself, from which the exact or even the proximate date of its delivery can be discovered. The probability is that it was delivered during the summer of 1638; at any rate, it was between the date of the last discourse, end of March or beginning of April,—and that of the next, 21st October. One sentence in the next discourse may be taken to refer to the time when this was preached:—“And then, does not this day, *and the last day that I was in this place, and many days since*, testify that ye are returning to walk after the Lord?” If so, then a good while—“many days,” intervened between this discourse and the next, which, as has just been said, bears date 21st Oct.; so that we are safe in saying it was probably during the summer it was delivered. Like the last, it was preached at St Andrews. At that time, according to Baillie, that city was abandoned by its ordinary ministers, who were violent supporters of Prelacy, and who, since the swearing of the covenant, had entirely deserted their charges. Baillie’s words are —“That towne hes now no ordinarie ministers, but are supplied by the Presbytery.”¹ This explains why

¹Letter to Spang, 1st Nov. 1638.

Henderson should have been there so frequently about this time.

This apostle, beloved, in the former cap., was shewin the grounds of Christian liberty, whereby the children of God are free from the yoke of sin, and also from the yoke of the law. And, then, in the beginning of this cap., he was earnest with thir people that they would stand to that liberty whereunto they were called, and wherewith Christ had made them free, and exhorted them that they would not be entangled in the yoke of bondage again. And then, ye know, after that, he sets down that this exhortation of his, it is both necessar for them, and it is also pertinent. First, it was a necessar exhortation, because the danger was great, if so be that they should rander themselves slaves again to the law, and to be circumcised; for then Christ should profit them nothing, but by so doing they made themselves debtors to the whole law. Secondly, he shews them also that this was a pertinent exhortation for them, because thir people was near the danger. 1. The danger was great, and so the exhortation was necessar. Therefore, they should stand to their liberty, and not be entangled in the yoke of bondage again; because if they were entangled in it again, Christ should profit them nothing; they should be in danger of the curse of the law, and also be in danger of the loss of the favour of God; and then they were fallen from grace. And, therefore, the apostle himself, he resolves not to wait for the righteousness whilk is by circumcision, but for the righteousness whilk is by faith, providing that it be a true and lively faith, not wrought by fantasy but by the Spirit of God. "Because," says he, "in Christ neither circumcision nor uncircumcision profiteth anything, but faith whilk worketh by love." 2. Now, having shewn how necessar this doctrine is, next he shews how pertinent it is also, and so how necessar it is for them. For this people they were in this case; they had anes begun well in the way of Christianity; they had continued for a long time in it; but false teachers had come in among them, and stopped them from running into that

course. And not only had they stopped them, but they had also driven them back. So that if they will consider what they are doing now, they will find that they are not obeying the truth whilk they had received of the apostle, nor believing it as they once did.

Now, whereas they might object, and say, we did nothing but what we were persuaded to do, he tells them, “This persuasion cometh not of him that calleth you;” that is, it came not of God, for he gave them another persuasion than this. And if they say, What? this is but in a point of cere mony, and so this is but a needless noise to make so mickle din for nothing; he tells them that although the thing itself seem to be but little to them, yet the danger thereof may be a very great danger. For it may be the ruin of their whole religion, and the ruin of themselves also. “A little leaven leaveneth the whole lump.”

For the more clear taking up of the words, ye sall mark thir things in them. 1. There is a representation of their present and of their preceding estate, “ye did run well; who did hinder you that ye should not obey the truth?” 2. There is ane answer to two exceptions whilk they might have made. First Obj.—We did nothing but what we were persuaded to do. A.—“This persuasion is not of him that calleth you.” Second Obj.—What, it is but a small matter; and so what needs there to be such din about it? A.—Take heed to yourselves in this also. “A little leaven leavens the whole lump.”

Or, if ye will mark the words more nearly, ye will find that when he has by a comparison set before them their former and their present estate, he uses three reasons or arguments to bring them back to that estate again whence they were fallen. The first is from the present course of their defection, wherein they were going, “Ye did run well; who did hinder you that ye should not obey the truth?” The second is from the author of this defection, wherein they were going, “This persuasion is not of him that calleth you.” That is, it is not from God; and if it be not from God, then consider from whom it is. The third reason is from

the danger wherein it brought them, “A little leaven leavens the whole lump.”

And so he would reduce them to a better estate by bringing them to consider what they were anes; what they are presently; what they were who persuaded them to it; and what are the dangerous consequences of the estate they are in.

Let us observe here, that it is commendable in the apostle Paul that their estate goes so near his heart as ye see it does. He observes well and narrowly how they profit in grace by the preaching of the gospel, what errors enters in among them, and how great beginnings of ill is begun among them. For there was a necessity laid upon him that he who had the charge of souls, he behoved to do this. He says, “Woe is me if I preach not the gospel.” He was separated by Christ for this end, and he separates himself also for it; and thought it enough for him to be about it, and troubled not himself with any civil or worldly business. And, deed, this is the duty of those who are ministers and are ordained to preach the gospel, not to attend any civil charge in the world, although they might have never so great gain or never so great glory thereby; because they are separated for another charge than anything of the civil estate.¹ And, indeed, beside their calling of God to this estate, and beside the commandment of Jesus Christ, and the practice of the apostles, very sense and reason might teach us this mickle, that no man should trouble himself both with civil and spiritual affairs; for I am sure there is no back so strong but the charge of souls may stake (suffice) him very well to put upon it. And I am sure that the spiritual charge is so large, that even without the civil charge also no arm is able to fathom it; so that we may say of it with the apostle, Who is sufficient for these-things?

The apostle, in describing the estate of thir people, he might have expressed it in other terms than are here, but he uses the

¹This is directed evidently, for one thing, against what were called “the civil places and power of kirkmen,” which had been found a great source of mischief to the church.

comparison from a race: and it appears that he has taken the comparison from the games of Olympus, whilk were mickle talked of in those times, and from whilk both divine and human writers used to borrow similitudes and comparisons, to express both the laborious and the renowned way of virtue. And ye will find that the apostle, in all his Epiſtles, he delights mickle in this same allegory or borrowed form of speech, of running a race; to make all Chriſtians who had anes begun in the way of religion run ſtill on in this race.

Now, for this Chriſtian race of ours, the breaking aff of the race is at the beginning of our calling; the feet whereupon we are to run is faith, working by love; the course whereinto we muſt run is, forgetting thoſe things that are behind, and bending faſt towards the mark of the high prize of our calling in God—ſo we muſt not look what we have done, but look what we have to do; the mark or ſcore we are to run to, is the end of our life—ſo we muſt never ceaſe in running of this race, ſo long as we are here; and the prize wherefor we run in this race, it is ſaid to be above with Chriſt, at the right hand of the Father. And that is a greater prize than we can comprehend, even a great and exceeding great weight of glory for the ſouls of them who runs well. And when Chriſt ſall come and deſcend into the clouds, and the voice of the archangel ſall be heard, then they who runs well ſall be called to come to the heavenly Jeruſalem whilk is above, there to reign with Chriſt. Yea, Chriſt he is with them at the very beginning of the race, for he is the author of their faith; and he is with them all the way when they are running; and he is with them at the end of the way, to poſſeſs them in the inheritance. And, whilk ſhould not be omitted here, there are many adversaries in the way, to hinder us from running out that course, that we go not forward in it; ſome with their horrors and terrors threatening us, and caſting in ſtumbling-blocks in our way, whereupon we may fall; and ſome again caſting in their golden apples, to entangle us, and to make us forget what we are doing. And there is none of them all that the apoſtle takes more notice of than of theſe, Colossians

2:18, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in a fleshly manner." That is, when men take upon them to be Lord and Jesus, in bringing things into the kirk which he hath not allowed, as their sort of false teachers did. They said, no doubt, they could not be saved except they embraced such ceremonies as these. But cap. 3, he says, "Let the peace of God rule into your hearts;" that is, we strive to get an assurance of the thing we do, that it is right, and then go forward in the way, having this peace in your hearts.

And when the apostle says this to them, "Ye did run well," indeed he gives them a very great commendation, for in running well there are these things required. First, if we run well, we must still set our eye on the right mark or prize, even that which the Lord has promised to us; for in hope of that happiness which is to be gotten at the end of the course we must go on. For if so be that we be still seeking the world, profess what we will, we run not well. And therefore in running this race we must not set our hearts on the world, nor must we let the dust of it dim our sights, that we see not what is before us; but let us strive every day while we are running to get a new sight of the prize; and if we can get no more, yet to seek that which Moses got, even to ascend to the top of a mountain, that we may see the promised land afar off. The Papists, they calumniate us very far when they say we have no respect to the recompense of reward, nor look not to that; for indeed we look unto it, and have a respect unto it: and it were a very great fault in us if we did it not. Only there be two things we deny, which they would be at. 1. That it is not the principal and chief thing that we should look unto, to make us run well in this way: but the chief thing that we should look unto is the glory and honour of God, and the advancement of the kingdom of Christ. A loyal servant, when he is running a match, looks most to his master's honour and credit; and then he is sure of the reward and prize, if he win it, because he has a good master. 2. We look on the reward not as merited by our deservings, or that

it can be merited, but only as freely promised of free grace. We know, if we run well, there is a reward promised to us, but not merited by us.

Secondly, for running well we must run in the right way. The way wherein we should run is plainly set down in the word of God; Christ he is called the way, the truth, and the life. There is a way whilk leads to the kingdom of God; Christ is that way; and he is the truth that teaches us truly how we should walk into that way. And beside that, if we be dead of ourselves, that we cannot walk into that way, then Christ is life, and there is a life-giving power in him to communicate life to us, whereby to walk into it: and if we be weak, he furnishes us with strength. Our use of this is, whoever they be who draws us anyways from Christ, they draw us out of the right way, and lead us so much wrong.

Thirdly, for our running well: when we have set our eye upon the mark, and are running in the right way, then there are helps requisite for us in this way. It is a rough, troublesome, longsome, wearisome way; wherefore we must be provided for it before we enter in the way. And there is one help that is very necessar for to help us in this way, set down among those pieces of the spiritual armour. Ephesians 6.—to have our feet shod with the preparation of the gospel of peace: therefore we must not go barefooted to this race, because it is a rough and thorny way wherein we are to run. And that we may get shoes on our feet, we must have the knowledge of the gospel; and we must labour also to find this peace of God in the gospel; that so all those stumbling-blocks whilk can be cast into our way may not move us to go back, but all of them may work for our best. Song of Solomon 7:1, Christ says of the kirk, “How beautiful are thy feet with shoes!” and Ezekiel 16:10 the kirk when she is in exile is said to be barefooted, but being set at liberty, she gets shoes on her feet; and being shod with thir shoes, they are like Israelites’ apparel in the wilderness, they wax not old.

Fourthly, if we will run well into this way, we must lay aside every weight that presses down; every profit and pleasure that

may hinder us from running fast must be laid aside. Even that natural and sinning sin of original corruption whilk is in us, als far as may be, it must be laid aside, because it is a weight that presses down; and we must gird up the loins of our minds from all such things as may hinder us: otherwise we cannot run well.

Fifthly, when we have anes begun in this way we must not go back, nor may we remember what is behind, nor what we have done, but always remember what is before us, and so what we have to do; have our eye ay toward the mark. And if we will run so, we sall not be disappointed.

And lastly, there is another thing required of them who run in this race. Hebrews 12:1, “We must run *with patience* the race that is set before us.”

And indeed, all these things are necessary for them who will run this race aright. And so in saying, “Ye did run well,” he says this far to them in effect, they did set their eye upon the right mark; that they did run in the right way to that mark, and so had a great mind to come to it; that they had used helps to help them forward into the way; that they had laid aside every weight that might hinder them to run; that they had resolved not to go back; and that they did run with patience. And so in saying, “Ye did run well,” he gives them a very large commendation; and certainly they are worth it all who runs well, and runs to the end of this race, and then gets the prize that is promised; as the apostle says, “I have fought a good fight, I have finished my course with joy: henceforth is laid up for me a crown of glory.”

But he adds to this, “Who did hinder you that ye should not obey the truth?” He had anes planted and confirmed the gospel among them, but there were others who had come in and hindered it. By saying *who did hinder you*, he brings them to consider two things—1. That they were hindered from going on into that way wherein he had taught them to walk. 2. That there were some who hindered them.

First. They were hindered from going on into the way. Ay indeed, they were more than hindered; for not only were there

some who did stop the way, that they should not go on into it, but did also drive them back again. So that not only are they not running well, but they are driven back again by many steps and degrees: so that here is a great change. Anes they did run well, and so they were in a good course, and going forward into it; but now they are driven back, and so they are in a course of defection. Beloved, there are two changes befalls people when they are running fast. 1. When some are running on to all excess of riot and headlongs to their own destruction, then God comes and stops them in that way, and brings them back; yea, he drives them out of that way, whilk was the broad way leading them to destruction, and enters them into the strait and narrow way that leads to life everlasting. This indeed is a happy change, and it is the beginning of a glorious change from misery to everlasting happiness. 2. Again, there is another change, whilk is both a shameful, a sinful, and a miserable change; and that is, when a person or a people are running on well-fauredly (becomingly) in the way to heaven, and then there are some who rises up and hinders them from running on into that way, yea forces them to come back from that degree whereto they have been advanced. And wherever [this change is], it is joined also with many other great ills. 1. It is joined with *scandal*. Ye did anes run well, and when ye turn back again, ye meet with others who were following you in the way, and readily (naturally) when they see you coming back they are driven back with you. 2. It is joined also with *shame*. If this be a great infamy for a man to begin to build a tower, and not to build it out, and to intend a war and go on a piece, and then turn back without doing anything, this must be a greater, to be like a reed shaken with every wind; to be like Demas, anes to profess Christ, and then to fall from him again and to follow this present world; or to be like Isidorus,¹ to have one religion in

¹The author in all likelihood refers to Isidorus of Russia, Archbishop of Kiow, who betrayed the cause of the Greek Church, soon after the Council of Florence in 1438, and having been created a cardinal, died at Rome in 1463. See Mosheim, Reid's edition, p. 538, n.

one king's time, and another in another king's time. 3. It is joined with *difficulty of reclaiming*. For when the evil spirit has been anes putten out, and gets leave to re-enter, he comes with seven spirits worse than himself; so that the last estate of that man is worse than the first; and so he runs seven times . faster back than ever he did. 4. Not only had it been better for him never to have known the way of life, than to have returned with the sow to the puddle, and the dog to the vomit, but there is also a certain ruin appointed for such a man, whilk he cannot escape.

This indeed is a very ill change, and there are many ills joined with it; and yet those who were called God's people were very subject to this. It is not thought so great a matter albeit the things of the world should slip from men, or that their bodily health should be impaired; but this is a greater wonder, when people are anes entered into a good way, that they should desire to go back. It is strange what the martyr Stephen says of the people of Israel, when they were now come out of Egypt, even while they were in the wilderness, "In their hearts they returned to Egypt again."¹ This is not that their bodies desired to go to it, for they thought themselves well freed of that slavery; and that day that they kepted the feast of the golden calf, they rejoiced that they were come out of Egypt, but in their hearts they returned to Egypt. That is, they were acquainted with the idolatry that was there, and when Moses was absent from them, in their hearts thought upon it and loved it, and finding occasion then, they practised that idolatry. And then (Numb. 14:4) they come to that, they would have been at the choosing of a captain to go before them to Egypt: and indeed this was very great ingratitude for them to return in their hearts so soon to Egypt. And the Lord he had spied out a land for them, as it is, Ezek. 20:6., even the glory of all the lands in the earth a land that flowed with milk and honey; and yet, Numb. 16:13, they put that commendation upon Egypt, that it flowed with milk and honey. And, Joshua 24:16-25,

¹ Acts 7:39

the people at that time promised readily to serve the Lord and to serve him only; but albeit they did run well then, yet afterwards they were stopped into the way and fordriven (driven aside); for Elias says to them, 1 Kings 18:21, “Why halt ye thus between two? If the Lord be God, then serve him, and if Baal be God, then serve him.” It is strange they answered readily, when Joshua asked at them to serve God, and to serve him only; but now they are in a doubt who is the Lord, and so answers him not a word. And this was not only to be seen of old among the people of Israel, under the law, but even also among us, in the days of the gospel: for there are evermore some whose hearts are going back to Egypt, and when their hearts have been there a while, then by their mouths and their pens they testify to the world the bad inclination they have to Egypt and to idolatry.¹

Secondly, he would have them to observe here, who were those who hindered them. Satan, no doubt, he had a hand into this hinderance, and I think the apostle will not altogether excuse themselves to be clean of it; but he lays the wyte (blame) principally upon false teachers, who did hinder them into their way, when they were begun to run well. Certainly there is no work so done (exceeding) wicked, that has never so sore and so peremptory a curse pronounced by God against it, but there will evermore some wicked spirit be found to attempt and to assay it. It is strange Joshua pronounced a curse against him who should rise up to build Jericho, Joshua 6:26, very peremptorily, “Cursed be he that riseth up to build this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.” And yet, for all that, in the days of Ahab there was found a son of Belial, ane Hiel, who attempted to build it: and also particularly as the threatening was pronounced, also particularly was it performed; for he laid the foundation

¹In allusion, no doubt, to those who, having made defection from the Reformation cause, and gone back so far toward Popery, employed both their tongues and their pens in favour of error, and in opposition to the truth.

thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub.¹

Next, he would have them to consider that there was a great odds betwixt him and others who had entered them in the right way, and these who had drawn them aff that way again; betwixt them who had brought them to a right course and these who hindered them, when they were right. And so, indeed, there is a great difference between them; and if ye will compare them together in this same epistle, ye will find a threefold difference. 1. The apostle he had his calling of God to this office; but for thir false teachers, it is said of them that they came in privately unto it, and thrust themselves into the ministry; and so had not their calling of God. 2. The apostle, being called of God, used no unlawful means to persuade people to obey the truth, but only the preaching of the gospel and the demonstration of the Spirit of God.² But for those who were false teachers, they bewitched the people to believe lies, and as people use to say, they did cast glaumerie upon their eyes,³ and so beguiled them thus under a fair colour, to make them believe their lies. And when this could not do their turn, to make people follow them, they compelled them, as it is chapter 5, so that they used both craft and cruelty to garre people follow their ill ways. 3. The apostle he was ready to suffer for the truth whilk he taught; but thir false teachers, they

¹ 1 Kings 16:34. The reader will here be reminded of Henderson's famous saying, with which he concluded the Glasgow Assembly of this same year — "We have now cast down the walls of Jericho: let him that rebuildeth them beware of the curse of Hiel the Bethelite." Allusion to the same subject will occur again: indeed there is a whole sermon on the Fall of Jericho; all which goes to show how much the preacher's mind was running on this subject during this year.

² If Henderson and his brethren had used anything approaching to unlawful means "in pressing or threatening of the meanest," when they offered the Covenant to the people of St Andrews in the beginning of this year, he would hardly have ventured on such a challenge now—still less to institute a comparison of his conduct in this respect with that of their false teachers.

³ *Glaumerie*. In MS. by mistake *Grammarie*. A charm cast on the eye altering the form and appearance of outward objects.

would not suffer, they were not for suffering; and therefore they compelled all they could to follow them. And so, if we will look to their entry to their office, to their discharging thereof when they are entered, and to their sealing of that whilk they preach, we will see the difference to be clear.

Now, for their running well, whilk they were wont to do, but now they do it not, the apostle, to bring them to repentance for this, he uses three arguments here. The first is tane from the nature of their present course, compared with their obedience of the truth. Now, obedience to the truth is to run well; and here he says not only they did not run well, but they did not obey the truth. There are human and also divine truths. The gospel it is called the word of truth, as the apostle, writing to the Colossians,¹ very deservedly calls it. 1. Because it is the best, the most eminent, and the most excellent of all truths; for albeit we have the knowledge of all other truths, if we have not the knowledge of this truth, we may live in sin all our days and perish in the end: and albeit we have not great and accurate ingynes (understandings) for taking up of other truths, yet if we have the knowledge of this truth alone, it is able to bring us to salvation. 2. It is called the word of truth, because Jesus Christ is the special subject that is contained in it, who is called the truth; and therefore if we learn not to know Christ in the gospel, we learn not the gospel. 3. It is called the word of truth, because there are so many means used to persuade us that it is true; and it has also the testimony of the great Ambassador of the 'covenant to seal it, the testimony of the apostles, and of many faithful martyrs who has suffered for it. And indeed, we have need of all these to assure us of this truth, because there is a sibness (blood relation) in us to all other truths, but we are *framet*² to believe this truth: and so, many times we make God a liar. It's true we give him not a lie directly, but in this we give him a lie, when we consider not what he speaks to

¹ Colossians 1:5

² *Framet*. i.e., There is no kinship between us and the truths of revelation; and therefore we are averse from them, while we take kindly to all others.

us out of his word of truth, and obeys it not. More particularly, the apostle aims at one truth here, whilk is Justification by faith, and not by the works of the law; for this is the law of the gospel.¹ And therefore, of necessity, these who maintains justification by works, and that there is inherent righteousness in man, that must be a lie: and the apostle, in all his epistles, he proves this, that we are justified by faith only, and not by the works of the law: but thir false teachers made them to believe, that they could not be justified without the works of the law. But this will never make us to run well, albeit we have the gospel, if we be not surely grounded in this principal point thereof. The philosopher speaks of this, and he takes his ground only from natural reason; but the Scripture says, Obedience is better than sacrifice; for when a man offers sacrifice, he only gives the thing whilk he has, but when a man gives obedience to any point of God's truth, he offers himself for the truth, and gives that whilk he has not of himself. And so it is more sure to be justified by faith, than by the works of the law.

This obedience to the truth, it leads us to three necessar duties. 1. To hear the truth, and so to get the knowledge of it. 2. We must have a persuasion thereof, that it is true, and so faith to believe it. 3. When we know it and believe it, then we must go on in the practice of it. Thir three cannot be well separated; for any to know and to practise a thing, and not to be persuaded of it by faith, that is a sin: to believe a thing that we know not, nor practises not, that is a brutish thing. And, therefore, this is a sure way for every Christian, first, to know a thing; secondly, to be persuaded of the truth of it; thirdly, to practise it. It's true, indeed, the judgment of weighty matters belongs chiefly to these who are most inspired by the Spirit of God; but the judgment of discerning things belongs to every particular Christian. This is not, neither, to make every man a judge of weighty and public

¹The author doubtless has his eye on the Arminian opinions then openly taught and defended by the Episcopalian doctors.

matters; but every man ought to be judge of things for himself, and ought to be persuaded of them before he practise them.¹

We see here that we should obey this truth: there is an absolute obedience required to this truth. There is no absolute obedience required to no other truth, but only to this. All other truths are inferiour to this, and they are limited to the truth of God's word. And, therefore, whenever the truth of God, to whom all sovereignty, majesty, and power belongs, and the commandment of men comes in competition together, we must then say, as the apostle said, we ought rather to obey God than man. And when this is done, it must not be called disobedience to superiours; but it is obedience to them, because it is obedience to God, who is above them.² And, if we be put to suffering for this, then we suffer for Christ and his truth: and, therefore, the apostle says to servants, if they suffer anything of their masters innocently and patiently, they suffer it for Christ. So that, if men's commandments be contrair to God, we must in that case submit ourselves patiently to God, and suffer or (ere) we obey them.

II. The *second* argument the apostle uses is from an objection they might allege. The objection is this. We do nothing but what we are persuaded to do. But he answers — That persuasion is not a true persuasion. It seems, indeed, that they had a persuasion for that whilk they did; but it was not well grounded, it was not from God. There is a threefold persuasion spoken of in Scripture. 1. There is a infallible and certain persuasion, and that is called a persuasion of faith, whereof the apostle speaks, Romans 8:38-39, "I am persuaded that neither death, nor life, nor princi-

¹The question of private judgment in matters of faith and practice was then, as it is yet, a chief point in dispute between Presbyterians and Prelauists. It will be found entering materially into the debate of Henderson and the King, in 1646.

²The Covenanters were charged with rebellion, and it was urged as an objection against their movements, that they were "against authority." We have here Henderson's answer to that charge, expressed, according to Henderson's wont, in words few, simple, and weighty.

palities, nor powers, sall be able to separate me from the love of God, whilk is in Christ Jesus.” And this persuasion has with it a full assurance of understanding, whereby we know things to be; a full assurance of faith, to believe them; and a full assurance, to wait for the things promised; and a full assurance of certainty to get them. And the more that a man have of this persuasion, he is the more holy and the more humble in himself. 2. There is a persuasion of charity, as the apostle says, “ We are persuaded better things of you.”¹ Here there is no infallible persuasion, but only according to the Word of God, and a charitable construction of men’s outward actions. 3. There is a persuasion of fantasy, whilk is the persuasion spoken of here. And therefore, the apostle he expresses it not by such a word in the first language as he does the other two, but by a baser word: by a word that signifies, men who are led by their own wilfulness, and with a fantasy of things; men who lives only upon opinions, and not upon solid truths. This, beloved, has been a common thing ever from the beginning; men presuming that they have been persuaded of a thing, when their persuasion has not been from God: and the apostle, in this epistle, tells us that it is so with many. And the Papiſts they have this persuasion; they say they are persuaded they do right, and yet their persuasion is not of God but a fantasy, because it is not from the truth of God. And the people of Israel, when they worshipped the golden calfin the wilderness, they thought they worshipped Jehovah, and Aaron proclaimed it a day for Jehovah; and yet the martyr Stephen he calls it idolatry. And Micah, when he made his gods, and gat a Levite in his house to be his priest, he thought he could not go wrong then; and yet he was far wrong. And our Saviour says to his apostles, “The time sall come, when they who kill you sall think that they do God good service;” and yet, judge ye if the killing of the apostles was either good service or could be acceptable to God. And think ye not, but these who did burn the martyrs thought that they were

¹Hebrews 6:9

persuaded that they did right? And yet it was but a fantasy, it was not from God. Certainly this is a thing that should be taken heed unto, that we believe not false persuasions; especially when they would persuade us to error and to idolatry.

“Is not of him that calleth you.” Before, he said to them, “Who did hinder you?” and now he says, “This persuasion is not of him that calleth you.”

We may see here that where any gives obedience to the truth, that obedience it is only from God; but where obedience is not given to the truth, that comes not of God, who calleth them to obey the truth. And he uses this as a sufficient for all the rest of their defections. They obeyed not the truth; and this was because that whilk they did was not of God’s direction. For, if it can be said that there is no warrant from the truth of God for that whilk we do, it is enough to convict us that it is wrong. If any error were never so gross, and had never so many arguments against it, yet this is sufficient to confute the error thereof, that it is not commanded in the Word of God. As it is said to Nadab and Abihu, they offered up strange fire to the Lord whilk he commanded them not; and to the children of Israel the Lord says—“Ye caused your children to pass through the fire to Moloch,” and joins not, “Whilk I forbad you to do,” but “whilk I commanded you not.” So that whatever we do in God’s worship, it is either written in God’s word, or else we have no persuasion for it: or if we think we have a persuasion, yet it is nothing else but a presumption, if it be not written in God’s Word.¹

He uses a word here of the present time, “Is not of him that *calleth* you.” But it may include both the bygone and also the present time: and so, for them to look to their first calling, and he

¹ Similar to this is the language of the Shorter Catechism, in the compilation of which Henderson had a chief hand. “The second commandment forbiddeth the worshipping of God by images, *or any other way not appointed in his word.*” This was a main point of controversy between the Presbyterians and the Prelatic party, the latter of whom claimed a right to institute, in God’s worship, what pleased themselves, without regard to any positive authority from the Word of God.

who then called them and is also yet calling them; and if they will look to those who are now persuading them, they will find the difference to be great between them. As if he said, he that anes called you, in his great patience and mercy, and spared you then, he is renewing his call toward you again (as, indeed, he was at this same time calling them by this letter); and, therefore, it were best for you to return from your backsliding, and come home again to him, albeit ye have slidden back. Beloved, the Lord's calling of us, and continuing the means of our salvation with us, is not a good ground to say that there is no backsliding in such a part; but that is only a ground of the Lord's patience, who continues these with us when we are sliding back from him. And, indeed, it is very ill constructed by them who makes that a ground that he will not correct the people with whom he continues these tokens of his presence, whilk are only the tokens of his patience: and if that be continued, then he will strike in anger.

III. Now, only a word of the third branch of the text, whilk is taken from the danger that might ensue upon these things. "A little leaven leavens the whole lump." This is a proverbial speech of leaven. The nature of leaven is well enough known: Pliny has made a large description of this leaven, but we will not stay upon this now; for it is ane ordinar thing among all writers. Only this, ye will find it often mentioned in Scripture; and I would have you to take heed to this, how many sorts of evil leaven there are, and how far the world are given to be soured with them.

There is the leaven of errour and heresy; and our Saviour says to his disciples, Matthew 16:6, "Beware of the leaven of the Pharisees." Luke 12:1, he says, "Beware of the leaven of hypocrisy." There is also the leaven of the Sadducees;¹ and the apostle, writing to the Corinthians,² speaks of the leaven of malice and envy. And there is also a leaven of policy, and that is in holding out the true religion fra being embraced, for some politic ends: as the Jews, they would not receive Christ, nor believe in

¹Matthew 16:6

²1 Corinthians 5:8

him, for fear that then the Romans should come upon them, and take their kingdom from them.¹ And, certainly, there is no man who will consider rightly but he may see all thir leavens to be in the world even now; and so may wonder how the Lord should be so patient, and not bring sudden and sore destruction upon the world. And, indeed, it would not fail to come upon the world, were it not for the seasoning of God's children that is among them; for als far as the world are soured by this ill leaven, als far are God's children made savoury by the sweet leaven of Jesus Christ in the gospel.

Now he speaks here of a little leaven in matters of religion. This is our great fault, we evermore either excuse things that we do, and thinks them nothing; or otherwise we extenuate them and thinks them less than they are. They say in a manner, What needs all this din in so little a matter? this is not fundamental, and so what is the matter of the practice thereof? It's true, indeed, there are some things in religion not fundamental, but oftimes this is ill applied also; for at the first we will think that to be but a little matter, whilk in end will turn to a pest and great infection: even as the apostle says here, "A little leaven leavens the whole lump." They thought that to be but a small matter, whilk the apostle calls a great matter.

We must not only take heed not to change anything that is fundamental, but we must also take heed that we obey nothing, whilk is not warranted by God himself in the matters of his worship: and so we should labour for knowledge in them. For ignorance in these things brings not only condemnation upon us, but it brings also obstinacy; for if we knew God's will perfectly in these, we would not do the least jot by (besides) that. And indeed, if the servants of God who lived of old were living now, they would be thought very precise. When Moses was permitted by Pharaoh to take the whole people with him, and all that they had, and only to leave the cattle behind them, his

¹John 11:48

answer was, That he would not leave one hoof behind him; he would leave nothing there that might make the people's hearts turn back to Egypt again. And Mordecai, when the sentence of death was given out against himself and all the Jews, he would not do so much as to bow his knee to Haman, albeit that might save all their lives: and yet that was not a fundamental thing. And Daniel, when the decree was given out that none should ask anything but only from Darius for so long, yet because he was used to pray with his windows open, he would not do so mickle as to close his windows, when he prayed to God, to save himself, And the apostle would not dispense with wicked men, no, not for ane hour; and he commands us not only to abstain from ill, but he commands us to abstain from all appearance of evil.

“A little leaven leavens the whole lump.” This comes to pass three ways.

1. Because of the connexion that is between errour; for anes receive and embrace that whilk is thought but a little errour, it will soon make way for moe. Even as the Articles of our Creeds, they are so linked together as if it were a chain, so that if ye break but one link of the chain, all the rest will soon fall sundry; or like pearls put upon a thread, louse but the knot of the thread and let the end go louse, and incontinent they will all fall aff. So, indeed, it is with errors. If we receive but one, and open the port to it, there is a multitude at the back thereof; so that if the first be not gainstood, it holds the way open for all the rest, and they come in. As is evident in the point of freewill; anes admit free-will in the kirk, and then follows, that there is no election of the free grace of God; that there is no certainty of our election; it admits universality of election, a resistance by us of the strongest working of the grace of God, no perseverance in whatever estate we be here. And sicklike (in like manner), in the point of justification by inherent righteousness; anes admit that, and it presupposes preparation to be in us for justification, a perfection of good works, meriting by good works, denying of the certainty of faith,

and so denying the work of God. And this is evident to be true also in the matters of the government of the kirk.

2. "A little leaven leavens the whole lump." Because when error is anes begun, it swells ay and grows greater. Whereas at the first it will be but like unto a pickle of seed, in a short time it will become like a tall cedar. For what were all this thick wood of errors at first, that are in the Romish Kirk now, but only like small seeds? but now they are grown to such a height that they cannot be gotten tane order with.

3. "A little leaven leavens the whole lump." This comes by the infection of error. When error anes begins, it eats up as a cancer; it is like Saint Anthone's fire, it begins first in a little thing; but at last it overspreads all. A little spark of fire, if it be not quenched, is not only able to burn a whole lodging, but to burn a whole city. Even so is a little error able to infect many; and so this is true whilk the apostle says, "A little leaven leavens the whole lump." That is, if ye receive and keep this whilk now ye count but small, then your whole religion will be infected next, and all will be corrupt. And, indeed, this is a great mischief that a kirk whilk was anes glorious should become as Egypt; that the Israel of God should become like Sodom; that the people of God should become like no people; that thus they should procure his spiritual presence to depart from them, when they anes depart from him; that he should plague them thus, first with spiritual judgments, and then pour out temporal judgments upon them also. And, therefore, it is good for us to learn to discern between that whilk is sound indeed in the matters of religion, and that whilk is corrupt, that we may know what is leaven indeed, and eschew that. Now we will not know leaven by a look: but taste it, and then ye will know it: and for that end, we should labour to have our right taste. And when we have found out anything by our taste to be sour in the matters of God's house, then keep out that, as we would keep out a botch, or as we would keep Saint Anthone's fire aff us; and when any sour thing is entered, let us strive to cast it out, so soon as we perceive it to be sour. Even as

the Israelites were commanded, before they did eat the passover, to purge all leaven out of their houses during these days they were eating, so should we labour all our days, so far as we can, to purge and to hold out this leaven. For at the beginning, if it could be kent then (as indeed sometimes the Lord will show it to his own at the very first), then it might be easily holden out; but when all are departed from God, and all are infected with it, it is harder to get it out: yet so soon as the Lord let us see it, let us delay no longer, but purge out what old leaven is in, and keep out what is not yet entered, and would be in.

This is for the interpretation of this text; I leave the application thereof to yourselves: for the text it is the tree, the interpretation is the fruit that grows upon the tree, the application thereof is the hand whereby the fruit is plucked off the tree. And, therefore, I leave it to ilk ane of you, who has heard me, to put up your hand and pull down the branch, pluck off the fruit that is meetest for you, and eat of it. And especially remember of the text, “Ye did run well; who did hinder you, etc.” The Lord save us from a distraction of this sort, for Jesus Christ’s sake. To whom, etc.

At St. Andrews, October 21, 1638, when the communion was given there by M. A. H.

Preface

An explanation of the “M” in the initials will be found in a foot-note by the present Dr M’Crie to his Introduction to the Life of Alexander Henderson by his father, the late Dr M’Crie. “This mode of designating the hero of the covenant,” says the note in question, alluding to the designation in the text ‘Mr Alexander Henderson’, “which is kept up throughout the following memoir, now sounds as oddly as Mr John Milton, or Mr William Shakespeare. In Henderson’s time, however, it was considered no mean distinction for any one to be entitled to ‘write Master to his name’, and the practice of applying the academical title to great men continued till the commencement of the present century. Henderson spelt his own name differently at different times. I have in my possession,” adds Dr M’Crie, “an attestation sent by him to the Town Council of Edinburgh, ‘subscriyved in name of our Session at Leuchars, August 20, 1626, M. Alexr. Henrysone.’”

The following Sermon, which is preceded by a Preface, is the third and last that was preached at St Andrews. The place, date, occasion, and the initials of the preacher, are all given in the title prefixed. The Editor has in his possession an important extract from the Records of the Kirk Session of St Andrews, bearing the same date as the Sermon, and having reference to the same

communion in connection with which the Sermon was preached. This extract was kindly furnished by the Registrar-General in Edinburgh, under whose care the Records are, and is as follows:—"Sunday, 21 Octob. 1638. Quhilk day the holie co'munion was celebrate wt great solemnitie in the old fashion sitting. My old lady Marquess of Hamiltoun, My Lord Lyndesay, and sundrie uthers baronis Ladyes and gentlemen being pnt. (present) yrat. The bellis Rang at thrie horis to the mornyng Service. The Ministeris thereof wer Mr George Hamiltoun haid the prepara'un sermon, Mr Andrew Auchinlek the mornyng and Mr Alex. Hendersone the foirnoone service, and Mr David Forret the sermone of thanksgeving. The Magistreatis and cheiff off the Session attending the service the brodis basonis and Elementis." In this extract are a number of things worthy of notice. Allusion is made to certain strangers being present—among others, the Dowager Marchioness of Hamilton and Lord Lindsay. The former was the mother of the Marquis of Hamilton, who figured this year so largely as King's Commissioner. She was Anne, daughter of the seventh Earl of Glencairn, and manifested on this occasion the zeal for the Reformation cause which distinguished the ancestry from which she sprang, by going so far out of her way as to St Andrews to be present at the celebration of this memorable communion. The other person mentioned is Lord Lindsay. He was one of the leaders of the covenanters, and sat as elder for Cupar at the Assemblies 1638 and 1639. To the presence of strangers Henderson makes special allusion. "It is true," he says in the "Preface" which follows, "there are moe here than your owne paroch." The Minute informs us

who some of these strangers were, and it is interesting to know the names of some who listened to the preacher on this occasion. It is more than probable that these strangers, some of them at least, besides being attracted to St Andrews by this communion, came thither in pursuance of another object at the same time. The covenant, known by the name of the "King's Covenant", which was simply a reproduction of the covenant of 1580 and 1581, was, by royal proclamation dated 9th Sept. 1638, commanded to be subscribed and sworn by all his Majesty's subjects. The manifest design of this proclamation and covenant was to divide the covenanters, and it had been so far successful as to deceive even the Lord Advocate himself, Sir Thomas Hope, the legal adviser, and warm and sincere friend of the covenanters. This aim and drift of the king's policy was distinctly seen by others more awake, and by Henderson in particular; and a protestation drawn up by Henderson, which is one of his ablest papers,¹ was read at the same time as the royal proclamation, at the Market-cross of Edinburgh, and with the design of meeting and nullifying the proclamation. The clear and powerful reasoning of this paper had the effect of completely frustrating the measures of the court, much to the chagrin and mortification of the king, who called it a "damnable protestation." The proclamation having been read in Edinburgh, the commissioners who were charged with urging the "King's Covenant" went into all parts of the kingdom, seeking to gain the adhesion of the people to it. "The covenanters", Stevenson says,²

¹This Protestation will be found in full in Stevenson's *Hist. of the Church of Scotland*, p. 256-264.

“being aware of this divisive measure, sent out their deputies with a protestation, and with these they did also send an advertisement or advice to their confidants in all the parts of the country, desiring that with all possible diligence they should warn every presbytery and congregation within their bounds to abstain from subscribing the new confession, (i.e., the king’s covenant,) which they call a politic plot to divide them, and drown their covenant in oblivion; and that, wherever the proclamation for subscribing the king’s covenant should be published, they, *accompanied with as many of their brethren-covenanters as could possibly be convened*, should at the same time read the protestation against it.” Now, there can be little doubt that St Andrews would be one of the very first places, after Edinburgh, in which the proclamation would be read; and it is every way probable that Lord Lindsay and the other strangers of whom Henderson speaks, had come to St Andrews at this time for the purpose of reading the protestation in opposition to the proclamation, as was done at Aberdeen by the Master of Forbes and Lord Fraser, when the proclamation was read there by the Marquis of Huntly. This is rendered all the more probable by the fact that Henderson towards the close of the following sermon enters at length on a vindication of the course pursued by himself and others in rejecting the king’s covenant, and resolving to abide by their own. The reader will be struck with the clear and concise statement given by Henderson of the facts and merits of the case, and in particular with the one sentence in which

²Stevenson’s History of the Church of Scotland, p. 265.

what may be regarded as the very pith and essence of the protestation is embodied. "Yet can we not", says the protestation, "after so necessary and so solemn a specification, return to the generall." "It is a pitiful thing," says Henderson in the following sermon, "that when we have given our oath and set our subscription to particulars, that we sall take ourselves to generalls again. This were a ruing that we had condemned the Service-book and the Book of Canons as smelling of Popery."

The Minute also informs us who the preachers were on this occasion, besides Henderson. On the preparation-day (Saturday) the preacher was Mr George Hamilton. He was minister of Newburn, a small parish in Fife, and one of those who the year before went with Henderson to Edinburgh to supplicate the Privy Council in reference to the Service-book. On Sabbath morning Mr Andrew Auchinleck preached. He was minister of Largo, in Fife, a popular preacher, and a great favourite with the people of St Andrews. He was afterwards called to St Andrews, and his call was the occasion of great dispeace; so much so, that Samuel Rutherford, who was involved, was almost compelled to leave St Andrews in consequence. This Auchinleck eventually conformed to Episcopacy. The third was Mr David Forret, who preached the thanksgiving sermon in the evening. He was formerly one of the masters of the Old College, St Andrews, and afterwards minister at Kilconquhar, Fife. He was commissioner from St Andrew's College to the Assembly 1638. In the preface and sermon which follow, allusion is made to all three services conducted by these ministers;—"whereof ye were hearing *yesterday*;" "as ye heard *the day*

already;" "I will not go now to anticipate the doctrine of thanksgiving which is to be declared to you *afternoon*."

It only remains to notice, in the close of this already too long note, the word "*Sunday*", which occurs in the extract-minute of Session. The use of this word, and not Sabbath, shows that whoever wrote the minute must not quite have abandoned his Prelatical habits, the name Sunday being one in common use among the upholders of Prelacy, whilst that of *Sabbath* was as distinctive of the Reforming party.

There be many gracious and comfortable promises, whilk the Lord our God has made in his word unto his own people; but yet, nevertheless, we would think upon them advisedly, and look to them circumspectly; for he is nothing else but a vain and a presumptuous man, who applies any word whilk God has spoken to himself, whilk does not belong to him. For als many rich and plentiful promises as are contained in the Word of God, there is not one of them, nor the least syllable of them, that belongs to those who are proud in their own conceit, and are of yon Pharisaical disposition whereof ye were hearing yesterday: but all of them, and every one of them, does belong to these who are meek and humble. And therefore, as ye would wish to find that sweet and evangelical comfort whilk God presents to us in his word, see that ye fail not in this, to look in upon your own souls, and see if there be humility there,—if ye have confessed your sins to God, and so be reconciled to him: for without we have humility, there is no confession of sin; and without we confess our sins, there is no reconcilment nor pacification to be had for them. And without we have this main work of humility, all our holiness that we can have otherwise, it is but hypocrisy; for that great and main work of the salvation of our souls, it begins at this main work of humiliation: and so without we have

humiliation in some measure, the work of our salvation is not so much as begun yet. Now, I am not at this time to enter in upon the secrets of your consciences, to ripe them up, what sins are there wherefore ye ought to be humbled. But this I am sure of, ye who have been going down to the depths of your own souls, has been trying yourselves unpartially by this law of God, and judging yourselves thereby, I put no question but ye have found out many huge monsters of sin, wherefore ye will acknowledge ye ought to be humbled before God. Nevertheless, ane thing I must say to yow of this city, and I dare not be bold to go forward in this so holy ane action, as this is that now we are about, unless I sall forewarn you of it.

And this is it; all of you had great need to humble yourselves before God for your departing from the purity of the gospel of Jesus Christ. Ye parted over soon from it; and ye were over easily drawn away to follow these corruptions that men had brought in upon that pure religion whilk was anes, by the mercy of God, professed into this land: and ye made but over little din for the taking the purity of religion from yow. If so be that the privileges of your burgh had been in pursuing, to be taken from you; ay, if so be that it had been the best in all the land who had been in pursuit thereof, ye would have made another manner of din for that, than ye did when the purity of God's worship and the means of your own salvation were taken from yow; and, especially, this holy sacrament, by the whilk now ye look for a blessing from the Lord, it was most pitifully polluted. And when ye yourselves had parted away from the purity of God's worship, and the means of your own salvation, it pleased the Lord notwithstanding to continue them in their purity in some congregations in the land, and near by about yourselves;¹ yet, notwithstanding, there were

¹ Henderson himself and several other ministers in the immediate neighbourhood of St Andrews, who refused the oaths enjoined by the Bishops, and to practise any of the ceremonies, were overlooked, and permitted to discharge their ministry. This lenity may be traced, perhaps, to the cautious forbearance of Spottiswood—a policy which, in all human probability, would have been successful, if he had been suffered to carry it out.

but over few of you who did resort to these places where the means were in their purity, and according to God's word; and did but over soon acquiesce and rest upon these means that ye had. I will not say that ye departed willingly from the purity of the means, but that ye did it against your heart; but this far I must say, that ye departed over soon from the commandment of God, and were over easily drawn after men's inventions. Ay, there were some of you who went so far on in this course of defection that they began to mock and to taunt these who sought after the purity of the means where they were to be found: and this was such a high degree of persecution as ye could be guilty of. Ay, moreover, it came to that, that there were some amongst you who began to defend their course of defection whereinto they had gone on; yea, they began to glory in it; yea, they began at last to prefer it to the purity of the means that were in other parts of the land. This, I will assure you, it is a fearful guiltiness; and if so be that ye repent not yourselves thereof, humble yourselves before God for it, and turn away from it with your whole heart, and desire earnestly that the guiltiness thereof may be done away by the blood of Jesus Christ, we cannot look but whenever ye shall be assaulted again by some strong temptation, ye shall fall back into the same course of defection: and so your second estate, ay, I may say, your third estate, shall be worse than your former estate was. And, therefore, beloved, to the end that the promises of the sacrament may belong properly to you, repent of this your defection; repent for your neglect of the purity of the means in other parts; repent for your acquiescing upon that which ye had, for your mocking of those who sought after the purity of the means, and for your defending of your defection, and preferring it to the purity of religion. And withal, resolve with yourselves that for the world ye will not return to that course again, and so turn yourselves from the Lord: for if ye depart from the smallest point of God's truth, ye depart from Christ. And if so be that ye will set yourselves to confess this and your other sins before the Lord, and humble yourselves before the Lord for them, and

resolve, by God's grace, to forsake all of them, but in special this course of defection, in all time to come, then I dare be bold to speak a word or two of comfort to you, in the name of the Lord. And ye have it, Hosea 11:5-9.

First, he says, "I will not execute the fierceness of mine anger against you." Indeed, he says not that they shall be altogether free of his anger, so that they shall feel none of it; but they shall taste some of it; as a father does, in correcting his child whom he loves, for his amendment and further good afterward. So will the Lord correct them, and let them feel some of his anger; but he will not execute the fierceness of his anger against them. What is this, "That he will not execute the fierceness of his anger?" That is, he will not execute or pour out such an anger and wrath upon them as is spoken of in the former verse—such as he poured out on Sodom and Gomorrah. "I will not make thee as Admah, neither will I set thee as Zeboim." These were two of these five cities, on the which that fiery shower fell from heaven and destroyed them, and all that was in them. As if he would say, I might execute my fiery wrath against you, and ye could not say but your sins deserved at my hand that it should be so. Beloved, it may be ye would think that we went too far on, if we should say that Saint Andrews deserved that the fiery wrath of God should be poured out upon it, for the sins that it is guilty of; yet, whenever your sins is rightly seen by you, and ye are humbled aright for them before God, then ye will see that your sins are greater than their sins were, because your light is greater and a more clear light than theirs was. And yet ye have departed from that light, and have gone on into a course of defection contrair to that light; and so why deserves not your judgment to be als great as theirs? And yet, nevertheless, albeit he might have done so to his people —poured out such a shower upon them as that was, to destroy them utterly; and yet he did it not. And what were the causes of that? This was one—"My heart is turned within me, my repentings are kindled together." As if he said, your heart is turned a little in you, and your repentance

is begun to kindle of late within you, and ye have some spunk (spark) of love within you to me; and it has proceeded first from myself: and, therefore, because it is so, there is a flame of love in Christ's breast, and this is hotter nor the fierce fire of his wrath, and overcomes it; and therefore is it, that he does not execute the fierceness of his wrath. A second reason is—"I am God, and not man." When man is greatly offended, he is unreconcilable,—he cannot be gotten reconciled again; but for God, he is not so, but he is willing to be reconciled. It's true, indeed, he is unreconcilable to his incorrigible enemies; but for his own people, he is reconcilable to them; and, therefore, does he not execute the fierceness of his wrath against them. A third reason wherefore he does not execute the fierceness of his wrath against them is, "I am the holy one in the midst of thee; and, therefore, I will not enter into the city, to destroy thee." For if I should enter into the city to destroy thee, that were to destroy myself; for thou has entered in a covenant with me, and I have entered in a covenant again with thee; and, therefore, I will not destroy thee. If we have anes sworn and subscribed a covenant truly with the Lord, he cannot destroy us.¹ There was no mean so powerful to hold aff the judgment and wrath of God that we deserved, and to procure mercy to us at his hands, as to enter in a covenant with him; for when we enter in a covenant with God, and he with us, then it binds God to dwell in the midst of us: and when he dwells among the midst of us, how can he destroy us? for to destroy us were to destroy himself. Now, is not that a sweet and comfortable promise, backed with strong reasons?

The second promise is, "They sall walk after the Lord; he sall roar like a lion." And this roaring is not after a prey, to devour it, but like a lion roaring to cause her young anes to come to her. So the Lord sall make the gospel to shine to his people, and they sall walk after him. And then the old anes sall roar, and the

¹It is scarcely necessary to remind the reader that St Andrews, though somewhat behind other places, embraced the covenant some six or seven months before this.

young anes sall gather to them, as the young lions does when the old roars upon them: “Yea they sall tremble as doves, and the children sall tremble from the west.” And this promise, it is more fully set down Isaiah 60:8, “Who are these that fly as a cloud, and as the doves to their windows?” Even as thick as the clouds flock together before rain, and as the doves flock to the rocks before a storm, so sall the children of God flock to him in the bright days of the gospel.

The third promise is, “I will place them into their houses.” That is, I will set myself down in the midst of my house, in the ordinances of my worship and service, and my people sall come there to worship me, and to speak to me; and when they come to seek me, I will be found of them, and will speak to them; when they speak to me in their prayers, I will hear them also. And when I am thus set down jnto mine own kirk and house, then they sall be placed peaceably and quietly into their own houses. This is a very heaven upon earth.

Beloved, I may say ye have had the proof of the truth of the first promise, that the Lord has not execute the fierceness of his wrath against yow. He might have execute the fierceness of his wrath against yow, and made you as Sodom; and none of you could have said that he did you any wrong when he had done so; yet he has not done so, but spared you: and all this is because of his merciful and pitiful nature, because he is God and not man, and so is reconcilable, and because he is the Holy One in the midst of yow, and did anes enter in covenant with yow. And then does not this day and the last day that I was in this place,¹ and many days since, testify that ye are returning to walk after the Lord? It is true there are moe here than your own Paroch, yet are ye not flocking together as clouds before ane shower, or as doves to the windows? and is it not the Lord who has put this

¹This was probably when the foregoing discourse, on Galatians 5:7-9, was preached; but as the language is very general, nothmg can be learned from it as to the date of that discourse, further than that a considerable time, “many days”, had elapsed since it was preached, and it was now the 21st of October.

in your heart to seek for this same occasion? Then has the Lord performed the first and the second promise to you, and shall he not perform the third also, if so be that ye will continue seeking him, as the people of God, that the Lord shall sit down in his own house, according to his ordinances? And when ye come there, ye shall hear him speaking to you in his word, and he shall hear you speaking to him again in your prayers; and shall answer you in his time, and shall place you into your houses, that ye may pray to him peaceably there. And when ye cannot prevail there, then come to the house of God, and join with the people of God; and then, no doubt, ye shall prevail. And when ye would be instructed, would have grace increased, sin mortified, etc., then come to the house of God, and his word shall tell you clearly concerning all these. If there be a heaven upon earth this must be it, to see God set down into the midst of his own house, and when his people comes there, he speaks to them, and he hears them when they speak to him, and shews them that he does so by his answering of them. And therefore if so be that ye would have these promises to belong to you, labour to be humbled before God, and cry for contrite and broken hearts for your sins; that so ye may know that these promises belongs to you; that the fierce wrath of the Lord may not seize upon you; and that ye may have liberty together in the house of God; and when ye come to his house ye may meet with himself there, and his son Jesus Christ. And let us now, in his name, draw near to the throne of grace; and beseech the Lord that he would hear us in these things, and in every other thing needful for us. And let us also crave a blessing from him, and the assistance of his Spirit to his word that is to be spoken to us at this time, and to all the rest of his ordinances.

Sermon, Philippians 4:6-7

It is a matter, beloved, that is very comfortable for us, to have this peace and this liberty to assemble ourselves thus publicly in the house of God all of us together, for serving of the Lord our God, and for advancing the salvation of our own souls. And when the

Lord gives unto us such a fair hour of the day of his gracious visitation in such a tempestuous time as this is, we had need to take notice of it, and to learn to make the right use of it. Even as ye know people use to do when there is a unseasonable harvest time, whenever they can have a fair hour in it, they cut down their corns and gathers them together. And yet, albeit that this sort of peace be a very comfortable thing, to have such a peace at such a time, yet it is exceeding far more comfortable for us to have our souls filled with that peace, whilk is spoken of in this text, whilk now we have read to yow. And this peace, when we would have it, we must still come to Christ, and get it through him: and that peace, whilk is gotten through Christ, is that peace whilk passes understanding. And if we had it, we should be guarded and kepted by it, in our hearts and in our minds, against all these fears and discouragements wherewith our souls are compassed about, as by so many enemies; and we must of necessity be overcome by them, unless we be guarded by such a strong guard as this peace of God is. Surely, beloved, this is the very thing that of all things we stand in greatest need of at such a time as this;¹ and it is the thing that can keep us best in all troubles; and it is attained by these means that now we are about of the word and of the sacraments. This is the thing that the Lord does promise unto us, and we are to expect it from God through Jesus Christ, when we use the means, according to his direction and warrant set down to us in his word. And a special help and a mean whereby we may get this peace of God that passes understanding is, to be solist (solicitous) nor careful about nothing, what the success thereof sall be; but in every thing, by prayer and supplications, let our requests be made known to God. Let us not trouble ourselves with anything, but only have a care of doing our duty; whether it be for the preparation of anything that ought to be prepared, or if it be for the communication of anything to us, whether it

¹This discourse, whilst adapted to a sacramental occasion, was also evidently intended by the preacher to prepare his hearers for the crisis in civil and ecclesiastical affairs which he saw approaching.

be in matters of the world, or in such matters as this is that now we are about, what the event and success of them shall be, let us leave that to the Lord. And if so be that we perform that duty which is required of us, and leave the success to the Lord, then this peace of God, it shall always serve for this end to be a strong guard unto us.

Now for the exhortation itself, it consists in three things. 1. What it is that we are forbidden to do,—“Be careful for nothing.” 2. What it is that we are commanded to do,—“In everything by supplication with thanksgiving let your requests be made known to God.” 3. There is something that is promised here, which is the most rare and excellent jewel, and the richest treasure that ever was yet heard of, and does farthest pass our capacity and understanding,—“The peace of God.” For the world we may compass with our wits and our understandings; but we cannot do so with this peace of God, for it passes all understanding. And if so be that we get this peace of God, it shall be a strong guard to us against all our enemies, both outwardly and inwardly. And all this we have through Jesus Christ. And so we have contained in the words, What it is that we should not do; what it is that we should do; and what shall be the event of all that we do, if we do it after the right manner. We have many enemies to encounter in our way, and therefore we must be careful in everything; but we must not be careful about the event, but only to let our requests be made known to God by supplications with thanksgiving: and doing so, we need not to trouble ourselves about the event, but be secure concerning that, having this peace of God through Jesus Christ. But let us now go on in order with the words as they lie in the text.

I. “Careful.” The word that is here translated *careful*, as it is in the original language, it is sometimes taken in a good part, as it is ver. 20, chap. 2 of this same epistle. The holy apostle says there, “For I have no man like minded, who will naturally care for your estate;” which is the same very word that is used in this place. And indeed, it is no marvel notwithstanding the nature

thereof be taken in good part. Because there is no man who has a care to do his duty, but his mind always does agitate the matter; and there is two sides there, and the one of them does always dispute against the other; and then, when they have disputed the matter, whatsoever they think both to be best, they conclude upon that, that they will do it: and when it is so, there cannot but be a disputing between the one part and the other; and where there is a disputing, there cannot but be a division, and so a care to choose that which is best, and to do it. And yet, nevertheless, the word more ordinarily is taken in an ill part, to signify an unlawful care. And for this cause the late translators of the Bible, they have done very wisely in translating this word both these ways; that when the word is taken in a good sense, they translate it after the word *care*, and when the word is taken in an ill sense, they translate it *carefulness*. Because when it is so, to be careful carkingly, it fills the heart full of care, and it rests not in doing the duty; but these who have it, they are troubled and have a carefulness to know what shall be the events of that which they do.

Now if ye will consider of them, there is a very great difference between the one and the other. For the duty of care, it is commanded of God to care for everything, and it is also commendable so to do; but for this carefulness, it is expressly forbidden of God, and it is a thing that is altogether unlawful. This lawful care, it is only a providence and a foresight to prevent some things, and to get some things done, so far as we can, looking always to God's providence to overrule; but this carefulness, it is a diffidence and distrust of God's providence towards us. Again, this lawful care, it fills the head with thoughts to choose that which is best and likeliest, and to do our duty in it; but for carefulness, it falls in upon the heart and oppresses it, and makes it to sink and to soupe (pine) in grief and sorrow; for it can never see the end of anything, what it shall be. This lawful care, it contents itself with doing the duty in anything,—it rests there; but for this unlawful carefulness, it does not so,—it cannot content itself with doing the duty, but it would evermore be at

farder; it troubles itself about the success and event what that shall be. Now ye may see the odds between the one and the other is very great, for the one is commanded of God and is lawful; it is only a providence and foresight of things, that makes them who has it to think upon doing their duty, and it rests there; but for that carking carefulness, it is altogether unlawful and forbidden of God; it is a distrusting of God's providence; and it cannot rest in the head, but it falls in upon the heart and troubles and vexes it even like to those furies, or like the burning of the fire of hell. And it cannot content itself to rest upon the doing of a duty about anything, but it would always be at that, to know what shall be the success and event of everything.

Beloved, this is a thing that is natural to men, not to keep a mid course in things, but either to be in this extremity that they care none at all, or otherwise, if they take them to care, then their hearts are filled with unlawful carefulness. While we are in peace and prosperity, and all things that way are well with us, then we have no care at all; and then when any affliction or trouble comes upon us, then our hearts are so full of carefulness that we wot (wot) not what course to take that we may be freed of it.

Beloved, I may say that these many years past ye have lien in security, and ye have made a covenant with hell, with death, and with the grave; but I think ye have not considered the work of the Lord, as ye should have done, in it; for if so be that ye had looked to it aright, ye might have seen the Lord punishing that covenant ye had made at that time, and punishing you for the breach of that covenant that formerly ye had made with the Lord. And indeed, (as I told you before,) ye departed but over soon and over easily from your former covenant with the Lord, and from the purity of religion. But now ye are entered in a renewed covenant with him again; and I wish from my heart that many of you who has done it have not done it for the fashion, and for company's cause, because many of the rest of the kingdom has done it, or for some worldly respect. And now, upon the other side, I wish that your carefulness grow not als great as your carelessness was

before, and so ye be driven from the one side to the other, between two extremities.

Now there is a threefold care, that we of this land are careful about at this time. *First*, there is a national care. What shall become of this whole nation;—whether we shall have peace, or if we shall have war in it?¹—whether we shall attain to our liberties both religious and civil, and if we shall get religion established in the land in the purity thereof? And indeed, if so be that we return to our former estate wherein once we were, then we shall be the most slavish people every way, that ever was heard of under the cope of heaven: we shall be in a greater slavery than the people of Israel were, when they were under the Egyptian slavery. The *second* care of this land it is a domestic care; noblemen caring what shall become of their houses and rents; barons and gentlemen thinking what shall become of their houses and their estate; and burgesses thinking what shall become of our burghs, of our houses, of our ventures,² if so be that we shall stand out against human authority for the cause of divine authority, and in obedience to divine authority we obey not them in human authority. And we are caring for this, what if prelates shall return to this land again? Once ye of this city were in carelessness about this; ay, ye prided yourselves in this, that ye had the great Primate and Metropolitan of Scotland, and your city was called the Metropolitan city—that ye had the great Chancellor of Scotland to stay into your city.³ And now ye

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This was just the question that was trembling in the balance at that very moment. The sagacious mind of Henderson would even seem to have anticipated nothing less than war, judging from certain things in subsequent sermons in this volume, and war was the actual issue.

²*Ventures*.—The interruption of trade with England and the continent was what the government chiefly counted on for breaking the resolution of the country; and this had already become the source of considerable alarm in the burghs. “A few ships, well disposed, will easily bar their trade.”—Hamilton to the King, Nov. 27, 1638.

³Spottiswood, Archbishop of St Andrews, succeeded Lord Kinnoul as Chancellor of Scotland in Jan. 1635. He was the first Protestant Churchman who filled that high office, and his appointment to it gave great and lasting

have carefulness about it; ye think what if he sall return in all his former pomp and grandeur, and come in violence against you, must ye not then all couth (crouch) under him? And what if your pastors who has at this time deserted you,¹ that they would not preach to yow, what if they sall return to their places again, how sall they. rail against you most despitefully! Now all these is to trouble yourselves about the event of things. The *third* sort of care is a personal care; such as ye of this congregation has, and all these who are come here at this time,² to receive some comfort from the Lord. They will say, I am comed here now to the use of the means, but I wat (wot) not what I will get for my coming; I wat not whether I will profit anything or not. But I say, for all these cares, whether national, or domestic, or personal, whatever your care be, do ye these duties that the Lord commands to be done by yow, and remit the success and the event of all to God. But there are so many thoughts that meets together into our heads at once, like a number of contrair winds ready to swallow us up, or like a deluge ready to drown us; but there is no remedy for all these, albeit we were presently compassed about with ane army, but only for us to do our duty, and to remit the success and the event of all to God.

And I will shew unto you two or three reasons wherefore ye should do this.

First. Because our carefulness about the success and event of anything, it is to take God's prerogative from him. In 1 Peter 5:7, the apostle says, "Cast all your care upon God, for he careth for you." There we have a commandment to cast all our care upon God, and we have a promise annexed to it, that he will

offence to the nobility. He left the kingdom, never to return, in August of this year. He writes to Marquis Hamilton about this time, "As we cannot look for any peace here, we will take the nearest way to secure ourselves."—Baillie I., Appendix, Ban. ed.

¹"That towne [St Andrews] hes now no ordinarie ministers, but are supplied by the Presbytery."—Baillie, Letter to Spang, 15t Nov. 1638.

²Another incidental allusion to the presence of strangers, noticed in the extract-minute prefixed to this discourse.

care for us; and so it is a suitable thing for us to do. And Psalm 37:5, David says, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:" that is, roll over all your ways or adoēs (affairs) upon the Lord. What is that, to roll over all our ways upon the Lord? The meaning is this; I find a great burden of cares all convening together in me, which makes up an unlawful carefulness, and makes me to neglect the doing of my duty, and only to look to the success what it shall be. Now, I see that I cannot bear this burden, and therefore I take it, and roll it off myself over upon the Lord; and henceforth I will trouble myself with no more, but only do my duty, and not look to the success what it shall be. This is to put our trust in the Lord; and when we do so, then we may be sure, because he has so promised to us, that he will bring the matter to pass. It is not possible for us to bear such a burden, and to think upon the success of anything; and then it is God's prerogative that belongs to him. And so, in troubling ourselves about the success of anything, we do two wrongs. 1. We take on a burden upon our own back, which we are not able to bear, and so wrong ourselves. And 2. The Lord has taken the success of everything to be his own prerogative; and, therefore, in so doing we rob God of that which is his due. And shall we especially, who has had such experiences of the goodness of God in former times, begin to trouble ourselves about the success of things now? Who was it that did first of all think upon us, to bring us to life, and brought us out at such a time, when the light of the gospel is clearly preached 3 and has so long and constantly provided for us; sent his Son to the world to die for us? And, especially, to look unto that, that he has begun so fair and so glorious a work among us, and has already brought it so far on, shall we now begin to cast doubts about the success thereof? No, no. Let us not do so, but let us pursue and go on to the uttermost in doing our duty, and we shall find the success in end to be sweet and comfortable. Shall we then sacrilegiously rob God of that which is his prerogative and due, and take the thing upon ourselves which we are not able to do?

A *second* reason wherefore we should not trouble ourselves about the success of matters is this. What will all our carefulness do? it will help us nothing at all, as ye heard the day already.¹ “Except the Lord build the house, he that builds buildeth in vain: except the Lord watch the city, he that watches, watches in vain.” It is in vain for us to rise up early, to lie down late, and to eat the bread of sorrow all the day long, except the Lord give the blessing to our labours. And indeed, if when we are doing our duty we look only to the success, and care for it, we can have but little comfort in it. Can any of you by your carefulness, as our Master says, add one cubit to his stature, or change one hair from white to black? Now, if ye, by your care, cannot do these things which are so little, how can ye do anything in these things the doing whereof belongs only to God? And so take not the care of success and event from God, for then ye will be as orphans and fatherless children, who has nobody to care for them but themselves, and so are ill cared for, yea neglected. And seeing he has given his word, passed his promise, and panded (pledged) his truth to care for us, and yet we do not lay our burdens over upon him, it is well wared² that he should lay them over upon ourselves, and break our back with them, and yet the success to be but bad when all is done. And, therefore, let not carefulness about anything oppress us, especially carefulness about the world. Neither let us, for any care or fear of this kind, depart from the smallest thing that is in our Covenant³ for if ye lose but ene dram weight of God’s glory and honour, ye sall not miss to lose a whole stone weight of your own with it. Remember but of Haman’s policy, that he used to establish himself and his after him, and to attain to respect and

¹ An allusion to the discourse preached in the morning by, as the prefixed minute informs us, “Mr Andrew Auchinlek,” the Sermon and the minute thus mutually confirming one another.

² *Well wared*. Well deserved

³ It was part of the policy of those in power to get the Covenanters to resile from their late solemn engagement, and fall back upon the original and more general Covenant of 1580. This Henderson and his brethren strenuously and successfully resisted.

honour. He thought that the meetest way to do so was, to have all the Jews throughout the king's provinces cut off; and yet that same was the very mean of his utter ruin and decay. And remember also of Jeroboam's policy, that he used to get his kingdom and his throne established for ever. He thought he would not have the people of the ten tribes going up to Jerusalem, as they were wont to do, for fear that they should be allured some way to join themselves to the old Kingdom of Judah again; and therefore he would erect two calves, one at Dan, another at Bethel, that the people of the ten tribes might worship there; and then he thought he was sure enough, when he had done so. And yet, that same was the very mean of taking the kingdom from him, and from all his posterity after him. And remember also of the policy of the Pharisees and elders of Israel in our Saviour's days. They say, If we hearken unto him and believe in him, then the Romans, they will come upon us, and they will take our nation and our city from us; and yet their not hearing of him, and believing in him, was the cause wherefore the Lord made the Romans to come upon them to destroy them. And so men, by their policies and devices that they use contrair to the commandment of God, they are aye twining and twisting so many ropes to hang themselves, and when men begin to fight against God, he can take their own sword and sheathe it into their own side. And so, when thou thinks that thou are establishing thyself by some sinful course, he will turn it upon thyself, and disappoint thee of thy purpose. I will only give you but one example of this, and it is written, 2 Kings 10. Ahab, he was a very wicked man, and sold himself to work wickedness; and yet he resolves that he would have his kingdom and his throne established, whether God would or not. The prophet Elijah is sent unto him to tell him that the kingdom should not be established in his seed, to tell him that none of his posterity should reign after him; and in very familiar terms he tells it, that there should not be left of his seed so much as one that pisseth against the wall. Now this wicked man thought that it should not be so, albeit God had said

it; and therefore he takes to himself many wives, and he begets many sons, even the number of threescore and ten; he commits the keeping of them to seventy princes of Israel and they were all kept within the strong walled city of Samaria. So he thought they were sure enough then, and yet Jehu, he rises up and causes these same princes, who had them in keeping, to take all their heads off them in one day, and bring them and lay them down before the gate of Jezreel. Men may resolve that they will make themselves and their generations to be great men, and to stand sure in the earth; yet the Lord, he can take a besom and sweep them clean away, so that there shall be no memory of them, except it be a remembrance of ignominy and shame. These who kent them or had anything to do with them, they shall be ashamed of them, when they hear of them. So let us learn to be careful in nothing carkingly.

II. "But in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." Obj. Then shall we be careful for nothing, shall we take no care at all? No carking care, but only let us do our duty, what God has commanded us to do; and when we do so, it is not carefulness; but let us remit the success of all things to God, and let us present our supplication to God in prayer, adding withal thanksgiving. Here we have three things to be considered of. 1. There is the duty itself. 2. The extent of this duty. 3. The end wherefore it is done. For the duty is *prayer and supplications with thanksgiving*; the extent of it is *in everything*; the end is *that by these, your requests may be made known to God*.

1. Now first of all for the duty, ye see there are three words in it, prayer, supplication, and thanksgiving. And ye will see, 1 Timothy 2:1, there is another joined to these three, to wit, Intercession; and so there are four of them. Upon which place it is that the Papists buildeth their mass, and they allege that they have for their warrant of their exposition of it that way, the Fifty-ninth

Epistle of Augustine, written by him to Paulinus;¹ and they say that according to that same order that he sets down there in his Epistle, and is used 1 Timothy 2, is the sacrifice of the mass done. For, first of all, they have in it obsecration, whilk we call supplication, and this done before the consecration of the elements. 2. There is prayer, and this is used in the very time of consecration, and afterwards also when the priest says, “Au-demus dicere Pater noster.” 3. There is postulations used in it, whilk we call intercessions. 4. There is thanksgiving used in it, for bestowing upon the receivers the real presence of the body and blood of Christ. And even according to this order, some men in this land has taken upon them to defend our Service-book, and the prayers that are used in it, and so what the Papiſts has tane to defend their mass, some of our clergymen has tane the same to defend the Service-book.² And indeed, juſt reason have they so to do, for there is not two things can be liker others than these two are, the one to be in English and the other to be in Latin: and, indeed, if our Service-book be rightly examined, it will be found to be nothing else but directly ane English mass.

But indeed, this of the Papiſts is very ill reasoned from Augustine. It is true indeed, he speaks of all these four sorts of prayers, but he speaks not a word at all of a mass in that place nor any other, nor of a sacrifice for the sins of the quick and the dead, nor of Oblation, nor of Adoration. No, no; these were only set down by him because of the ignorance of these who lived in these days; but there is not so mickle as the appearance of a word of a mass in them. And there is also a sweet meditation of Bernard,

¹“Illa plane difficilime discernuntur ubi ad Timotheum scribes ait, Obsecro itaque primum omnium fieri obsecrationes, orationes, interpretationes, gratiarum actiones.”—Aug. Epist. LIX. Vol. I. Paris, 1614.

²Probably Dr John Forbes of Corse, whose treatises, says Baillie, i. p. 248, tended directly to a reconciliation with Rome. Dr Baron had also written a pamphlet in defence of the Service-book. See Row’s Appendix.

*De quatuor modis orandi*¹ It is true it is sweet-like indeed, but how sound it is I leave that to yourselves, to be judged by yow, for I will not stay to speak of it now. He says, we are hindered to pray two ways.² One is, we are hindered to pray when our light is not great; again, we are hindered when our light is over great. When we have no light, then we are hindered to pray to God, because we see not our sins; and when we have over great light, we are also hindered to pray to God, because then we see our sins to be so many and so great that we dare not. And therefore is it that our light, it must be tempered unto us, that we have neither too great nor too small light; and when we have such an indifferent light as that, then it is that we are rightly put to pray. And at the first, he says, we come to that whilk he calls *verecundo affectu*. The sinner dare not pray for himself, but he desires that another may pray for him. And for example of this, he brings in the example of that woman who had the bloody issue, who durst not come near to Christ, but only touched the hem of his garment. The second degree that we come is from that whilk he calls [*puro*³] *affectu*; and he bringeth an example of this from that woman who did wash Christ's feet with her tears, and wipe them with the hair of her head: she came near to Christ, but she held herself very laigh. The third degree the sinner comes to, it is from a *more ample and large* affection; when the sinner dare not only pray for themselves, but they dare also pray for others; as the woman of Canaan did, who besought Christ for her daughter. The fourth

¹The reference is here wrongly given. It should be, "De affectionibus orantium." Bernard has a sermon, "De quatuor modis orandi," but in it there is no allusion to the subject in hand.

²Duobus autem modis impeditur oratio peccatoris: vell nulla, vel nimia luce.—Sermo CVII., De Affectionibus Orationum. Works by Mabillon, I. 1228 b. Paris, 1680.

³

The word within brackets the reporter had failed to catch. We have been able to supply it from the original. The whole passage stands thus: "Primo, ergo ejus oratio debet fieri verecundo affectu... Secundo, oratio sit puro affectu... Tertia oratio effunditur amplo affectu. Quarta oratio emittitur devoto affectu." Ibid.

degree they come to is from *devoto affectu*, as he calls it; and for this he brings in the example of Lazarus. When Jesus raised him from the dead, it is said that first he wept, and then before he was risen, Jesus lifteth up his eyes and says, "Father, I thank thee that thou heardest me." As I told you, this is very sweet-like, but the solidity of it is not to be lippeden to (depended on): it is like a thing that is very sweet or beautiful-like, but has no substance with it. And therefore, we must not ground our faith upon such conceits as these, albeit, for the most part, it has been counted the learning of this generation wherein we live.¹ And, indeed, I think if a man might surely ground upon these, he might soon come to that, to cite anew (enow) of them. No, I think there be no ground at all for it, to say that these four be four diverse sorts of prayers; that Supplications be made for removing of ills, imminent or incumbent; that Prayer is for supplying of good things we would have; that Intercession is when we intercede for others; and that Thanksgiving is when we offer praises and thanksgiving to God for hearing us in these. But the meaning of all these is, to express the nature of prayer unto us, that we may learn, when we are once begun in it, to pray for all these: and so when we fall upon such a ground as that, it is best for us to keep ourselves by it.

The thing that we are to learn here is, that the best way for us to disburden ourselves of our carefulness about the success of anything, and to roll the matter over upon God, is to pray to God, and with prayer to join thanksgiving. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving;" according to that, Psalm 50:15 "Call upon me in the day of thy trouble; I will answer thee, and thou shalt glorify me." Thou knowest that it is God who hears prayers, and thou prays to him; and then thou says, I have prayed to God and he has heard me, and therefore I will glorify him; for by that thou knowest that he is not a dumb nor a deaf idol; for I know that he

¹ A deserved hit at the practice of the Prelatists of that age, which is the practice of too many still, of referring continually to "the Fathers" and other ancient writers, in proof of their opinions.

both sees and hears. And, indeed, this is a strong second to faith, when the Lord is pleased to deal so. And when it is so, that thou has prayed to God according to his word, and he hears thee, then it is not possible but thou must praise him; and therefore, in the Psalm, the name of the Lord, it is called a strong tower. Most unhappy are these men who cannot disburden their cares upon God. And when God is beginning to work anything wherefore thou ought to care, then he is calling thee to pray to him, and so to cast the burden off ourselves upon himself; and, indeed, it would be a comfortable way for us, if so be that we could learn to do so. It is a pitiful thing to see men soped (worn out) in sorrow, and in the depths of affliction, and not to know so mickle as that there is a God to pray to, or that he is calling them thereby to pray to him. I know the natural man when he is in this case, he has no mind at all to pray; but the child of God should not do so: and therefore let us learn always to come to God, and to make him our resting-place. Let him be the breath of our nostrils, and let us always lift up our faces toward heaven to him; for he is our King, our Lord, and our Husband; and if we cast our care upon him, he will care for us; yea, he must care for us, if we rely upon him, for he is bound so to do. And surely, when we wot not what course to take, nor what to do, but we see all to be against us, then let us send up that winged messenger of prayer to heaven, and it shall not miss but it shall bring help to us. And so, when the saints and children of God are at an extremity that they wot not what to do, but outwardly they are enclosed by enemies on all sides, then faith comes in by the Word of God and says, I see you in an extremity that ye know not what to do; ye can see no way how to get anything in to yow, nor how to get a messenger sent out from yow, nor have ye any who will hazard to go for yow; yet I know of a winged messenger who has a way to win upward to God, and he will help. And, indeed, albeit Saint Andrews were presently enclosed about with companies of men, so that we could see no way to send a messenger to get relief and support to us, yet we would find this winged messenger of prayer ready to

go up for us and to fly to heaven's gates, and rap and knock there; and it would win in through the Mediator Jesus to the Lord of hosts and armies, of whom ye heard the day. And if we could use this messenger aright, he could soon send down help and supply for us.

Now, for this prayer, it is also joined with thanksgiving; and there is a necessity in three respects that thanksgiving be joired with prayer. First, when we are praying to God, we must thank him for what favours we have received already from him; and there is none but they know that they are bound to thank him for these. Secondly, we must also thank him for favours presently received, for of necessity there must be a conjunction of these two; for that is certain, he who sets himself to pray in the Spirit, before he have done with prayer, he will find matter of thanksgiving to God for some favour at that time received. Ye may see the example of this to be clear in David, throughout many of his psalms; he begins them with many heavy and sad complaints, but ye will see again that he endeth many of them with joy, praises, and thanksgiving to God; and this was not for anything that he had formerly received from God, but for something received by him at that same meantime. And we should also thank him, at least promise thanksgiving to him, for the benefits that we are to receive. Lord, if we be not foolish, who will not promise to be thankful to the Lord for his favours, when we crave them of him? We have no other rhetoric to move the Lord to grant anything to us, but only to promise to him to be thankful for it, when we have gotten it. And so thanksgiving and prayer are joined together in all these three respects. And surely whoever they be who comes to pray to God, and thanketh him not for his bygone favours, it isa token that we are altogether unfit and unprepared for prayer, when we givenot thanks to God, neither for favours bestowed upon ourselves nor upon others. Secondly, when we pray to God, and it is not joined with thanksgiving for present favours, it is a token that our prayers are only but lip-labour. And when we pray to God, and does not promise to be

thankful to him for afterwards, then it is a token that our prayers are nothing else but hypocrisy; for if we could do otherwise, it is a token that we would not come to God for it. And, therefore, if so be that thou be praying to God for a good success, either to thy own particular adoes, or for the matter of thy salvation, or for success to this sacrament, or are praying for a blessing to this church and kingdom, let it still be joined with thanksgiving. And ye of this city, ye have reason to do this, both to pray and to be thankful to God, to humble yourselves, and to pray to God to pardon you your sins in falling from his truth, and to praise him for that he has begun to make his light to shine among yow again, and be thankful to him that he has granted yow any sorrow of heart for your sins, and given you matter of joy, in returning the purity of his worship in any measure among yow. Evermore, when ye pray for anything to the Lord, resolve evermore this far at least, if so be he give it, I will be thankful for it, especially if it be for a matter of grace, either for thyself or for the kirk.

2. Now, ye be remembered there were other two words I promised to speak of to yow. The extent of this duty of prayer, *in everything*. Before, ye heard he said, “be careful for nothing.” Now, he says, “In everything let your requests be made known to God.” The one of these is contrary to the other; the one speaks of *nothing*, the other of *everything*: and so ye see that the one is of als large ane extent as the other. Christ will have the smallest thing to be cared for by us, but only with this caveat, he will have us to know that it is he principally who cares for it to us; and he will have us to show our care by praying to him for it. If it be a great matter that thou stands in need of, then recommend the matter to God, and resolve that thou will wait upon him for the success thereof: I will only do my duty that the Lord requires of me to do, yea, I will not leave aff doing my duty till it be done, and resolve to do so in the smallest matters also. Luther had never wun to such a reformation as he wan to, if he had not laid that ground; and he uttered speeches to that same purpose. Some thought them to have been uttered rashly and unadvisedly, but

he spake them in confidence and boldly; he said at one time, “The Pope sall sooner be converted, and turn from his ways, than I sall quite this.” And if it be in small matters that thou has ado (as I think the strongest and the greatest wit that is npon earth will find the smallest matter to trouble him mightily, if he care for the success thereof himself); and when thou art troubled about the success thereof, think that it is a direct calling upon thee to recommend the matter to him by prayer; then go to thy cabinet and recommend the matter to him there, or go to the house of God, and lay it out with the people of God there. Do thou thy duty in it, and recommend the success thereof to God; and thus thou sall find the peace of God possessing thy soul. O if we kent this, what a communion there is between God and the Christian soul! They cry to him, “Abba, father, my father;” the bairn will not cry offer to the father or mother, when it would have anything from them, or when anything aileth them, nor we should see a continual necessity laid upon us of elevation of our souls to God in prayer. But, especially, beloved, we would be exceeding earnest with him in this great matter of the kirk of Christ in this land; we would be continually making our requests known to God concerning it. And, therefore, we are exhorted by the prophets to give the Lord rest neither day nor night till he establish Jerusalem and make it the praise of the earth again. And so, howsoever your prayers have been in time bygane, whether ye have been slack in them, or if ye have been fervent in them, yet now be fervent and constant in prayer day and night, and give the Lord no rest till his Sion be established, and made the beauty of this land. And, Isaiah 51:17, “Awake, awake, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury:” and then, after that, he goes on promising mercy to them, if they will call for it. And, Isaiah 63:16, they say, “Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; doubtless, O Lord, thou art our father:” so that, albeit all should forget us, yet we may have recourse to God and seek help from him. And, Jeremiah 14:7, the prophet says, “O Lord,

though our iniquities testify against us, do thou it for thy name's sake:" and so he goes sweetly in confessing their faults, and in praying to God. So that if we be acquainted with the Word of God, we may learn by it that we may have our recourse to him by prayer in everything; but especially in the matters of the kirk, we ought to be most earnest with him in prayer for that.

3. Now the end wherefore this should be done is, "That your requests may be made known to God." Qu. — Does not the Lord know what are our requests before we present them to him in prayer? A.—Yes, he knows them as well before as he knows them after, for this is the difference between these supplications that we put up to God, and these that we put up to men; for when we present a supplication for anything to men, we present it for that end, to make our request known to them, because they know it not before, or at least they know it not perfectly; and we do it to move them to grant our requests: but it is not so with God, for neither can we inform him any better concerning our estate than he is already, nor can we move him to grant us anything, whilk before he did not intend to give us. But the Scripture speaks so of God, because the Lord has ordained us to use this mean of supplicating and praying to him, even as if we were to inform him of our case, or to move him to grant anything to us; and we should be als careful and als solist (solicitous) in prayer, as if it were so. That whilk we have to learn from this is, that that promise and decree whilk God has given out that he will do us good, it should not hinder us to pray to him, but it should rather further us to it. Isaac had a promise of God, that in his seed all the nations of the earth should be blessed. Now, seeing that Isaac had this promise, he might be sure that he should have seed; and yet when Rebekah was barren, that same promise made him pray to God to perform his promise he had made, and grant him seed. David had a promise of God that his house should be established, and he kent that it should be so; and yet that same promise made him to pray to God that he would establish his house. And Elijah, he kent well enough that the

time of the drouth was past; and therefore he prays to the Lord that he would send down rain upon the earth. And Daniel, he kent also that the time of the captivity of the children of Israel in Babylon was worn out, when the 70 years were expired; and upon this he prays to the Lord to deliver them. Ay, the children of God knows this to be true by experience, that their prayers are as prognostications, telling them beforehand that such a thing sall be; as when there is appearance of ane good year to come, then the people of God are stirred up to pray for it; and this is a token to them that it is to come. And so when I see appearance of a good work, and this stirs me up to pray, this is it whilk moves the Lord to hold his hand still at the work. Obj. If the Lord have resolved to do anything, whether I pray to him or not he will work the work. A. It is true so he will, yet it becometh us, when we see the Lord working for us, to go out and meet him; and if he have ordained any good thing to be done to thee, readily (likely) he will stir thee up to cry to him for it. And so when either a whole kirk or a particular person are disposed to pray to God for a blessing, that is a foretelling of such a blessing to come upon them. And it is the surest token of a blessing to come upon the work of Reformation in hand into this land, if all the people of the land were stirred up to pray to God, as they have professed to be desirers of a Reformation.

III. Now, the last point in the text is, the benefit that is promised to them who does so; and it is “The peace of God.” Whilk peace of God is so great a matter that it passes the mind, judgment, and understanding of all men to take it up. And where this peace is, it guardeth the heart and the mind from all invasions of enemies. And the way how we come unto this peace is “through Jesus Christ.”

First, then, it is peace that is promised. Peace; yes, peace. Peace is a thing that is sweet and amiable. When there is a natural peace among all the humours in the body, and one of them strives not against another, then there is health in the body. And when there is domestic peace in a family, between master and ser-

vants, husband and wife, parents and children, it is a sweet thing; when there is no disturbance at all among them, that family will thrive. And when there is civil peace in a kingdom, and it is not divided in itself, that is moſt comfortable; and it is the way for the uphold of a kingdom: but where there is division in a kingdom, it is the ready way to bring the deſtruction thereof. And peace in the kirk, it is als comfortable a thing again as any of theſe is; howbeit indeed this peace of the kirk, it is oftentimes miſtaken, as it has been among us. For there were none who cried faſter for the peace of our kirk than thoſe who were the very diſturbers of our peace, and was the cauſe of all our division in this kirk.¹ And what was the peace they cried for? Nothing elſe but a peaceable poſſeſſion of their lordly dignities, and of their prelaſies, and making themſelves great in the world, to get a houſe eſtabliſhed for themſelves, and for their ſeed after them.² And ſo, for all in the kirk to go always in one way, and ſo to have peace in it, that is not the beſt of it: division is better to be in a kirk, nor for all to go on in a courſe of defection. It had been better there had been a division in the primitive kirk, than that all ſhould have agreed peaceably together to the ſetting up of Antichriſt, as they did, except it was only ſome very few perſons, who kythed (ſhowed) themſelves againſt it. And it is not ſo ill that there ſhould be a rent and division in a land, as that all of them ſhould go poſting to perdition together, and ſo bring the curſe of God upon them and their poſterity. Whilk curſe would undoubtedly have come upon this land, if we had all of us peaceably received the Service-book and Book of Canons, and practiſed them through the land.

¹The peace and good order of the Church were always in the mouth of the king and his counſellors as the plea or pretence for the introduction and maintenance of Epiſcopacy.

²“I could ſpeak of other apoſtat miniſters alſo, who for a long time were oppoſits to the Biſhops’ courſes, yet in end, ſome through ambition, ſome through avarice, ſome through both, or being oppreſſed with poverty and debt, thinking by that mean to get relief to their eſtates and ruined houſes, embraced biſhoprics; ſuch as Patrick Forbes, Laird of Corſe,” etc. —Row, p. 260.

Secondly, “The peace of God.” Why is it called the peace of God? Because this peace, it is with God; and this peace of God is the most excellent thing that can be, for there be none who can trouble them, with whom the Lord is at peace: and if he be against any, so that he be not at peace with them, whether it be nation, or congregation, or particular person, how can they stand before him? 2. It is called the peace of God, because it is he who is the author of this peace; it is he who gives it to these who has it. We may say that we shall have peace, but except the Lord grant it unto us, we shall not get it; and therefore we may not trust in man, nor in the arm of flesh, to get peace by them; but we must only trust in God for it.

Thirdly, “It passes understanding.” This peace it passes the understanding of all natural men. The natural man, he knows nothing at all of this peace; speak of this peace to him, and of faith who is the mother of this peace, and of joy who is the companion of it, they are strange and uncouth language to him. He cannot conceive of that, nor think of it what it means. Yea, this peace, it passes the understanding of the regenerate man and of the child of God, even after his new birth; he apprehends something of this peace, and it brings him to this to think what it is, but yet he cannot tell what it is, for all that. Even as a man when he is coming to the sea, and he will know by that which he sees that it is the sea, but he cannot see the whole sea from the one side or from the one end to the other; and in this it does resemble God himself, for it may be seen that he is great, glorious, wise, powerful, etc, but there is none can tell how much he has of every one of these. Even as it was [with?] the Queen of Sheba, when she came to see Solomon; when she had at length gotten a sight of him, it is said she had no more heart in her, her heart departed from her; she saw so great glory, so great wisdom, and all things that were in him so far beyond that which was reported to her of him, or which she thought to have seen. Even so, when the child of God gets any measure of this peace, he cannot imagine what he has gotten of it, it is so far beyond his expectation: there is none

who understands what this peace of God is, no these who has it; and so they cannot express it, but they know well enough when they have this peace. Even as it is in the health of the body, speir (ask) at any man what it is, he cannot tell you what it is, or how great a benefit it is: but he knows well enough when he wants it, and he knows best then what is the worth of it: even so is it with the peace of God in the soul.

And then where this peace of God is, “It guardeth the heart and the mind.” It guardeth that part of a man, whilk does understand everything, and it does also guard that part of a man, whilk does affect and desire everything. There are a number of ills that are continually assaulting us; but whoever are possessed with this peace of God, it puts away all these enemies, and makes us to overcome them. And all this is attained unto “through Jesus Christ.” And there is also a peace whilk cometh through the assurance of the remission of our sins; and this we get also through Jesus Christ. And there is a peace also when all the powers of our soul agree together to serve God; and this we have also through Jesus Christ. And therefore we must first of all be partakers of Christ, and then we shall assuredly be partakers of this peace.

And I would have you thinking that there is somewhat of this peace to be had even here in this life; and therefore seek after it, and be never content with yourselves, neither be at rest whill (until) ye get it, and that in some good measure. And albeit ye find not this peace begun this day into your souls, yet seek still after it through Christ, and ye shall find it to come in, and to take possession into your souls. Ye heard, the day (to-day), of the shining of God’s face: so there is a lifting up of God’s countenance upon his own children, and ye should labour to understand what is the meaning of these things. If ye have eyes to see, ye will know when the sun shines, and when it shines not, and ye will see a difference between the one time and the other: even so there is a difference between the estate of the soul, when the face of God shines upon it, and the estate thereof when the face of God shines not upon it. And Psalm 25:14, it is said, “The

secret of the Lord is revealed to them that fear him;” so the Lord revealeth secret things to his own, whilk the world knows not; and it is only through Christ that he reveals to them the secret of their election, or any other secret. And Psalm 34:8, David says, “Taste and see how gracious the Lord is:” there, ye see, the children of God get a taste of his goodness through Christ. And in the Canticles the spouse says to Christ, “Let him kiss me with the kisses of his mouth;” and in another place, “Let him embrace me with his right arm,” etc. Think ye that these, and such other things, are spoken of, and are not to be found? No, but all of them are sensible to the Christian soul; and they are not problems, but realities. But, whatever thou findeth of these, see that it be through the testimony of God’s Spirit, bearing witness to thy spirit, and that it cometh through Christ: and then thou shalt get that hidden manna; it shall always spring up to thee, like a wholesome well to refresh thee, and not as a rotten pool to poison thee: thou shalt get that white stone with that new name written in it, whilk none knows but these who have it.

And therefore, since that this is the very thing that our Lord is, holding out unto us in this sacrament, and is offering Christ unto us, through whom we have them all, let us go unto it now to get all these. Especially let us go to it, that we may get this peace of conscience, whilk passes understanding, that so our hearts and minds may be guarded thereby, through Jesus Christ, To whom, etc.

Conclusion after the Communion

We have to regret, beloved, that when our hearts should be present, and should be lifted up, to the praise and honour of God, and to the comfort of our own souls, that then we should find them to be blind, senseless, and unbelieving, in the receiving of spiritual things: when we look unto them, oftentimes we find them astray off these things; and when they are present, we cannot get them lifted up as they ought to be. And yet nevertheless of all this, we must not leave off the work, because we find it to be

so; ay, if we have but an honest purpose, let us be going on in doing as we can. I will not go now to anticipate the doctrine of Thanksgiving which is to be declared to you after noon.¹ Only a word of that which lies next unto my text, which I was handling to you.

When the Apostle has taught his people to be careful for nothing, but in everything by prayer, with thanksgiving, to make their requests known to God, and telleth them that upon that they shall have the peace of God to possess their hearts and minds; yet he has some more to say after that, and he says, "*furthermore*."² And this may teach us this far, let the Christian have said what he will, yet there is yet more to say; for it is never enough said, that is not enough learned. And what says the apostle then: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely," etc, "think on these things: and those things which ye have both learned, and received, and heard, do." So that, if ye will ask what is the duty that is now required of you, I answer that it is required of you to do all, whatsoever is the will of God. And all these things be rendered to us in two sorts: First, as appertaining to God, that is, in truth in our speeches, and to be just in our actions. Secondly, we must also strive to carry ourselves honestly, in love, and in good respect, among men. And this was the Apostle's own practice, for he says, Acts 24:16, "In this I am exercised always to keep a good conscience toward God, and toward men." And, indeed, this is the best exercise that ever man gave himself to: and this was the Apostle's exercise; it was his study. Never any of your clergymen³ studied any point they were to teach better, either in Philosophy or Divinity, than he did this point, how to honour God, and how to keep a good conscience toward men.

¹ Mr David Forret preached "the Sermon of thanksgiving."

² *Furthermore*, Το λοιπόν

³ The name *clergyman* is always applied by Henderson, with significant emphasis, to the adherents of Episcopacy.

Beloved, it were a good thing for you that ye would study to walk with God, and to have this sentence always written into your hearts, “All my ways are before thee, O Lord;” and to learn to watch always over your ways, and be always and often trying yourselves. For when we watch all our best, some enemies will enter; and the best heart that is, and these that watches most circumspectly, they will find that many enemies enters in upon them, and that they are greatly defiled; and therefore we must set to to purge and cleanse ourselves often. If we could set ourselves to watch, to try, and to purge always, it were good for us; and one of these we ought to be always exercised in. And if we were exercised in this, then whenever death should come and arrest us, or Christ should call us to judgment, we would make them welcome, as being prepared for them; and there is no way to be so, but for us to endeavour to walk as in the sight of God.

And, beloved, I must exhort you that ye take heed to yourselves what ye do, and that there be no defection, or falling away, among you from what ye have done. For, then, what will others who behold you say but this, When Saint Andrews, where the clergy of the kingdom is, goes on into such a course, why may not we follow it? And, therefore, as ye have been a bad example to others in former times, in drawing back from the truth, strive now if ye can be foremost in bringing them to the profession of the truth again; and be, as it is written, Jeremiah 50:8, like the he-goats going before the flocks, to draw others on to it, and not to be hinderers of them. And withal, there is one particular that I would have you to take heed unto, and that is, that ye deal not wickedly against the Covenant of God; that when ye have anes entered in a covenant with God, that ye depart not from it again. The prophet Daniel, he chooses this same very word.¹

There has been great business about our Covenant, and we cannot get men satisfied concerning it. First of all, they would had it destroyed, and no subscribed copies thereof to be

¹Daniel 11:32, “And such as *do wickedly against the Covenant* shall he corrupt by flatteries,” etc

kepted.¹ Then when they could not get that done, they would had some special clauses put out of it.² Then when that could not prevail, they would had us making a declaration close against the meaning thereof.³ And then, last of all, the enemies brought in another Covenant among us, as their last and deepest policy, to see whom they can draw away thereby from it.⁴ And therefore, however others deal with this Covenant of God, I would exhort you to take heed that ye deal not wickedly with it, It is a pitiful thing, albeit there were no other difference but this, that when we have given our oath and set our subscription to particulars, that then we sall take ourselves to generals again. This were a rueing that we had condemned the Service-book and the Book of Canons, as smelling of Popery. And therefore, albeit that ye should be tempted to the subscribing of this new Covenant by the commandment of authority, see that ye do it not, but stand by your Covenant that ye have already subscribed and sworn, and⁵ ...

¹ See the Author's "Reasons against the rendering of our sworn Covenant and subscribed Confession of faith," which, says Baillie, i, p. 34, put the Commissioner from all hope of obtaining any such proposition.

² i.e. The clauses for mutual defence, which were the main ground of offence and alarm to the King and his government.

³ "The Commissioner also would have them agree to a declaration of this clause of his forming; but this all did refuse," Baillie i. 87.

⁴ The "King's Covenant," or Covenant of 1580.

⁵ A page or two are here wanting, being the last of the St. Andrews Sermons, which seem at one time, as stated in the Preface, to have formed a separate Collection.

At Leuchars

The Sabbath before the Communion, April 8

Preface

At this point begin the Discourses preached at Leuchars, in Henderson's own Church, and to his own flock. The first is a Sermon on Hebrews 11:28, one of a series on the same chapter, which follow in this volume. It was preached on April 8, 1638, the Sabbath before the Communion. To this Communion a special interest attaches, as being the first that was observed in Henderson's congregation since the renewing of the Covenant. In the services connected with it, it is but natural to expect that pretty frequent allusion should be made to that important event, and this we find to be the case, not merely on the day of the Communion itself, but on this, the Sabbath which preceded it. In the Preface which follows, we find these words,—“We have lately renewed the Confession of our Faith, and that in a solemn manner; before the eyes of many witnesses we have entered in a Covenant with God;” and in the Sermon which succeeds it, we find the preacher saying, “We have in a very special manner shortly been renewing our Covenant with God, and now,” he adds, “we are to receive and put to the seal to the Covenant.” The Sermon is preceded by two Prefaces and two Prayers, and is followed by a third Prayer considerably longer than either of the two first. This was the forenoon's work. The afternoon's work consisted of a Sermon on Hebrews 11:29, the verse following that preached on in the forenoon, preceded by a Preface and a Prayer, and followed by another Prayer. This was the whole

work, forenoon and afternoon, of what commonly we call “the preparation Sabbath.” Next follow the services of the Communion Sabbath itself, and after these, those of the Sabbath after the Communion; the whole forming a collection the interest and value of which can hardly be over-estimated.

In this especially is our case deplorable and lamentable, and indeed worthy to be lamented, that God has not given unto us understanding minds and stirred up hearts clearly to perceive what our case and constitution is. Certainly, if the Lord vouchsafe not upon us, at this time especially, understanding minds and hearts, we were never in such a deplorable case as we shall be now. We have lately renewed the Confession of our faith, and that in a solemn manner; before the eyes of many witnesses we have entered in a Covenant with God. And surely if now we take not heed unto ourselves, and labour not to understand what it is to renew our Covenant with God, and endeavour not by all means possible to observe that, in every point whilk we have sworn to; but if we do again bring upon ourselves the guiltiness of the breach of this Covenant, and so of open and fearful perjury before the world, then did we never all our time dishonour God so far, nor did we ever bring upon ourselves so fearful a destruction.

We would remember of the words whilk Moses speaks to the people, Numbers 30:2, “If a man vow a vow unto the Lord, or swear an oath to bind his soul with a band, he shall not break his word, he shall do according to all that proceedeth out of his mouth.” We have all of us vowed a vow unto the Lord, and we have bound ourselves by an oath, to adhere to the purity and sincerity of Religion, and to live a life answerable to our profession, in all godliness, soberness, and righteousness. And we have bound ourselves by a band [bond] to stand for the defence and preservation of true Religion, according to our vocation. And, beloved, I may say many obligations enforces many duties; and

many obligations being broken will not miss to bring on many judgments upon the breakers, and manifold wrath.

And therefore, our great care now should be not to violate our oath, but to keep it, and to the end that we may keep it the better, to lay that before our eyes whilk we have bound ourselves to. And in the hour of tentation, when we are assaulted with sin, and it is environing us, then let us remember that we are in covenant with God, and have bound ourselves to him, and beseech him for this end, that he would bestow his Spirit upon us, according to his promise to bring all things to our remembrance. If so be that we prease (earnestly endeavour) only to do this, in the sincerity and uprightness of our hearts, albeit it be but in great weakness, and we find manifold infirmities, yet to him that has sall be given, and grace sall be bestowed upon him here, whilk sall bring him to glory hereafter; and he, beginning anes to work as he is able, he sall do his part for him, and sall perform to him all the promises whilk he has made to his awin people. And therefore, so many of us as knows thir things, in any weak measure, let us fall down before the Lord our God, and acknowledge our inability to keep our Covenant that we have made with him, and beseech him to bestow grace and strength upon us to walk according to our new obligation, to his honour and glory, to the good example of others, and to the weal of our awin souls.

Prayer

“Among that man’s [Henderson’s] other good parts that was one, a faculty of grave, good, and zealous prayer according to the matter in hand.”

Baillie i. 128.

It is our fault and our infirmity, we confess in thy sight, O Lord our God, that we consider not thy ways and thy working; and

therefore it is that we think not seriously upon that duty and obligation whilk we owe to thee, the Lord.

Thy ways, O Lord, many of them has been and still are unsearchable, for who is there that has known the mind of the Lord, or who hath been his counsellor—no created wisdom is able to fathom this depth of thy working, for it is a boundless and bottomless deep. But, Lord, thou has some gomgs and ways in the world, and especially in thy awin house, among thy awin children, which may be traced and gone into by us, which whosoever sees sall see thee, the Lord, to be wonderful in goodness, mercy, patience, yea, Ia justice, wrath, etc., even in wrath against thy wicked enemies, and in mercy to thy awin people. Lord, it has pleased thee to come near unto us, and that very near, and we wonder at it, and we cannot wonder enough, what it is that has moved thee to do so, except it be to magnify the greatness of thy mercy, in shewing of thyself merciful to such a miserable and sinful nation as we are. For where the greatest darkness is, there light is best kythed (shewn), and so the wonder is the greater that thou does good to such an unworthy people as we are; and we will take it so from thee, O Lord, to the end that thy mercy may be the more highly magnified and extolled. And therefore, whatsoever is done to us, it is to be ascribed to thy free grace and favour in Christ; for if thou had dealt with us in wrath, we had been consumed long or now: And if we had been consumed, either by thy awin immediate hand, or by some judgment, as famine, pest, or sword, as a messenger sent from thee, we behoved all of us to have subscribed that the Lord was most just and righteous in so doing, and confess that we had deserved it all at his hands, for despising of that rich offer of Christ, whilk has been made to us in the gospel, even the richest offer whilk was ever yet made to any people under heaven; and so the contemning of it deserves the greatest judgments. And therefore, from the very inward of our hearts we bless and praise thee, the Lord, for this thy goodness that thou has manifested to us; and yet, for all that, we may be yet snared, if so be that we take not heed to ourselves what we do,

for thou has said thou wilt not hold him guiltless that takes thy name in vain. And if so be that we add this taking of thy name in vain, in our covenanting and swearing to thee, to our former sins, certainly we shall then be holden the guiltiest of all people under heaven, and much guiltier than we were before; because if we break now, we will be breakers of a very solemn covenant. And therefore, O Lord, give us grace to consider what our duty is now, and to repent and mourn to thee for sin; that so it may be a guard to us, both from all fear of our enemies, and also to hold thy wrath off us. And because it is faith that assures us of thy mercy, and faith is not in every soul; only those have it, on whom thou bestows it; Lord, we beseech thee to banish this Atheism out of our hearts, and extirpate and pluck up by the roots this infidelity that is so fast planted into us, and plant that holy plant of faith into us; that so we may know that Christ and his righteousness belongs to us; and through him our prayers may ascend to thee, and thy blessings may descend upon us.

And because we have tied ourselves of late to thee, yet in no more than thy word requireth of us, to beautify our profession by a more religious and holy life and conversation, in doing every duty we owe both to God and man, Lord, forgive us that we have not considered of this part of our Covenant with thee; for who is there who has laid their sins to heart more this week than before, or said, What have I done? or who is there who has taken any new purposes of amendment? We may well say in general, we repent for sin; but what particular sins have we mourned for? We may say in general that we shall amend our ways; but what sin have we forsaken more than we did before, or what duties have we begun to do? Lord, it was thou who first made us to enter in covenant with thee, and thou must also put thy fear in our hearts, and cause us to love thee with the whole heart; and it is thou who must both make us willing and able to keep it. And as we have gone far on in our profession, so sanctify thou our hearts to serve thee according to it; and give us grace that hereafter our whole life may be spent and bestowed not for ourselves, nor for

the world, but for thy honour and glory, for the good of others, and for the comfort of our awin souls. And for this end, Lord, pour out upon us the Spirit of prayer and supplications, both when we are about to pray to thee in private, in public, in our families, or in public in the congregation with thy people; that so we, praying to thee as it becomes us, thou may turn away thy judgments from us, and show us thy mercy and loving-kindness: that as it pleased thee to enter in a covenant with us, and to make us to enter in a covenant with thee, when we were sliding back from thee and were almost gonme, so thou may be pleased also to turn away thy judgments from us, and to turn them upon a people who knows not thee. Lord, we apprehend this far, that if so be thou had had a purpose to destroy us, thou Would have suffered us still to go on in our blacksliding, and so made us a hissing, a reproach, and a mocking-stock to all the world about us; but because thou has been pleased to deal thus graciously with us, we take it for a beginning of great mercy, and we look that it sall be so. And no doubt but sall be, if we will endeavour to go on in the obedience of thy commandments, and to walk in thy ways; and so thou will at last bring us to that rest, purchased to us by the merits of thy Son, To whom, etc.

Preface

Unprofitable and fruitless are our assemblies when the Lord deserts us, and leaves us to ourselves, and to fight with our awin ill hearts, when we are about so great and so good a work as this,—to honour the name of the Lord our God, and to help forward, in some degree and measure, the estate of our awin souls.

But if so be that the Lord be pleased to descend, and to enter into our hearts by his Spirit, through Jesus Christ, then we will be able to do a great and a glorious work. And therefore, great need had we to be earnest with the Lord, that he would assist us at thir times, and timeously to do it, that so our days be not spent before this work of our salvation be begun. And

therefore, let us now, from the sense and feeling of our wants and need, and from confidence in his goodness and mercy, humble ourselves before the Lord our God, and beg his spirit, and entreat him to be present with us at this time.

Prayer

We were next settling [in the Westminster Assembly] on the manner of the prayer, If it were good to have two prayers, *as we use*, before sermon, or but one, as they use.—Baillie ii. 123.

Lord, this natural sense of ours does not see thee, for thou art God invisible; nor can our natural reason conceive of thee as we ought, for thou art boundless; nor can our wisdom do anything in thy service, for it is but foolishness and enmity to thee. And therefore we had great need of somewhat above nature when we are about thy service, even that grace of faith whilk thou bestows upon thy awin children, whereby they may know thee in the mirror of the Gospel. Lord, we confess that this is our need, but we are not able to supply our awin need. We are empty and full of need, and necessity is ours and belongs to us; but the praise of all-sufficiency belongs only to thee, for thou art God almighty, all-sufficient, infinite in wisdom, goodness, etc, and boundless every way,¹ and thou gives plentifully to those who has renewed their covenant with thee. And this made the children of men to come to thee, and to trust under the shadow of thy wings; and thou makes those who covenants with thee, and knows in any measure what they are doing, to know more. Lord, out of these rich treasures of thy all-sufficiency and goodness, out of whilk thou has already bestowed mickle upon thy people, and there

¹The similarity of this language to that of the answer to the question in the Shorter Catechism, “What is God?” would seem to imply that Henderson had more to do with the framing of that answer than is generally supposed to be the case, The answer is sometimes ascribed to another.

is not a whit less behind, we beseech thee also to bestow upon us according to our need; that so we may be rich, and yet thou nothing poorer; for through Jesus Christ we seek it. And if we know not what our need is, we beseech thee to give us the sense of it, and keep us from that, that we think not ourselves to be in a good case when we perceive not our awin need, but let us still be touched with the sense of want. Lord, if we be touched with the sense of want, and seek from thee, then we are sure that we shall find, even as sure as if we had found it already; for never was there any yet who sought to thee that was disappointed. And therefore, discover our estate to us, whatever it be, though it were never so miserable; for if our miserable estate be not discovered to us, we cannot labour to win out of it. If so be that we be yet in the state of nature, let us see that, that so we may desire to be translated into grace, and may be transplanted in Jesus Christ. And because there be many who knows neither what thou, the Lord, art doing, nor what they themselves are doing, we beseech thee, O Lord, so many as belongs to the election of grace illuminate their eyes and minds, and give them light from thee from above, to know thee and thy excellencies, and to know themselves and their own vileness. Lord, give us remorse for our sins. It is strange that we cannot submit to thee, the Lord; and it is strange that we are so oft called to it, and yet we cannot set our minds upon things permanent, and not fancy still upon things perishing. It is strange that we shall condemn them for fools, who seek after spiritual things, and we shall admire and advance them for wisdom, who goes after the ways of the world, and seeks after that. Lord, we mistake very far anent the estate and condition of things; our judgments, they are perverted, and our affections are drawn away. And therefore, thou, Lord, who has power over our hearts, and takes the sceptre of thy word and commands them as it pleases thee, we beseech thee, O Lord, to see what is wrong in us, and make everything that is in us subject to thee, and command thou heart, speech, words, and actions, that so none of them may any ways be dishonour to thee, and we may not now

sin against thee, but may enter in at the way of life. Lord, to this end let thy word be spoken and accompanied by thy awin Spirit, that so we may know that it is not the word of man, but the word of the living God; that so it may bring out fruits in us, and may change our hearts within, and then renew our lives without, that so our life may be honour to thee, exemplary to others, and comfortable to ourselves, through Jesus Christ, In whose, etc.

Hebrews 11:28

Great and wonderful has been the power and praise of faith in all believers ever since the beginning; but especially it has been great in this cloud of witnesses made up by the apostle here in this cap. In the whilk number, Moses, that faithful servant of God, he is counted as ane, for “by faith, when he was come to years, he refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect to the recompense of reward.” And that could not be done but by faith, for faith was the eye whereby he looked upon the recompense of reward; it was by faith afterwards that he was careless of the wrath of the king of Egypt; and it was faith that made him to see him, who to natural sense was invisible, and faith made him to look only to him who was invisible. And so his faith prevailing above his sense, his invisible sight above his visible, he feared not him who was visible to sense; but feared him only who was invisible to sense, and visible to the eye of faith.

Now, in the words that I have read to you, it was by faith also that he did this, that when he perceived a great destruction coming upon the Egyptians, who had for a very long time resisted the power of God, it was by faith that he was assured that God’s people should be safe from this sudden destruction. And therefore, at the commandment and direction of God, he ordained the Passover to be celebrate, and the blood of the

paschal lamb to be kepped¹ in a basin, and ordained every family of the Israelites to take a brush of hyssop, and to dip it in the blood, and with that sprinkle the posts and lintels of their doors without, that so when the destroyer comes, God's devouring angel, and is ordained to kill every first-born in ilk house of Egypt, through the whole land, yet every family of the Israelites sall be safe. And they sall be so safe that, while there is a great crying and shouting among all the Egyptians, yet there sall not be heard among the Israelites so mickle as the bark of a dog, and ye know that the least stirring that can be will waken a dog; yet it was not heard among them.

And so faith did this. The history of this is set down at large Exodus 12: and it is applied here to Moses as a work of faith.

That we may take it up as the apostle speaks of it here, we must take notice of thir four several points in the words: 1. The great and terrible destruction that was now execute against the Egyptians, who had proven so many times rebellious before; all their first-born were slain. 2. There is the safety and preservation of God's people when this great destruction was on them. 3. The means whilk were used for their safety, whilk was the keeping of the Passover, and the sprinkling of the lintels and posts of the doors with the blood thereof. 4. The way how it came to pass, that these means, whilk seemed in themselves to be so weak and insufficient for such ends as they were appointed for, how then was it that they could serve to be a guard to the Israelites in such a great destruction? By faith, for God had told Moses that they should be safe; Moses told the people of the Lord's promise, and they believed it, and so they were safe. The first will let us see the destruction of God's enemies and his people's; the second will let us see the preservation of God's people in the midst of that destruction; the third will let us see the means that should be used for their preservation; and the fourth will let us see what it

¹ Caught when falling

is that is requisite and necessar for us to have in our hearts, to make these means effectual.

I. For the destruction of the enemies of God and his people, when ye think upon it, think upon the destruction, and the destroyer. And when ye think upon the destruction, think upon thir two; first, that it was great and sore; secondly, that it was just and righteous whilk are both necessar to be considered, because, if we think only that it was great and sore, then we may think that it was not just and righteous; but it was both.

1. It was great and sore in this, because it was sudden; and ye know the suddenness of a destruction makes it to be so mickle the sorer. They were forewarned, indeed, that destruction, and sore destruction, was to come upon them, but yet they feared it not: it was told them that the vengeance of God that was to come upon them was greater than any that was yet come, but they believed it not. And the reason why they did not fear was because they had no faith; and because they had not faith, nor feared not, therefore they did not expect it. This was it that made the destruction of the old world greater than otherwise it would have been, because they were in security when it came, eating and drinking, marrying and giving in marriage, till that very day that Noah entered into the ark. Noah had been preaching to them 120 years, and telling them that this was to come upon them, but they believed him not; and therefore they feared not that this was to come upon them: but Noah, having faith, believed it was to come, and at God's commandment builded the Ark, and was safe there, And the destruction of Sodom and Gomorrah, it came unexpected; for that same morning the sun shined on them, yet shortly there came down a foul shower of fire and brimstone. And it is said of the man in the gospel, "Thou fool, this night thy soul sall be taken from thee;" that is, even when thou looked least for it, then it sall be done. And the last day, it is said that it sall come as travail upon a woman with child, whilk will be very unexpected; for if a woman have ease or be light any time, it will

be a little before her pains come upon her. And so this makes their destruction sore, that it was not looked for.

2. The time when it was makes it to be great also. For it was in the night, and that in the darkeſt time of the night, even at midnight; and the being of it in the night, and the darkeſt time of the night, it makes the judgment ſo much ſorer. And therefore it is ſaid, Genesis 14, when Abraham went out againſt thoſe four kings, to recover his brother's ſon Lot, he came upon them in the night. And God ſends his angel into the hoſt of Sennacherib in the night, to ſlay ſo many of them when there was none to behold it. And that fearful judgment that came upon Belshazzar, when he was carouſing, came upon him in the night. And ye know it is ſaid of our Lord and Saviour, (and not without cauſe), that he ſhall come at the laſt day, as a thief in the night. Surely, beloved, whatever be the circumſtance of time that the Lord chooſes to bring deſtruction upon us, he can make it to ſeem heavy and ſore by that.

3. The third thing that makes it great and ſore was, becauſe it was common and univerſal. Firſt, it was common; for there was no ſort of people excepted, great nor ſmall, Exodus 12:29; there was none eſcaped, from them that ſitteth upon the throne, and ſo the king he was partaker of it alſo, to him that ſitteth behind the mill, Exodus 11:5, whilk was the meaneſt office, to call (drive) about the mill. Ay, the very beaſts were partakers of this deſtruction alſo. Secondly, it was alſo univerſal, for a judgment may be common, and not be univerſal; but it was in every family of the Egyptians, ſo that it was univerſal. Surely, beloved, common and univerſal judgments be ſore and comfortleſſ judgments.

4. The judgment was alſo great, becauſe it was the firſt-born in every houſe that was ſlain. This, indeed, made the judgment to be great, for many times parents think the judgments that comes upon their children greater than if they came upon themſelves; and ſpecially they think it to be great, if it be upon their firſt-born. And if they had only but one child, that one behoved to be deſtroyed, then what hope could they have of the continuing

of their posterity and their house after them? This, indeed, made the judgment to be great.

5. To show the greatness of this destruction, it is told, Exodus 12:30, that there was a great cry among them, even such a cry as was never heard in that or any other country; ilk house of all the Egyptians crying sorrow—never one safe. And the king himself is forced to cry out; he sees his son dead, therefore he is forced to cry out that his eldest son is dead: and he sees none to do it, for Moses was not there to strike him dead with his rod. And the very beasts of the Egyptians were forced to cry also.

6. And, moreover, ye know that it is a kind of miserable comfort to have a mate in misery; and this made the destruction to be the more manifest and sore, that not one of the Israelites are touched, but are all safe. And their safety is in such a manner, that the text cannot satisfy itself in expression; it says, “there was not so much as a dog heard to stir among them,” albeit the least motion that can be made will waken a dog; yet it was not so here.

7. And whilk also made the judgment to be greater, that all the people in the land of Egypt entreated Moses and Aaron, and the people of Israel with them, to go their way: and so now they are forced to entreat them to do that whilk before they would not grant them, and the Israelites would have counted it a benefit, if they had done it; but now they think it a favour if they will go their way, and hires them to it.

In all thir respects, the destruction that was at this time is described to be great. And so let us learn here, that when the Lord pleases, he can bring sore and sudden destruction upon his enemies and his people's; and at such a time as will make it to seem greatest: he can also make it common and universal, none to escape it; and to come upon that whilk they affect most: he can make a hideous cry to be raised among them: and can then, (whilk will make their judgment to seem greater,) preserve his own children. And he will force the enemies to obtrude upon his children, [that] whilk before they would not grant unto them; and beseech them to accept of it, and count it a favour and a

benefit if they will do so: whereas before they would not grant that to them upon no terms, and God's people would have counted that a favour, if they had then granted it to them.¹ And so the Lord, he has fearful and sore judgments for his enemies.

Now, we must understand that God has two sorts of enemies. 1. Professed enemies, such as Egypt was at this time. When Moses and Aaron spake of the Lord to them, Pharaoh says, "Who is the Lord, that I should fear him?" is there any Lord above me, to command me? And so he was a professed enemy to God. And Moab, also, and the Amalekites, and the Midianites; and those whom God's people rancountered with in the deserts of Arabia. And Babel afterward is a professed enemy to God; and so is the Turk now, he is a professed enemy, for to him the very name of a Christian is abomination, Beloved, there is none but they will acknowledge that God has sore and great destruction for these: but God has another sort of enemies, who profess themselves to be the people of God, and yet, having a different form of religion, persecute them who are the true people of God. Such are Papiſts, and these who are Popishly affected, who, under the name of the true religion, persecute those who are of the true religion; and, under the name of the Catholic Kirk, persecute these who are the true Catholic kirk. As it is, Revelation 17:6, the whore of Babel will never cease till she be drucken with the blood of the saints and of the martyrs. And, indeed, that whore never ceases, but either by hostility, or by raising up of princes, or deceiving of people's souls, to be drucken with the blood of God's children. And, secondly, there is another sort of enemies; and these are they who are within the bosom of the kirk, and profess to be of the same religion, but have never found the power of it in their hearts to make them believe, nor in their lives, to walk according to it. And thir are worldly wisemen who are seeking themselves, epicures, belly-gods seeking their ease,

¹ At the time this was uttered, it was known that the court would grant the Covenanters all their original demands, and it soon appeared that they would obtain everything short of the abolition of the episcopal office.

and vain, proud men seeking honour in the world:¹ all thir are enemies to God. And so, when we are speaking of the enemies of God, we muſt not only count them to be enemies who are open enemies, but even thoſe alſo who profeſs to be God's people, and yet persecute theſe who are ſo; and theſe who are crafty men, ſeeking only themſelves in the world, who will be ſaying that they are eſtabliſhing religion in a land, and yet in the meantime they are ſeeking only to have themſelves eſtabliſhed, and their poſterity, with the ruin of religion.² And when God begins to plague, he will even plague ſuch enemies as theſe with heavy and ſore judgments. There is a familiar comparison of the judgments of ſuch. Iſaiah 30:13-14 he ſays, "It ſall be as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at ane inſtant. And he ſall break it as the breaking of the potter's veſhel that is broken in pieces; he ſall not ſpare: ſo that there ſall not be found in the burſting of it a ſherd to take fire from the hearth, or to take water withal out of the pit." That is, he ſall anes break them ſo ſmall as he ſall not need to break them any more. There ſall come terrible, ſudden, and ſore deſtruction upon all the enemies of God's people. Surely, I may ſay, if we have the true fear of God in our hearts, and if ſo be that we be his people, as we have profeſſed ourſelves to be, and are in covenant with him, this needs not to be a terrible thing to us to hear, that God will deal thus with his enemies, but it may be comfortable to us. For this is one of the ſtyles that he takes to himſelf, Exodus 34:6-6:7, "The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, and that *will by no means clear the guilty.*" That is, the Lord, he will be avenged upon his enemies, and in ſo doing, he ſhows mercy to his people. And, therefore, when we ſee the enemies of God's people flouriſhing faſt in the world, and are like a green bay tree,

¹ A vivid but true deſcription of not a few of thoſe who were prelatically inclined.

² *Vide ſupra*, p. 82, note.

and has access to kings, when these who are the true servants of God has no access to them, let us not be discouraged for all that, for they are only climbing high, to the end that, when their fall comes, it may be the greater and more tragical.

Secondly. As the destruction was great, so it was also just. It was just. 1. Because God had sent Moses and Aaron to Pharaoh and the Egyptians, and they told them their message they had from the Lord, but they obeyed it not. And they had also before this wrought nine sundry miracles among them, and aye they seemed to repent in the time but when they were eased, presently they returned to their old bias, and were as insolent and wicked as ever they were.¹ Was it not just then that God should plague them with a heavier and sorer destruction than any they had found before? And is it not just with God, when nothing will move people to turn from their ill course, neither their conscience of wrong, nor shame and disgrace before the world, and yet for all that there is never a word of repentance among them, but at the least intermission they are als wicked as ever they were, is it not just that God should prepare, yea even inflict, heavier judgments and plagues for these? They will think, what can he do more nor he has done already? Ay, he can do a thousand times more, as it is Leviticus 26:18 and that offer nor anes or twice; he can plague seven times more, and seven times more, yea, many seven times more, and make them aye to be heavier and heavier. 2. It was just even in these things wherein there might seem to be a little injustice; for the parents are spared who had committed the sin, and the little ones are destroyed who actually had done no harm. Now, this might seem to smell a little of injustice, that the little ones should be killed, who were not accessory to the transgression, and the parents spared, who

¹The allusion here is unmistakable. Henderson, even thus early, clearly saw through the policy and designs of the Court, and perceived that all their concessions were intended only to divide and cajole, and that, being dictated solely by the necessity of affairs, they would be recalled on the first opportunity. Burnet's Memoirs of the House of Hamilton have told the world whether he judged right or not.

had committed it. But ye may not think, now, the parents were spared in mercy, but they were spared in wrath; for the children, now, they are tane away secretly in the night and in houses, but the parents, they must be brought to open scaffold, and there they must be cut off. They must pursue the children of Israel to the Red Sea, and they must be drowned there. Certainly, we may see that a wicked man may have hopeful children, and the Lord may take them away, and spare himself; and this may seem to be unjust—to spare the nocent, and correct the innocent: but his sparing of them is not in mercy, for he may have a heavier destruction abiding them. And that their first-born were killed, although they were never so young, there is no injustice here, for there is none can deny but the parents' fault may be punished in the children, for the children are as members of the same body, and links of that same chain. As when the natural body fails, all the rest will fail also; or when the hand steals, the back will suffer scourging for it; when the stomach is sick, the head will find the pain of it; and so the Lord, he does wrong to none in punishing of some in other persons; as they will be forced to acknowledge when the judgment is come. Finally, their judgment was just in this, that the first-born of their children were taken, because it was a kind of retribution or retaliation of that whilk they had done; for in these things wherein a man sins most, it is just that in these things they be punished. For they had used cruelty against the young anes in Israel, and therefore it is just that their children be taken away now at this time. Surely, beloved, the Lord many times is so sensibly to be seen here in punishing of some for their sins, that the greatest atheist will be forced to say, "There is a God who judges the world," as Adonibezek says, Judges 1, "As I have done, so God hath requited me." And so, when ye see the like of this upon any, acknowledge thdt it is the just judgment of God, in requiting them according as they have done. Were it not just with God that some were forced to flee from their places, who has put honest men out of their places? and were it not just that they were forced to flee out of the country, who has

banished these out of the country, who were indeed the faithful servants of God?¹ But it is a strange thing to perceive how blindfolded people are, that when God is doing the like of this, yet they do not perceive it to be so. The Israelites saw the finger of God in this, but for the Egyptians, they saw it not, nor in the former plagues they saw it not, but only a little: and what they saw, because they did not see it still, therefore it tended to their destruction and just condemnation; and so it was not seen for their safety. So ye see that their destruction was first, great and sore; secondly, just and righteous.

Next, there is the destroyer. Certainly, it was the Lord in his justice who was the principal destroyer of them, for as the Lord in his mercy is a saver and preserver of the godly, who put their trust under the shadow of his wings, so he is a destroyer of the wicked. It is true, indeed, there is none can tell how gracious and merciful the Lord is, but yet for all that, we may not say that he is gracious and merciful to his enemies, but only to them that fear him; for it is an honour to him to destroy his enemies, as well as it is an honour to shew mercy to his children. But here there is an instrument in the destroyer. It is true, there is no expression of an angel, or if there was an or more, but only it is called a destroyer; but it seems to have been an angel. Only let us learn this, that whatsoever be the instrument or mean, that the Lord has appointed to work destruction for his enemies, yet when the Lord has exhorted us to salvation, and to turn to him and receive salvation from him, and thou has not obeyed that, then the Lord takes his place upon him, and sits down in the throne

¹“By these means the bishops were cast into a sudden consternation and fit of despair. According to Bishop Guthrie, the Archbishop of St Andrews, being in Edinburgh when the Covenant was first subscribed there, said, ‘Now all that we have been doing these thirty years past is thrown down at once; and, fearing violence, he fled to London, where he died next year.’ . . . Such other of the bishops as knew themselves to be most ungracious to the people, thought fit to take the same route in a short time thereafter; and the few who remained behind were advised to hold themselves quiet, and live retired.”—Stevenson’s *History of the Church of Scotland*, page 212.

of his justice; then thou may assure thyself that he sall not want anew (enough) to employ for thy destruction. When the Lord is minded to make a threshing-floor of a people, he will not want flails anew to thresh them. It is true, indeed, there is no necessity of any instruments at all, or he needs but one, for in the plagues that came on them before, there is but cne instrument at anes, fly, frog, etc, but the Lord, he can employ mightier; he can send ane angel into the hoſt of the Assyrians, and slay such a number in ane night. And let us also learn here, that people will think themselves so secure, how can ane enemy come upon them, for we are at peace with all about? yet the Lord he can make some of them to rise up against thee, or raise up some from among thyself, or he may make thee to be destroyed some other way, that thou sall not know who has done it. For howsoever the Jews' fable is, that the Egyptians had horrible dreams whilk troubled them, and made them to cry out, but there is no mention made of any such thing in the text, before the shouting came, and there is nothing mentioned to be the cause of it but the destroyer. Surely if the Lord has appointed destruction for any, he can get destroyers anew to execute it, he can raise ane foreign enemy against thee, or if he do not that, he can send ane pestilence or famine, or he can send a destruction by the sword, and not be from foreign enemies, but even from these of thy awin bowels; and therefore think not that thou sall be safe, if the Lord has appointed destruction for thee, for he sall send it, and that, such as all sall be forced to wonder at, Lamentations 4:12 The kings of the earth could not believe that such a destruction should come upon Jerusalem; that Jerusalem that was so strongly builded, and was the very centre and navel of the world, that it should be made a prey to the enemies: who could think upon that? And the Palatinate also, whilk was so brave a country, who would have thought that it should have been made a prey to the enemy? and yet it is so now. So ye see the Lord, he can find out means anew, either for the destruction of his enemies, or yet for the afflicting of his awin children.

II. Now for the second point in the text, whilk is the preservation of the people of Israel at this time, the text says not only, They were not destroyed, but they were not touched, that is, als great and sore as the destruction was upon the Egyptians als great also was the preservation of God's people; for the Lord, he has a double guard to save his awin. 1. The guard of his providence, whilk compasses them about as a wall of fire, so that no ill comes near them. 2. There is ane inward guard of a good conscience; so says the Apostle. It may be, indeed, that the Lord will suffer the enemies to break through the first guard of his providence upon his awin, yet, if they be his awin children, they are so guarded within, that there is no terrour of all their enemies. And surely it becomes us, and it is profitable for us, to mark the difference between the godly and the wicked in their calamities, and not to say, Wherefore serves all our praying, and all the religious and holy duties that we have done, seeing that the enemy is broken in upon us, or he will do it, as well as upon others who has not done so? Surely, if the Lord think it meetest, he can save thee from all thy enemies, and give thee peace outwardly, or if he do not so, he can give thee inward peace in thy conscience within. And if thy life sall be taken from thee, it sall be a conveying [conveying] of thee so mickle sooner to that rest whilk thou longed for before. Noah, he had this double guard, for he had a calm and a quiet conscience within, having walked with God all his days, and preached to that people, and in the end the ark is prepared for him, and he goes in it. And so, when all the rest are howling and weeping, he is sitting close in his cabinet, quiet and safe there; and he had a quiet and calm conscience; and so as the waters rose, he still ascended both in body and mind nearer to God. Lord, but there be a great difference between the godly and the wicked in the day of the Lord's wrath! Lot also, while he was in Sodom, he vexed his righteous soul with the abominations thereof, while all the rest were merry and jovial: yet when the destruction came upon them, the Lord had a care of him and preserved him. Then he had a calm and a peaceable conscience within, and he was led

out safe to the mountain, and saw the wicked destroyed. And, Ezekiel 9:2, there are six men there sent out, every man with a slaughter weapon in his hand, to destroy all through the land, but there was one with a writer's inkhorn by his side, sent out to mark all these who did sigh and mourn for the abominations of the time; and the destroyers were commanded not to' come near to these who had the mark upon them. And, as it is Revelation 14:1 the hundreth forty and four thousand, who had not received the mark of the beast, they were safe. And so we may see, when the destruction comes upon the wicked in the world, none of God's children shall be destroyed by it; no, they shall not be touched therewith.

III. The third point in the text is, The means whilk were used for their deliverance and safety. He ordained the passover to be kept; that is, he ordained a lamb to be slain, and the blood of it kepped and sprinkled upon the lintels and posts of the doors. It comes many times to pass, and the Lord does it wisely, that the name of the thing signified is ascribed to the sign: he ordained a lamb to be killed and eaten, and he calls that the Passover, or, as the word has it, a louping over all the Israelites' houses. This is ane ordinar thing, to give the name of the sign to the thing signified, as "Christ our passover is sacrificed for us;"¹ "This is the cup of the new testament in my blood, shed for the remission of the sins of many."² And the reason of this is. 1. Because of the similitude and representation whilk the sign has with the thing signified. Howsoever, indeed, that whilk is natural of it does not make it a sacrament, yet the Lord he has chosen such things as does that to the body, which the thing signified does to the soul. 2. Because it is grounded upon the words of the institution to do so: the Lord he has chosen such a thing for the sign, and therefore it is ascribed to the thing signified. 3. It is so, also, from the use that we have of them. This is all that we should look to in the signs of any sacrament, and no further.

¹1 Corinthians 5:7

²Matthew 26:28

Men may call them sacramentaries,¹ who has not a intention of bodily presence, but for these who has it, it is idolatry for them to say so. And, therefore, as we would wish to be partakers of the thing signified in the sacraments, beware to give any more to the sign than that whilk is right.

Again, we see here, he appointed the Passover to be the mean, that is, he ordained a lamb to be killed, and the blood thereof to be sprinkled upon the posts and lintels of the doors. Now what needed a lamb? Because of the representation therewith of Jesus Christ. John Baptist says, “Behold the Lamb of God, which taketh away the sins of the world;”² so Jesus Christ is represented by this lamb. And John 19:36, “A bone of him shall not be broken;” this was that the scripture might be fulfilled, for so was the passover; there was none of the bones thereof broken. And again, “Christ our Passover is sacrificed for us,” 1 Corinthians 5:7 So that is the matter why it was ordained, for it was not the sprinkling of every blood upon the door of the Israelites that could save them, but only of a lamb, and that of the Passover. So it is not everything, nor is it every blood that is able to save us from our sins, but only the blood, of Jesus Christ, whilk cleanses from all sin. Albeit we should slay all the enemies of God, if in the meantime we be Athiests ourselves, that is not able to expiate sin; and albeit thou should offer thy first-born for the sin of thy soul,

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Sacramentaries. The name Sacramentarian was first given in the sixteenth century to the party among the Reformers who separated from Luther on the doctrine of the Eucharist. Luther held what is called the doctrine of consubstantiation, i.e., the real presence of the body and blood of Christ *along with* the bread and wine. The same name, or as it here stands, Sacramentaries, was given in disparagement by the Laudean divines to those who held the reformed doctrines in regard to the real presence. David Mitchell, one of the ministers of Edinburgh, and a man of strong Prelatic leanings, in a letter to Leslie, Bishop of Raphoe, of date Mar. 19, 1638, speaking of the changes in the Communion Service in the Scots Liturgy, says, “Great need there was for them, *propter sacramentarios.*” — Baillie ii Appendix.

²John 1:29

yet that will do no good; or albeit thou should offer up thyself in sacrifice. It is only the blood of Christ that must cleanse us from all our sins, and therefore we must study to know Christ well.

Now, I will not insist here, but only a word or two, how they did eat this passover. *First*, they did eat it with bitter and sour herbs: So thou needs not think that Christ will be any ways savoury to thee, if thou have not a sense of the bitterness of sin. *Secondly*, They did eat it with unleavened bread; and so when we come to the sacrament, we must cast away the old leaven of nature, malice, and envy, and put on the new leaven of Jesus Christ, *Thirdly*, They did eat it with their loins girded about, ready for their journey. So when we partake of the sacrament now, we must be in readiness to follow the calling of God; whatever it be that the Lord bids us do, let us be prepared for that.

Now, for the sprinkling of the blood upon their doors, it was done thus, as I told you: they took a bunch of hyssop, and dipped it in the basin where the blood of the lamb was, and sprinkled it upon the lintels and posts of the doors. This seemed to be but a very weak mean for their preservation; it might be thought, what good could this do? or whom could this hold out? a little blood upon a door ! And when the Egyptians saw it, might they not laugh at the goked (stupid) Israelites who did so? and no question but if they had seen it they would have smiled; yet, nevertheless, they did it because it was the commandment of God: and so, indeed, it was wisdom in them, and proved also to be wisdom in end, and not to be a matter of mocking, but of preservation. So when we come together to do anything that God bids us do, we will get anew to laugh at us, as many of the Israelites did at the posts whilk Hezekiah sent to them, to come and keep the Passover. So when ye begin to take pains in the service and worship of God, and these things whilk he has commanded you, then the world will not miss to laugh at you; but be ye aye domg, and in end it sall be turned in a matter of mourning to them, and of rejoicing to you. Albeit the means be weak-like of themselves, use them, and thou sall find a blessing.

We have an example of this in Naaman the Syrian, when he was leper (leprous), he comes to the prophet Elisha, to be cleansed by him. The prophet bids him go and wash himself in Jordan, and he shall be clean; he laughs at this, and says, What, is there not as good water at home as in Jordan? and thought he would not do that. Yet his servant bids him go and assay it, and he went and washed himself there, and so was made clean. So if we will use the means that God has appointed, in obedience to his commandment, and in faith, we need not to doubt, though they seem to be never so weak and unlikely for that end, yet the Lord will make them effectual; for the less power, or appearance of power, there be in the means, the more is the power of God quickened. And if so be that we could pass by the instrument that does anything, and look only to God as the doer of it, we would then meet with a vive (lively) and evident demonstration of the power of God; but there is evermore something that intercepts our thoughts by the way, and that oftentimes stops the Lord from working.

When the Israelites were stung by the serpents in the wilderness, what was it that the Lord ordained to be their cure? He ordains them to set up a brazen serpent upon the end of a pole or staff, and only look to that, and they shall be whole. This might seem to be ridiculous to the natural man, and yet the Lord made it to be effectual. We laugh at these things while we see not natural reason for, but the Lord he does not so, for oftentimes he works by these means. Therefore use the means while God has appointed to be used for such ends, though they seem never so weak, for if they be done in faith and in obedience to the commandment of God, thou shalt find a blessing upon them.

This blood was sprinkled on the doors; so it was not enough that the lamb's blood was shed, but it behoved also to be sprinkled upon their doors. So it is not enough for us to say that Christ's blood was shed for sinners, but we must have our souls sprinkled with it; that is, when we believe in Christ, and labour for a sure persuasion in our souls that his blood was shed for us,

and for our sins, in particular, so as thou can say I know Christ's blood was shed in particular for me. Therefore count reverently of Christ, believe in him, despise not the blood of Christ. And mark also, that the blood was not sprinkled round about the doors, for there was none of it upon the thresholds. And that was because he would have us to be saved by the blood of Christ, but he would not have it to be despised by us, nor to count it an unholy thing. But we must exalt it highly, and have it in the special cabinet of our souls: let faith dwell and rest there.

Qu. But how was it that this could save them, being so weak and so unlikely to do it? *Ans.* By faith. Certainly, beloved, we but deceive ourselves if we think to receive any comfort or benefit by the sacraments, unless we have faith. There was faith required of these who did participate of the sacraments under the old Testament, but more is there faith required of these who participate of the sacraments under the new Testament: and therefore, come not here to this sacrament, to profane it, unless ye have believing souls. And, certainly, there was never a time wherein there was greater need of faith than now: no, there was never such a necessary time in our days. *Qu.* Wherefore is it so necessary? *Ans.* 1. Because we have in a very special manner shortly been renewing our Covenant with God, and now we are to receive and put to the seal to the covenant, and therefore great need had we to come in faith, for now God is binding himself to us to be our God, and we are binding ourselves to him to be his people; and this is the seal of that covenant. In baptism, indeed, we did make a covenant to be the servants and children of God, and to renounce all things contrary to his will, and to walk in his commandments, but now it is done by us more solemnly. And therefore, since we have renewed our covenant, and are to put to the seal to it, let us prepare ourselves for that, and labour diligently to have faith. 2. Surely, beloved, it is very necessary for us to examine at this time if we have faith, because we cannot tell

how near destruction is to this land;¹ and so when the destroyer comes, as we would wish that there were a difference between us and the rest of the world, let us prepare ourselves at this time, that so we may say, I have been many times at the Communion, but I never found such profit as I have found now. Try what faith is, that so ye may know whether ye have it or not. First, faith, where it is, is also joined with knowledge, for if thou know not God, how is it possible that thou can believe in him? And an ignorant faith, I may say, is no faith. Secondly, faith is also an assenting to the truth that is revealed to thee. When any speaks to thee of Christ, or of the Holy Ghost, or of the mysteries of salvation, then thou perceives some further knowledge and trust in thee than there was before, while thou was in nature; so, when thou understands and believes, then thou may say undoubtedly that thou has true faith. For there may be many who understands, but yet for all that believes not. Thirdly, that is true faith, which expels fear from thee; for many will say, I understand many things in the word of God that belongs to salvation, I know the whole word of God to be true, but yet I have terrors in my mind. It's true indeed, thou may believe and have terrors also, yet when thou believes and sees Christ able to satisfy for thy sins, then thou may come to him, and listen to him so as nothing shall be able to separate thee from him. And when all this is, yet rest not there, but labour to have a persuasion of the pardon and remission of thy sins, albeit, indeed, I grant it be enough for thee to know Christ, and to believe in him, and cast thy care and burden upon him. Then thou may say, I should be persuaded, and therefore I will labour for persuasion also. And, therefore, labour to be certified, and to have it immediately communicate to you by the Holy Spirit, that so, in a full assurance of faith, ye may be certified of the Lord's favour towards you. Could we

¹ Another of those places in which Henderson seems to have anticipated a calamitous issue to the present commotions,—an issue which was in some measure realized next year in the shape of war waged by the king against the Covenanters.

anes come to this, to say that we have faith thus, then might we come to the Communion, and be assured to be bettered by it. And yet when we have done this, it is not enough for us to lie in security all the rest of our time, but we must set to and work; and therefore let us make ourselves for this. Some there be who thinks that they have faith, but thinks they cannot get time, for other things, to prepare themselves, and so, when they come to their action, it is but dead and comfortless, because the heart has not been wakened and stirred up. And, therefore, labour to have faith, and use the means whilk God has appointed, and so get peace in your souls for a guard within, and God's providence for a guard without, and thus the destroyer, when he comes, shall not touch you, but the Lamb, the Son of God, shall save you by his blood sprinkled upon you. To whom, etc.

Prayer

Lord, thou art just and righteous in all thy ways, and holy in all thy works; and when the wicked have treasured up wrath again (against) the day of wrath, thou has also laid up a treasure of judgments to punish them with. And albeit the judgments be long in coming, yet, when they come, the slowness of them is recompensed with their weight, and they are very sore, for thy wrath is not as man's wrath; his is soon come, and then it is soon gone. Yet, this is the comfort of thy people, that even when thou destroys thy enemies, then thou art good to them, in guarding them about with thy providence, as with a fiery wall, and in giving them peace within; and albeit they cannot tell particularly how it is done, yet they know that it is only thou who is the doer of it. Lord, we beseech thee, therefore, to guard us so also. We cannot tell how soon thy judgments may come upon us who are in this land; now, for Jesus' sake, when the destroyer comes, draw thou thy sword against thy enemies and the wicked in the world, and save thy awin people, and let them know that verily there is a deliverance and outgait for the righteous in all their distresses. And, therefore, give us grace in time to be better acquaint with

Christ, that so we may know him, and know the virtue of his blood, and that it is he who rules his kirk, and does all things in his wise providence for holding his people together, and that he shall make everything that comes to be comfortable to his awin children. And we beseech thee, O Lord, because everything that we do is but unprofitable without faith, and when we have any measure of faith, then we find sense to be very strong, and many exorbitant corruptions, Lord, therefore make it sensible to us that there is some other thing in us than nature, even this grace of God whilk he bestows upon his awin children. Lord, give unto us repentance for our ignorance, for, alas! we are very ignorant; we know not the gospel, nor Christ that is revealed in the gospel, as it becomes us. And because we are full of doubtings, and ready to fall away from thee, therefore give us faith to believe thy word, and to believe in Christ, and to put our whole trust in him: and let us know also to whom it is that we lippen ourselves. And, Lord, we beseech thee, in thy awin time, to give us the persuasion and assurance of the remission of our sins, and a testimony in our own souls of our adoption here, and that we shall hereafter be co-heirs with Jesus Christ in glory. When prosperity is with us, then we think the world to be the best of it, but when we are in trouble any way, then we say that it is good and necessar for us to be seeking to heaven; therefore, we beseech thee to snib (check) such thoughts as these in us, and give us grace to be content with thy dealing, for thou can put us to a light trial. And, therefore, dispose of us according to thy wisdom and mercy, and give us grace to draw in to thee in time, while thou art calling upon us? and albeit we see nothing in ourselves wherein we can glory, yet give us grace to draw near to thee, and to glory in thee. Lord, be merciful to all thy awin people in all the parts of the world. Thou has some of thy awin among the most wicked in the world: we beseech thee to hasten their calling. Lord, oppose thyself against the kingdom of Antichrist and all the supports (supporters) thereof: and we beseech thee to be merciful to thy kirk that is born down by afflictions; help her out of them, and bear down

Antichrist. Thou has begun to consume him; Lord, spend him quite, that so he may be seen no more. Be merciful, O Lord, we beseech thee, to thy kirk within this land. We have entered ourselves in a covenant with thee, and who knows the excellency of that, to have thee to be their God? and who is there who can ponder sufficiently the weight of that, to bind themselves to serve thee, the Lord? And, therefore, we beseech thee to give us grace to think upon it, that so we bring not on heavier wrath upon ourselves now, than we could have done before; for these who have still gone on into a course of defection, their judgments shall not be so heavy as ours, if so be that we endeavour not to keep our covenant that we have made, and to do as we have said. We beseech thee, O Lord, to find out the way for peace and comfort to thy awin people, and for establishing of thy worship among us. Lord, thou has the hearts of all men in thy hand, even the hearts of great men and princes; and therefore we beseech thee to settle our King's Majesty his heart to a peaceable course,¹ that so he may not be an enemy to these who are in friendship with thee, but only to thy enemies, and that he may not be a terrour to these who stand for thy truth, but to these who stand for idolatry. Lord, remove ill counsellors far from him and all Balaams, who would learn him a way how to get thy people destroyed; and furnish him with good counsel and counsellors, and give him grace to follow their counsel, who would instruct him in the right way. And give him grace to count it his glory to stand for the truth of Christ, and let him not be ashamed to count and esteem Christ to be a King above him.² Bless his Queen; make her to hate all superstition and idolatry,³ and to know thy truth and to love it. Bless their children, especially the

¹The opposite of which was most feared at this time.

²The very thing he was in danger of forgetting at this moment, and the forgetting of which lay at the root of the present troubles.

³There is here an implied allusion to the religion of the Queen, who was a bigoted adherent of the Church of Rome. The same occurs more than once again.

young prince, that so, when he shall be advanced to the throne of the kingdom he may be a steadable (profitable) instrument for setting up thy glory, and holding down all errorrs.¹ Bless the Nobility in the land, specially those of them who has given up their names to thee, and hazarded all for thee, and has gone far on. This land, indeed, has gone far on, even from profession to confession, whilk is the next part to martyrdom; therefore give us grace to stand to it, and what we have yet of the gospel, let us be labouring to give testimony to it, in living in faith, truth, holiness, etc. Lord, thou who has our hearts into thy hand, help us forward, for we cannot continue nor go on into a good course; and therefore, we beseech thee to create clean hearts, and renew right spirits within us.

And any who has a good and ane honest mind to thy truth, and has access to kings, Lord, we beseech thee to assist them when they have a purpose to speak anything for thee. And thou who put it in the heart of good Nehemiah, when he was speaking to a king, to lift up a secret ejaculation to thee, give them grace to do so also; and then the king was moved to grant his request; let it be so with them also; that so they may find comfort i this, to stand to serve both God and the king. Lord, be merciful to all the assemblies of thy people in this land. Many of them has found thy presence thir days by-gane: if so be that thou had had a mind to destroy us, there had been no such work as this, and therefore, we trust that thou will dwell still with us. It may be, indeed, that

¹“We were next settling [in the Westminster Assembly] on the manner of prayer... It in that first prayer it were meet to take in the *King*, Church, and Sick, as they do, or *leave them to the last prayer, as we.*” Baillie ii. 123. From this it appears that hitherto in Scotland it had been the practice, as it is Henderson’s practice in this volume, to reserve prayer for the King, etc., till after the Sermon. The Assembly seems to have altered this arrangement, as, in the Directory for Public Worship, prayer for the King is set down among the topics of “Public Prayer *before* the Sermon.” By referring to the directions there given in regard to that point, the reader will be struck with the similarity of method, matter and, to some extent, also, of language, there prescribed, and those of Henderson’s prayers for the King and other members of the royal family, which occur in this volume.

we sall have a foul stormy hour yet, but we hope that we sall have a fair sunny day after it. And, therefore, we beseech thee, O Lord, to deal mercifully with us, and dwell thou still among us, and let us hear thee speaking to us; and when we speak to thee, be thou found of us; that so thy people may seek to thee, and thou may be found of them; that so they may rejoice in thee. Lord, pity us in this poor congregation: for there is none in the land who has greater need to fear thy judgments than we have, for we have gone far on, and knows not what we have been doing. Lord, if it would please thee to make this to be ane occasion to us, to set our hearts aff all other trifles only upon the knowledge of thee! Lord, we beseech thee to send in thy light and thy Spirit into our hearts, to touch them; that so, while the day of our visitation lasts, we may know the things that belongs to our peace. Lord, we beseech thee to pity and deliver the poor anes among us, who are lying under any distress or affliction, and furnish them with patience to bear it, so long as thou pleases to hold it on; that they may acknowledge it to be the only best whilk thou does. And Lord, prepare every one of us for our awin visitations; either to be removed out of this life, or for any change that thou sall be pleased to bring upon us, while we are in it: for in that whilk we think to be most heritable and permanent here, there is nothing but a continual change in all; for if it change not from us, of necessity we must change from it. There is nothing that is unchangeable but only thou, O Lord, and thy love to thy awin, in Jesus Christ. And therefore, give us grace to seek after that; and then, when we sall be separate from our trifling portions in the world, we sall not be frustrate, but sall be fully satisfied with that rich portion purchased to us in Jesus Christ. To whom, etc.

Preface

Certainly, beloved, it will prove so in end, and it will prove so many times by the way, that blessed is that man whose God is the Lord, and who has that assurance wrought into their souls. And therefore, since there is no blessedness but that, and we say all of

us that we would be at blessedness, it is our part to be drawing nearer to God, and to be making use of the means we have, whereby we may know him, while we have the opportunity. If we will be considering of this, the Lord will continue the means with us, and he will also supply what is deficient, for to him that has shall be given. But if we use not that whilk we have, and be seeking more of the outward means, it is but like the dealing of the hypocrite Jews, who cried, "The temple of the Lord, the temple of the Lord!" and yet, in the meantime, did not labour with their hearts to draw near to God. Surely the Lord will not take it in good part that we be crying for a reformation in the kirk, if in the meantime we be not crying also, and labouring earnestly, for a reformation into our awin hearts: if there be any abomination and hypocrisy in the sight of God, this is it. They, I am sure, are more acceptable to God, who lives in security and corruption, and yet sometimes are getting some drops of grace, than these who has the means of God's worship and of their awin salvation in purity, and does not make use of them. And, therefore, let us acknowledge this to be our guiltiness, for what can we do more to have religion and the means of God's worship kept in purity among us? yet what better is the greater part of you, in your life and conversation, than ye were at the beginning? This is nothing else but only to seek to have the means, but not to make use of them: this is not to draw near to God, and to know how great a favour it is to have God for your Lord. This, indeed, is your guiltiness, all of you; and it is the greatest guiltiness that can be, for it is the contemning and despising of the gospel. And what shall we do to get this mended? For there is a remedy for the breach of the law, to run to Christ in the gospel; but when we have lightlied (slighted) the gospel, where shall we run then for expiation? Is this enough, think we, to serve God at our hours, upon our days, and as we please, according as our carnal and fleshly minds says to us, and not according to the rule whilk God has set down? This, indeed, is not the way of God's children; but if ye would serve God aright, ye must deny yourselves, and

whatever he directs you to do, follow that. Thus shall there be honour to God, good example to others, and comfort to your awin souls.

Prayer

There is nothing more natural for us, O Lord, than disobedience against thee, and not to do as thou hast bidden us; while in the meantime our wisdom, it is directly opposition against thee; and we love the world, and the love of the world is enmity against thee also; and we love our ease and our pleasures; and so we are always enemies to the cross of Christ. Lord, we have not as yet attained to this, to get our necks subdued to Christ's yoke; and this rebellion sticks fast into our souls, that we make not thy will to be a law to us, but our awin will; and makes our will, in a manner, to be a law to thee: for we prescribe forms of Religion to ourselves, and upon performing these, we promise peace to ourselves. Lord, it is over mickle that we fail, so oft as we do, of ignorance and weakness, but that we should go against the light of our awin minds, and so wrong our awin consciences, this is a fearful, yea, and almost a desperate case. And, therefore, O mighty God, while thou calls upon us, (for while thou calls it is not in vain,) while thou lights thy candle and has any lost money to seek, while thou sends out the good Shepherd to bring home the wandering sheep on his shoulders, now, for Jesus Christ's sake, look where we are hiding ourselves; sweep the house, and find us out, and gather us into thy treasures. And where we are wandering on the mountains of sin, following the silliness of our awin hearts, and exposing ourselves to be preys to Satan and all our enemies, Lord, take us on the shoulders of thy mercy, and bring us home again to thy sheepfold. And we entreat thee, O Lord, because there are some hours of darkness, and some of light and comfort, let us still find comfort in thee. Lord, give us grace, while thou art dealing thus with thy people in this land, to bring them home to thee, and making them vow to leave all, and to follow thee, that we be not out of this covenant: for if we

do not so, then, when thou sends deliverance to them, it will be nothing else but destruction to us. Lord, there is no remedy for us, in our hardest cases, but only to flee in under the shadow of thy wings. For this end, Lord, win in upon our hearts, and be thou our God, and establish us to be thy people: and, Lord, let us know thy loving-kindness towards us, that so that may knit our hearts to thee, whilk are so framet (strange) always to thee. Write thy law in our hearts; incline our hearts to do thy will, and not to covetousness. Lord, if thou would give us another nature, than the nature of the old Adam, then we would have other inclinations than we have; and till we have this new nature, we may well study to do things that are good, but it goes not kindly to work; for grace is weak, but the old man is very strong. Therefore, we beseech thee, O Lord, to take the hammer into thy awin hand, and beat down thir hard hearts of ours; and take the sword into thy awin hand, and slay thir living corruptions that are in us. And, Lord, from above dress that heavenly plant of faith, and all other plants that are necessar for us to have in our souls; and give us grace, when we look in to our awin hearts, to see some heavenly buds of faith, love, patience, etc., sown there; and where there be any buds of this kind, water them by thy Spirit, and warm them by thy consolations; and hold down the weeds, and snib them, that so the good plants may grow and thrive. Lord, we have not thriven well in worldly things this while by-gane, but has been plagued in them, because we have not laboured to find grace prospering in our souls; and if so be that we kent this aright, we would count it rather done in mercy than in wrath; for it is better for us to meet with affliction in natural things, than to prosper in them, while in the meantime we prosper not in grace. And, therefore, Lord, give us grace to know wherefore it is that we have been thus afflicted, that so we may make the right use of it, and that we may know that these are not blessed who has corn, wine, and oil, but these are only blessed who has the Lord for their God. And, therefore, give us large hearts that cannot be satisfied with anything here, and give us holy hearts, that so we

may get sin mortified in them, and give us also resolute hearts to go on into thy ways against all difficulties. And give us patience to bear whatsoever thou shalt be pleased to inflict upon us, that thus, being furnished by thy grace and Spirit, we may go on into thy ways. What thou thinks meet to be spoken to us at this time, accompany it by thy Spirit, and let us be helped forward in our course by it. Sometimes thou wilt be pleased to lend thy aid a far lift forward into the way, and sometimes thou wilt help them but one step; anything that it pleases thee to do, do it; but we beseech thee to let us ever find that we are going forward; that so, albeit we find many oppositions, we may still be going on into thy ways till we come to the end of them, through Jesus Christ. In whose, etc.

Hebrews 11:29

There have been many egregious and notable proofs of the grace of God in his children observed in this chapter;¹ but, for the most part, all of them have been brave and heroic spirits. For such were these patriarchs, and such a man was Moses, of whose faith there be many documents and proofs marked. And, therefore, the greater these spirits were, the less is our comfort, for we think the commendation was deservedly given to such great ones as these, but that it is impossible for us to follow them or to equal them. What is that to us that Abraham did so, or that such a valiant champion as Jacob did so, or Moses, that he cared not for the king, but forsook Egypt and joined himself to God's people, since that we have not such spirits as these had, but only base, silly spirits? Beloved, hear an example, not of Moses, (yet we will not say that he is to be excluded out of it,) but of the whole body of the people; for this is not marked as a fruit of his faith only, but as a fruit of all their faiths. "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying

¹It would appear from this, that the earlier instances of faith recorded in this chapter had been made the subject of a succession of discourses before this.

to do were drowned.” That is, the whole people of Israel by faith went through the sea; they had als mickle faith as to believe the promise of God; and when Moses strack the sea with his rod, and set in his foot into it, they followed, and they believing found it to be as dry land. The Jews says it was as a green meadow, but Exodus says it was as a pedmented floor; for the Lord raised as a wind coming from the deserts of Arabia, and it blew on the sea and made a trench and passage for them, the one part above them standing in a heap, as a wall, and the other going from them:¹ and so they went through safe. And then Pharaoh and his army comes, these who had not been destroyed in Egypt when the first-born was destroyed, thinking for to follow them, and having more mind of the pursuit of the Israelites than the danger they were in, and thought it would be but counted pusillanimity in them not to pursue them wherever they went, and that they might be bold to follow them; yet their presumption deceived them, and they were caught as in a hose-net,² and the waters closed upon them when they were all in. And their bodies was not carried down with the strength of the stream of the water, whilk had stood so long; but they were carried to that side where the Israelites were: and so that whilk Moses said to the people, “These men whom ye now see ye sall see them no more;” and, indeed, they never saw them to offer them any wrong. And the Lord in that was good unto them, for he not only gave them a sight of their dead enemies, but he furnished them with artailzie (weapons,) such as they had need of; for many of them when

¹There is a slight mistake here. It was when the Israelites went through the Jordan, that the waters stood up as an heap on the one side, and were “cut off” on the other. When they went through the Red Sea, “the waters were a wall unto them on their right hand, and on their left,” (Exodus 14:22) This is a mere slip of the tongue, which any, even the most accurate speaker, may at any time make. The accuracy observable in these sermons is astonishing, considering the haste with which they must have been prepared, and the distractions to which the preacher’s mind was at this time subjected.

²A small net like a stocking; used metaphorically of an inextricable difficulty.

they came out of Egypt had no kind of artailzie, yet now the Lord furnished them all.

That we may take up the purpose the better, let us consider of these parts in it. 1. Who they were whose faith is commended here, The people of Israel. 2. What was the effect or fruit of their faith; “they passed through the Red sea;” they passed not over the sea, for that might have been done without faith, but they passed through the sea. 3. There is the evidence or magnifying of the work, whilk is the manner how they passed through: “As on dry land.” The second evidence of the greatness of it is by setting against it the perdition of the Egyptians: “While the Egyptians assaying to pass through were drowned.”

I. The persons whose faith is marked here. There is no question they were God’s people; and no question there were two sorts of them, some good and some bad. Some of them were believers; but others of them had a profession, but had no faith; for the Apostle, 1 Corinthians 10:5, says that at this time God was not well pleased with some of ‘them. For it was impossible that this could be done without faith; so there were some who had faith, and some not; some believers and some unbelievers among them. Take notice here that when we speak of unbelievers we speak not only of Turks and pagans, but also of professors; for infidelity nests itself in the bosom of professors. Thou may seem to thyself to be ane of God’s people, and yet in the meantime carry about with thee ane ill heart of unbelief, to depart from the living God: and, indeed, it sall be easier for Sodom and Gomorrah, or for Tyrus and Sidon at the great day, than for such as these. It is strange that their faith is commended here, for, in truth, it would seem rather that they were not worthy of any commendation at all; for when Moses led them not on the direct way from Rameses to the wilderness, but another way, and they see that he has led them in such a way, where there were high mountains on every side of them, the Red sea before them, and ane army pursuing them behind, then they begin to murmur against Moses, and says, What is this he is minded to do with

us now & has he brought us here to destroy us? For they saw no possibility (as they thought) how to escape, and they knew not what was revealed to Moses; for that was reserved from them that they might think the miracle to be the greater, and that they might see the great power of God in the work. And so they murmur first; yet afterward when Moses says to them, “Fear not; these men whom ye now see, ye shall see them no more;” that is, for as glorious a company as ye think them to be, be ye not feared for them; only have faith and believe, and “be still, and see the salvation of the Lord:” and so he strikes the sea with his rod, and he sets his foot first in; and they follow. As for that which is spoken of Judah without any warrant, we think it not to be so that it was the tribe of Judah set in their foot first, and therefore the kingdom belonged to them. No question but as Moses’ faith was greatest, so he went first on; and he was not of the tribe of Judah. And when he went thus first on, with his strong faith, as their captain, they with their weak faith, which before was hid under the ashes of corruption and infidelity, which now they have uttered, then, when that is away, their faith kythes (shews itself) next, and their courage grows; and they go on and follow Moses. And although, in the story in Exodus, there appears nothing to be in them worthy of commendation, but mickle for the contrair, yet here their faults are passed by, and the work is ascribed to faith: even as Rahab the harlot hereafter, all her faults are passed by, and her faith is spoken of only. And the apostle says, “Ye have heard of the patience of Job,” and yet there kythed mickle impatience in him: and yet there his patience is only commended of, but his impatience not spoken of. Let us learn here that as God, upon the one side, where there is any small [crumbs] of graces in any, he gathers up these, and passes by all their corruptions; so let us know also that the faith of God’s people, it is mixed with unbelief, our hope with distrust, our love of God with fear of men, etc.: there is nothing that is perfyte in us, nor will be perfect, so long as we are here. For we must pass from one contrair to another by midses [mediums], and not at the first: for

at the first we are altogether [carnal], and then at last, when we are in glory, we are altogether spiritual; so that must be piece and piece done, even as the night goes away, and the day comes not fair sunshine at the first, but a mixture of night and day together; and as water when it is first put on the fire will not grow fire hot, but first lukewarm, and so comes to piece and piece; even so is it with the grace of God: and therefore we should learn to make a distinction. It is good for us to know our awin souls, and to learn to put a difference between the case, and the constitution of the heart of man. Thy case may be sometimes so as thou feels no faith at all; even after thy regeneration thou may be so that thou will perceive nothing but doubting. At another time, again, the heart will be so lift up, (and yet not in presumption neither), that for that time there will be no doubting in his heart; and he wonders at himself that he doubted, and thinks assuredly that he will not doubt again.

This is the *case* of the heart of man, but not the *constitution*; for under different cases there is but only one constitution. For when there seems to be nothing but doubting, yet there is faith under that; and when there seems to be no doubting at all, yet there is a root of infidelity in the [heart]: and so the *case* may be different, but the *constitution* is one. But this is evermore the comfort of the child of God, even when he finds nothing but doubting, yet he has this assurance, (or at least he may have it), that he has some faith, whilk may be a comfort to him. It should be a matter of humiliation that there is any mixture of doubting; yet this is our comfort, that there is some other thing joined with it. Psalm 43. Let us then strive to waken up faith in our hearts; and let us now put our souls to a trial; and if thou feels nor sees no faith there, whereas thou thought that thou hadst had mickle faith, go to the Lord, and beseech him to acquaint thee with it, and to make faith thine. Secondly, if there be any beginning of faith in thee, albeit it be but like a grain of mustard-seed, or like a smoking flax, beseech the Lord to breathe upon it, and to waken it up: and go not to suppress it, although it only but smoke.

Say, "Lord I believe that—I cannot deny but I have some measure of faith; but I have unbelief also; Lord, help that; take away the power from this unbelief, and add power to faith." Never any word that the apostles uttered at any time savoured more of faith than that did, "Lord, increase our faith." When thou says, "Lord, I believe; help my unbelief," not for a fashion, but from sense, thou art never in a sickerer (surer) case than thou art then. So say thou, "Lord, I have faith; but it is a torture to me that I have unbelief:" and say to thy awin soul, "Why art thou disquieted within me? Still trust in God." If we could thus waken up and warm the spunk of faith that we have, we might then put it to great use, and we might get great good and comfort by it. As I say this, it is good aye to be complaining of thyself, and they are in the best case who complains; yet, what measure of faith we have, let us aye be doing with it what we can: for I think infidelity prevails very far with men, when it puts them to that, that they do no good with that whilk they have. But if we have but that mickle faith to depend always upon God, and then do the things whilk we are able, then it is well with us; and not to be as those spoken of in the former cap. who draws back into perdition. If so be that we withdraw not ourselves from believing in God, from doing of any known duty, or from a good work, that is faith indeed. And so, albeit thy faith be but small, waken it up, and use it well, and thou sall get more; for to him that hath sall be given. The meaning of that is not, to him that has mickle of the world sall be given more; but he that has any measure of faith, he sall get more of it, if he be wakening it up, and using that well whilk he has; but if he do not so, then that whilk he has sall be taken from him.

II. There is the fruit of their faith, "They passed through the Red Sea." This, indeed, is a strange thing. They were compassed about on all sides; there was no way for them to escape, as they thought, but either to go through the deep sea, or to be in Pharaoh and the Egyptians' mercy, as the proverb is, "They were between the devil and the deep sea:" for they were between

Pharaoh, who was a type of the very devil himself, they were between him and the sea; and yet they passed through the sea. So we may see here that faith, in the greatest straits it can be in, will evermore find ane outgate (way of escape), not by its awin power and wisdom, but by the wisdom and power of God; for all things are set on work by God for the good of the believer. Ay, indeed, this power of faith is of such force that the means whilk would be thought to tend to their destruction will be used for their preservation and safety. As the water here, it gave way to the children of Israel, and preserved them, but destroyed Pharaoh and all his company; [as] the three children in the fiery furnace, and Daniel in the den of lions. This faith of the children of Israel looking now to the promise of God, it could not be otherwise with them, but they behoved to be upholden. Ay, in spiritual distresses also, it is only faith that upholds the child of God,—even in greatest desertions, when God seems to be ane enemy to thee, and there is no sense of joy, peace, etc., it is faith that upholds the soul, till it be at the former strength again. And, therefore, if we have this grace of faith, albeit we have news of new terrours every day, yet we need not to be affrayed. Certainly our faith sall work more, albeit I grant means should be used to prevent ills, yet our faith sall work more than all means, especially when we have God's cause to defend, and we are in covenant with him, and has him to be our leader and conductor. And, therefore, let us still trust in God, and when we know not what to do, but are enclosed in on all sides,¹ yet, even then, send up thy prayer to heaven; and when he sends thee not down ane answer at the first, yet still thou has access to him: send up thy prayers still till thou get ane answer. Who knows but the Lord will have the kirk of Scotland to know better yet what strength there is in prayer? They who have faith knows what to do in all cases; they have evermore a sanctuary and a refuge to flee to, even to the Lord, who will help them.

¹Words truly descriptive of the circumstances in which the covenanters were then placed, and which the preacher, from what follows immediately, seems clearly to have had in his eye.

III. This fruit of their faith is amplified more in the manner how they went through, “as on dry land:” and the Spirit of God has thought meet to set down this here. It was even as upon a hard floor. Beloved, these things whilk are altogether impossibilities to men, the Lord not only makes them possibilities, but he makes them easy, and that even the greatest ease; for what cleaner and harder way can there be than a pedmented floor? and this was so. When there is no course tane but to men, then things may be impossible; but even these same things are possible with God, and he makes them most easy, that so his awin may have occasion to praise him.

Now, upon the other part, the Egyptians assaying to go through, they were drowned. Unbelief, indeed, it may prosper long (I mean in outward things, and that both in peace and in war,) yet it makes evermore a foul hinderend.¹ For als long as before they prospered, and stood out in the hardness of their heart, and for als great as they were in honour and riches, yet all that is nothing else but a fattening of them for the day of destruction. And therefore, care not for the prosperity that is joined with unbelief, for it will evermore end in duleful misery.

We may perceive here, that our faith is best known, when we do also see the fruits of unbelief in our enemies. As for example, the Lord delivers his awin out of all their troubles, but for the wicked again, they perish in the day of trouble: then thou may rejoice when thou sees that others are destroyed, but thou art safe. When thou sees them going on to desperate, remediless, and endless misery, and yet God has not so filled thee with unbelief, but has made a difference between thee and these men, thou art ravished in admiration with this,—what thou would be, and what he would be, if he were in thy case, and thou in his.

This, indeed, constrains thee to magnify the great mercy of God, who has made the difference, whilk is clear to be seen, even by the world. For at death, these who has unbelief will be

¹ An accommodation of the proverb, “Falsehood made ne’er a fair hinderend.” *Ferguson’s Scot. Proverbs*.

senseless where he is going to, and what is ordained for him; but for these who has faith; they will be persuaded of the favour of God: then the fruit of thy faith, it shall be sweet to thee. And then, at the great day, the fruit of faith shall be sensible then, when there, in the presence of all men and angels, he shall say to the unbelievers, “Depart from me, ye wicked, into everlasting fire, prepared for the devil and his angels,” but to these who has faith, “Come, ye blessed of my Father,” etc. This is not to make you proud or presumptuous of anything ye have, but only to make you to rejoice in God; and not to ascribe the praise of faith to us, but only to God: for he it is that sows the seed, and we only but taste the fruits thereof.

“Assayed to do the like.” What was this that made them to assay to do the like? Even something in them which was like to faith, but was not faith,—even presumption. And this I call presumption, when I take a thing or (ere) it come to me; for they had no promise of God to be carried safe through the Red Sea, and yet they undertake to go through it. The Israelites had a promise to be carried through, and so they were safe; but for the Egyptians, they had no promise, and therefore they were drowned. Presumption carries men on into a way, making them think that all shall be well, when in the meantime it will not miss to tend to their destruction and overthrow. Even as Haman, when the king said to him, “What shall be done to the man whom the king will honour?” he presuming, Whom will the king honour so far as he will do me, whom he has advanced so far already? this was but a general promise made to him by his presumption: but it was another whom the king meant of. And so a general promise, it deceives very many; it makes them to think a thing belongs to them, when there is no such thing. And the baker who was in the prison with Joseph, because he heard the butler get a good exposition of his dream, therefore he would speir (ask) the interpretation of his also; but he gat the contrair. So, many thinks, “Am not I also good as he is,” and so, why may not I go on into this course, and lippen (trust myself) into it as well as

he? never looking whether he has any interest in the promise or not, but only presuming in it, because he has seen another thrive there. Presumption, I will assure you, is the worst leader that can be.

Let us observe here what becomes of those people whom God forsakes: this is the last judgment that comes upon them to destroy them. The Lord had given them over to blindness of mind and hardness of heart, and then he sent many other plagues upon them; and that was a ground whereupon they went on. They thought that they had escaped nine plagues already, and so why might they not escape the tenth also? but the Lord having anes forsaken them, then their perdition is not far off. And therefore, great need had we to adhere to God, and to see that we be not of his refuse silver; for if we be of his refuse silver, then he will give us over to ourselves; and having plagued us in our minds, then he will plague us in our bodies, And therefore, let us beware that we add not sin to sin, that so the Lord may not heap judgments upon us. We may see here what is the miserable and tragical end that God has ordained for his enemies. It's true he has not made all to be thus, but he has made some to be examples, that so others might be feared: he has made some to be examples of sore destruction here, that all may know what he has ordained for his enemies.

The apostle, 1 Corinthians 10:1-2, he makes another use of their passing through the Red Sea, and he calls it a baptism. Moses, he was the extraordinary minister that did minister this sacrament, and the water of the Red Sea was the element; and their passing through the sea, from Egypt to Canaan, represented their departing from the kingdom of darkness to the kingdom of light; and the leaving of the Egyptians, and their perishing in the sea, imported the leaving of our spiritual enemies, and their perishing. So that, beloved, this ye know is manifest, that none should be admitted to the communion but these who are baptized; they should be first baptized, and thereafter communicate: so I may say, except we be thus baptized, we shall find no

comfort in the sacrament of the Supper. And therefore, we must forsake the world, and leave all our corruptions behind us, that they may be drowned into the sea. It makes me to fear that many of us gets no comfort at the communion, because we have not known what baptism is, nor what is the benefit thereof. Especially I would have you to labour to get your lusts mortified and subdued. And therefore, repent and be baptized, not only with water, but with the Spirit of God, and come here in faith; that coming thus to the communion, ye may be partakers of Christ and all his benefits. To whom, etc.

Prayer

For us, O Lord, as we are of ourselves, there is nothing we can do can please thee, or be acceptable to thee, if so be thou draw not our hearts to believe in thee; for without faith it is impossible to please thee: and therefore we desire to have faith inferred upon us. For Jesus'sake, and in his name, we beseech thee to take us in among the number of believers; and although that there be great mixture of imperfections in us, yet pass by all these, and look to the excellency of that begun work of faith; and build it up, we beseech thee, till it be perfyted, and the capstone put upon it. Lord, we beseech thee to furnish us in all our necessities, and give us strength to win through all our difficulties. For shall our faith be as a burn or strype (a rill), to run fast in winter, but to go clean dry in summer? shall we seem to have faith when we have nothing ado with it, and then when we have ado with it, shall we find nothing but ane toom (empty) bag? We beseech thee to give us faith to abide in all cases whatsoever. Certainly there may be great troubles upon thy people, but faith will overcome them all. O if we could know Christ as he has revealed himself to us, and know the promises that he has made to believers ! There be general promises that he has made to all, and particular promises that he has made to some: we may go on in generals all our time, and be confident through these that all shall be well, and yet be beguiled; but, Lord, let us see the particular promises to belong

to us, and see the fruits of our faith. And when we see so many worshipping stocks and stones, and ilk ane of them destroying another, and drowning them in the sea of unbelief; if then we find the fruit of faith in being separate from them, we have great cause to praise thee, since we might have been as they. Glory be to thee, O Lord, who has made the difference between this land and other lands about us; and blessed be thou who, when we had almost lost all hope of continuing the light and purity of the gospel among us, that yet thou is pleased to work among us, and to make it as a resurrection from the dead¹ We cannot admire enough of it; yea, the angels, they cannot admire enough of this goodness of thine: for what greater mercy can there be than to have the Lord for our God, and we to be his people? Lord, give us grace to take it to heart, that we may know what is our duty to thee: and while others are going on into thy work, Lord, let not us be hindmost, but to be going on with the rest, that so we may taste of the sweet fruits thereof. These who has not yet given up their names to thee, hasten their calling; and these who has given up their names to thee, let them know what is required of them. And since we have made an open confession of our faith, make us to find the fruits of it, in changing of our hearts inwardly and of our conversation outwardly;² and keep us that we fall not back again from thee. Bless them who are in authority, etc. We had great need that it should be well with them; for we acknowledge that thou has appointed them to rule over us, that under them we may live a peaceable and quiet life in all godliness and honesty: and indeed it is hard when we cannot get lived

¹ Guthrie in his *Memoirs*, p. 16, vainly surmises that the future leaders of the Presbyterians watched the course of events with secret satisfaction, in the confident expectation that the excesses of the Court would produce a revolution of public feeling, and hasten the crisis that ensued. The passage noted, and others similar, serve to show the groundlessness of such conjectures.

² The intensely religious character of the national movement, and its intimate bearing upon the interests of practical godliness, are continually presenting themselves in the course of this volume.

under them in peace and in godliness.¹ Lord, therefore put it in the hearts of these who are in highest place to be for a blessing to thy people, and a safeguard to thy truth; and Lord, fall thou in² upon their hearts, and teach them out of thy word by thy Spirit. There is none so near them but thou can come nearer; and then thou can outspoke them all: we beseech thee to do it. Lord, we beseech thee, if so be that thou has appointed - this to be the way of setting up thy truth here, manifest thy love to this kirk; make idolatry and will-worship hateful to our king's Majesty, and make him only to love the simple truth. And, Lord, we beseech thee to bless these who has any good intention and purpose to inform him in the right way; and furnish them at this time with thy awin Spirit in a special manner: and, Lord, keep them from all the plots and malice of their enemies, both in their bodies and their souls. Bless these, Lord, who has given up their names to thee, and has hazarded all for thee; give them constancy to go on, whatever may follow, knowing that thou art able to requite all they can lose, even with a hundreth fold more in this life; and make them content to quite all that they have for the cause of Christ: for to whom 'is it that we owe all that we have but only to thee? And therefore, if thou sall call us to quite all, give us grace to do it unreservedly. Lord, look in mercy upon all thy people who has been seeking thee this day. We have not been all of us in one house together;³ yet all of us are members of one body, and we are all under thy eye; and therefore, accept of our prayers and sacrifices, as if they had all proceeded from one mouth: and show such mercy upon us, as thou uses to shew to thy awin people. Bless this poor ignorant congregation; help these who understands not the ways and word of God: many of them kens

¹ 1 Timothy "For kings, and for all that are in authority; that we may lead a *quiet and peaceable life* in all *godliness and honesty*."

² *Fall in*, Influence. Fluere in mentem. The infatuated obstinacy of the Court rendered such prayer not unnecessary.

³ An incidental evidence that there had been two services this day.

not if that whilk is preached be the word of God or not.¹ Lord let them understand their awin ignorance and weakness, and not to rest till at least they get als mickle faith as may make them to cry for help from thee. Help these among us who are in any distress: and, Lord, give us grace not to weary in the ways of thy obedience; and let us not think to have peace in the world and not to be at friendship with thee, but make us to be labouring to be enrolled among these clouds of witnesses that has gone before us, and to walk in thy ways; that so that may be a presage to us, that we sall hereafter be partakers of the inheritance with them, purchased to all of us by Jesus Christ, To whom, etc.

¹Yet nothing short of the supreme authority of the Church could prevail on Henderson to quit this rude and ignorant people; and it was with unfeigned reluctance that he at last exchanged the ministry of Leuchars for the chief place in the metropolis.

At the Communion, April 15

Preface

The ways of the Lord are not as our ways are: our ways, when we are left to ourselves, to our awin guiding, they are nothing else but foolishness. When we rejoice, then we are overjoyed, and when we mourn, then we are full of sorrow; when we rejoice, we rejoice so as if we were never to mourn again, and when we mourn, we mourn so as if there were never a day, nor ane hour, nor a moment of mirth to come to us all our time again. But when the Lord is with us, and bestows anything upon us, he deals in another manner than this; for he tempers our estate, and makes it up of a mixture of rejoicing and sorrow, so that beth will be in his children. And therefore it is, that we have that exhortation, Psalm 2, “Serve the Lord in fear;” and what adds he? “Rejoice;” and how should we rejoice? “Rejoice in trembling;” there we have rejoicing and trembling both of them put together. And there the prophet is speaking to great men, to kings and to princes; as if he said, Even ye kings and princes, serve the Lord in fear, and rejoice in trembling.

Beloved, who iis there of us who lives now into this land, that can be so great strangers into it as to deny that we have all matter of rejoicing? *First*, We should rejoice in the patience of the Lord, who has spared us for such a long time, so far contrair to our deservings, and has not yet removed the candlestick of the gospel, and poured out heavy judgments upon us. *Secondly*, We should rejoice in the providence of God, who, contrair to the expectation of all, the desires of many, and contrair to the threatenings of the malicious enemies, has yet continued the light of the gospel with us to this day, when they thought to have had it altogether extinguished. *Thirdly*, We should also rejoice into the rich and great mercy of God, that has put it into the hearts of so many into this land to renew a solemn and public covenant with the Lord their God; and so he also to renew a covenant with them, he promising to be their God, and they promising

to be his people. Now, God forbid that for all these we should be so senselessly unthankful, as not to consider that we ought to rejoice and to be thankful to God for these, even for his great patience in sparing, for his providence in continuing the light of the truth with us, and for his great mercy in making his people enter in covenant with him, and he also to enter in covenant with them.

And yet, beloved, because the temper is of God's mixing, I would have you to rejoice with fear; and yet this, not that I would have you to have a doubting fear—that ye need to doubt of God's favour any way; for I will assure you that ye had never greater cause to assure yourselves of the favour of God than ye have now. But it is another sort of fear that I would ye should have, and this is it, that we may come in humility before the Lord our God; whatever we be in the eyes of the world, yet let us still adore and admire God, and come in humility before him. For the angels, who are glorious spirits, and are in the heavens with him, and knows more than any human flesh now can know, yet they adore him, and hide themselves, and cannot behold his glory; and, indeed, the more that we know of him, the more will we adore him. Then I would have you to come in great reverence before the Lord, because he is the Lord Jehovah, the great and mighty God. And, whilk I would have you most of all to look unto, even that ye come with a Christian care and fear, that so ye come not short and miss the comfort of the Lord's promises, and that ye come not short in performing your duty, whilk ye owe to the Lord. Beloved, only a word now to stir you up to cry for grace to the Lord, and this is it. If the Lord have appointed a man for destruction and condemnation, he will never get an ear to hear and eye to see, nor a heart to understand what it is that the Lord is doing about him, nor what his servants in his name are speaking. Ye have an example of this set down, 1 Samuel 2:25; Eli there, he spake to his sons, that they had transgressed against the Lord, and that they made the Lord's people to transgress: but it is said, "They hearkened not to the voice of their father;"

and the reason of it is given, "For the Lord had appointed to slay them." And therefore, as ye would wish to be free of the destruction of the Lord, cry for eyes to see, ears to hear, and hearts to understand what it is that the Lord is speaking to you. And again, Genesis 18:17-19, the Lord says of Abraham, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation?" And why will he not hide it? "That the Lord may bring upon Abraham that which he has spoken of him." And therefore, when God has purposed to do ill to any, he puts it in their heads to use no means to eschew it; and when he has purposed to do good to any, he puts it in their hearts to use all lawful means that they may eschew it. And therefore, in everything that is good rejoice, and rejoice in it with fear and trembling; and beseech the Lord to give unto you ears to hear, eyes to see, and hearts to understand what it is that the Lord speaks to you, that so ye may use the means to eschew his judgments, and may be also exercised about the means, how to get good to your awin souls; that so the blessing of the Lord may be begun upon you this day, and may continue with you all the days of your life, through Jesus Christ.

Prayer

O Lord, we are now, after a special manner, in thy sight and presence: thy eye, whilk sees and knows all things, is now beholding us. And when thine eye beholds us, we are sure that our ignorance will be seen by thee to be great; our manifold wanderings, our great imperfections, our unbelief and manifold corruptions, we are sure will be seen in us. We, O Lord, when we have entered into the examination of our awin hearts, have seen somewhat there that has been wrong; but we know not our awin hearts, for the heart of man, it is hid from himself and from all others but only from thee; but there is no corner thereof that is hid from thee. And if then our consciences have convinced us and condemned us, (and how can we say or think that we have consciences, if so be that they have not convinced

us?) then how much more must thou convince us and condemn us, who is far greater than our consciences ! We acknowledge, O Lord, thou has a controversy against us into this land, especially because we have not taken to heart thy loving kindness towards us, whilk thou has shewn to us so many ways; that we have not discerned the day of our awin visitation, that so we might know the things that belonged to our peace, whilk day has continued so long with us; that light is come into the world, and we have delighted to walk in darkness rather than light. We acknowledge, O Lord, that this may put us into the greatest fear of thy wrath, that the greatest part of us does not as yet know thee, the Lord, but are strangers to thee and to thy son Jesus Christ; and we are continually fighting against the Holy Ghost in the use of the means that thou sends to us. If the Gentiles, who had not such means as we have, were justly condemned by thee, because they did not walk in that little twilight whilk they had by nature, then how great must the condemnation of hard-hearted sinners be, who have neglected the great salvation revealed to the world by the preaching of the gospel! Lord, we are not able to answer to thee for one of a thousand, no, not of ten thousand of our sins. It would be the blackest, ugliest, and fearfulest sight that ever we yet saw, if so be that our sins were set in order before us. And there is nothing that puts us into a greater fear, than that boldly we have renewed our covenant with thee, and has not considered of it, nor of our ways since; there is little reformation seen in the most part of our lives, and it is to be feared that there is little renovation in our hearts. That is sure,—if thou has established us to be a people to thee, and thou wilt be a God to us, there will be a change in us; and this change, it will be first begun into the heart, and then it will be seen outwardly into the life and conversation. Lord, thou who has honoured us thus so many ways, that in thy patience thou hast spared us so long, in thy providence thou has given us this good day, and of thy great mercy has made us to enter in a covenant with thee, Lord, we beseech thee that as yet thou would do the rest of the work, and cease not till thou

put the capstone upon it. And because we are come here this day to honour thee, Lord keep us that we do not dishonour to thee now; for this indeed will be a lamentable case, if we multiply sins upon our awin heads, when we profess to be come to seek pardon of them. We are come here for salvation; let us not get a further seal of our damnation. Lord, therefore accompany the means by thy Spirit, and thou who has given unto us natural life and ability to bring us here, give us also a supernatural life, and make it sensible to us now that we have some measure of spiritual life. And thou who makes the sun to shine into the firmament, make the sun of righteousness to shine in into our dark souls, and the light of thy countenance to shine in into the darkeſt corners thereof, that so we may see these things whilk we have not yet seen; that if we be yet in nature, we may skar (take fright) at that filthy and ugly estate, and hasten out of it, and if we see ourselves to be i the state of grace, we may rejoice in that, and go on into it. And thou who makes the wind to blow, and it bloweth where it listeth, and no man seeth it, but heareth the sound thereof, make thy Spirit to enter into our souls, that so we may get refreshment and consolation thereby from above, and direction how to walk. And as the wind blows where it will, so does thy Spirit enter where it will, therefore let us find it into us; for if we have thy Spirit, then we have Christ also, and if we have thy Spirit and Christ, that will be ane evidence to us of our election here, and that we sall be possessed in that rich and glorious in heritance hereafter. And because all depends upon our sanctification, Lord, look upon our blind and wandering minds and hard hearts, and give unto us present and seeing minds and soft hearts. Satan, he is ready to withdraw our minds from thy service; there is none who can hold their minds present, except thou be pleased to compass us about, and hold them in; Lord, therefore we beseech thee to do it. And because our unbelief is the cause of all the ill and mischief that comes upon us, and now we are about the means how to get faith, O if we could now find the hand of God rooting up this filthy weed, and sawing in the

precious seed of faith, that so we might believe the promises of the life to come; for if we had these, then we might find a change both within and without. Lord, if thou be pleased to hide thyself from us now, and expose us to the craft, malice, and cruelty of our enemies, then we will be undone. Alas! shall Satan, when we are come to seek and serve thee, hinder us from that, and from getting good to our awin souls in these means? Lord, go betwixt us and his tentations: thou has promised to be a sun and a shield to us; Lord, let us find the perfiting of thy promise, both in preserving us from all our enemies, and in bestowing every good thing upon us.

- And we entreat thee, Lord, to bring our souls to this, to apprehend of the

things that are to come; for, in truth, we acknowledge that we are greatly bewitched with things present: thou, Lord, can quicken our sight, draw our eyes therefore aff these things whilk are perishing, to look to things that endures for ever. We will go all of us out of this world in a short time, and it is not long since we came here; and shortly there will be others filling our places again. O if we could consider that we are now upon the stage, acting our part, and strive to know what is our duty, and do that; that so we may in our short time here be acceptable to thee, and profitable to our awin souls, and may at last receive the recompense of reward purchased to us by Jesus Christ. In whose, etc.

Hebrews 11:30

It is by faith that any good work is begun to, and it is faith principally that carries us forward in the doing of it against all difficulties that we can rancounter with in the way in the doing of it; and it is faith also that must bring the work to a comfortable conclusion; and it is by faith that we must be possessed in things promised by God, whilk promises are apprehended by faith, and so hoped for. Ye heard before (so many as were here), that it was by faith the people of God went through the Red Sea, and the Egyptians [were] drowned in it. And the truth is, albeit it be not

set down here, yet it was by faith they came to the wilderness, and all things were furnished to them there in a barren desert, and that miraculously only, of the great care and extraordinary providence of God, both meat, drink, and clothes. It was by faith they overcame their enemies there, even these mighty kings of Bashan, etc. And it was by faith that they passed through Jordan miraculously; and now when they are into the promised land, it is by faith that they must be possessed into it, and build Jerusalem in the midst thereof for a habitation for the Lord of glory, as he had appointed. For if they had not had faith, it would have been impossible for them to have won through the sea as they did, and then come so far on: and now, when they are into the land, it is also impossible for them to possess themselves there, and to overcome such strong cities as were there, which they were informed of a little before, by the spies that were sent to see the land. Now what should they do in this case? Joshua 5, it is said, Joshua and the people, they see a strong city there, and strong walls about it; and there were not such engines of war then to batter down walls as are used since then; and no question albeit there were believers among them, who believed the general promise that they should be possessed into that land, yet in that particular they were troubled, how they should get that strong town overcome. At this time there appeared to Joshua a man over against him, with his sword drawn into his hand. And Joshua said to him, "Art thou for us, or against us?" for then he knew not who it was. And he said, "Nay, but as captain of the host of the Lord am I now come." Then Joshua knew that it was Jesus Christ, and fell on his face and worshipped, and said, "What saith my Lord to his servant?" He says, "Be not feared for this Jericho, for I have given it into thy hand;" and whereas he would have asked next, "How shall that be?" he says, "Ye shall do no more but this, go march about the city, as I direct you; the armed men of you, let them go in the front, and next unto them seven priests with seven trumpets, and these not the silver trumpets, but trumpets of rams' horns; and after them let the ark

of the Lord follow, and then all the rest in the rear: and this ye shall do seven days. Six of them ye shall go about but anes ilk day; but the seventh day ye shall compass it seven times, and at the seventh time the priests shall blow their trumpets. Then all the people shall give a great shout and the walls shall fall flat to the ground.” Now Joshua, he hears this spoken, and he knows that it is the Lord who speaks it, and therefore he believes it, and he tells the priests to tell it to the people, and he tells it out to them so far as his voice could extend: and God puts it in their hearts to believe the promise, and they march on and obeyed the direction; and so through their faith and obedience the success follows answerable to the promise, and they take in the city.

That ye may take up the purpose the better, consider of it in thir four particulars. 1. The great strength that stood up against the people of God here, under the name of the “walls of Jericho.” 2. The special and principal strength that God’s people opposed against these strong walls,— “Faith.” 3. The weak means that the people used for casting down the walls. If they had been bidden fight, they would have done it; but the Lord would not have them to fight now, albeit they were made to fight afterwards,— now they must use the weak means that the Lord had appointed, and that was, To compass the walls seven days, and as it is Joshua 6 ilk day of six they compassed it but anes, and the seventh day seven times. 4. There is the happy and victorious success of the people of God against their enemies. He makes the walls to fall, and they fall so as if there had been no wall there at all, even flat to the ground; and the people of God went in and destroyed their enemies. Certainly, were there never so strong holds against us, could we grip to the promise of God, and believe it in faith, and go on in obedience to it till the seventh day and the seventh time of that day, we would undoubtedly get the victory because of the truth of God’s promise, who has promised that his people shall rule over their enemies.

I. “The walls of Jericho.” The people, they behaved to make forward against thir walls for als strong as they were, for they

were now come out of Egypt, and they had broken the yoke of their servitude there; they were come through the Red Sea, and were baptized there, as the apostle calls it; they were come through the wilderness, and had overcome the kings there; and they were come through Jordan: and now they were entered into the promised land, what sall they do?

It is hard for them on all sides, for this was a strong city they were to set upon first; for them to go back, they had no promise that Jordan should be divided as before; when they are through Jordan, they would meet with strong enemies into the wilderness, and they had no promise to overcome them. And when they are through the wilderness, where sall they go to next? They had no promise that the Red Sea should be divided; and suppose they went about the Red Sea, then they must go back again to Egypt: and going back to Egypt, they go back to their former slavery, and I may say to a worse slavery than ever they had been in before, yea in great hazard of losing themselves and all that they had, and of all that came after them. And therefore they resolve this, that there is no returning for them, but they will forward into the way, and will set against this city, for als strong as the walls of it were, yea suppose every stone in the wall were a man, yet they will to it. Beloved, when we are anes entered into a good course, we must not return again; for if we return again, it will be very hard with us. In the matter of the redemption of our awin souls, is it not great folly for us, when we have anes shaken aff the yoke and bondage of sin, and has begun to go on in the right way, that then we sall begin to return, because we see some great mountain to be in the way? If we return, then our bondage sall be seven times multiplied upon us; and it had been better for us never to have known the way of righteousness, than having anes known it and entered in it, to turn back again. And viewing the case of the kirk of Scotland presently, we may say this of it, When we have begun, by the mercy and power of God, to shake aff the yoke whilk was. lying upon us, whilk fourteen

taskmasters¹ did hold fast on, when we, I say, are begun to cast off that yoke, and gave testimony before the world that we have hated them and their fashions, and the Lord has brought us that far on as to renew our Covenant with him, if now we begin to sound a retreat again, then of necessity we must go back to Egypt; and if we go back, then the yoke shall be so fast wreathed upon our necks, that it shall not be gotten so well off them again, and our servitude and slavery shall be greater than it was before. Always, in our consciences, in our bodies, in our means, our liberties, and our posterity also, our bondage then shall be seven times greater than it was before. And therefore, it were best for us to resolve to go forward, as we would wish either happiness to ourselves or to our posterity after us.

Now for the strength of their walls, it was great, as it is Deuteronomy 1:28; and by (over and above) their strength, they are of a great height also, for ye know the spies that were sent to spy the land said that the walls of the cities reached to the very heavens, so that it was not able for any to win them: so they were both strong and high. And then ye may not think that the city was waste; no, for there were men into it, and that of the sons of Anak, who were great tall men. And ye may not think, neither, that they were, as they use the proverb, “mickledom without virtue,”² for they were strong men also; and especially the strongest men would be here, in the frontiers of the country; and the text says that they were men of valour. And then they were expert in war; for the little kings there agreed not well together, and that made the men to be expert, ilk one of them to defend themselves from another. Ye may think they had all these, but had no wit to guide them? Ye may not think that neither, for they had civil policy among them, they had a king; and when they saw the enemy approaching, they sit down to a council of war, to consult what they should do to hold off the enemy; and they think it enough to hold the ports fast. And so they thought,

¹The fourteen Bishops

²i.e., men of great strength of body but deficient in courage.

if Joshua and these who were with him would not flee at first, they would force them to it by holding them out. This was one great strength.

But there was another strength there greater than all their walls and gates,—even the gates of hell were there to hold out the people of God. The power of the devil was there; they had strong and mighty ones, principalities and powers, to defend them, for they worshipped devils. And I may lawfully say they did so, for the Scripture says it,—that all worship of heathens or Papiſts, even whatsoever is not done according to God's word, that it is done to the devil; for whatever is not from the good Spirit of God, it is from the evil spirit of the devil. And seeing that the devils were worshipped there, they would be as loath to be displaced out of the city as the king or the people.

The third strength that was to hold them out was greatest of all: there were divers persons in the camp of Israel whose hearts now did altogether faint. Many of them, when they heard the spies first, murmured, and would fain have been back, for they had unbelief ringing (reigning) into their hearts, and would have been glad of any refuge at all, for fear the enemy had come out upon them, not believing the truth and the promise of God. And as there were unbelievers among them, so I may say there was not a heart among them, Joshua's own not being excepted, but there was unbelief in it; and, I may say, in the most part more unbelief than faith; because all of us are more fleshly than spiritual, and faith is of a spiritual substance, but unbelief of a fleshly; and still the flesh lusts against the spirit. Even the strongest faith has doubting, and is mixed with unbelief, for we cannot with our whole hearts believe God's truth; but still there is something wrong.

So this threefold strength was against God's people, and is yet, and ever will be, to hold them out of the right way. 1. All natural strength and artificial, strong high walls, great able men, all policy and craft, will be used against the kirk and the children of God. 2. There is against her all principalities and powers,

even all that the devil can devise. 3. There are some also among God's people with whom infirmity prevails altogether, who, for worldly respects, will join in profession and in a confession with the people of God, but when trouble comes, withdraws again.¹ And, indeed, these are the worst sort of enemies the kirk has; and every ane of us carries about with us a great measure of unbelief mixed with our faith. What should we do then? Now I would not have you to think that I am telling you of all this to discourage you from going on into a good course when ye are into it, but only to let you see that we have great need of the power of God, when we are begun into a good course, and to let us see, if the Lord but leave us to ourselves for a little, then we will be nothing else but a prey to our enemies both spiritual and temporal. And if there were no other enemy, yet our awin heart is ane enemy great enough to hinder any good work. And these enemies that I would have you now to take heed to are spiritual enemies. There is no nation or kirk but they have spiritual enemies, evermore some who is ready to hinder a good work from being done, or when it is done to undo it: when there is a reformation working into a kirk they labour all that they can to hinder it, and when it is wrought, to deface it again. Beloved, every carnal heart is a spiritual Jericho; for when the Lord comes, he besieges that heart, he displays his colours of red and white, war and peace, and he lays out also his black colours of death, to make that heart to yield. What does the carnal man then? He says, I will not yield for all that, I will not be moved, for I have strong walls to hold out all these. Unbelief still says, "I sall have peace, though I walk in the imaginations of my awin heart;" that is, Let the Lord do what he pleases, I sall find peace, and I will continue in my awin ways, and yet I sall find peace. Yet, when the Lord sends his last trumpet to sound, and the dead shall rise, then all these walls, they sall fall flat to the ground, if it be not before then; and then the opposer

¹Perhaps the allusion here is to some few among the nobility, such as Cassilis and Rae, who were supposed at this time to have deserted the covenanting interest.

sall be cast in everlasting burning, where there is weeping and gnashing of teeth. And if there be such opposition into one soul, what opposition must there be in many souls; and when there is such opposition against the reformation of one heart, what must there be when there is a reformation of Religion intended? It is no wonder indeed that it comes not speed, but is hindered very far; but the wonder is that it comes any speed at all; and it is the greatest wonder that ever we heard tell of, that such a good work should have gone so far on here in so short a time. They are very ignorant who knows not that it is evermore the malice of enemies to oppose any good work when it is begun, and to hinder it so far as they can.

II. "Faith." This is the strength that they must oppose against their strong high walls. There are two things to be considered here. 1. The persons who had this faith. 2. How their faith was a strength to overcome these mighty walls.

First, The persons who had this faith. It was not Joshua his alone. There are many notable persons marked before in this cloud of witnesses for their singular faith while they themselves had, and there were notable things

done by them through faith; but now in their last two examples, it is not the faith of one singular man that is marked, but of many. Ye heard that when the Red Sea was divided it was not Moses' faith alone that did it, but the whole people; and now he says, "By faith the walls of Jericho fell down, after they were compassed about seven days." Now, by whom was it that they were compassed? Not by Joshua alone, but by the people of God; and therefore, it was by their faith the walls fell. Beloved, (as I said before), I may say there were divers among their people who had no faith at all, and there was unbelief in the hearts of the best of them; and yet, for all that, ye see there is no mention made of the unbelievers, nor yet of the mixture that was in these who had faith: and so ye see that faith prevails so over unbelief, that there is no mention at all made of it. What was the reason of this? Because the faith while they had was true and unfeigned,

although it was not perfyte; and that makes all the rest to be passed by, and not to be considered. There be some who objects, Wherefore serves the renewing of a Confession of faith, seeing there be some who are ignorant, profane, and wicked persons in it,¹ who may be ready to bring the curse of God upon others? Albeit it be so, yet we must not leave off for all that; and albeit there be many ignorant and unbelieving creatures, and wicked also, joined to it, and the best has great ills, yet that is not looked to; but if there be any sincere or upright work in any, that is looked to by God, and commended. And indeed, this is a great cause of rejoicing to the people and servants of God, that neither the infidelity that is altogether in some, nor yet the mixture of faith and infidelity that is in the best, shall prevail, but faith shall prevail above them all.

Now concerning faith, look to a threefold work that it has.

1. In believing and apprehending anything to be true. By faith we believe that the world was made; we have no more warrant that the world was created, but that it was from eternity, but only from the word of God.
2. The second work of faith is doing. There is mickle action, ye see, ascribed to faith in this same cap., in Enoch, Abraham, Moses, etc., and all these worthies who are put into this register.
3. The third work is suffering; for through faith they did suffer mickle for the truth, mockings, imprisonment, stoning, etc.: yea, all the ills that man could lay upon them, they did endure them all through faith. First, faith is shewn by believing and apprehending the truth of God's word; secondly, in action, by doing these things whilk it requires; thirdly, in suffering, when there is no place for them to do any

¹The utmost care was taken by the leaders of the Covenanters that no unworthy person should be admitted to subscribe the covenant. In the end of their first answer to the replies of the doctors of Aberdeen, Messrs Henderson and Dickson say, amongst other things, "That others of no small note offered their subscriptions, and were refused, till time should try that they joined in sincerity from love to the cause, and not from the fear of men." Notwithstanding, however, of this vigilance and care, some had crept in unawares who were a discredit to the cause.

thing for the truth, nor have they strength to do anything, then they suffer for it; and will rather suffer all that can be laid upon them, before they endure the very smallest matter of religion to be wronged, so far as they can. He that believes not that God is true in all that he has spoken, and he that sets not himself to do something according to that truth, and that both in prosperity and adversity, and, when he is put to suffering for the truth, will not undergo it also, they will be ready then to renounce their religion. And therefore, since that faith has a twofold working, both within and without, one seen and another unseen, go not to say, "I have faith and believes," and yet in the meantime never labours to walk according to thy faith, and when thou art put to suffer anything for it, will not undergo that, and so submits not thy neck to the yoke of Christ.

This faith has this quality with it, that it is a secret, unseen, and invisible strength. Even such is the strength of God's people, it is secret, unseen, and invisible to the world; and this is [causes?] the world to be insolent against them, and yet in the meantime they are confident to be victorious through their strength. When God's people believe his promise, they have strength enough against all their enemies, albeit the enemies perceive it not.

Secondly, Beloved, how is it that faith is strong enough against all thir walls and powers? It seems that it is a enchantment to make them fall down; for what strength was there in their faith to make the walls of Jericho to fall down? That ye may consider this purpose the better, consider of these things. 1. The people of God, they did believe his power, that he was strong enough. 2. Consider that the Lord gives them a promise that the walls of Jericho sall fall. 3. They believe this promise of God to be true. 4. And lastly, the Lord in his due time, upon the seventh day, and the seventh time of the seventh day, the Lord employs his power for performing his promise to them. So it is the power of God that made the walls of Jericho to fall, but here it is ascribed to faith, because they believed that this powerful work would be done by God's power. And therefore, we need not to stand for

no impediments that can be in our way in doing a good work, for faith is strong enough against all; if we have a promise of God to be with us, he has power enough to perform it, and so whatsoever God has promised to us is easily done by his power, if we have faith to believe it; he will fulfil his promise to us in due time, if we will wait on till the appointed time.

Now, what comfort is this to us that “by faith the walls of Jericho fell;” for they had a particular promise for this? It’s true indeed that where God has made a special and particular promise, we are bound to believe; but without that, it’s presumption; or if we had the faith of miracles, then we might remove mountains; but where none of these are, what better can we be? Beloved, there is a special promise made to the kirk of God, that she shall never perish, but shall continue to all generations; that she shall never be moved, because she is builded on the rock hewn without hands. Secondly, there is another special promise made, that the true kirk of God shall prevail over the false kirk of Antichrist; and so ye know there is a threatening in the Revelation, that Babel, the mother of fornications, shall be destroyed. So then, albeit all the kings and princes in the earth should join and band themselves together against the true kirk of God, which is builded on the rock, they may well persecute her for a while, but they shall never extinguish her, nor put her clean out; yea indeed, by persecution the true kirk does rather increase nor decrease. If all the kings and princes in the earth should turn, (as they wrongfully call them), Catholick kings, and join all their powers and forces together for the holding up of Babel, yet, in despite of them all, it shall fall to the ground; and he who has begun to make Religion to shine, shall in his appointed time make Babel to fall to the ground, and set up his awin kirk: whatever be the power that the Lord choose for the doing of it, yet we are sure he will do it. God’s people, wherever they are in every land, albeit they have not a particular for every one of them, yet they have a general promise particularly applied; and is not that als good? God has promised to his people, “I will never leave you, nor forsake you:”

“I will be a sun and a shield to you?” and so labour anes to make this sure, that ye are the people of God, and that ye are labouring to live as it becomes his people to do, and then ye may say that all the promises made to the kirk of God, or to any within the kirk ever since the beginning, they belong to you. Therefore, as it is 1 Samuel 12:24, “only fear the Lord, and serve him with all your hearts. For the Lord will not forsake his people for his great name’s sake: because it hath pleased the Lord to make you his people.” And, indeed. Israel had no greater assurance to have the promises fulfilled to them than we have, if so be we will fear the Lord, and serve him with our whole heart; and if he perform one promise for us, then all sall be performed.

III. Now with this secret strength there are means joined; and the means that are joined seems to be very weak for that end. Only to compass the city about anes ilk day of six, and on the seventh day seven times, and at the seventh time, the seventh day, the priests to blow their trumpets of rams’ horns, and all the people to give a shout —these seems to be very weak means, yet it was that whilk God had ordained; and they give obedience to it. And indeed, obedience to the commandment of God is a great help to get a thing done well, and has great virtue with it. The means that the Lord chooses in themselves seems to be very weak, and so were thir also; but the Lord chooses them for good reasons. 1. To harden the hearts of the enemies. Their doings now seemed to them to be but ridiculous, for they thought now that they had only been but jesting them, to see them all marching in order about the walls, and never a word among them, nor never ane preassing (endeavouring) to stir them; but this is done that the enemies may never take the matter to heart, till their destruction come upon them. 2. These weak means were ordained also to try the faith of God’s people, for he thought it meeter, at their first entry in the land, to try their faith than their valour. Might not the wise grave old men that were among them think, what a foolish thing is this, for us to go about the city thus? And then we must have trumpets with us, and not the silver trumpets, but

base ones of rams' horns, and go in order, and not speak, and so oft, even thirteen times! All this was done to try their faith.

Certainly, beloved, in beating down the walls of spiritual Jericho and Babel, the Lord he uses very weak means. What was that made the kingdom of Satan to fall as lightning in the beginning of the Christian religion? No great strength, but only the preaching of some few weak apostles. And in the beginning of the Reformation there were but few for religion, but now it has spread itself very far, and many are for it. And at the beginning of this same great work in this land few did appear for it at first, and these were not mighty anes, yet now it has spread throughout the whole land.¹ And therefore consider of this when ye come to hear the word, and to receive the sacraments. Thou may think, "what needs me to go out of my own house for thir things? I may get all at home that I see there." Yet consider that it is a compassing of the walls of spiritual Jericho, and a sounding of trumpets against it; and if thou will use these things in faith, and in obedience to the commandment of God, thou sall find the success thereof answerable to all that is spoken of them. What virtue was there in the water of Jordan more than in other water? Yet Naaman, he behoved to wash there, because it was the commandment of the Lord; and he was made clean by the power of God joined with it. And what virtue was there In a piece dead brass? (for so it is called,) yet when the people were stinged with serpents, they who looked to it were healed. Howsoever indeed, this is not to spoil the word and the sacraments, that they can do nothing, yet there is no power of regeneration in them but when they are done in faith, and in obedience to the commandment of God, and he accompanies them by his Spirit. If his power be not with them, they are unprofitable to salvation; but if his Spirit

¹Knowing the truthfulness of Henderson's nature, and the acknowledged integrity of his character, we are safe in concluding, that if he had himself been a mean of organizing the commotions of the previous year, according to Guthrie, he would have avoided this and such like assertions.

accompany them, then they will be effectual.¹ And therefore, albeit the means of themselves seem to be weak, yet come to the using of them in obedience and in faith, and thou wilt find the success thereof to be answerable to all that is spoken of them; providing that thou go about as long as God has directed thee. Their people might have thought, we have gone about anes, and there is not one stone fallen yet; yea, when they had gone about six days, there was not a stone fallen nor loused; yea, when they went about the sixth time the seventh day, all was as at the beginning: and the reason of it was, *because the appointed time was not yet come*. So when we are discouraged that we have been long using the means of grace, and we see not a stone of our spiritual corruptions falling to the ground more than at the first day, but they stand; and when we have opposed them, no prevailing over them, but rather they have prevailed over us; yet for all that, let us still believe in faith, and use the means: and if we will do so constantly, let us then resolve that the time is coming when all these walls shall fall, and we shall get victory over all our enemies. There be two things to comfort a Christian soul in these onsets. *First*, that he believes and rests upon the promise of God, and by that he knows that he shall come quickly, and shall not tarry; so he believes that the word of God is true whilk he has promised; and he believes that there is a good time coming, when the promise shall be fulfilled. This upholds him in his straits. *Second*, whilk is a very strong one, even the testimony that he has within himself of his obedience, and that he is doing the will of God: that assures him of a victory over all his enemies. So long as thou has thir two, thou needs not to fear. So let us evermore believe the truth of God's word and of his promise, and then let us certify ourselves that he will come, and go on in obedience to his will against all

¹“The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.” Shorter Catechism. The similarity between the thought and language in the Sermon and in the Catechism is observable.

enemies, and then we may be sure of victory over them. *Obj.* When some witnesses of the truth has opposed the enemies thereof, the enemies have grown greater, and the truth has been borne down more. *A.* The due time has not been then come, and God has done so for his further praise; but it shall not always be so. For albeit to thy sense all seem to be gone, yet because God has made a paction with his people to deliver them, therefore they shall be delivered, and the enemies shall be altogether confounded, as their walls fell all at a rush; which was greater glory to God than if they had been thrown down stone and stone.

But was there no other strength nor no other means whereby their walls were overcome? Yes, there was more; for as ye heard out of Joshua 5, there is one who is prince and captain of the Lord's host, he is with them, and this is no other but Jesus Christ; and Joshua worships him, and calls him, The Lord. He appeared to him in the likeness of a man; albeit he was not yet bodily incarnate, yet he took on this similitude now, to show what he was to be. So it is that same Lord whom they tempted so long in the wilderness; it was he who spake to Moses out of the bush, and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob;" it was he who was with them at the Red Sea, and went in a cloud then betwixt them and the Egyptians, and turned the dark side to them, and the light side to the Israelites. It was he who promised, Exodus 23:27-30, to drive out the people of the land before them, and now he is come to fulfil his promise, but he is not seen by them. But they had a testimony of his presence always with them, which was a testimony of the presence of God in Christ. In it was the tables of the law, which so often we do break; and there was above that a golden lid, and above it the two cherubs, which lid covered the law which the people did transgress. And God himself was presupposed to sit betwixt the two cherubs; and so when the Lord looked down, as the cherubs did, he did not see the law which was broken, because of the lid that covered it: even so, when God's law is broken by us, he looks not to it, but looks to the propitiatory—that golden

lid, Jesus Christ, who covers all our breaches of the law, and so he sees not the iniquities of his people. And with that angels were also represented by the two cherubs, whilk made them to be a strong army—the people themselves, God and his angels being with them, whilk indeed was strength enough.

IV. The fourth and last point in the text is the success of this. “The walls of Jericho fell down;” “And it was so that they did fall flat to the ground.” Now, walls may fall divers ways. 1. By their weakness, as not being strongly builded, or by wearing; and thus, albeit they were of brass or iron, with time they will fall. 2. By the ingyne (skill) of man, or by strength, or by the ambition of men, as the Temple of Diana, it was builded by one in his ambition, to be one of the seven wonders of the world, and another in his ambition brunt it. 3. By the power of God directly; and there is none who can do it so easily as he can, either without means, or by very weak means. Babylon, it was great and stately, yet what way confounded he the building of it? He did only change the sound of letters, whilk, ye know, is but a very small thing—the changing of a letter; he made them not dumb, but changed the sound, that they understood not others, and so the work was confounded. And here he employs but weak means, and yet the walls falls flat to the ground: and so when the Lord applies his power to very weak means, of necessity the success must follow, according to his promise.

Let us observe here a word of three or four causes that made the walls to fall. The *first*, ye shall learn it out of Genesis 15:16. Their sin was now come to a height, their cup was now full; for ye know there it is said to Abraham, “The cup of the Amorites is not full;” and therefore Abraham and his seed behaved to be strangers four hundred and thirty years; but now their sin is at a height. From the very beginning their sins were crying for a vengeance from God, and ilk sin that they committed pyked out a stone, and undermynded the walls, and so their awin sins were their ruin. When all sort of sin grew common in all sorts and ranks of persons, and sin came to a height in all, and they

did abound in atheism, idolatry, excess, filthiness, bloodshed, deceit, craft, malice, etc; when all sins were come to a perfection, then of necessity wrath behoved to come upon them. Happy are they, beloved, who keps (catches) up their sins in time, and snibs (checks) them at the beginning, that they come not to ripeness; that gives not their sins leave to fill the cup, but are daily skailing (spilling) some of them by repentance; for when the cup is ance filled there is no more patience or sparing. The enemies of the kirk here were become insolent and proud, and their sin was come to a great height; and God's people were groaning and crying to him: and their sin being at such a height, and God's people groaning under the burden, of necessity their strong walls behoved to fall.

Secondly, They had a strong confidence in their walls—they thought it impossible for any to take them in, or to get their walls overcome. For it seems they put their whole trust in their walls, for they used no means to hold aff the enemy, but only keep their ports fast; and yet, ye see, that same was the thing that beguiled them. And therefore, . we should look what it is that draws our hearts aff God, for God will light upon that. If we trust in our wisdom, courage, strength, friends, etc., if any of these become ane idol to thee, then God will ruin that to the very ground: thy wisdom sall be turned into foolishness, thy strength in weakness, thy friends in enemies. And therefore, we had great need to take heed to ourselves, that we lippen not over mickle in anything beside God; for, indeed, the most part lippens all to the means, but looks not to God. Indeed, we may use second means; but put no confidence in the means, as if they of themselves were able to do anything; otherwise 'thou art ane enemy to God, and he will make that' to disappoint thee wherein thou lippens most.

Thirdly, God took the people's hearts who were within the town. For when the two spies went in to the house of Rahab the harlot, she told them that all the people's hearts were fainting, and their terrours were fallen upon them; for they had heard how the Lord had dried up the Red Sea before them; how they had

overcome the two kings of the Amorites. "When they heard of these things," she says, "their hearts did melt, and there remained no courage in them;" for they kent that God himself was fighting for them, who was God of heaven and earth. Beloved, God can strike men with other mighty terrours than these, as he did Paul; but he can strike them with divine terrours into their minds; especially this will be, when the enemies apprehends that it is God's people they have to do with, that it is his cause they are defending, and that they have found his providence for them also.

So when the enemies are forced to acknowledge that we are the people of God, and they are also forced to grant that it is the cause of God we have to defend, and that he has already wrought great things for us, then indeed there will be a divine terrour into the enemies' hearts, and their hearts will fall clean away. Thir people were so stricken with fear that it is said, "their hearts melted" like wax; and it seems that it was because of that they did close their ports.

Fourthly, God had taken wit from them. Albeit that, (as I said before), they had some order and policy among them, yet in this they were unwise; for their rulers, who had such good natural parts, when they saw the enemy approaching, they should have joined themselves together to resist the enemy; and all the rest about should have joined with them also, seeing it would come to them next: but the rest thought, albeit the fire was begun there, yet the flame would be quenched before it came to them. It is true indeed, I grant, albeit they had so banded themselves together, it had been against God, and so they had not prospered; yet it was defect of wit in them that made them not to do it. And therefore let us learn a lesson from their foolishness; when we see that there is any appearance of danger among us, let us band ourselves strongly together in a good cause. And not only is this lawful to be done, but it cannot stand with equity nor piety if we do it not; for all the people of God they are all members of one body; and seeing they are all members of one body, why may they

not all join together for the defence of their head and themselves? They are all sailing into one ship together through the stormy seas of this tempestuous world; and so when there is a leak stricken up into the one end of the ship, shall the rest say, "I will not stir, because it is not come to me?" No, all should join together for to mend it again, and so to hold out the water. We are all of us in one house, under one roof; and therefore when the fire is begun in the one end of the house, will not thou rise to help to slockin (quench) it, because it is not come to thee yet¹ Certainly that is great madness, for it will come to thee next, if thou stay in the house, and the fire be not quenched. Can there be any safe when a leak is stricken up into a ship, if it be not helped? will not all be brunt who are in a house when fire enters into it, if so be that it be not slockined? Now, are not all of us members of one body, in a ship, and in a house together? Indeed that we are; and certainly we do not the duty of Christians, nor stands it with piety and equity, except all of us stand for the defence of Religion, and every one of us of another, in a good cause.²

And T hear there be some who challenges this point in our Confession of faith, that people and subjects, all of them should join themselves together for the defence of Religion, and every one of them of another, in a good cause.³ Beloved, certainly as that is als steadable (available) a point as any that is in it, so it is als laudable a point as any that is in it. Some people may well object, and say, If authority had interposed such a thing, then it were lawful and commendable; but seeing that it is done

¹The same illustrations occur again. They seem to have been favourite ones with Henderson.

²"We promise and swear, That we shall... stand... to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion, and his Majesty's authority, with our best counsel, our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular." *National Covenant*.

³No comment is here required by any who have the least acquaintance with the history of the time.

without authority, what warrant have they to join themselves thus together? I may say that this is one of the main and principal causes why authority is opposite to this good and glorious work; for if all would join themselves together in this work, then the Lord would put it into the king's heart to take some good course for establishing of religion; but when there be many who will not join themselves, and authority is misinformed by them, what wonder is it that they oppose it? And I may say also, what authority had Nehemiah to cause the people of Israel enter in a covenant with God? His warrant was only to build Jerusalem, but not for a covenant, and yet, ye see, he caused them to renew a covenant with God. Or what authority had Hezekiah or Josiah to meddle themselves with the people of the ten tribes, to bid them come to Jerusalem, to the Passover? Yet ye may see it plain in the history they did it. It were to be wished indeed that authority would join themselves to every good work, for it would make the heap greater; but for us to say that we will not join ourselves to religion, nor care what religion be in the land, except our magistrates bid us, that is a great madness. And therefore it is good for us to join to¹ the commandment of God, in faith and in obedience to it, and to join together for the defence of religion: that so religion may continue among us in purity, and we may have peace and comfort in it, through Jesus Christ. To whom, etc.

Prayer

O Lord, we thy people are now drawing near to thee, even in the nearest degree of familiarity that can be in the external means; thou can get no further honour in external means, nor can we get further comfort than is to be gotten now, if we use the means according to the warrant of thy Word, and they be accompanied by thy Spirit. Lord, send down thy Spirit upon every heart that is here, and work powerfully upon them all, and strengthen them for this work: and bestow now these things upon us, whilk may

¹*Join to*—An expression which means to engage in any employment.

tend for our spiritual nourishment to life everlasting. Lord, we acknowledge that this thy dispensation towards us is wonderful, for it is thou, Lord, who is our maker, and it is thy providence that upholds us; and when this is known to thy people, it is a blessing to them. And besides all these things, we acknowledge that it is of thee we have that great benefit of our Redemption, and indeed we cannot wonder enough at the depth of it,—that thou should shew such a favour to any people, that thou thyself should find out a way how thy justice should be satisfied, and thy people should find the taste of thy mercy. And we acknowledge, O Lord, that it was of thy great mercy that thou did send the light of the gospel here; and when the sun thereof was at the setting, that thou made it to stand, yea turn back by so many degrees. We might justly [have been] in darkness of superstition, and been drowned in papistical idolatry; yet thou has not done it. And how is this, Lord, that thou has made a tryst¹ between the gospel and us? This indeed is thy providence, and we bless thee for it. And we bless and praise thee, who has made thy light in any measure to shine into our minds, and has entered us here into the estate of grace, and so given us any hope of glory hereafter. We ascribe this praise to thee, that it is of thy great mercy that thou has done this, and we acknowledge, O Lord, that there is no righteousness nor merit at all in us; only the righteousness of Christ, whilk is by faith, must do our turn; for he is the tree of life, and has enough to bestow on all who come to him. Therefore, we beseech thee out of his fulness to send down grace into our graceless souls. Our hearts should break for this, when we hear that there are such treasures in heaven, and yet we should be perishing for hunger, and has not grace to seek. We think not the offer of Christ to be a mercy, till we get grace into our hearts; and if we had grace, and made use of it, then we would be assured that we are the people of God. Lord, we beseech thee to sanctify these means to us whilk we are to be about, that so they may

¹ *Tryst*—an appointed meeting

represent Christ to us, and we may remember of the bitterness of his passion; that thereby we may be assured of the pardon of our sins. And grant, Lord, that now by faith Christ may be made ours, and we may be made his; and so let ane union be made up now that sall never be dissolved again. We cannot tell how long we sall have the use of the means, or we sall be with them; therefore we beseech thee, O Lord, let not our souls go away empty now; and we beseech thee to give us a testimony of the presence of thy Spirit; and let us find thy Spirit working, albeit secretly, yet sensibly in our souls. And because faith is greatly requisite now, good Lord, banish unbelief, and hold our souls in a holy and heavenly temper till this action be ended, and all the rest of our time, to thy glory and honour, and to the comfort of our souls through Jesus Christ. To whom, etc.

First

Beloved, there has been divers preparations and examinations for this action; therefore lose not all these for not taking heed to yourselves now. Therefore return your spirits from all external things, and only meditate on the death of Christ. I know there are different degrees of knowledge; yet let these who has the meanest measure of knowledge come here with honest hearts, and they sall not go empty away at this time. And because, as it is Joshua 6:10 when the people went about the walls of Jericho, they were commanded [to be silent], for this end, first, that whatever obloquies the enemies spake of them, they should not take heed to them; for before the seventh day were at an end, they should repent all their speeches, and therefore he would not have their minds withdrawn by answering them.¹ Secondly, he would

¹The obloquies and aspersions to which the author and his brethren were constantly subjected during the course of these great affairs is once and again referred to in no ambiguous terms throughout this collection. He here informs us how he endeavoured to meet them. "He was," says Baillie, "silent under misconstructions;" although on one remarkable occasion, in the Assembly of 1642, his indignant feelings compelled him to break through the customary restraint.

have them to be silent, because by conference they might be interrupted from going on, or their order broken. And specially he would have them to be silent, because their faith was to be exercised now; and faith works best when the tongue is silent. Even so I shall permit you to silence, that your faith may work the better. I shall only speak some few things to you, to meditate upon, as the Lord shall think fittest to dispose.

Beloved, we do not pray “that Almighty God would sanctify this bread and wine, by his word and Spirit, that it may be the body and blood of Christ;” but we say only that when it is sanctified by the word and prayer, then it is the sacrament representing the body and blood of Christ to them who believe: and to those who have faith we may say so. So after the bread and wine is sanctified we have warrant to say, “This is my body, broken for you.” “This is the cup of the new testament in my blood, shed for the remission of the sins of many;” but we have no warrant to pray that God by his almighty power would sanctify the elements to be the body and blood of Christ.¹

Meditate upon the death of Christ now, and think seriously upon it. There is not a better thought for you than the last words of the sacrament. “So often as ye eat this bread, and drinks this cup, ye shew forth the Lord’s death till his second coming again.” Even the death of the Lord of glory is called to remembrance by us now. This is a wonder of wonders; it is the mystery of all mysteries; the mystery of godliness, Christ manifested in the flesh. That indeed is a great mystery, that Christ should come into our flesh, and then, when he is come, that he should die for us. And when ye think upon it, I would have you to do it with bitter hearts, for your sins; secondly, with believing hearts also, that though your sins were as scarlet, even twice listed, double dyed,

¹The most flagrant and alarming change in the Scottish Liturgy, bringing it into near conformity to Rome, occurs in the following sentence in the Communion Service:— “We most humbly beseech thee, and of thy almighty goodness vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, *that they may be unto us the body and blood of thy most dearly beloved Son.*”

yet his mercy in his death and suffering, ye thinking aright upon it, can make them white as snow. Ye cannot think sufficiently of his mercy, but your fault is that you think over little of his justice. Who can think enough of that whilk is infinite and boundless? Presumption comes not through thinking over mickle of the mercy of God, but because men thinks him to be all mercy, and to have no justice. But if we will come with sorrowful hearts for sin, and with believing hearts to get mercy in Christ, then we sall not miss to get pardon.

Remember of the death of Christ with thankful hearts also, and remember it with a purpose to obey his will hereafter; for if thou have not this purpose, thou but deceives thyself, thy humiliation is but hypocrisy, and thy faith is but presumption.

Second

I beseech you, beloved, to gather all your thoughts together now, and trouble them not with thinking upon other things; think upon that whilk ye are about now; have the sense of God's presence; and let your souls be present, and think it not enough for you to be present in your bodies. I told you that silence was enjoined to thir people, that their hearts might be exercised about faith, for it was only by faith that these walls were tane down; so I would have you to be exercised about faith now. For us to tell what were the things whereupon they exercised their faith, we cannot, for that is not revealed; but I may say there were variety of purposes into their hearts: for all the thirteen times they did compass the walls, there would be enough to hold their minds well exercised. And if ye yourselves will consider what ye have been hearing and doing thir years bygane, ye need not to want enough to think upon; albeit we should speak no more to you than was spoken at the beginning, ye need not to want matter of meditation.

Whatever was the matter of their meditation, they might have thought upon that whilk is set down in that Hebrews 11:3; and we may think also upon these; and we will find it not to

be unprofitable for us. “By faith we believe that the world was made;” we have no warrant to believe that it was created but only by the word of God. And so they might have thought, God has made all the world, whilk is greater nor Jericho, and he can destroy it again when he pleases; and so may not he also destroy this strong city for us? And if we think right upon it, it may put us in hope of two very great works; first, of our regeneration; second, of our resurrection. When he created the world, he did no more but spake a word, “Let there be light,” and it was so; and so if the Lord sall but say the word, “Let there be light into our dark souls,” it must be so also. 2. He says that at that last day he sall raise up these ugly bodies of ours, and instead of corruption they sall put on incorruption; then if thou believes that the world was made by him, and he destroyed it, and made it to flourish again, thou will also believe the resurrection. So we can look upon none of the creatures but we may think it was God who made this, he can ruin it when he pleases, and he can restore it again; so can he do with body and soul.

Third

I would leave to speak anything to hinder your meditations, but I know that some hearts are so barren that they cannot find a good motion to meditate upon. If ye find it so, it is a token ye are blind; for if ye will look in right to your own souls, ye will find good motions there, that ye may rejoice in them, or else ye will find them to be fruitful in ill and bad thoughts, and barren in heavenly thoughts, whilk may humble you. And if ye find your heargs barren of good thoughts, send up your prayers to heaven to fetch down thoughts from thence. If men have any good thing in their bodies, minds, estates, etc., they have a great care to show it; but we should show it before the world that we have Christ seated into our hearts and persons, in our families and congregations. Ay, the cross and the shame of Christ should be the matter of thy gloriation: think and talk upon that, and think upon nothing so mickle as that, and rejoice in it. “God forbid

that I should rejoyce in anything but in the cross of Christ,” says the apostle; and again, “I desire to know nothing but Christ, and him crucified.” Thir people, in compassing thir walls, might have thought of the sacrifices of Abel and Cain,¹ how Abel’s was acceptable, but not Cain’s. They might think, Others may compass thir walls about as well as we, and take the town. Ay, but they might think again, Cain offered a sacrifice as well as Abel, but Cain’s sacrifice was not accepted because it was not done in faith, nor in obedience to God’s warrant; but for Abel’s, it was accepted, because it was done according to God’s commandment, and in faith; but others cannot do so, and therefore we sall only prevail, but not they. And a wicked man may sit down at the Lord’s table with us, and partake of the sacrament; but he sall not taste of the sweetness thereof, if it be not done in faith, and in obedience to the commandment of God; but if thou sit down here in that obedience to God, and in faith, and believes the promise that God has made, then thy coming here, it sall be comfortable to thee.

Fourth

Would ye be thinking upon that ye are to be about, before ye come to the table, ye would find greater comfort into your awin souls; and we might exped (despatch) the more quickly also. And therefore, strive to prepare your awin hearts, and be thinking upon this whilk ye are about, before ye come to the table. It is not ane easy matter to have commandment over our awin hearts; there is no man who is able, albeit he were as perfyte as Job, (and he by the testimony of the Spirit of God is called upright), who is able to command his outward senses as he pleases, and mickle less is he able to command his thoughts within; for it would be a shame before all the world to see what ill is within the best. And therefore, if we make not a covenant with all, both within and without, we cannot keep them. And therefore, I would have you to make a covenant with your hearts and minds, that so ye

¹Hebrews 11:4

may, with present hearts and united forces, at this time worship, honour, and serve God, and so get comfort to your awin souls. Alas! beloved, if we could but now remember of this, “To his second coming again,” it would stir us up to take heed how we eat and drink at his table. There are two things fast rooted in many of our hearts—first, that we sall never be presented before the Judge; we do apprehend that: second, that Jesus Christ sall not come again; and yet, for all that he sall come, and we sall be presented before him. Oh, if we could think upon this! Oh, but it was divinely spoken, especially at this time, “Till I come again!” As if he said, “I tell you now, I will be absent from you for a while, but I will come again; and I leave you this in a token; therefore do it till then in remembrance of me.”

Beloved, there was more matter of meditation for Israel, and for us also, in that cloud of witnesses. I was speaking to you of Abel’s sacrifice, who was the first martyr for the truth, and of Cain’s. Abel’s sacrifice might comfort them: they might think, Others may compass thir walls as well as we; so they might think again, Cain offered a sacrifice as well as Abel, but it was not accepted. Wherefore? Because Cain had not a warrant, and so [it] was not done in faith; but Abel’s is said to be more excellent than Cain’s, because it was done in faith, and had a warrant for the doing of it. So they might think, Albeit these who are not the people of God compass thir walls, yet that sall do them no good, nor hinder us. And so we may see the difference between the outward actions of the wicked and the godly is not great; but the wicked does not what they do in faith, and therefore it is only a sowing their bread upon the waters.

Fifth

If ye would be filled with heavenly thoughts, (for all our speeches are only to furnish such thoughts to you), it were well. If the Lord would be pleased to fall in immediately (exert immediate influence) upon your hearts, and fill them with holy and heavenly thoughts, that so ye might be also godly without, and

especially now at this time, it would be comfortable to you, and it would be an evidence to you of the favour of God. It was by faith that Enoch pleased God,¹ for he is one in that roll of believers, because he walked with God, and by his walking with God he pleased God; and he, pleasing God here, he in his awin time translated him into heaven, and possessed him there in life everlasting, both in soul and body. So he had faith; for without faith it is impossible to please God, and there is nothing we can do can be acceptable without faith. And, therefore, as there is mickle spoken of faith here and elsewhere, so I would have you labouring to have it: and, indeed, it is wrought by the Spirit of God; therefore cry to him for it.

If the host of Israel, walking calmly about the walls of Jericho, had called to mind this, that Enoch, after that he had walked a while with God, and pleased him, was then translated into happiness in heaven, so when God's appointed time came, they might be assured of victory by his example; for he was a witness to them, and every one in the cloud of witnesses was a proof to them. And I would wish that when through unbelief manifold disorders break out into you, and ye find strongholds of unbelief that ye cannot get brought down, that ye would then look to the cloud of witnesses, and read this same chapter. Hebrews 11, and meditate upon every example of it; and then, by the Spirit of God, and that little spark (spark) of faith which ye had, ye would find comfort. Always (nevertheless) Enoch, he was translated that he should not see death. Was this for any possessions he had in earth, or for any honour and excellence he had in the world, or for any natural part in him, or for any supernatural part other than faith? No, it was Christ, by his faith, who did translate him; for he believed in God through Christ, and therefore he was acceptable to God. And therefore let us thank God for any earthly thing that we have, but let us not think that it will make us acceptable to God; but if we be his children, he

¹Hebrews 11:5

only gives us these because we are acceptable to him. All these are as ornaments and pearls to the child of God, but faith is a diamond hung upon the breast, decorating (adorning) all the rest. If we have the grace of faith, we have enough; but if we have it not, then we have nothing.¹

Sixth

Ye are warned here to remember of the death of Christ; and ye, remembering it in faith, then ye may apply your hearts and your hands to it. Now, certainly, without faith it is impossible to please God. Do not deceive yourself to think that your coming here to the Sacrament does your turn; no, certainly; ye displease God if ye come here without faith. Your offering of any of these spiritual sacrifices without faith, is like the Israelites' offering of a sacrifice without a priest; and that was a thing intolerable. And, therefore, whatever ye have, strive to find this into your souls; strive to find light, knowledge, faith, and to have the sense of it, whilk gives peace and joy in the Holy Ghost, and that certainly is the ground of it. Your present doing it remembers you of the Lord's death, and that he sall come again.

The Apostle says, "Without faith it is impossible to please God; for those that come to God must believe that he is, and that he is a rewarder of them that diligently seek him."² Now, believing in God is to come to him, and to leave ourselves and the world; and when we go on in obedience to his commandment, we come still nearer to him. As I think thir people, the oftener they compassed the walls, they came nearer to God in faith; and I think at the thirteenth time they were nearer than at any time before, for by their often exercising thereof it did grow. And, therefore, it is good for us, in the use of the means, still to be drawing nearer to God. This kirk was anes running fast from the

¹"A man's natural parts are like a vestare of gold, and the gifts of grace are like precious stones, but this of faith is like a precious diamond in the middle, incomparably greater in worth." Sermon before the Assembly of 1639. Acts 5:33

²Hebrews 11:6

Lord; and therefore if it please the Lord to return us again, we must make faster forward than if we had not gone back. These who has faith must still be seeking, for they see themselves to be indigent. Their people, they wanted power to beat down the walls themselves, therefore they must look to God for his help; so when we find great and strong corruptions in us, then there is an open door for us to come to the Lord, to seek his help. Now it is impossible for us to come to God unless we know two things of him, first, that God is; second, that he is a rewarder of them who seek him. There be many who are atheists into their life, — who lives as if there were not a God; and these the Lord punishes with atheism in their affections also. For when they live as if there were not a God, then they come to that,—to think that there is not a God; and so they perish in blindness of mind and hardness of heart. And there be many who never considers what the Lord has prepared for them who seek him. And therefore it is good for us at all times to think that there is a God, and that this God is a liberal rewarder of them who seek him.

Seventh

If so be that we sought the Lord, he would be found of us; and he is a rewarder of these who seek him. And therefore, in confidence that he is so, remember that ye are now at the table of the Lord, and ye may now put your hand to the greatest delicacies under heaven. If we find that there are dainties to be gotten here, and we are sensible of our wants, and know what our enemies are seeking against us, were it not good that we should come to seek supply of all? O but it were good for us that we could get our hearts lifted up to heaven, and get faith drawn down from heaven, at least some measure of it; then the more sensible that we were of our wants at first, the grace of God would be also the more sensible to us, when it came, and we would detest the unbelief of our awin ill hearts, and would count so much the more of the great mercy of God in Christ. If so be that we come in faith, must we not be of these who believes that God is, and

that he is a rewarder of these who diligently seek him? There is not a believer but he who seeks to God; and when he seeks to God only, that teims (empties) him of all conceit of himself, and makes him to seek more to God. And then faith assures him that there is a reward for them who seek to the Lord, as he says to Abraham, “I am self sufficient, and so I need nothing from thee; and am able also to furnish thee in all necessities wherein thou can stand. It is I who saves thee from all ills, and bestows every good thing upon thee.” This is a great comfort, and a sure ground for the child of God to rest upon; the Lord is a rewarder of them who seek him; he is a sun and a shield; he blesses thee with all good things, and saves from all ills. He knows not God aright who knows not both these to be in him, and that he is the disposer of all things; who will thank God that he bestows any portion in the world upon him, and is not thankful for his life; or these who rejoice when they find comfort in their souls, and rejoice not also when they are saved from many ills; but if thou know God aright, thou must know that both preservation from ill and bestowing of good comes from him. What is the matter, although we be not proud in ourselves, nor brag not of anything that is in us, if so be we know not that there is sufficiency in God? But in acknowledging both these, we will be humble in ourselves, and give glory to God; and indeed this is the best case that we can be in—still to be humble in ourselves, and ascribing all glory to God.

Eighth

It is by faith that all those great works are done, and it is by faith that we are partakers of Jesus Christ in the sacrament, and therefore it were meet for us still to be crying, Lord, increase our faith; Lord, I believe; help my unbelief. If we would come but to this, then our Communion, it would be acceptable to him, and would be also comfortable to our own souls. Beloved, although I spake of nothing to you, yet ye should be striving to speak inwardly to your souls by meditation, and for this end ye should

labour to be acquainted with things, that ye may the better think upon them; and learn now to call your thoughts homeward, that ye may think only upon God and your own soul.

The people of God, when they compassed the walls of this city about, as they might have thought upon the creation of the world, so they might have thought also upon the destruction of it. For the Lord destroyed all who were in the world except Noah and his family, and they were saved by faith,¹ and so might they think, He who destroyed the whole world for the sins thereof, why may not he destroy this city for the sins thereof? So we should learn to look at the threatenings whilk God has denounced against his enemies, and to the promises whilk he has made to his children; and if we will do this, it will refresh us into our greatest straits. Indeed, he appeared many ways to be the Lord of glory, but now he appeared in another manner than he had done at any time before. So if we will believe the word of God, there is aye comfort to be found in it for the child of God; but we do oftentimes think that we believe, because we try not whether we have faith or not. They did believe that the world was destroyed, they saw it not, but they knew it by faith, and yet they were assured of it; and so they knew by faith that Jericho would be destroyed also. Now this purpose is notably spoken here of Noah, “that he, being warned of God of things not seen yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world;” for ilk hammer that he laid upon the ark, it was a preaching against them. “And so by this he became heir of the righteousness of faith;” for by this doing he had right to all things, and they all belonged to him, and to such as followed his course. And that same night that he was warned of God, he obeyed; for there are some who are warned, but will not take with their warning; God teaches some, but they will not be taught; and how many are there whom God takes pains upon to humble them, but they will not be humbled; and

¹Hebrews 11:7

God is furnishing liberally to them, and yet they are continually in want! And therefore it is good for us to take instruction and warning when the Lord offers it, for except we take warning from the Lord, when he offers it, we will never be moved to build an ark for the salvation of our awin souls.

Ninth

Look into your awin souls, and beseech the Lord to waken up your awin hearts, that they may ascend up on high to draw down things needful for you from the Lord, and that we may still look back to the cross of Christ, that it may be als recent in our memories as if we had seen it, or now saw it. The natural man, he is but a stranger to the faith and all the comforts of God that the believer has in his heart. When pagans take themselves to a promise of God, yet they know not what they are doing, nor know they what the children of God are doing when they lippen to a promise; but they begin to laugh at them. Yet let the world laugh as they will, still they must believe the promise of God; then, albeit the enemies mock and scorn, yet God shall have glory, the enemies shall have confusion, and thy awin soul shall have comfort. If all the world could believe the promise of God, there is enough for all.

Abraham, by his faith, he did great things, for he is called “the father of the faithful,” for by faith, he being called of God, left his awin country, and went to a country he knew not.¹ We should imitate Abraham in this, and we will do it if we have faith, even resolve to quite all things in the world for Christ’s cause and the gospel’s, even that whilk is dearest to us in it. We must confess God before men, as we would be confessed of him before men and angels, and so resolve to quite all that we have in the world, and anes come to this, that we have it written into our souls that we would not quite our hope for all our present possessions. A natural man who kent no more but by the light of nature could say this, when he was dividing an earthly kingdom.

¹Hebrews 11:8

It was asked what he had reserved for himself, he answered, “Hope.” Ay, where there is hope and faith together, these cannot be unsatisfied, and we may say that the hope of the children of God is a thing that gets satisfaction, but finds not satisfaction in the creatures, but only in God himself. No less can do the turn of the child of God, and therefore, if we be the children of God, we have blessedness in fruition here, for we are sure it is to come.

Tenth

If ye were in silence, if it were no more but to know how barren your hearts were in any good purpose, your silence might thus be profitable to you. Ye might think, if I should never hear anything that is good, how mischient (wretched), ill, and barren then should my heart be; and when the word is spoken to you in season, it would make you to receive it with appetite and desire. Indeed, God’s people might think that the Lord who had appeared to Abraham, to Isaac, and to Jacob, and the rest of the patriarchs, and had ordained them to live as pilgrims in tents, that then he had not ordained fixed habitations for the wicked, and so they might hope that that city should be demolished. For Abraham, Isaac, and Jacob lived all thus, being heirs with him of the same promise, and the reason of it is given, “Because he looked for a city which hath foundations, whose builder and maker is God.”¹ This is the only thing that will make us to go on without longing, and be content with the fare and entertainment of pilgrims: nothing will move us so mickle to the doing of this as faith—to remember that there is a Jerusalem above. If we could think upon this, (and oftentimes he sends us hard fare for this end), it would be well. Great spirits in the world will devore (achieve) many things; but there is nothing will breed such contentment in greatest straits as this, that there is a city prepared for us that cannot be shaken, a city that will stand against all the storms that can blow, because it is builded upon the rock. Jericho was builded with men’s hands, and so might fall, but the Lord, he is

¹Hebrews 11:9-10

master builder of Jerusalem above. But because we cannot cast the anchor of our hope within the veil, therefore is it that many times we are discontent in the world, when we are even, as we would think, at the very top of our ambition, yet even there we will find wants. For there is no contentment in anything here, for they have not a sure foundation, but are builded upon the sand, and so they are nothing but vanity; and if thou has trusted in anything of that kind, thou will find it to be the greatest grief of anything to thee.

Eleventh

With believing hearts let us now look to the covenant of God, and to the seal of that covenant. O beloved, if we could find some true power of faith to bring our hearts really to God, and to think little of the world, or of all the threatenings or allurements of it; if we could deny ourselves altogether, and cast us over into his hand, it were good for us. This denying of ourselves, and casting ourselves over only upon God, would work a great change into us, whileas while we hang on the world, and lippen in anything more than God, we frustrate ourselves of the comforts of God's word, and of the promises whilk should uphold us in our purposes and callings. Sarah, she was marked for her faith as well as Abraham;¹ and the women of Israel who sang the song with Moses at the Red Sea, by that their faith was confirmed. Such women as were now living without Jericho, and were believers, might comfort themselves in remembrance of Sarah; for God takes notice of grace wherever it is, both in young and old, and in all sexes. So we should not despise the grace of God in any, although there be infirmities and weakness in the persons who has it; ay, even in these the Lord can make the power of faith to kythe very greatly; he can make precious flowers to grow out of dunghills: and there is no word of her unbelief here; for she judged him faithful who had promised, and so he performed his promise. If thou cannot get this done stedfastly, yet put thy awin

¹Hebrews 11:11

heart to it, till thou be assured of the truth of God's promise; if so be that thou can believe the promise, then thou has this comfort, that God is bound to fulfil it to thee. There is nobody who will send up an empty heart to God, and takes hold of a promise, but they must get grace; and that is the sweetest reciprocation that can be, to be giving our hearts to God, and to be receiving grace from him. It is good for us to be evermore sending up our prayers to God, and to be evermore receiving what we need from him; and thus still keep society with him, as we delight to be in their company whom we love.

Twelfth

There was a promise made to Abraham that there should come out of his body, albeit it was almost dead, innumerable multitudes of people, who should be as the stars in the heaven for multitude, or as the sand upon the sea shore,¹ so that it should be also impossible to number these who came out of his loins as to number the stars or the pickles (grains) of the sand; and he believed this promise, notwithstanding all that deadness; and accordingly it came to pass. Beloved, we do great wrong, and deceive ourselves of many things, if so be we believe not the promise of God, or when we listen to no other promise but of our redemption; but we should listen to him also in the performance of all other promises. When thou can do that, then thou may say, My soul listens to God who has promised other things to me, as well as he has promised redemption. When thou listens in God for nothing but salvation, that is but presumption; no, rather say, "Wh should not I take my worldly estate from God as well as life everlasting?" As God has made many promises to us, let us strive to believe them all. It may be we have ado to listen both to a present providence of God, and to an extraordinary providence also; therefore let us believe both: then may thou say: "Whom have I in heaven but thee? and I have none on earth beside thee." Then may thou say: "Come now what

¹Hebrews 11:12

will come, I will believe the promise of God;" for he is all in all to the believer; and join to thy help to get a full assurance of faith: and what thou finds deficient, that thou of thyself cannot winn to (attain to), pray to God to increase it.

Conclusion after the Communion

Beloved, only a word or two now, and so we sall close. I was speaking to you of the fall of the walls of Jericho, in the end of Joshua 6, to shew that the ruin of that city was notable and singular in a [] manner. Joshua there, by warrant from the Lord, he pronounces a curse upon him that sall rise up to build the walls of that city Jericho again; and it was a very severe curse: and not only was it pronounced in general to be severe, but even in particular it was strait and severe. For he says, He that presumes to build this city he sall lay the foundation thereof in his first-born, that is, his eldest son sall die presently; and if so be that he go forward, and takes not a lesson by this, (how many sons he had who did it we know not, or if the rest should die), "then, at the setting up the gates thereof, his youngest son sall die." This was a very strict and peremptory curse that was pronounced against the builder of this city. There were many reasons for the peremptoriness of it, but this seems to be the chief one. Because that whilk God casts down by his awin hand immediately, and he employs not the help or power of man to the doing thereof, man is over pert to mint (offer) to set it up again, let be to do it: when anything is casten down by man, man may build that up again, but not that whilk is directly and immediately casten down by God himself. Application.—God with his awin hand and immediat power did cast down Jericho into this land, and build up the walls of Jerusalem; and therefore it is not possible that a curse can go by (past) these who presumes to build up Jericho here again: whatever temporal curse come upon them here, yet they sall not miss ane everlasting curse, if they leave not off down the walls of spiritual Jericho into thy soul, take h that thou go not to build them up again; for if thou begin to do it, the Lord sall

kill thy first-born, even that wherein thou delights most; and if thou go on into that course, he shall not leave one that may be any comfort to thee. And yet, for all this, for a sore and peremptory as the curse was, there was a man found who took the deed in hand; he was a man of Bethel where there was idolatry; and it was in Ahab's days, who was a silly king, enticed to idolatry by his wicked wife Jezebel. At that time an Hiel presumed to build it;¹ he could not be ignorant of the threatening, and albeit it was a pleasant part of the country, yet for the space of five hundred years there was not ane found who durst put his hand to it; yet this unhappy man, he makes to work, and it may be that he did it to please the king, and he says, "If no man will take this turn in hand, I will take it, for I have wit enough to get it done, and I have strength also."

It seems there has been three things moved him to this. *First*, Unbelief. He believed not that Joshua his threatening was to the fore; he thought, it is long since this threatening was pronounced, and it is forgot now. So he apprehended not that the threatenings of God's word were everlasting, and that made him that he would do it. *Secondly*, It was a piece of fine fertile ground, and it lay in a pleasant part of the country, and ye hear he had children; and so avarice made him to assay it, that so he might get ane estate made up for them.² *Thirdly*, What was it that made him to go on after his first-born was dead; what gart (made him that) he would not leave off till the gates thereof were say up, and so to lose his youngest son also? No question it was the pride of his heart did that, that even albeit his conscience told him that he was wrong, and the success of his business also, yet

¹The allusions here, and in what follows, to the Queen and Laud are too plain and pointed to be mistaken, though they may have fallen harmless on the audience. "*It may be that he did it to please the king,*" would hardly have occurred to Henderson, but for what he knew of Laud and his doings at court at this time.

²This remark was no doubt intended to apply to the bishops, whose known motives in seeking and accepting bishoprics were, in many instances, as here described. Vide Supra, p. 82, note.

he thought, What, will I open the mouths of the world about me to think that I have remorse for anything that I have done? I will not do that, but I will go on in my intended course, though all should go to all.¹ This indeed is the very thing that makes men go on into an ill course. 1. They think not the judgments of God in his word to be true and everlasting. 2. Avarice; evermore seeking the world, and wats (wots) not how to get it; and before he have not his house builded in the world, he will do what he can to ruin God's, that he may get his awin builded. 3. Pride. Oh! he scorns to have a name of pusillanimity; but who art thou to strive with thy Maker? If they have begun with threatenings and thunderings, they think they cannot with their credit desist again till they get the matter to a point.² And therefore it were a happy thing for us to keep ourselves from these, and to keep faith in a good conscience; and labour to have our minds set upon heaven, and not upon the earth; and labour to have humble hearts, free, so far as may be, from haughtiness and pride. Thus sall thou be kept from attempting such a course, and so sall live blessed here, and all thou has, and sall at last be brought to everlasting happiness hereafter, through Jesus Christ. To whom, etc.

Prayer

O Lord, if through continuance and joining of spiritual exercises we could find faith wakened and still ascending upward, then that would be great contentment to us; but evermore while we live we find great proofs of ignorance, doubtings, and manifold infirmities into us; and so it must be only through Christ and his power that we must be saved from the power of unbelief.

¹A proverbial form of expression, not very common now, meaning "though the worst should happen." The same occurs in Baillie ii. 187, "Let the House of Commons and the city do what they would, if all should have gone to all, the House of Lords was peremptor."

²This applies to the king in particular, whose honour and credit were always urged by the creatures of the court as considerations paramount to all others, for which the subject was bound to sacrifice his dearest interests. Hamilton professed no less throughout the tedious negotiations of the following summer.

And therefore, O Lord, because we have been now speaking and hearing of faith, make ilk ane of us all to look in to our awin souls, and see what seed of faith is there; that so it may be watered from thee from above, and we may be careful then to get it kepted, and to count the heart to be a paradise so long as it is there. And we entreat thee, O Lord, because we will meet with oppositions, and it is not in our awin strength we can stand, acquaint us with the oppositions we may meet with in the way, and that we may know that there is great enormity into our hearts; and so may draw into Christ, to get strength against all oppositions: and let us know that for ilk horn that our enemy has to pursue us, he has a hammer to beat it down. And, Lord, we beseech thee to frame our hearts to the doing of thy will; and let us know more and more of it. We bless thee, Lord, for what thou has begun into us, and what thou of thy mercy has been pleased to do to us this day. Lord, we have silly hearts, fill us with the sense of thy kindness as we stand in need; our hearts has not been right with thee this day; yet we trust that thou will gather up the least motion or intention to do good, and that thou will make our intention to be acceptable to thee, through Christ. And for time to come, Lord, give us grace to rest upon Christ, and still to use the means that thou has appointed, till the walls fall to the ground; we know that not a jot of that whilk thou has promised sall fail, if we wait on, and therefore give us grace to wait on till the appointed time come. Lord, save us from thy curse, for it is heavy and sore; we indeed have deserved it, for we have put to our hand to the building of Jericho and Rome, or, at least, we have countenanced these who has been preassing (striving) to build it, and laid the groundstone thereof, and were building up the walls very high, and presumed to get the roof upon it. Lord, be merciful to us for this, and let us never again return to that course. If it sall be said that one day we follow one religion, and another day another religion, then we sall be counted the affcast of all people both by God and man; but blessed are they who endures to the end, for they sall get the crown of glory. Alas, Lord, many departs from

thee without any opposition, and therefore it were just with thee that thou should hide thyself from them, when they turn to thee; yet we are sure, if so be we will turn to thee with the whole heart, thou wilt accept of us: Lord, we beseech thee to do it, that so we may be filled with the sense of thy love towards us, and may be refreshed thereby. Lord, look graciously upon thy kirk in all the parts of the world where she is suffering distresses and troubles for righteousness' sake; Lord, relieve her and help her. And be merciful to this kirk and land: Lord, we entreat thee not to suffer Jericho to be builded up here again, after it has been anes casten down; but make Jerusalem and the walls thereof [to be builded up]; and let curses of all sorts be upon those who are preassing to build Jericho again. Bless all these who are in places of authority, for Christ's sake, especially our King's Majesty; fill him with wisdom and counsel from thee, and give him a love to thy truth in his heart, and with a resolution to obey it; that so there may be a blessing upon him and upon his people over whom thou has set him. Let not his authority and power be exercised against these who are just and religious, but against the wicked and profane. And, Lord, incline him to take such a course as may be most agreeable to thy will, and may serve most for establishing thy truth into this land. Bless his Queen, and make her a hater of idolatry, and a lover of the truth of religion. And bless their children, that in their awin time they may be profitable instruments for holding down errours, and setting up the truth of religion; and for this end make them to be bred and brought up in the ways of Christianity and holiness. It is because of the sins of the people that there are such ills into a land; and because they love not the truth, therefore it is just that thou stir up others to be evil affected to it: Lord, give us the love of thy truth, that so thou may continue it with us. Thou may justly raise up a new generation to remove the truth from us, because we do not entertain it as it becomes; and so we may only wyte (blame) ourselves if the gospel be removed, and not lay the wyte upon others. Lord, give thy blessing to the nobility, etc.; especially we

remember these of them to thee who loves the cause of Christ. Alas, the love of the world deceives many; they think these who follows it to be despised; but thy children knows that they ought not to seek the world. These, O Lord, who have given up their names to thee, let the enemies see that thou art for them, and upon their side; and let it be known that thou art their God. Lord, bless all the assemblies of thy people this day, and bless us who has been here assembled before thee. Let us go away with some sense of thy love towards us; and if we find no more, yet let us find a further resolution to resist our corruptions, and all the tentations of sin, and to walk in thy ways till we come to the end of them, and then get that reward promised to us, and purchased by Jesus Christ. To whom, etc.

Preface

There is one thing above all others that the children of God do seek after: "One thing have I desired of the Lord, that will I seek after," says that king and prophet, Psalm 27:4. Mary also, Luke 10:2, she chooses that one thing necessar, while all others trouble themselves about many things; and the Apostle Paul says, "I determined to know nothing but Christ, and him crucified:" this was the principal thing he desired to know, and whilk the angels pry in to search,— even Christ, and his cross. And upon the other part again, there is only one thing whilk the Lord requires of his children, and that is set down 1 Samuel 12:24, "Only fear the Lord, and serve him in truth with all your heart: for consider how great things the Lord hath done for you." This one thing, I grant, contains many things, yet all tends to this,— to have the fear of God. And Samuel there, like a priest and a prophet, urges this duty greatly upon them. First, he says, "Fear not: albeit ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then ye should go after vain things, which cannot profit." That is, if ye fear the Lord, and serve him, ye need not to fear his wrath; yea, notwithstanding all the

wickedness that ye have committed against him, ye need not to fear, if ye will turn to the Lord, and serve him with your whole heart. And was there not great cause of fear then, that even in time of the wheat harvest there should be thunder and rain? And yet he says to them, "Fear not, for if ye will yet turn to the Lord, notwithstanding all the wickedness that ye have committed, yet ye have no cause to fear." And the reason he gives for it is, "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people." As if he said, this is an evidence to you that ye are the people of God, if so be that ye fear him, and turn to him with your whole heart. If ye have the fear of his name, and worship him, as he has commanded you, and reverence his majesty, then ye need not to fear his justice, but may trust in his mercy. The second motive whereby he preasses (endeavours) to stir them up to this is this: "Moreover," says he, "God forbid that I should sin against the Lord, in ceasing to pray for you." So if they would fear the Lord, and turn to him with their whole heart, then he promises to pray for them: and, indeed, this is a special and exceeding great favour, to be partakers of the prayers of the faithful. The third motive is, "Considering how great things the Lord hath done for you;" and, indeed, this was a matter of rich meditation to move them to fear the Lord. And then he tells them, to conclude with, "If ye will not fear the Lord, but will do wickedly, ye shall be consumed, both ye and your king." Surely, beloved, if ye will set to and fear the Lord; I speak not of thankfulness now, as some do still, but of the fear of God; for that is sure, they who fear the Lord will be thankful to him, but they who fear him not, they can never be thankful; therefore I exhort you to fear the Lord, and turn to him with your whole heart: then ye need not to fear his judgments. Because, if ye turn to the Lord, and serve him with your whole heart, then ye are his people; and if ye be his people, that is sure, he will not destroy you. Albeit indeed he may take the fan into his hand, and purge the chaff from the wheat, yet he will not destroy the wheat; ay, I will assure you he may also soon

deſtroy himſelf as he can deſtroy you, if ye be his people. And then ſtrive to fear God, and ſo be in the number of his people; and then ye ſhall be partakers of the prayers of his people, whilk indeed is a great benefit. And indeed, ye are very ungrate, if ſo be that ye will not conſider what the Lord has done for you; and if ſo be that ye ſay ye conſider what the Lord has done for you, and yet fears him not, nor turns to him with your whole heart, then there is great beſottedneſs in you. And indeed, this is the beſt way for you to ſave both religion and policy, king and country, that all periſh not. But wicked men who fear not God, they bring deſtruction both upon themſelves and others; they loſe their part in the prayers of God's people, and never conſiders what he has done for them: and if ſo be that they look not to ſecond cauſes, they ſhall be forced to ſay that their deſtruction is from above. And therefore let us ſtrive to have this fear of God in our hearts, and beſeech him who has the giving of it to beſtow it upon us, through Jeſus Chriſt.

Prayer

Lord, we are not in things of this kind as we are in the works of our hands, for we can begin at theſe in the morning, and continue in our awin ſtrength till night; but in things of this kind thou muſt be with us every moment, and that both in grace naturally and ſupernaturally. We have great need of thy hand and help always, and of reſreſhment from thee, through Chriſt; and we ſtand in need of thy ſanctifying preſence now. If there were no more but the outward work to be done, then we muſt go on into our awin ſtrength; but when the outward work is done, then is our ſorrow great that we have found nothing from thee and thy Spirit all the time. Therefore, we ſtanding in need of thy help and ſupply, for the Lord the mediator's ſake who looks upon us, and is preſent with thy people at all times, do good unto us now, and ſpeak a word in ſeaſon to our wearied ſouls,—a word that may be fit for us now, and for our preſent diſpoſition, and the caſe wherein we ſtand,—a word meet for

stirring us up to do our duty. Lord, if we desired that one thing, to dwell into thy house, and considered that there were only one thing necessar, and desired to know Christ, and him crucified, we would be willing to fear thee, and serve thee, and to turn to thee with the whole heart. This is a strange thing, that we come to thy house to serve thee, and yet, for all that, has not thy fear in our hearts; and alas | sall we come even to the highest point of thy service, and yet sall we not fear thee, and turn to thee with our heart? Indeed, for that thou may justly display the banner of thy majesty against us, that so we may fear thee because of that, even as fathers deal with their rebellious children. Lord, because we have committed great wickedness in thy worship, and in our callings, and in following the ways of the world, we beseech thee to pardon us of them all, through Christ: for so long as we know not that our sins are pardoned, we may justly fear that thy wrath sall fall upon us, and therefore we beseech thee to pardon us, through Jesus Christ. And, Lord, forgive us that guiltiness whilk we have drawn upon ourselves this day. The hypocrite, he stakes (contents) himself with the outward part in thy worship, but the child of God, he looks principally to the inward man, and how the heart is disposed. God be merciful unto us, for our hearts has not been so near unto thee as they ought to have been this day; but, Lord, bring them nearer to thee at this time, and hold them with thee: Lord, give us grace still to wait upon thee till the seventh day, and the last time of the seventh day. We know that thou can give somewhat of the first fruits and sheaves to thy awin here, and then at last thou will give them the full harvest: Lord, do so to us. And give us grace to consider of the great things that thou has done for us: thou Ras made us and not we ourselves, and thou upholds us daily; but that is the greatest favour, that thou has sent thy Son for our redemption, and sent down the Holy Ghost when he ascended, and thy Holy Spirit sensyne (since that time) upon us, and that thou has given us a seal of our redemption this day. If we be spiritual, we will think these to be great things indeed. These are not great things, whilk the world

counts great things; they are over great for us to receive, but thou counts them not great to bestow upon thy people: but these, O Lord, are the great things, whilk brings us to an everlasting inheritance, and whereby we are made free from thy vengeance and curse. Lord, therefore give us grace, as we would be free of thy vengeance and curse, to walk in thy ways; and Lord, assist thou us by thy Spirit at this time, and let us know that thou has been with us, by helping us forward some step or degree; that so from the sense of thy presence we may close this day's exercise, and so may go home with peace and joy into our souls, through Jesus Christ, In whose, etc.

Sermon, Psalm 126:3-6

It is the Lord's gracious dealing in all the deliverances of his people, even because they are his people, he gives them matter of rejoicing; and yet he is so wise in his dispensation towards them, that he holds them still in a dependence on him, that so still we may have something to pray for to him, whilk we must have supplied by (over and above) all that we have gotten before. Surely, beloved, it cannot be denied by us but "that the Lord has done great things for us;" and if so be that we will also unfeignedly acknowledge the truth, we may say, "We are glad of them." And yet, for all that, we have still cause to pray to the Lord, that he who has begun the good work among us would also perfyte it; and we may be assured of this, if we will continue earnest with God in our prayers, he shall bring the work to a happy end. It was so here with the people of God upon their begun return out of Babel: they waken and stir up themselves by a commemoration of God's former goodness towards them; "The Lord has done great things for us; we are glad:" for so it is in the original, and not *whereof*. And yet, for all that, they pray to God, "Turn again our captivity;" and tells that if he would do that, it would be as refreshing to them as the streams of water that comes from the north to the dry south; and withal subjoins an assurance that it shall be so, according to their prayer, "They that saw in tears shall

reap in joy.” And so these who depends continually upon God, and bears affliction patiently, and does the thing whilk he commands them, “and goeth forth and weepeth, bearing precious seed;” all that sall be recompensed when it comes to the shearing, for these “sall come in with rejoicing, bringing their sheaves with them.”

There be three things here in the words to be taken heed to —1. The praise that they give to God for that whilk he has done, “The Lord has done great things for us, whereof we are glad.” 2. The prayer that God’s people make to him, “Turn again our captivity, as the streams in the south.” 3. The propheticall confidence they have that it sall be so: “They that sow in tears, etc.”

I. “The Lord has done great things for us.” They acknowledge and confess, from their awin experience, that the Lord has done great things for them, and this indeed was a good confession. This day’s exercise, it was begun with a confession of sin, and I wish now it were ended with a confession of thanksgiving. For there is a threefold confession spoken of in Scripture. First, there is a confession of sin, Psalm 32:5, “I said, I will confess my transgression to thee; and thou, Lord, forgavest the iniquity of my sin.” Second, there is a confession of faith, as it is Romans 10:10, “With the heart man believeth unto righteousness, and with the mouth confession is made to salvation.” And in these times, when religion, or any point thereof, is in danger, that is the proper time we ought to make this confession. And it is not enough for us to say over the articles of our belief in general, but whatever point of our religion we see to be in danger, we are obleist to confess that point before the world, and to promise to stand to it.¹ And then men attain to a further degree of perfec-

¹We discern here what may be called the first germ of the Westminster Standards. In the Assembly 1639, session 19, Mr. Alexander Henderson moved, That it was expedient that there were a positive Confession drawn up, and these errors related therein, and expressly condemned by the Church, and the doctrines of the Church of Scotland cleared, that none hereafter pretend ignorance of them, and that this grave work were recommended to such and such men; the which motion the whole Assembly did

tion than before, for before they were only professors of religion, but now they are confessors of it. Third, there is a confession of thanksgiving, and that is when any confesses that the Lord has done great things for them, and so they are thankful. Thir three confessions of necessity must go together; for he who is not humbled for sin, and has not gotten a sight thereof, that so he may confess it, he will never seek in to Christ; for it is only the sight of the guiltiness of sin that makes any to flee in to Christ. Secondly, if there be not faith to believe in Christ, then there will not be an open confession for him, nor for his truth; and if there be none of these, then thou will never confess that the Lord has done great things for thee, but when it is done, thou will say it is thyself who has done it. But if so be that thou sees thy sense of sin, and of Christ, and of redemption by him, and has faith to believe in him, and to confess him before the world, then thou will say, “The Lord has done great things for us.” And, therefore, since ye began this day’s exercise with a confession of sin, and we have of late made a public confession of our faith, let us also close this day’s exercise with a confession of thankfulness, from our awin experience, and say, “The Lord has done great things for us, whereof we are glad.”

“The Lord has done great things for us.” In this acknowledgment and confession there be three points considerable of thankfulness, whilk are all aimed at here. 1. That they were great things were done. 2. Who it was that did them—“The Lord.” 3. That they are done not *against* us, but “*for* us.”

Firs, “great things.” What great things were these? If they will remember all the great things were done for them fra they came out of Egypt, they were great indeed, and would take a long time to tell them, and yet many times does the prophets and

approve. We find that the chief burden of this great work came to be laid on Henderson himself, with leave to cease his ordinary ministry when so occupied: and there can be no doubt that his labours under this commission prepared him for the important part he afterwards took in the Westminster Assembly.—See M’Crie’s Miscellaneous Works, p. 40.

servants of God remember them of these. But there were three things that were great in the present deliverance out of Babel. 1. Because it was strange, and a thing they hardly looked for; and therefore in the beginning of this psalm they say, "When the Lord brought back the captivity of Zion, we were as them who dreamed." When they heard of such a thing as to be relieved from their captivity, they thought they had been dreaming, to hear of such a sudden and great change to be so unexpectedly done. And ye know that dreams are but vain things, and not to be looked to; so they could not believe this, it was so strange; this declares the greatness of it. 2. It was great also in respect of the extent of it. I mean it belonged to all sorts of persons, great and small, rich and poor, men and women, and to ilk person of all sorts; every one who apprehended the greatness of their captivity apprehended also the greatness of this. And, indeed, the deliverance that belongs both to kirk and country and to every member thereof, these are great deliverances; and this concerned their religion also, because they could not get stayed in Babel, but they were constrained to be idolaters. As ye see the three children, they were commanded to fall down before Nebuchadnezzar's golden image. 3. And it was great also, because it did concern their consciences, their liberties, their fortunes, their lives, and their posterity also; for their posterity had remained slaves also, if the Lord had not shewn this great mercy.

Secondly. "The Lord has done." And yet it was a king who did set them free, even Cyrus; he was the instrument of returning their captivity. But what was it that moved Cyrus to do this? We cannot say that it was religion, for he was a stranger to that. Second, we cannot say it was policy moved him, for he had a great, numbersome, and virtuous people in captivity, and so we cannot say it was policy did move him to let them go. And besides this, we hear not that he relieved any more captives that year, whereas he had many more. And therefore, seeing it was not religion moved him to do it, nor was it policy; and seeing their deliverance was not common with others, but singular, it

behoved only to be the Lord who did it: yea, whatever was the king's intention the Lord was the doer of it, for he put it in the king's heart. For the Lord, he has not only power to work by second causes, but by the hearts of men also.

Thirdly. "For us." They had had but little cause of thanksgiving, if thir great things had been done for the enemies, and against them; but they were done only for them: and that indeed makes the thankfulness great. The Babylonians and they among the heathens said, "The Lord has done great things for *them*;" but they say, "The Lord has done great things for *us*." The infidels wonder at that whilk was done; not that anything was done for themselves, but when they saw that whilk was done for God's people; and God's people turns it over again, and says, "The Lord has done great things for *us*."

Beloved, these are the considerations that I would have you to think upon in your thankfulness to God now. 1. That they be great things whilk the Lord does for you; for if ye only think them to be common things with the rest of the world, ye will not be thankful for them. God has made the world; that is a great work; and he upholds it, and all that is therein; that is another great work: and we are obleist to be thankful for these. And moreover, he has sent his Son to the world to die for thy redemption, and his Spirit from heaven for thy sanctification: all this may be said to be done for thee in particular, for there is enough there for all mankind, if they have faith to believe. But I may say, moreover, since the last we met here at this occasion, the Lord has done great things for us, even for us in this land, and for us in this house in particular,¹ because then we had no expectation that it should have been thus; it was to us a dream. And indeed, I think the like of this has never been seen,—so soon and so great a change: surely it is wonderful in our eyes that the Lord has done this for us. It is also great because of the extent of it; for it concerns all in the land, from the highest to the lowest; and it

¹The reference is to his own personal troubles in the matter of the Service book.

concerns them also in everything they have to do with. For if the Lord had not been pleased to have dealt thus wonderfully with us, we had died in captivity, all ways, both in our consciences, for they had been chained; our bodies had been in slavery, our means in danger,¹ our liberties tane away; and our posterity would still have been slaves also.² And therefore I say it, and indeed I think all must say it, that indeed they are wonderfully great things. 2. Now sall we not say that it is the Lord who has done this? Surely it is the Lord only who has done it, and no other. It is true, indeed, he has called many worthy instruments to the doing of it; yet they themselves have been forced to acknowledge that it is only the Lord who is the doer of every point of it. Howsoever, indeed, they ought to be respected as those whom the Lord has employed as instruments, but it is the Lord who is master of work, and they do all by his permission and direction. “Not unto us, not unto us, O Lord, but to thy name give glory.” Ay, indeed, we have continual reason to say this. 3. Thir great things are done also “for us.” He might have done great things *against us*, but he

¹This is true. It was not merely religious but civil liberty that was at stake—not merely the souls and consciences of men, but their very bodies and goods. Absolute supremacy in all things, civil and ecclesiastical, this, and nothing less, was what the king aimed at, and what his flatterers taught him to believe he had a right to. In a sermon preached by Dr Manwaring some time before this, and printed by special command of the king, it is taught “that though property was commonly lodged in the subject, yet, whenever any exigency required supply, all property was transferred to the sovereign; that the consent of Parliament was not necessary for the imposition of taxes; and that the divine laws required compliance with every demand, how irregular soever, which the prince should make upon his subjects.” See Rushworth i. 585, 594.

²The far-reaching mind of Henderson saw that the wellbeing of posterity, as well as of the then existing generation, was involved in the questions then at issue, and that had the slavish principles of the court been then established, the liberties of future generations would have been taken away. Looking back to that period, with the help afforded by above two hundred years’ observation and reflection, are we not warranted in saying that Henderson was right, and that to the determined stand made by him and others, at this time, against arbitrary and tyrannical power, we owe whatever of civil and religious liberty we now enjoy?

has done them *for us*. For if the course had proceeded whilk was anes beginning among us, (and some malicious enemies are yet working so fast as they can,) what could we have looked for but that we should have been overspread with all sort of idolatry? and then the heavy vengeance of God should have lighted upon us. But the Lord has been very gracious to us, in holding these evils aff us, and in doing great things for us. And therefore, I would have all to consider of this, and all who are in any doubt of thir things, ⁊ desire no more but that they should humbly submit themselves to God, and see whether or not these be great things that are done, because by (beyond) all our expectation, and because of the extent of them, and to see also that it is the Lord who has done them, and he has also done them for us. I know how men do calumniat these whom God hath employed into this great work; but if so be that we have the warrant of God for that whilk we do, and our hearts be honest in the doing of it, we need not to care for those foul aspersions that they would put upon us, by following it.

Now what wrought this upon them? “We are glad.” It is impossible, yea, flesh and blood cannot conceive what gladness will be in the heart of man, when they see that God has done anything for them. When but a great man does anything for us, especially the thing itself whilk they do being great, as when we have committed treason, and a great man, or the king himself, deal for us to get us free, we will think that a very great matter, worthy to be rejoiced in; but when the Lord does great things for us, our cause of rejoicing is far greater then. Only consider this, that rejoicing is only proper to some in the world, but it is common to all the godly; ay, I may say, it is proper to the godly also, for it is the prerogative of the children of God, that they may always rejoice. That ye may perceive the truth of this, ye must know the difference wherein it stands. 1. In the cause of their rejoicing. The godly rejoices because he has the Lord to be his God, and he lifts up the light of his countenance upon him; but for the worldly man, he is as the rich worldling, he rejoices only

when his corn and his oil does abound, and when his barns are full; then he says, “Soul, take thee rest, for thou has enough laid up for many years.” This is the great difference between the child of God and the worldling. The child of God has evermore his eye towards God, and his sorrow is when God withdraws himself, and he sees not his face; but he rejoices when he has the light of his countenance; but for the worldly man, he only rejoices in the things of the world. 2. The joy of the child of God is a full and perfect joy. I mean not that the children of God attain to perfection of joy here, but only it is so in comparison with the wicked, or the worldly man—it is a shouting joy. 3. The joy of the child of God, it is a heavenly and spiritual joy for the quality of it; but the joy of the worldling, it is but carnal, natural, and worldly. And I may add to these also, that it is a biding joy; for the child of God, when he is entered into the state of grace, he abides into it, and that indeed is matter of great joy. Then, beloved, since this is the joy of the godly, let us labour for it—to have a divine joy, coming from divine grounds, and such a joy as in the quality thereof is heavenly and spiritual, in quantity full, and in the continuance everlasting, and then we may be sure that such a joy shall abide, - not only so long as we are here, but it shall also be perfected hereafter.

II. But yet, for all this, there is no such cause of rejoicing, but there is also great cause of supplicating, and therefore he subjoins to this a prayer, “Turn again our captivity, as the rivers of the south.” How can this be, that he returns to prayer again? For he has said, “The Lord has brought back our captivity,” even the captivity of Zion; and seeing he had restored Zion to her former liberty, which was the worship of God, they behaved also to be restored; yea, that God was not worshipped at Zion, was a greater cause of sorrow to them than their ancient captivity, and therefore, in bringing back the captivity of Zion, they behaved to rejoice more than in their ancient. What then is it that makes them to pray thus? The reason was this, they acknowledge that there was also much wrought by God already, in bringing them from

this captivity, as they had just cause to rejoice; but as there was mickle wrought, so there was mickle to work also; and so they acknowledge by their prayer, that he who has begun the good work must perfyte it. And, therefore, now they beseech the Lord that, seeing he has begun to turn again their captivity, he would not leave off now till it be perfyted. There were two causes specially made them to pray this. First, there were a number of these who were called the people of God, who, when their liberty was proclaimed, did not return again to their awin land, but stayed still in Babel, notwithstanding the proclamation that was made. And there were but over few of them who longed for this deliverance, for some of them had gotten fat worldly portions made up there, and had alleyed (allied) themselves with these people, and so had no will to leave that land to return to their awin. The second reason was because they, who, at the proclamation, had returned to their land were daily in danger, either by the hostilities of the enemies, or that another king should arise, and through his change [they should] be brought back, or that Cyrus' awin heart should change again; and therefore they are earnest with God in their prayers "to turn again their captivity." That is, that he would move others who have not as yet returned to return, and that he would be a guard every way to those who are returned, that they be not drawn back again.

And indeed, these same be the reasons that we have even now to pray to God to return our captivity. The Lord, indeed, he is begun to return our captivity, and we have cause to rejoice and be glad of it. But we have also cause to be humbled before God, and to pray to him. First, because there be many who, albeit this deliverance be offered to them, yet they love it not. Many will allege that if the king would proclaim this liberty to them, O then they would be glad, and would accept of it with all their hearts; but since it is not so, they will not go before the consent of authority: and indeed this is one chief cause that hinders authority from giving their consent. And I verily believe that some who says so, albeit that the king's mind should change, and he should

become as one of us into the matter, yet they would not accept of that offer of liberty, for it is the thing they do not desire. I know of some who has said that before they abode the censure of the General Assembly they had rather abide the Spanish Inquisition; and indeed I think it be true, for they would pass freer without a censure in the one nor in the other.¹ For they love idolatry, and affect it, and their hearts are going that gate (road); and so they rue from their hearts, that there is anything done to stop it. It might be, indeed, that they would make a form to consent, if so be that the king would ordain it; but it would be against the heart. And therefore we should pray to the Lord to let these see the right, and to bring them from their captivity to liberty. And then, beloved, for ourselves who are returned, we may be in great danger yet, for we may be soon reduced again, for as far as we are on. Yet if it be so, we will have the wye of it ourselves; for if we return to the Lord with all our hearts, then he will be our God, and we will be his people; and there may be some little captivity for a while, but if we will endure to the end, and go on in his strength, there is no question but he will perfyte the work that he has begun.

“As the rivers in the south.” What means this? It is the water that comes toward the south parts whilk makes the hottest climate, because of the direct beams of the sun towards them; such as the deserts of Arabia were to Judea. When rivers comes out of these places, there is great need of them, and they make great refreshment where they come. How came thir streams? for if they came from Arabia, then they were torrents; they came through the melting of the snow off the hills, and that filled the water pools; and now it is turned as streams in the south.²

¹It was but seldom that Henderson employed the weapon of irony; but we see here that when he did so, it was with effect. Another example is to be found in his altercation with the King's Commissioner, the Earl of Traquair, regarding the moderatorship in the opening meeting of the Assembly, 1639.

²“I think the image is taken from the ‘torrents’ in the deserts to the south of Judea; in Idumea, Arabia, Petraea, etc., a mountainous country. These torrents were constantly dried up in the summer; see Job 6:17-18, and as

1. We may see here that the souls of God's children, when they are in spiritual captivity,—when they see that God is not honoured, that religion is not rightly set up, that people's souls gets not good food, they are like ground gaping to heaven for a shower, or like sandy deserts that are brunt up for want of rain, and looks mournful-like till they get it. And indeed I put no question, but there has been many into this land thir by-gane years, who has been like dry gaping earth, wishing and praying earnestly for a deliverance to the kirk of God within this land: and that any deliverance is now begun into this land, it is to be imputed to that, that God has heard these prayers, and is now begun to send ane answer to them.¹ And so let us still strive to win nearer to God, and pray more earnestly to him, and when he begins to deliver, take that as ane answer to our prayers. 2. We may see here, when deliverance comes, it makes the hearts of God's people to be glad, as the streams does the dry gaping ground in the desert. 3. We may see here what is the way they seek of returning their captivity: they pray to God to do it. It were to be wished that our captivity here were returned, by turning our king's heart the right way, and that our deliverance should come that way. There be two ways of delivering God's people from their enemies. First, as the Israelites were delivered from the Egyptians, by a terrible, strong, and mighty hand. The Lord forbid that ever we see that day here that we be put to that! And therefore, we should pray to the Lord that he would fall in upon (exert his influence on) our king's heart, that so he may take such a course as may tend most for the honour of God,

constantly 'returned' after the rainy season, and filled again their deserted channels. The point of the comparison seems to be the 'return' and renewal of these (not 'rivers' but) 'torrents', which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now 'flowed again' into it." Bishop Lowth.

¹"I am sure the years 1637, 1638, etc., in this late blessed work of reformation... are the very return of those fervent prayers uttered and sent up to heaven at those most profitable aedification meetings, when the publick meetings were, for most part now, corrupted for not a few years." Row, p. 388.

the establishing of religion, and for the salvation of poor souls, and for establishing himself and his crown to his generation after him perpetually. These, indeed, should be our wishes, that our deliverance may come that way; and therefore let us supplicate his Majesty continually for that end. And when he will not hear our supplications, (as the Lord forbid it come to that, and we trust in God it shall never come to it), then let us double our petitions and supplications to God, that he who has the hearts of all men into his hands would incline his heart to that which is most agreeable to his will, and may be most comfortable both for himself and for others.¹

III. There is a prophetic confidence that it shall be so, according to their prayer. "They that sow in tears shall reap in joy." And then, in the next verse, he sets it down more fully; "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." That is, albeit he buy his seed at a dear price, and go forth with a sad heart to sow it, yet when he brings in sheaves thereof, he shall have a shouting joy.

Only observe two things here. 1. That the afflictions of God's people are as sowing in tears; wherein there is three things. First, in sowing ye know there is great pains. The land must be first tilled (tilled) and dressed before the seed be cast into it; and there is pains in casting the seed into it; and then it must be covered with ground. And then it takes a great dressing all the year, before it be set into the barn-yard. There is none of you who are ignorant of this, but the sowing of the seed requires great labour and pains. Secondly, it requires great charges too, and therefore it is called "precious seed." For ye know seed-corn is aye dearest; but especially when other corn is dear, then it is very dear: yet albeit it were never so dear, the husbandman

¹Now that the character of Henderson is known and established, it were a needless task to vindicate him from the charge of disloyalty; but this, and numerous other passages in this volume, disclose the real sentiments and affections which he never ceased to cherish toward his sovereign.

resolves that he must have it, and he will hold it out of his awin belly, from his wife, children, and servants; and will take it to the ground, and sow it; and he will go out weeping with it. And so ye see that with the pains there is also great charges. 'Thirdly, there is also great hazard, for corn, after that it is sown, is subject to many dangers. And so is it, indeed, with the children of God in a good cause. First, They must resolve to take pains about it, for that is a preparing of the ground for seed; and if there be not a seed time, how can ye look for a harvest, and so to reap anything? Remember that ilk step ye give in a good cause, is a handful of seed, and then, when ye bestow charges upon a good cause, count up that. Why not? Yet remember it is a sowing of seed, it must yield usury to you; and so indeed it will yield most of anything that ever ye had. He can give a hundrethfold more in this life, but afterward it will yield mickle more. Thirdly, ye must resolve to undergo hazards also, in life, lands, moveables, or whatsoever else ye have in the world: rather hazard all these before either religion be in hazard, or your own souls. And if the Lord sall cast thy knot of time, so that either thou must quite the world, or quite the way of salvation, rather quite the world, and all that is in it. And therefore consider of this, that if ye either undergo pains, or charges, or hazards for a good cause, that it is only sowing of seed, that so ye may do it the more willingly. There is a speech to this purpose, Psalm 129: some there are compared to ploughmen, and some are compared to the land that is teiled by them. The enemies and persecutors of the children of God, they are put to pains, and sow the seed, but God makes his children to reap the increase. O but this be a considerable seed-time for the children of God!

2. Then after the seed-time follows the harvest: and that comes with joy, and that is a shouting joy. For then they get more than they could have looked for; and it is not leaves whilk they get, as in the spring, but it is fruits, such as are in harvest, at Michaelmas. There be three degrees of the happiness of God's children, in reaping of fruits. First, in the first-fruits. Even when

they are enduring anything for the gospel of Christ, it carries contentment and fruit with it: but chiefly it has contentment when we find the Lord working that in us, first to believe the gospel, then to do according to it, and then to be content to suffer for it. When the Lord works this in a soul, then he gives them a further assurance of the pardon of their sins, and that is a handful of the first-fruits; and he gives them also a further measure of sanctification than they had before. As I put no question but many in this land, who has been employed about this work, has found further assurance of the pardon of their sins, and a further measure of sanctification; and it works in them an earnest desire to study after sanctification, and to get victory over their corruptions. And if it be in sincerity, then it will prevail; and then they will find peace, and joy in the Holy Ghost. Second, after the first-fruits, then comes sheaves, not singles¹, but sheaves, to refresh the husbandman, and to assure him that the full harvest is coming. And when he threshes these sheaves, and they bleed (yield) well, then they are great comforts to him. So the Lord now and then, he gives testimony of a full deliverance to his awin people, especially of the deliverance of Sion, and lets them taste of the sheaves whilk they have reaped. And lastly, they get the full harvest: and that is gotten at that great and last day, but not till then. And that is above all others that we get; for then we get peace without trouble, joy without grief, profit without loss, pleasure without pain; and then we have a full sight of the face of God. This is the outgait that the children of God gets from all their troubles,—even a plentiful harvest in the hinder-end.

Surely, beloved, we have no skill to make the right use of these favours that the Lord bestows upon us. What does man when he is resisting any sin? He thinks it a grief to do so, because it mars him of some present honour, pleasure, profit, ease, etc., and so he only compares his present pain with his present pleasure; but the best comparing is to compare the present pain with

¹ *Singles*. The small neatly assorted bunches gathered by gleaners.

the pain that is to come afterwards, or with the pleasure [that] shall be afterwards; for if the present trouble be great in resisting, the trouble afterwards will be much greater if we yield. And compare the pleasure we have in yielding with the loss of the testimony of a good conscience, which passes all earthly pleasure. And let us evermore compare the present afflictions with the eternal weight of glory, which is to come, and then we shall be forced to say with the apostle, "That the light afflictions of this present life are not worthy to be compared with that exceeding weight of glory." Therefore, beloved, be not short-sighted, as those whom the apostle Peter speaks of, as those who are sand-blind cannot see far off; but in seedtime let us look to the harvest, and that in due season we shall reap the fruits of our labours. And we must not look for harvest at Whitsunday, but wait on till the due time; and if we will sow our seeds in tears, and wait on, then we shall get a eternal recompense of them all, when we shall get that great and eternal crown of glory put upon our heads, which is purchased for us by Jesus Christ. To whom, etc.

Prayer

Weels them (well is it with them), and blessed are they whom thou teaches to walk in thy ways, and with whom thou deals patiently, to bring them to thee, in whose bosom thou shows by thy Spirit that thou art working for them. O if we could entertain thee into our hearts, that so thou might not be a stranger to us! Now, for Jesus Christ's sake, thou who has sent the gospel into our land, still dwell among us, as the master does into his awin family, to reign and rule there; and, Lord, teach us by thy Spirit, and give gifts and graces to those whom thou sends out to teach thy people; and rule every one of us, and strengthen us to walk in thy ways. And because there are great things done for us, and none has done them but thou, Lord, save us that we be not as the heathen who knows not God, and so does neither glorify God as the doer of anything, nor are thankful to him for that which he does; for, certainly, if we knew thee to be the doer of everything

for us, we would glorify thee as a great God, and we would be thankful to thee. Lord, let us not be strangers to the joys of thy people, or to rejoice in anything but thee, for that is idolatry and adultery; but, Lord, lift up the light of thy countenance upon us, and make us to rejoice in that. And let us see, when we rejoice, that our joy is not carnal, but it is a sanctified joy, coming from the sense of thy goodness; at least make us to think and know that all things in the world beside thee are but beggarly. And, Lord, give us some beginnings of thy favour here, that so we may look for more hereafter. Lord, as thou has begun to work among us, and to bring back our captivity, whereof we rejoice, so cease not till the work be ended. Lord, return the captivity of thy Sion here; our desire is this, to have a full and a free liberty to thy Sion, that all things may be done in thy house according to thy will.¹ Lord, make us to gape and to long for this, and not to rest till we get it. And when it comes, Lord, make us to accept it; and these whom thou has returned, Lord, let them not be reduced again. And give us grace to learn and to know that all while we do now for thy cause is a sowing of seed, after while there shall be a plentiful harvest; even an expectation of better things than are here; and this will refresh us more than all. Thou can recompense anything that is done for thee even in this life, but thou will not fail to do it afterwards, and, therefore, Lord, give us grace still to be sowing, and to wait for that harvest. Lord, forget not thy awin people throughout the world, but be merciful to them. Thy kirk, O Lord, has suffered many grievous things of the enemies this time by-gane; grant, Lord, that their suffering may be as sowing, and recompense it with a fruitful harvest; and return to them again, and dwell among them, that they may bring forth fruits worthy of amendment of life. Lord,

¹The faculty of stating, in few and perspicuous words, the real point at issue in any case, which was so remarkably characteristic of Henderson, is here well exemplified. "That all things might be done in God's house according to God's will"—this was the sum and substance of what was contended for at this time, as regards the Church, expressed in the fewest and clearest words possible.

give us grace to make the right use of the great things that thou hast bestowed upon us; and make us still to be earnest with thee till thou find out such ways whereby our captivity may be brought to an end. Lord, touch our king's heart, incline it the right way, that he may authorize thy truth; O but there would be great cause of rejoicing if this were! It is possible to thee, and the averseness is only because of our sins; therefore give us grace to turn to thee by repentance and amendment, and then turn thou his heart, that so he may be blessed of thee, and all that he has to do with, and his posterity after him. Bless his queen, and turn her from idolatry, and the love of it, to the love of thy truth. And bless their children, especially the young prince; put thy fear in his heart now in his tender years, and in their hearts who has the care of bringing him up, that so he, being well brought up, now, may in his awin time be a profitable instrument both for kirk and state. Bless the nobility, etc.; Lord, thou who has all their hearts into thy hand, work upon them, that every one of them may add their power for setting up of religion in this land, in the former liberty thereof. And these who has not spared to sow their seed plentifully for thy truth, Lord, fill their souls with faith to believe, and hope to wait on, and assure them that they shall get a good and plentiful harvest; and, Lord, bless them, and all they have ado with, with thy best blessings—themselves, their adoes, their families, and their posterity after them. We entreat thee, O Lord, for a blessing upon all the congregations of thy people this day; and, Lord, let thy blessing be upon us who are here before thee; and because thy kindness has been special to us this day, give us grace now to devote ourselves only to thee. And, Lord, let not this day's exercise that we have been about be a witness against us: we may indeed forget what we have been doing this day, but it remains in thy book of remembrance. Therefore, O Lord, keep us from building up Jericho again after this, seeing thou has pronounced so sore a curse against it; but, Lord, give us grace now to set to to build up Jerusalem. And we entreat thee, Lord, whatever is necessar for us, and for our direction afterward,

furnish it to us, that so thy grace may be kythed (manifested) in us, and we may be bettered by this day's exercise that we have been about, and we may now learn to watch better over our ways. For we do oftentimes cast ourselves louse, and cares not what we do or speak, and we have a licentious nature that would aye be at outbreking; and therefore give us grace to watch over our awin slee (sly) and subtle hearts, and to beware of Satan, that wily fox, and of the allurements or terrours of the world. And, Lord, give us grace evermore to be trying ourselves, and see what escapes us; for there is evermore something that is wrong that escapes the best of us, and therefore give us grace still to try our ways, that so when we have found that we have done anything amiss, we may purge ourselves thereof again by repentance, and so may be clean. And this, indeed, will be exceeding good for us, if we will learn to watch over ourselves, to try ourselves what is amiss, and then purge ourselves of it; for then we will be ready to receive comfort when thou offers it; and when thou enjoins us to do a duty we will be ready to perform it; and when thou sall be pleased to call upon us, and cut the thread of our life, then we will be ready to lay down our tabernacle, and thou to receive us in thy everlasting mansions. Lord, let thy blessing be upon this poor congregation. We acknowledge, O Lord, that a great part of us are strangers to thee, and knows not what thou requires of us; we sin many times of ignorance and of infirmity, but keep all of us from presumptuous sins. Lord, guide and direct every one of us by thy counsel, and grant that we may have a happy and a joyful meeting again; that so still we may have new cause to praise thee while we are here, till at last we be brought to the heavens, where our praising of thee sall never be ended. To thee, O Father, etc.

On the Sabbath after the Communion, April 22, 1638

Preface

It were very meet, yea, not only were it meet, but it is also necessary for us to consider what the Lord has been doing to us, and to consider what has been his dealing and dispensation with us this time past; and then, upon the other part, to consider what we have been doing with the Lord our God. 'The Lord has done als mickle to us in his providence as can be done to a people in the outward dispensation of the means of grace; what can the Lord do more thus than he has done, or what has the Lord done more to any people than he has done to us? If the Lord said this upon good grounds to his awin Israel, What can I do more unto my vineyard? I have digged it, I have hedged it about, etc., and thus and thus have I done to it; surely it may be as truly said of us, what can the Lord do more unto us? And again, upon the other part, (I mean for external duties, and bands in the service and worship of God,) what can we ourselves do more to God? We have sworn a covenant with the Lord in his sight and his holy angels, and in the sight of many witnesses beside; (for ilk ane has many witnesses, they have the whole congregation to be witnesses to that whilk they have done): and after we have given our oath, we have sealed it with a seal at the sacrament. I would have every one of you but to ask at your own consciences, what ye would have the Lord to do more to you, and to see but if he can do any more in the external means; and see what ye can do more unto the Lord: indeed there can be no more done outwardly.

And then, when ye have condescended upon this, I would have you to take it to heart both what God has done to you, and his obligation, as also your awin obligation whereby ye have bound yourselves to him? for if all this be done on all sides, and yet your hearts be never a whit drawn nearer to God than they were before, then ye were never so near to a judgment and vengeance as now. Ye know when man deals with man thus,—

gives him his promise for anything, has made a band for it, sworn to it, and subscribed it, and sealed it with his seal, and yet for all that, proves false, perfidious, and mensworn (perjured),— either that he was never minded ‘to do according to these things, or by proving light, although he had a purpose, yet goes from it again,—ye would think such a man unworthy to live among the company and society of honest men. And yet if ye live among the society of God’s people, and profess to be of them, and make not conscience of so many obligations, certainly ye may be counted unworthy to live among God’s people, if ye make not conscience of these. And therefore I would exhort you, in the name of Jesus Christ, to consider what the Lord has done to you, and to consider also how ye have bound yourselves to him again, that so there may be a change into the heart by that, and that change in the heart may be evidenced by your life and conversation; that so the world about you may see, albeit they could not know it before, that ye are the people of God, and walk as the people of God. As ye would wish a blessing from God, I exhort you again and again most earnestly to do it: and humble yourselves now before the Lord your God, and crave pardon of him that ye have not done it the time by-gane, and beseech him to put his Spirit within you, that hereafter ye may walk as it becomes, through Jesus Christ.

Prayer

O Lord, we thy people coming into thy presence at this time, we are constrained and forced to acknowledge and confess that thy mercies shown to us have been many and exceeding great. As we were by nature, so we might have been still, strangers from God and Christ, aliens from the commonwealth of Israel, without the covenant, and so having no right to the promises made in thy word; and living here without hope of life everlasting, and being in danger of thy everlasting wrath. And therefore it has been thy great mercy to gather us within the skirts of thy covenant, and within the compass of thy love; and has made us who were no

people to be thy people, and to exalt us above other nations in the world, who were every way more wealthy and flourishing in outward things than we were, and yet that thou should put this great honour upon us to make us thy people and children. What a great love, and what a great mercy is this, that thou should count more of us than of others; that thou should enter in a covenant with us, and make promises to us; and that thou should put us in any hope of continuing thy comfortable presence to remain here among us; and to enter us in the estate of grace; and that thou should give us faith to believe, and so hope of life eternal afterwards! Lord, our dull minds, they cannot be wakened nor stirred up to apprehend of these things; the little things in the world, they hold us very busy, we cannot think upon these things that are above, and are sent down to us from thence. And howsoever that we have not considered of it aright, yet we ourselves have gone far on in our duty to thee; for we confessed ourselves before the world, and we have sworn and subscribed to it; and as we have received a seal thereof, so we have added one. Certainly our condemnation must be great, if so be that there be not a change in us for all this, but to the worse rather than to the better, if our heart still remain hard, our life lewd, and our conversation altogether carnal. We think ourselves to be something aye whill (till) we meet with the hour of tentation, and then we prove to be that same and no other than we were before; the least tentation we meet with discovers to the world that we are als little renewed as we were at any time. And this indeed is a very bad token in us, when for all that thou does to us, and all that we ourselves do to thee, yet we find no further strength against our corruptions, nor to do good. Lord, we beseech thee to enlarge our hearts and minds to consider of thy dealing towards us, and of our dealing with thee: and we beseech thee, O Lord, to pardon us, that since we have renewed our covenant with thee, we have not walked as it becomes us; and we beseech thee to humble us for it: that so we being humbled, thou may pardon us, and thou may make up what is deficient in us. It is a comfortable thing for thy people

when they see themselves empty, and yet they know where there is fulness for them, and when they see themselves crooked, that they know where to be made straight again. Lord, we beseech thee to fill our souls out of thy fulness, and rectify our crooked wills and affections; and when we have gotten any wakening, and by that we are made to walk in thy ways, Lord, let us not return again. We have in times by-gane been careless observers both of thy word and of thy works; make us in time coming to be more diligent observers of them. And because it is only thy Spirit that does this, we beseech thee to send down thy Spirit upon us, that so we having thy Spirit, we may have all things that pertain to life and godliness. And because the nearer we draw to thee, the nearer will tentations draw to us, and will set the sorer upon us, Lord, we beseech thee to deliver us from them; and albeit that they overtake us, yet let us not be overcome by them. Lord, let us not wander in our hearts from thee, and so provoke thy wrath against us: we had never so great need not to turn thy grace into wantonness as we have now. And because all of us are in thy debt for that whilk we have received, and we are also in thy danger, of thy judgments to come upon us, Lord, give us grace to strive to walk in thy ways, and to cry for mercy, that so thy judgments may be halden aff us, and we may be preserved in the hour of tentation; that so the Lord may delight to dwell among us, in his awin ordinances; whilk we crave in the name, and for the merits, etc.

Preface

As the Lord, he is careful and powerful in the hearts of his awin children, when the time of tentation is, that they be not overcome by it, and enables them by his Spirit to put aff ane ill hour, so the enemy of God's honour and of man's salvation, upon the other part, he is als busy to withdraw the heart by tentations, and to put by a good hour, and when we come to serve and worship God, then to draw our hearts away; and als ready as he is to draw them away, als ready are our hearts to go with him. And therefore

let us now pray to the Lord, that he would go between us and that enemy of his honour and our salvation, and that he would teach us from above, from himself, and give us a further sight of the truth, and a love to it, for his honour and our comfort, through Jesus Christ.

Prayer

We have a great weight of sin whilk hings fast upon us, and bears down our souls, and such a weight that we of ourselves are not able to get it shaken aff? we can take on the burden of sin, but we cannot put it aff again. We have a conscience, (if so be that our consciences were wakened, and although that they sleep so long as we are here, yet they sall be wakened at that great day,) of the guiltiness of many sins since the beginning of our life; and when thou art pleased to set the sins of thy awin people in order before them, O but they make a terrible spectacle! for at the end of ilk sin, they see a chain that ties them hard and fast to that unquenchable flame. And, Lord, when thou pleasest thou canst set our sins in order in thy sight, and be avenged upon us for them. And therefore it were very meet and expedient for us in time to take order with our awin hearts, and to labour, before the day of our visitation be at ane end, to find ourselves to be within the compass of thy favour and love, and within the skirts of thy kindness, and that we are in the estate of grace; and we being assured of that, then call upon us when thou wilt, thou cannot call upon us wrong. For these whom thou enters in the estate of grace, when thou calls upon them out of this life, thou possesses them in glory; but if so be that we live all our days in nature, and die in nature also, that is sure we sall never see glory. Sall we presume upon that whilk we never heard of any who had the proof of it? There was never one who was immediately translated from nature to glory, but all come there by that way of grace; and therefore enter us in that happy estate here. And als many of us as has received any note of this, or has given testimony of it before the world, Lord, increase it. We would fain have the

world, and we are like to break our heart when we thrive not in the things thereof; but, Lord, if we were als diligent to grow in spiritual things, Lord, could we do this, and seek first the kingdom of heaven, and the righteousness thereof, then the things whilk we seek so fast after would be added to us. But because we are careless of the principal thing, and spends all our time upon things accessory thereto, therefore it is that we get none of them; but if so be that we would set our hearts upon these things that are above, then we would not only get these, but we would get rest and peace to our souls; and then we would not wish nor desire any more but what thou is pleased to met and measure out to us. And therefore give us grace to walk in thy ways; albeit that men would mist the way to us and make it dark, yet it is clear to thy awin what is thy will. Lord, set us into it, and keep us, we beseech thee, from the by-paths of errour. Lord, thy word presents the way to us, but except thou illighten our eyes, we will not see it; and when we are in the way, then we are ready to turn to the right hand or to the left, unless we have thy Spirit to hold us in, and to say, "This is the way, walk in it:" yea, rather, or we go out of the way, Lord, hedge us in it with thorns. And because we be now come to receive instruction from thee how to walk in thy ways, Lord, give us grace humbly to submit ourselves to the receiving thereof; and give us believing and obedient hearts. And above all, Lord, because there is no good to be gotten without faith, (for faithless and graceless,) thou, Lord, who has infused it in the hearts of thy awin, infuse it in us also. Albeit we have but narrowmouthed hearts, yet we have ado with thee, the Lord, who knows our shape and our mould, and how we are but dust; and thou can enlarge the heart. Few drops of the oil of grace, it will help us very mickle, it will make our faces shine before men, and the face of our souls before thee; it will make us quלק, ready, and nimble, to walk in thy ways. Lord, accompany both speaker and hearers now by thy Spirit: the more unworthy that we are, the more glory will be to thee in making the means effectual; and the more unworthy that we be, the more mercy will be seen in

showing good to us. Lord, give us that, and set us forward in that which may enable us to serve thee: and Lord, oppose thyself against all hindrances and impediments, both without us and within us; especially set our hearts right, for if so be that we had a right heart, then Satan nor his tentations would not prevail over us. But it is a pitiful thing that he has darts, and shoots them at poor souls, and we are ready to receive them, and then we cannot get them out again; and therefore we beseech thee to arm us with the breastplate of righteousness, that so we may stand out against all the fiery darts of the devil. Let us not think it strange that we are assaulted; but, Lord, give us a testimony that we are thy children, in not suffering us to be overcome; and make us to be content to go on from day to day in fighting against thy enemies and ours. And make us to remember that there is no day wherein our care ought to be so great as this day; that so in thy strength we may do thy awin work, and the enemies may be overcome; that thus thou, the Lord, may receive honour by us, and we may receive comfort to our souls, in and through the merits of thy Son, in whose, etc.

Sermon, Hebrews 11:31

This is the last example of the third class or order of that cloud or company of witnesses, that are brought in here by the Spirit of God to prove this necessary conclusion, that there was never any since the beginning of the world, either man or woman, that was justified in the sight of God, or did enter into heaven, or had any estimation with God, or were in favour with him, but only they who had faith and believed; and that the kirk of God here upon the face of the earth is nothing else but a company of penitent and believing souls. For he begins at the very beginning of the world, and descends in order to Abel, from Abel to Enoch, from Enoch to Noah, these were before the flood; and then after the flood he comes to Abraham, to Sarah a woman, to Isaac, to Jacob, to Joseph, and then he comes to Moses, and then to the people of Israel; and then last in that third rank, he comes to that

woman, Rahab the harlot. And afterwards he brings in examples of believers in the time of the Judges and Kings of Israel. In this third rank or order of this cloud of witnesses, beside the example of Moses himself, there was also the example of the whole people of God, who through faith forsook Egypt, came through the Red Sea, overcame those kings, Og and Bashan (Sihon?), and as ye heard, made the walls of Jericho to fall; and used no means to ding them down (overthrow them), but compassed them about seven days, as God had prescribed to them, and as he had directed Joshua, who was their vicegerent, but Jesus Christ was the captain of the host. This example, it is also added here, and we have not the like of it among them all; for Abraham, or Isaac, or Jacob, etc., these noble and famous patriarchs, they might be marked for some notable and famous quality that was in them, that made them to be had in estimation with God; but here there is an example of one of the weaker sex, Rahab a woman, and not only is she a woman, but a woman of Canaan, and not only so, but she had been all her days a strumpet or a harlot: Yet even she, Rahab, a woman of Canaan, and a whore, hearing the report what God had done for his people, what he had wrought for them by his Spirit, she believed; and so by the Spirit of God she was singled out from among the rest; for they trusted in their walls, but she trusted in the living God. And thus, whereas these among whom she lived perished tragically, and with a curse upon them who should build up these walls again, yet she was saved through her faith, because it was not feigned. For albeit she had professed to believe in the God of Israel, if so be that it had been in hypocrisy, she had not been saved thereby, but had perished among the rest; for the unbeliever and the hypocrite must perish together; and certainly, if there be any odds between them, the destruction of the hypocrite, it must be greatest. Yet she did believe in her heart as she spake, and so she was safe. And howsoever in some respects her faith was weak, yet in some respects it was strong; and she gave notable testimony of the strength of it. That albeit enemies were sent out to spy the kingdom and country wherein

she lived, and her native city, yet she hazards to receive them, and puts them away safe; yet she hazards not upon ill warrants, but upon sure grounds; and she takes them in into her house, and entertains them, and hides them when the king sent to search for them. And when the messengers and pursuivants are sent from the king to apprehend them, she gives them counsel what way they shall escape best and most safely; and, which was also a great proof of her faith, she takes an oath of them that they should be careful to preserve her and her father's house, when all the rest were destroyed. For she knew that the city would be delivered to them, and they would have the victory, and then they would put all the city to the sword; for if she had not been sure the city would be delivered to them, she would not have been so careful to have been kept from their sword.

That ye may take up the purposes the better, and that they may do you the more good, ye shall consider of them in this order.

1. The description of the person that is commended here, "Rahab the harlot."
2. The virtue, (if so I may term it), for the which she is commended, "Faith."
3. The notable proof or testimony she gave of her faith, "Received the spies in peace."
4. The large recompense or retribution which God gave unto her, which was the reward of her faith, "Perished not."
5. The evidence and greatness of this recompense which she received. It was evident to her, and to all who knew her, that it was a recompense of her faith, because all the rest perished; and it was great also in this respect, "That she perished not with them who believed not." If all of them had been safe, it could not have been so evident that it was a recompense and retribution of her faith; but she only, and those who were in the house with her, being safe, and none more, this made it to be sensible that she was preserved by faith. No question, albeit thou were living in the midst of a Jericho. or Sodom, as Lot was, who vexed his righteous soul with the abominations thereof, or in the midst of an impious and wicked generation, if so be that thou have true faith, and so make thy faith manifest by thy works, the recompense of thy faith, it shall

be sure to thee, and thou sall be preserved when all the rest sall perish. Albeit the whole world were destroyed, yet in the midst thereof thou sall have ane ark to save thee, as Noah had, as Lot was safe in Sodom, and Rahab in Jericho.

I. “Rahab the harlot.” Thus she is called here. She was by birth ane Canaanite, and therefore by birth she was a stranger from the people of God, even as ye would now say a Turk, a pagan, ane infidel, or ane idolater were to you, for the Lord was only known to his awin people; and yet, ye see, the Lord finds out a way, because her name was written in the book of life before all eternity, how to gather her in to his people. Israel at this time was the wet fleece, and all the rest of the world, being the Gentiles, they were the dry fleece; and yet the Lord makes some of the drops of the dew of his grace to fall upon her soul. He gives her his mark, that she may be kent thereby, and possesses himself into her house; and makes a change in her every way, — he changes her heart by faith, and her uncleanness by repentance, whilk all her time before she had been a slave to. Beloved, when the Lord has chosen any to himself from among the wicked, he has ways anew to save them; he will light the candle, and soup (sweep) the house for one lost piece of money, and when he has found it, will lay it up into his treasure. And we need not to think, let papists or our awin hearts object what they will, that all our predecessors or those who are under the French or Spainiard or the hardest inquisitions, that all of them perished. No, for we may be sure the Lord has ways anew, to come to his awin in the midst of all these ills. And this also should-give us a warrant and a ground of confidence that, although we were driven from our habitations, and could not have the means of God’s public service and worship,¹ yet the Lord, he would be a refuge to us; when we wanted the outward sanctuary, then he would be ane inward sanctuary to us by his Spirit. The Lord has promised this, when people draw not these ills upon themselves, or when they

¹ Was the preacher anticipating such a thing? or was he thinking of it as what he and others had but lately narrowly escaped?

withdraw not themselves willingly from the public service and worship of God. He who went in into this city, which was so wicked and cursed every way, and choosed out of it so sinful a person to himself) he can come in secretly to the hearts of his awin elect, and make himself known to them, so that all the world sall not make a divorce again.

“Harlot.” Ye see she is called ane harlot, and the word is no other but only this same, for so it is in Exod. [Josh.?]: for he that did write it in this language did take it from the like word in the Hebrew language, in the Old Testament; and it cannot be denied but the proper translation of the first original cometh from a word that signifies *a harlot*, whether bodily, or spiritual, or idolatrous, or whether it be fornication, or adultery, for the word is used to all these. It’s true, indeed, the Jews, out of a respect they had to themselves, and to Rahab, because she was joined to the people of God, and so out of a preposterous zeal to their awin nation, they would have her not to be a harlot, but a victualler or taverner, one that sold meat and drink. It’s true, indeed, the word may be applied to that, but we may not think that the word whilk is here does properly signify so, but may only be driven to that exposition, and so the one of them to express the other. And the reason of it is this, because it is ordinar to these who are taverners, and sell meat and drink, to be harlots also, and to receive hire for that, (whence the Dutch word *whore* seems to be taken), as they are ready to receive money for their meat and drink. We may observe here, that there is a sort of sin whilk uses not to be sensible to us; and these sins whilk are insensible are the most dangerous sins, and these are these sins whilk are joined with our employment and calling, and we are daily exercised about. When any sin becomes personal and predominant to us, that sin uses not to be sensible to us, albeit it should be most sensible. He that is a proud man can find fault with the worldling, that he is over sparing, and takes over mickle pains to gather the world (the world’s goods) together; and the worldly man can find fault with him again that he is over presumptuous; and so every sinner

can find fault with another; but for a man's awin bosom sin, it is insensible to him. Secondly, there is the sin of the country and land: we are insensible of that, because ilk ane commits it, and it rings (rcigns) in all; albeit that makes the cry louder in God's ears, yet we hear it the less. Third, if it be a sin that rings mto ane age and a generation of people, albeit it be condemned in the Word of God, yet we cannot be brought to believe that it is a sin. And therefore this is the wisdom of the true Christian, to ripe up such sins as these, and to be sensible of these sores, and not to be partakers of the sins of the time when they live, nor the place wherein they live, nor to flatter themselves in their awin bodily sins, whilk we will find to prevail with a man according to the constitution of the temper of his body; and even to take heed to the sins of their calling. For certainly there is no calling but it has a sin joined to it by us: and so when we are prentices to the calling, we are prentices to the sin also; and when masters of the calling, then masters of the sin also. And yet, for all that, we may live as a Christian every way, be liberal to the poor, and charitable enough; and yet, for all that, if thou will consider how thou has gained that whilk thou has offered that way, thou sall find it to be but a sacrifice of thy superfluity: and so a little from another may be more acceptable to God. Certainly from the highest to the lowest there is none who rules in any place, but they are in danger of the sin of their calling; kings and magistrates, yea, even ministers has sins that adheres to their calling, and ilk calling has a sin with it. Not but the calling of itself is lawful, but thy abusing of it makes it to be a sin; and so many gets a curse with their calling. And therefore we should learn to study this well, what is the sin of our calling, seeing that ilk calling has a sin. It is pitiful that the husbandmen sall be aye complaining ilk season, and never saying, Now we have received a good crop; they may well acknowledge the former year, when it is gone, but never acknowledges the goodness of the present time: and thinks no sin to sell dear, and to take all they can get for their corn. Indeed there are great sins in buying and selling. It were good therefore

for us, whatever be the calling we have, that we should labour to see the fault of it; for the calling itself is from God, but the fault is from the devil. And if so be that thou see not a fault adhering to thy calling, it is not because there is not a fault adheres to it, but because thou art blind, and therefore I would have you to search diligently till ye see it; and having seen it, then strive against it.

Ques. Wherefore is it that this note of disgrace is put here—*harlot*, and it has now been so many ages remembered, and will be so long as the world stands? Is this to teach us that fornicators and adulterers shall enter into the kingdom of heaven? *A.* No, certainly, for the Spirit of God, by this same apostle, has taught the contrair—that fornicators and adulterers shall not enter into the kingdom of heaven. They who has these sins, and repents not of them, but remains into them, shall not enter into the kingdom of heaven; profane filthy persons, such as Esau was, who are like the threshold of a door, where ilk ane tramps (treads) and leaves the filth of their feet, for he was so profane that no tentation to sin gaed (went) by him but he was defiled with it, such persons as these shall not enter into the kingdom of heaven. But this womau is called Rahab the harlot, as Simon is called “Simon the leper” by our Master and Saviour in the gospel; for I am sure he would have been as loath to have entered in a leper man’s house as any other man, but he is called so because anes he was leper (leprous), but now he is whole again. So Rahab was anes a harlot, and so still she is called a harlot, but now she has repented, and has gotten grace to believe, therefore she is registrat thus. Neither is this that God delights to upbraid his people with their sins, or that he would have others to upbraid them; for the sin whilk God has anes forgiven, he will not remember it in despite, as men will do; but if they be penitent he will forget them, and the most he will say will be, Once they were so, but now they are another thing than they were. But he does this to shew the greatness of his mercy, who shew (shewed) mercy to such a person as she was; and he does it also that he may put further honour upon her.

1. For the mercy of God was great in this, that albeit she had been all her days before ane idolater, born and brought up among idolaters, and was a whore or a strumpet all her days, yet the Lord, he had plenty of mercy to bestow upon her when she repented, and is ready to forgive her all her sins. And why sall I begin to speak of that now whilk has not ane end, the height, the breadth, the length, and depth, whereof the wit of man and angel is not able to comprehend? it cannot be measured out by them all. Manasseh, he is ane example of this, to shew the great mercy of God. He was ane idolater, given to witchcraft, and, whilk was worse nor any of them, even nor the shedding of innocent blood, whilk he was also given to, he made Israel to sin, whilk is a mark that is often put upon Jeroboam the son of Nebat, “who made Israel to sin;” and yet, for all that, he turning to the Lord by repentance, he obtains mercy. And the sins of Paul, they are remembered in Scripture by him self, that he was a persecutor, a blasphemer, etc., and yet, for all that, he finds mercy. It’s true, indeed, many times when this is spoken, it is taken as if the children’s bread were casten to dogs, but it is not so. Albeit dogs receive it not aright, yet it must be spoken for all that; for it is a very hard thing for the child of God, who has gotten a sight of his own sins, and of the deserving of them, to be assured of mercy. Look not so mickle to thy sins thou has committed all thy time as to that measure of repentance, faith, and grace, that thou has; for albeit thy sins were never so many, and never so great, yet if thou can repent of them, and have faith to believe in Christ, thou sall obtain mercy. Ay, through this great mercy of God, publicans and sinners sall enter into the kingdom of heaven, when these who seems to be more righteous in their own eyes, and in the eyes of the world about them, sall be barred out. And this is done to the end that these who finds this mercy may love mickle, because mickle is forgiven, and may make mickle of the mercy of God; and, indeed, this mercy of God, it should even invite us to repentance—that the Lord should shew mercy to a idolater, a persecutor, a harlot. And therefore I would entreat you that ye

would strive to believe and repent, that so ye may be partakers of this mercy. And if so be thou thinks, I am not such as she was, then I say thou sees not thyself well, if so be thou knows not more of thyself than thou knows of her, what zver she had that was unknown. And albeit, indeed, ilk ane are not alike sinners, yet ilk ane of the children of God says, and thinks it in effect, "I am the chief of sinners;" for if so be that thou will search thyself, thou will see into thy awin heart, but thou sees not their heart. And, indeed, in the hearts of the best there are great mountains of corruption lying hid, whilk none sees but themselves, and that is a cause of great and daily humiliation to them, and therefore great need have we to repent daily because of these, although we had no other sin that either others or we ourselves knew. For as the Lord has put a mark upon her, and called her harlot, so might he have put a mark upon thee; and if so be that the Lord has kepted this secret between him and thee, if Rahab was obleist to God for mercy, then thou art double obleist, both for shewing mercy and in keeping up thy shame, that it was not made open to the world.

2. He testifies hereby that he had done a great honour to her, that even she who had been a harlot all her time, that he would put her in among the calendar of the saints for her faith. And certainly I may say it is a greater honour to be enrolled in Hebrews 11, for one of the faithful, than to be enrolled in the most famous chronicles in the world, for ane emperor; yea, although there were a whole history written of thee, yet it would not be so great a honour as Rahab has by this, the Spirit of God being the dyter (inditer) of it, and saying to the penman of it, I will have you to put this woman's name also in this roll. And whilk was the greatest honour of all, that even where there was so great uncleanness, yet now he will put this note of honour upon her; as when a man has rent any part of his garment, he will busk (deck) that with a ribbon or a rose, and so will draw the eyes of moe to behold it, than any of it which is whole. Even so the Lord, he does with his awin children, and to this woman,

that she should anes been a harlot, and yet, for all that, that he should put in her name among the saints, as one who had faith, and that her faith should be set down for ane example to all believers in after ages. When sinners are feared their sins are so great that they sall not find mercy, it may be said, Why sall they not find mercy as well as this woman? if so be they will believe, as she did, and repent, then they sall find grace, as she did. And there is another honour she gets, whilk is als great as any of thir, if it be not greater, for, Matthew 1:5, she is reckoned there among the genealogy of Christ. And, whilk is observable also, that there uses no names of women to be reckoned in genealogies, and yet there are four reckoned there who might all be thought rather worthy of disgrace than of any honour—Tamar, she was incestuous; Ruth, she was a Moabitess, and so was born without the covenant; Rahab, a Canaanite born, and a strumpet; and Bathsheba, the wife ot Uriah, who was ane adulteress. We will find none in no other genealogy, and yet is it not strange that there be four women insert there, and four such women also? And all this is to let us see the greatness of the mercy of God, offered in the gospel; and to let us see how hard a thing it is to assure a sinner, that is sensible of sin, that they sall get mercy. Thou who carries about with thee a conscience of sin and guiltiness, it will be a very hard matter for thee to be assured of mercy; but thou who carries about with thee a conscience of sin, and finds it daily crying in thy crop,¹ and yet, for all that, thinks it ane easy thing to get mercy, and finds not a struggling to be assured of it, then it may be said, that is no right assurance whilk thou has, but only a presumption; for I will assure you, to a sinner sensible of the weight and burden of sin, it is no easy thing to get assurance of mercy.

II. Now she was commended for her faith. Ye may say it is no marvel, seeing she was commended at all, that it was for her faith, for there was no other thing in her worthy of

¹ *Crying in thy crop*.—Used of food rising on the stomach; metaphorically, what reproaches or upbraids.

commendation, for she was altogether vile in her body all her time by uncleanness, and by it her soul was defiled also. But we may see here, wherever there is faith, all the rest is commended for it; and although thou had never so many good parts, yet if thou have not faith all these are slighted and passed by. Ye may take this in another example, to wit, Moses. He was [as] a wise man as had life, as appeared by his ruling of so great and so gainsaying a people; he was also a very valorous man; he was a meek, discreet, and patient man, as the earth did bear; he was a well favoured man; he was a man well stuffed and plenished (furnished) within, for he was learned in all the wisdom of Egypt, whilk was very great, and so much the greater that God's people had been long there; and yet, for all that, when the Spirit of God remembers of him, there is not a word that he did anything by any of these good parts, but, "By faith Moses did this; by faith Moses, etc." And so that whilk is commendable in Moses, Rahab has it; and so Rahab is als commendable to God as Moses was; as the blessedness of the saints is a thing common to all of them, as David says, "Blessed is the man whose sins are forgiven." If he had said, "Blessed is the man who has a kingdom to rule, as I have," it had not been true, neither had it been a common thing; but remission of sin is a thing common to all the saints of God. So albeit thou had all good parts, yet if so be that thou has a graceless soul, all these will get no commendation before God; for such good parts may well serve to get thee commendation in this world, but not in the world to come, for that cuinyie (coin) is not current there. There is nothing that will justify us before God but only faith; and when we praise faith, the praise that we give to it returns upon Christ; and so when we praise a believer, we praise Christ. And, therefore, let none of us pride ourselves in anything we have here, for we must leave all that behind us; but faith is a thing whilk will not be separate from us, but will stay with us to all eternity. When thou sall be separate from house, wife, children, goods, etc., ay, when thy soul sall be separate from thy body, yet faith sall not be separate from thee, but sall come

with thee before the judge of all, who is Christ; and then Christ, seeing himself in thee, (for seeing faith he sees himself in thee), he cannot hate thee. If a man were in danger of shipwrack, then he would tie that jewel whilk he loved best fast to him, that so if he were safe himself, it might be safe also; even so there is a shipwrack abiding thir bodies of ours, and therefore it were good for us timeously to have this precious jewel knit fast to us. And then albeit thou were als vile as Manasseh, or Paul, or Rahab, if so be that now thou be cleansed by faith, thy faith sall be acceptable to God, and through it thy person sall be acceptable also.

Obj. How could it be possible that Rahab had faith, for she dwelt in a city where the word of God was not? and yet it appears by her discourse, Joshua 2, that she had a great measure of faith; and it declares that she had it by hearing also, albeit not by a preacher; but what she wanted of the outward means the Lord made it up by his Spirit. This is not to move any to cast a loathing at the outward means, but only to let us see that we should lippen always to God (depend on God) for his direction and instruction, both having the means and wanting them. For the rest of the people, they heard of this as well as she did, the king and all that were of them; and this was it that made them to shut up the ports of their city, for they trusted that their walls and their ports should save them: but she trusted in God, that he would destroy that city, and save her. Now, what was the difference, seeing all the rest heard this as well as she did? The difference was from the outward calling of God to believe this, and from the working of the Spirit of God with the word that was spoken.

What is the cause that so many hears the word, and receives the sacraments, from very powerful instruments, and yet these who hears and receives from these who are weaker, are more bettered by the means than they? The reason is, because the one resists the Spirit of God, the other resists not. And therefore oftentimes ye will find this to be ordinar, where the preachers of the gospel are but weak, and has but mean gifts, ye will find many

of the people of God to be there; and where preachers again are more strong and better furnished every way, (I mean in respect of others), there ye will find the people to be very lewd and wicked. Now, whereto can the cause of this be ascribed, but only that the Lord shews mercy on whom he will shew mercy, and whom he will he hardens? And indeed every one who will search right, he will find the cause of this to be only in himself.

“By faith.” This faith of hers, in some respects it was but a weak faith, but in other respects it was strong; according to that testimony whilk our Lord and Saviour gives to another Canaanitish woman, in the gospel, “O woman, great is thy faith!” Her faith, it was weak in respect of her knowledge, for there was but little of the will of God revealed to her; but it was strong in apprehending that whilk was revealed: and so ye see that faith may be great, and may be weak, in diverse respects. For there be many complaints made of the apostles’ faith before Christ’s resurrection, and before the Holy Ghost came down upon them; their faith then was not entire, full, and perfyte: but still they desired to have more faith, and still they drew nearer to Christ, to know more of him. And when Christ said to them, “Will ye also leave me?” they answer, “Master, whither sall we go, if we go from thee? thou hast the words of eternal life.” That is, we know that thou has all the words that belongs to life eternal, albeit that we ourselves have not many of them; therefore we will stay with thee, and get moe of them from thee. And therefore let none of us pride ourselves in our knowledge; for there be some who thinks, because they have mickle knowledge, therefore they have mickle faith; but thou may have mickle knowledge, and yet in the meantime have but little faith. If so be that with thy knowledge thou has not a sense of that whilk thou knows, because thou has no sense of thy unbelief, and because thou strives not to the obedience of that whilk thou knows; if so be that thou have not sincerity and uprightness with thy knowledge, and thy obedience be not answerable, and so lives not a life answerable to the same, then thou has no faith. And therefore let us evermore be

striving to know more, and think with ourselves, and acknowledge it, that we know but in part; and then let us join obedience to our knowledge; and if we do so, then the Lord will count our faith to be great, and we will find the quickness and acrimony of it in ourselves, in making us to eschew ill, and striving to do good. And thus shall we find it to be acceptable to God, comfortable to ourselves, and it shall bring forth fruit in our life and conversation; whilk we crave may be done, in and through the merits, etc.

Prayer

Truly we have great cause and just reason for us, wheretore we should return to thee continually, God almighty and merciful, for the manifestations of thy love and providence, and for the magnifying of thy mercies towards us, who are so unworthy a people. Blessed be thou, the Lord, who has revealed the curses of thy law to us, and has told us what the wages of breaking thy law is; that so we, apprehending it, may be humbled for it, and so eschew it. And blessed be thou, the Lord, who has revealed thy mercies to us in the gospel, that so we may repent and believe, and be saved through Christ. The greatness of thy mercy cannot be manifest to us, and yet it is necessar for us to see it: Lord, give us a light to see it, that thou, who is so ready to for. give sin, may also redeem us from all iniquity. And, Lord, give us grace to consider what we have been, and what we now are. It is nothing for us, albeit we have been born in sin, if so be that now we resolve to forsake it; and therefore make us in time to interrupt the course of sin and iniquity by true and unfeigned repentance; that so our thoughts may be brought up to heaven. And we beseech thee, O Lord, because nature has been sensible in us, to make faith to be als sensible now: we regret that we have found so great testimony of nature in us, and yet so little testimony of regeneration. Lord, create clean hearts, and renew right spirits within us; and let us know what it is, to be partakers of the divine nature; that so, albeit our natural part be aye looking downward, yet the spiritual part may be aye looking

upward. Lord, it is thy Spirit in us that must do this; for if fire be put in earth itself, it ascends and smokes upward; even so if we get the fire of thy Spirit, we will ascend also. Blessed be thou, the Lord, who has not casten our lot to live in these parts where religion has not shined, but has casten it in such a part where the message of salvation is clearly revealed; and has trysted our time¹ with this time. Lord, but this be an exceeding great favour, if we could consider of it aright! and if we could think upon it, it would make us to digest all other hard things that we have. Lord, we beseech thee to continue this light among us; and not only to continue it among us, but also to spread it through all other parts in the world; and bring in both Jews and Gentiles, who are not yet brought in to thee. Thou, who brought in Rahab the harlot, has thy awin chosen anes elsewhere, and will call them when it pleases thee; we beseech thee to hasten their calling. We entreat thee, O Lord, that the ruins that has been made in thy house elsewhere, and within this land, may be made up again. And these who stand into the breach, albeit that of themselves they be but weak, yet stand thou beside them, and then they have strength enough: albeit we be weak of ourselves, yet we are sure, if we lippen to thee, then we are strong enough.² And because it is only thee, and thy honour, that we are seeking, and not ourselves, nor our awin honour; but that thou, the Lord, may shine throughout the land in thy truth, and may rule in thy kirk; Lord, we beseech thee to be with us, and still make thy glory to continue among us.

For this end we recommend to thy gracious care and providence all these whom thou has set in authority over us, especially our king, etc. Lord, it is very material for us that their hearts should be wrought upon by thee; and therefore we entreat thee, because we cannot win in to their hearts, and although we could win in, yet we can do no good, therefore, good Lord, teach every

¹ *Trysted our time* Caused our time to meet with this time,

² There is plainly here an allusion to himself, the modesty of which, as usual, is observable.

one of them, in the places that thou has put them in, to fear thy name, to cry to thee, the Lord God, and to stand for thy truth; that so the Lord may be served in his awin house, according to his awin will. And grant, Lord, that they may cause open the book of the law, and read it, and see what it says; and so there may be a blessing both upon them and upon their posterity: that idolatry, superstition, and will-worship may be banished out of the land, and everything may be done in thy house, according to thy will. It is strange that men will have their will to be done in their house, and yet will not give thee, the Lord, thy will in thy house: ay, would any be content that any other should take charge to rule his house, but especially his enemy? and indeed our witt (will?) is enmity to thee. Lord, give every ane of them grace to take to heart what is their duty, and to follow that; and bless every ane of them, who give their heart and their hand for the defence of the good cause. Lord, let them find comfort in the defence of it; and let them find faith daily increasing into them; that so they may go on in the defence thereof, by all lawful means.

Bless all the congregations in the land who are crying for a blessing from thee to it. If ever there was a time for us to cry mightily to heaven, and more than ordinarily, this is the time, when our life and our death, our weal and our woe, is set before us; and except thou put to thy hand and help the matter, it will turn to our woe and destruction. And how sall thou put to thy hand to help, if so be we will not cry to thee for help? and if so be that we cry not uncessantly in our prayers, albeit deliverance come, there is no promise that we sall have any comfort in it. And, therefore, in the poor weak measure of faith that we have, we come now, presenting ourselves before the throne of thy grace, beseeching thee to be merciful to us, and to continue the light of thy truth with us, that so the blessing of the Lord may be upon us here and hereafter. And, indeed, we may be confident, if so be we will go on into our prayers, thou will do it; for if so be thou had had a purpose to destroy us, we would not have gotten leave to have done that whilk we have done; and these

things whilk now we see to be abominations in thy worship, we would not have seen them to be so; and therefore, good Lord, what thou has begun among us, perfyte it, to thy glory and our comfort, and the good of these who come after us. Bless this congregation, Lord; according to the several tentations that every one of us has to do with, pity us, we beseech thee. And thou who opens a backdoor to all thy awin in their troubles, let us find a way of outgait (escape), we beseech thee, in thy awin time; and pity these among us who are in any distress. We beseech thee, O Lord, because our life is daily wearing away, and it will be well with us if so be we serve and honour thee, and find thee working for us, and find ourselves thankful to thee for it; then we sall have double cause to gratify thee, if thou do so to us. And therefore give us grace to observe what thou, the Lord, art doing for us; for if so be that we do not observe thee, the more good we receive, we will be the worse; but if so be that thou sall work for us, and our thankfulness sall also kythe (shew itself), then our comfort sall be great. Lord, we beseech thee to give us eyes to see thy dealing for us, that so our thankfulness to thee, it may be begun here, and may hereafter be perfyted in the heavens, in and through the merits of thy Son Jesus Christ. To whom, etc.

Preface

It should be our wisdom not to seek after that whilk commends us in the world, and whilk commends ane of us before another; but we should seek after that whilk commends us all to God. We may have many things that may appear worthy of commendation before the eyes of men, and yet, for all that, we, and all that we have, may be odious before God. And therefore, since we see that faith is so much commended before God, and I may say, faithless is graceless also, and that is sure, if we get not grace here, we sall never get glory hereafter, we would therefore labour, by all means, to have this divine plant of faith into our souls. We have indeed many weeds into them, and our hearts are fertile for these weeds; but except the Lord, by his awin finger, plant in us

this plant, it will not grow. Faith is evermore the thing whilk in all ages and generations commended the children of God; and if so be that we will join ourselves to the people of God, it must be in faith. And, therefore, since that this is the work of God only, let us at this time humble ourselves before the Lord, and crave pardon of him for our great unbelief, whilk has rung (reigned) into us, and beseech him that he would plant in this divine plant of faith into our souls, to his honour, and our eternal comfort, in Jesus Christ.

Prayer

It is our complaint against ourselves to thee, the Lord, that thou art ever teaching us, and yet we learn nothing; or if we learn anything, yet we come not to the perfyte knowledge of the truth. When thou art drawing near to us, then we draw back from thee; and when thou puts forth thy hand to fetch us to thee, we come; but presently we start back again at the first heat of tentation, and then we never stay, but runs back still, till we be where we were first again. And, whilk is worst of all, we consider not of the danger of this estate of ours. Surely, if now we return to our former sins, we do greatly dishonour thee, and we weary thee, who is the physician of our souls. When thou are applying plaisters to our souls, we rug (tear) them aff again; and when thou art giving to us potions of physick, we vomit them up again; and thus we do greatly dishonour thee, and lightly (set light by) thy mercy offered. And, by returning to our sin, we give a bad example to others, and we put ourselves in a worse case than we were in at the first; for this returning to sin is like the returning of the ill spirit, with so many worse spirits nor himself, and so is worse to be dispossessed than it was before. And therefore, good Lord, when thou has anes gotten a grip of us, and apprehended us when we were running away from thee, let not the grip gang again, but hold it fast, and draw us nearer to thee. And when we are anes entered into a good course, let us see what is to hinder us from walking into it, and that if we go back again, we go back

to hell; and if so be that we go forward in it, then we go on from grace to grace, and so from comfort to comfort. And let us see also that there is glory at the end of it, and that cloud of faithful witnesses are there possessing it now, whilk they aimed at while they were here; and now, in a manner, all of them are calling upon us, testifying to us what rest is to be found there, and bidding us follow their example, if so be we would be at their end: for there there is no sin, but holiness; no misery, but perfyte happiness; no slavery, but freedom. Lord, if we could forget that whilk we have done, as indeed it is unworthy to be remembered, and press hard toward the mark of our high calling in Christ, and be aye labouring to get further knowledge! for this is the thing that wracks (wrecks) us, that we have not the knowledge of thee, and thy ways; and the most part cares not for knowledge, and to have the power of religion into their souls. Lord, pity us, we beseech thee, and increase faith more and more into our souls, and make it lively and evident that we have it; that so we may glory in this, that we are the children of God, whom he has ordained for life and for happiness. Lord, increase true holiness in our hearts by the means of grace; and let us not satisfy ourselves with this, to think that it is into our hearts, but make it to appear in our lives and conversations: for if so be that our life be not renewed, then we cannot say that we walk worthy of our profession, or of our confession. And, Lord, be thou with us at this time, for the increase of grace in our souls. We have spent many hours in sin with delight: when shall it once be that we shall have als great delight in the ways of grace? We have set our hearts fully on following vanity; when shall it once be that we set all our hearts on following thee, and thy ways? Corruption, O Lord, is strong in us, and grace is weak; and therefore is it that we do this. And because there can be no progress in thy ways, unless we be united to Christ, and yet we are strangers to him, and the life of grace, Lord, if we could yet draw near to him! Lord, if we could find that Spirit in us, whilk is in him, quickening us! for if we had the Spirit, then our consolations would be more, and we would find

power coming from him, and falling in upon (influencing) us, whereby we would get some order taken with our corruptions, and some further strength to do thy will. We regret that we are strangers to the power of godliness; Lord, acquaint us with it. So many of us as finds or has the power of sin, Lord, deliver us from that slavery: and so many of us as desires to find the power of Christ into us, Lord, let us find it, in quickening us from being dead in sins and trespasses, and to walk in thy ways. And we beseech thee, O Lord, because there be some times more difficult than others to walk in thy ways, that then especially thou would be with us, and strengthen us: and at every occasion of good that we are about, let us find more grace, that so we may see at least that we are not in a course of defection, but we may see that we are going on in thy ways; and so go on in a happy progress, till we come to the end of our journey, through Jesus Christ. In whose, etc.

Sermon, Hebrews 11:31 (continued)

Concerning the person that is here commended, ye heard that she was a stranger from God, and an alien from the commonwealth of Israel; yet the Lord, as he dealt mercifully with divers others of that kind, so dealt he mercifully with her also. Ye heard wherefore she is marked, Rahab the harlot;—to testify the great mercy of God, and to testify how highly he honours his saints. She is commended here for faith; and this faith, she had it by report: and howsoever, indeed, in respect of her knowledge, it was weak, yet in respect of her apprehension, it was a strong faith. And so we see that that faith which is but weak in one thing, it may be strong in another. Now we are to consider [1] of the testimony she gave of her faith. 2. Of the reward of her faith. 3. How it was made evident and sensible to her and others, that it was a reward of her faith.

III. “She received the spies in peace.” This was a testimony she gave of her faith. There were two spies sent out from the host of Israel, to spy the land of Canaan, and that city among

the rest; and yet, albeit she kent them to be spies, she received them. If we will but take a view of Joshua 2, we will see there notable testimonies of her faith. 1. When the spies comes to her house, and she kent them to be spies, yet she keeps them; and the text says not it was for greed of gain she kepted them, but she did it by faith. 2. The king sent to her house, hearing that there were two men who were strangers in it, suspecting them to be spies; yet she hides them upon the platform or roof of her house, under some flax she had. 3. Whilk was also another degree and manifestation of the greatness of her faith, she gives a notable confession of her faith to the spies. She acknowledges that the Lord is God in heaven above, and in the earth beneath; and she acknowledges that he has a particular providence whilk rules all things: and to make a confession of this, in sincerity and from sense, I will assure you it is no small matter. Ilk ane professes a providence of God, but ilk ane is not touched with the sense of that providence in everything, and to say, It was the Lord who brought this and this to pass. And further, in the confession of her faith she ascribes this glory to God, that it was the Lord who dried up the waters of the Red Sea before them; that it was the Lord who gave them victory over the kings of the Amorites, Og and Sihon; and further, she acknowledges that when they heard of these things, then their hearts did melt, and there remained no courage in them. And withal, she assures them that the Lord had delivered that land into their hand, and that city also among the rest. And lastly, whilk indeed was a notable proof of her faith, she takes ane oath of the spies, that they should deliver her, and her father's house, and all that they had, when the rest of the city were destroyed.

Where we may see, *first*, That this fact of hers, for the whilk she is commended here, in the world it seems not to be worthy of commendation. For she was dwelling in the town, and was born and brought up there all her days; then was this her part, when she heard tell that the enemy was coming on them, that she should betray the city to them? In this she seems to fail both

to her country and to her king; and no question, there were edicts given out by the king that no stranger should be received within the city; and it seems that the spies has kent of this, for the woman dwelt upon the wall of the city, and therefore they went to her house. Now, was not this whilk she did for the ruin both of her king and her country? And yet ye see, albeit it would seem both to be treachery against the country, and treason against the king, yet here it is commended for a work of faith; for it is said, “By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace.” And if so be that it was a work of faith, then the substance of the action, it was good, and commanded of God; otherwise it could not have been done in faith. Then this is sure and certain, that oftentimes that whilk is counted to be treachery and treason into the world, it is a work that is commanded of God; and the doing of it is acceptable to God, because it is done in faith. And so when God and man commands things to be done, and both of them cannot be obeyed, then we must choose rather to obey God than man; and the apostles, they make the enemies themselves judges of this. Acts 4:19, “Whether it be right in your sight to obey God rather than man, judge ye.” And Acts 5:29, seeing that the enemies themselves could say nothing against it, they say, “We must rather obey God than man.” And surely as there is a sovereign law for this,—that the Lord will not give his glory to another, so there is a particular law for it, from our awin law, from among ourselves; and that is even by that same law, whereby we do rather obey kings and princes than their vassals.¹ We ought rather to obey God than man, for one says, “*Omne sub regno,*” Every king is under a greater king: and it was a good direction whilk Antiochus Third gave to his subjects for this purpose; he says, “When I command anything to be done thai is contrair to law, albeit that I should be never so earnest for the doing of it; yet think that it is done without my warrant, and so obey it not.”

¹ See the author’s “Instructions for Defensive Arms,” 1639.

And we have this same also contained in one of our laws; and all nations acknowledge this, that laws are only the will of magistrates in ruling their subjects, because every one has a vote there, and not their awin will. Subjects has their awin will in things, but princes' will must be the laws of the country; because every one is bound to be guided by the laws.¹ And Nebuchadnezzar, Daniel 3:28, when he was come to himself, and perceived that the three children were delivered out of the fiery furnace, when they would not obey his will, in bowing to the image whilk he had set up, he says, "Blessed be the Lord God of Shadrach, Meshach, and Abednego." And why blesses he him? "Because he sent his angels to deliver his servants who trusted in him, and changed the king's word." So he began to bless God, for that he had not suffered the fire to destroy his awin, and that he himself had not gotten his intended will. So albeit that princes and magistrates, sometimes in their rage and fury, and sometimes by ill counsel, may give out hard edicts against God's people, yet the time may come when they sall esteem better of that whilk is truth, and was esteemed disobedience, than of that whilk is nothing else but flattery, and was then esteemed obedience.

She is commended for this, "That she received the spies peaceably, or favourably." And this is to teach us, that when the children of God come under our power and safeguard, that we may do them any good, then we should stretch over them the wings of our protection, for their safety. 'This for the present is not very necessar, yet the time may come when it will be; and therefore let us resolve to do it now, and when it is required, then practise it.'² Every one will seem to be a friend to the servants of God, when there is no frowning against them; but when others begins to frown, they will find many of these to be foes, who professed to be friends before; for these who are friends to the

¹The "Lex Rex" of Samuel Rutherford is just an elaboration of these great principles.

²Here, as elsewhere, the preacher seems to be looking forward to a time of suffering and persecution as all but certain.

world cannot be friends to God's people, when the world frowns upon them. Obadiah, he hid the true prophets by fifties in caves, and he is commended for this. Certainly, if the king had known of this, it had cost him his life; and it was done contrair to the commandment of the king; and yet in the word of God it is commended, as good service done to God. And the midwives of the Israelites, Exodus 1, when they were sent for to the king, and commanded straitly by him to slay all the males of the children of Israel, when they were born, yet they obeyed it not, but by the contrair preserved them alive; and the Lord accepted of it as service done to him. And the Apostle Peter was let down out of a prison in a basket, whilk was contrair to law, that any should be relieved thus from prison. So, albeit that thousands of proclamations were made contrair to this, not to preserve the children of God, when they are in danger for religion, yet we must do it. And if we be bound to preserve men for religion, far more are we bound to preserve religion itself: and although all the great anes in the land should conspire themselves together against religion, yet our care should be, by confession of our faith, entering in a covenant with God, and all lawful means, to strive to have religion established into the land, and through the earth.

Secondly, we may perceive here that it is the duty of every Christian to receive Christians in a friendly and peaceable manner, and it is the duty of all Christians to live peaceably among themselves; for certainly by nature every one of us are ill disposed to another. We are crafty, venomous, cruel towards others, like serpents, wolves, foxes; for if we will look through the world, what is to be found in it but some who are wolves for cruelty against the children of God, some foxes, for their deceit and craft, and some like oxen, living in sensuality,—a bellygod, or like a swine, wallowing in the mire of sin? But when the gospel comes into a land, it makes a change, either in land or in person; and it runs first to the heart, and makes a change there, and then changes the outward, and so it makes that to come to pass, whilk is, Isaiah 2:6, “The wolf shall dwell with the lamb, and

the leopard sall lie down with the young kid; and the calf, and the young lion, and the fatling sall play together, etc.” O if this be not a great change! And therefore the way to keep peace into a land is to keep the gospel into it. Do not think that this whilk we have been doing this time, and are yet doing, is the way to bring war into the land; for it is for keeping the gospel into the land, and so it is for keeping of peace into it. There was no peace here whill (till) the gospel came here: and if so be the gospel were away, there should be no more peace. When the gospel is into a land, then God and man is at peace together, and so man and man is at peace together: but if so be that idolatry and papiſtry were into the land, then ye would to your deadly feids (feuds) again.¹ But if the gospel remain among [us], there may well be some little thing of that kind; yet it sall be for the eſtabliſhing of peace. Certainly they are not lovers of peace who would bring in a ſtrange religion into a land, and so put away the light of the gospel: but theſe ‘who labour to entertain and keep the gospel are the only lovers of peace. They who give themſelves to wickedneſs and ſin, theſe are the diſturbers of the peace of a country and kingdom, eſpecially theſe who give themſelves to the ſin of idolatry; for then the fear of God is out of the land, when idolatry is in it: and that is ſure, there can be no peace where the fear of God is away. Eſpecially it is the gospel that muſt keep peace into a land, where the king of the land remains not into it: and certainly it is the gospel has kept peace into this land thir many years, and not any reſpect was had to the magiſtrates into it.’² Only the clear preaching of the gospel has drawn men to peace with God,

¹This ſingle teſtimony from the mouth of ſuch a witneſs will outweigh the entire maſs of idle goſſip and well-selected facts which Mr Robert Chambers has been able to accumulate in his “Annals” againſt the cauſe of human freedom and its heroic defenders.

²The ſtateſmen who governed the kingdom ſubſequentlly to the union of the crowns were ſervile, corrupt, and tyrannical. The trial and condemnation of the ſix miniſters in 1606, and of Lord Balmerino in 1634, will ſhew the ſtate of criminal juſtice; and even the ordinary adminiſtration of the law in civil matters was far from commanding the confidence of the country.

and so to live peaceably among themselves: and therefore these who loves peace, certainly they will love the gospel also, whilk is the procurer of peace.

But it appears that there was something in her not worthy of commendation, and that was, when the king sent to her house to cause bring forth the men that were in it, she said, “There came men here, but I wiſt not whence they were; but now they are gone, and if ye will follow them quickly, ye will overtake them;” and yet, in the meantime, they were lying hid upon the roof of her house. It is needless for us, it needs not to defend her doing in this, and all the doings of the saints who has been commended for their faith, that, for that, we should say that in all things they were perfect, and so defend that there was no lying in this speech of hers. Howsoever, indeed, men might plead for her truth, and say, It may be two men came into her house, and she wiſt not wherefra they came, and that they were presently gone away, and if they would follow them they would overtake them; and so they, speiring (asking) for one sort of men, she answered them of another sort; this might have been true, indeed, and yet it is but needless for us to say this, for God is rather honoured in acknowledging that there be infirmities in the beſt of his children, than in defending them as perfyte. For certainly lies are not in anyways to be defended, not only wicked and hurtful lies are not to be defended, but even jeſting and officious¹ lies. For, as Auguſtine ſays very well in that reſpect, because it is a lie therefore it is a ſin; for in ſaying, because it is officious therefore it is juſt, then we may as well ſay that ſin is juſt, and that were to make that whilk is altogether unjuſt to be juſt.² And ſo that whilk anes in the nature of it is ill, it cannot in any wiſe be

¹ i.e., lies told with a good design, as Rahab’s was.

²

“Aut enim hoc eſt, quod ego appello officioſum mendacium, ut haec diſpensatio ſit officium velut honeſte mentiendi: aut quid aliud ſit, omnino non video, niſi forte, addito nomine diſpensationis, ſit ut mendacium non ſit mendacium, quod ſi abſurdum eſt; cur ergo non aperte dicis officioſum dacium defendendum?” Aug. Epiſt. lxxxiii

exponed to be good. And therefore we have rather to learn from this, that with her faith there was also some vitiosity joined, and some corruption adhered even to this same work of faith; and so albeit in substance the work was a work of faith, yet there was weakness in it. It's true, indeed, she should not have discovered them, for she is commended for that, that she preserved them; yea, she should rather have hazarded herself and all that she had before any harm had come to them; yet this was her weakness, that she should have spoken after this manner. And this indeed is a mixture whilk is ordinar in the children of God. There are few or none of the children of God in whom something may not be marked whilk tends to infirmity; and there be few or none of them in whom something has not been marked; and I may say more, who of them is there in whom God has not marked many things? Before the Spirit of regeneration come, and we are in nature, then we are wholly in darkness and ill; and when we are in glory, then we are altogether good, and in light; but while we are here into the state of grace, there is a mixture of good and ill in us—of light and darkness. And if so be it be true grace we have, we will see it to be so; and if it be true grace, then that whilk is imperfect will be passed by, and that whilk is good will be remembered. As this woman, she made a lie, yet that is passed by in silence, and only her faith is remembered; and the Spirit of God, speaking of Job, says, "Ye have heard of the patience of Job," and yet there was mickle impatience in him, but there is no word of that. And all the saints of God, while they are here, has many infirmities, and yet the Lord passes by all these, and remembers only of that whilk is good in them. The Lord, he is glad to put down his hand and gather up the smallest crumbs of faith, and make something of them; and not only does he this with Abraham, or Moses, or such worthies as these, but even Sarah, he remembers her faith, and Rahab's; who was a whore, and passes by all their ill,—never a word of that. It is not so mickle as mentioned of some of them, that there was such a thing. This indeed is a matter of great comfort to the children of God, who

sees all their best actions to be greatly stained with infirmity, so as they think they rather deserve to be punished for their unbelief, than to be rewarded for their faith. But this may comfort us, if so be that our faith be true and sincere, albeit it be but weak, yet the Lord will accept that weak faith, and will respect it, especially when it is unfeigned, and it is a wise faith, and there is a desire to have it increased. I call this a wise faith, that uses means how to have it increased, and still, as it is increased, goes on in walking in obedience to it. When thou can say this far, I find that there is great unbelief in me, and I am racked with it, and then can say, I find some measure of faith, and I desire to have it more, and art daily using the means how it may grow, and brings that whilk thou believes to practice in thy life and conversation, thou may be sure that sall be marked of God for true faith, and thy unbelief sall be passed by and not remembered. Ay, the godly, in any of their actions, still sees much to be wrong, even when they pray to God, reads his word, or hears it, etc., and I am sure they are not acquainted with themselves, who sees not this to be true. And yet at that last day God sall remember none of these evil deeds, but all their good sall be remembered; but for the wicked, when that day comes, all their ill deeds sall be remembered, and nothing that they did whilk was good. "When I was hungry, ye fed me not; when I was naked, ye clad me not." But for the godly, it sall be said, "When I was hungry, ye fed me, etc.," and when they sall wonder that any good thing should be marked of them, and speir, How did we all that? he sall answer, "Insomuch as ye did it to ane of these little ones, ye did it to me," and this sall be comfortable to them. Surely, beloved, if the Lord remember not our ill turns, he sall turn that same ill to good. And therefore go on in the strength of the Lord, and in cheerfulness and obedience to his will; and albeit we cannot do as we should, yet let us not be out of hope for all that, but let us still be going on in faith, and in obedience to the commandment of God, and then we sall find the power of the flesh still to decay, and the power of faith still to be growing.

IV. “Perished not.” This is the reward or recompense of her faith. Ay, moreover, she is made a mother in Israel, and a mother of Christ, according to the flesh. Now, she was not negligent in using means for her preservation, for that is not true faith whilk uses not means. For if it be true faith, as it has *actus elicitus*, (as the schoolmen says), so it has also *actus imperatus*, that is, an action without also.¹ Therefore she binds them by an oath for her preservation, for she knew well enough that this city would be delivered - into their hands, and destroyed by them, and therefore she takes a band (bond) of them for her safety. And they gave it to her, and they agreed that a scarlet thread should be knit to the window, whereby she might be known from the rest, and so preserved in the common calamity.

Beloved, there be two things, if so be that we could lippen to them and make use of them, that would give us assurance of deliverance, albeit destruction were coming upon the world. 1. If we will take God’s oath and band for our safety, then we shall be sure. 2. I will not allegorize between the two; yet this scarlet thread may remember us of the scarlet colour of the blood of Christ, to have that hung out at the windows of our souls. Ye heard the Israelites, when all the first-born in Egypt were slain, they had the posts and lintels of their doors sprinkled with the blood of the pascal lamb, and so the destroying angel passed by them; now there is the like colour hung out at Rahab’s window, and it is a mark to her that she and these who were with her should not perish. Surely, beloved, if we can grip to the oath and promise of God that he has made, and then get the blood of the promise sprinkled upon the posts and lintels of our souls by faith, we may be sure that the Lord shall have a care of us, in the midst of the great destruction of the world. But if so be that we have not the promise and oath of God, and have not our souls sprinkled with this blood, then there is no strength in the world that shall be able to save us from the vengeance and wrath of God

¹The same scholastic distinction is employed by the author to illustrate his argument in his Sermon before the House of Lords, May 28, 1643.

almighty. If so be that we be of these who knows not the oath and promise of God, and are not sprinkled with the blood of that Lamb, we sall perish.

Now this oath that is made at this time by thir men, they resolved to keep it, and therefore she perished not. Beloved, when we have made ane oath, if it were but to a man or a woman, we should be careful to keep it. If sixty thousand had made ane oath to one poor body, as there did to this woman by thir two men, they might have said, “What! let her go among the rest,” yet they do not so. So albeit that never so many should make ane oath to a silly feckless body, it must be kept. Then mickle more, if ye who are poor silly worms make ane oath to God, that must be kept. If so be that ye labour not to live in godliness, soberness, and righteousness, and to live within the bounds of your Christian liberty, as ye have sworn to the Lord to do,¹ I cannot think but when ye sall be assaulted with tentations, ye will depart from the truth, for any band that ye have made yet. For tentations to sin, in your life and conversation, are not so strong and vehement as these that are to depart from any point of religion. And beside, when ye take not heed to your life and conversation, that judgment of God comes upon you, that he watches not over you, and is not with you in these troubles to uphold you.

V. Now the greatness of her deliverance is made manifest in this: “She perished not with these who believed not,” or “with these who were disobedient,” for the word in the original signifies both. Then, certainly, these two go evermore together—unbelief and disobedience. And therefore, if ye would know who are those who are disobedient and rebellious, (for there is mickle spoken nowadays of disobedience and rebellion), it is only these who are unbelievers; these who looks not to the promise of God and his direction, these are the men who are

¹“We therefore faithfully promise... to endeavour to *keep ourselves within the bounds of Christian liberty*, and to be good examples to others of all *godliness, soberness and righteousness*, etc.”—National Covenant

disobedient. Some says, these are disobedient who obeys not authority in everything they command; but these are the only traitors who are unbelievers, and disobeys the word of God; and if it were coming to a particular trial, we would make themselves judges, whether it be rightest to obey God or man. Then we may see here that perdition and disobedience go evermore together, and faith and preservation from calamities. Rahab, she had faith, therefore she perished not; but all the rest had no faith, therefore they perished. And therefore it is good for us to think seriously upon this. We are evermore thinking, What if such a day of destruction come, what then shall word¹ (become) of me? but labour to have faith, and then thou shall not need to fear. “The prudent man,” says Solomon, “runs, and hides himself, in the ill day, in the clefts of the rock;” so the child of God, when he sees any destruction coming, he flees in to Christ by faith, and there he is safe and secure. Secondly, we think their men shall be secure because they have strong [walls], and they shall be safe because they are many and strong; but think not that. If so be that they be disobedient, and have unbelief, then surely destruction shall come upon them, and all the world shall not be able to hold it off them.

Beloved, he sets forth the greatness of her deliverance by the contrary of the destruction of the unbelievers: so we should still learn to set contraries against other. Consider, when thou sees anything that is good in thee, and another altogether ill, I might have been as he is, and he might have been as I am;—he might have been in the estate of grace, and I might have been in the estate of misery: that will make thee think the more of it. And indeed there will be a difference thus between these who will be very near otherwise, as there was a difference between Jacob and Esau, who were two twins, two married persons, etc.; and this is the reason, “To you it is given to know the mysteries of the kingdom of God, but to them it is not given;” that so it may be the more sensible to you that it is the proper gift of God.

¹German, *werden*

When ye consider that ye are no better by nature than they, that magnifies the great goodness of God, that ye should be brought out of that miserable estate, and a difference there; and that there should be a difference also in your temporal estate; but especially at that last and great day, then the great difference shall be seen, when ye shall see their perdition to be great and fearful: and that shall make manifest to you the greatness of your salvation. Whilk the Lord grant that every one of us may be partakers of, through Jesus Christ. To whom, etc.

Prayer

We are bound, and it is no less nor reasonable, to serve thee the Lord with all our soul, with all our mind, with all our strength, for we have all of these of thee allanerly (only); and they are upholden by thee: and therefore it is good reason that they should be employed for thee. But alas! the truth is, there is but little of them that is employed for thee: we can gather all our forces, and bend them wholly together, when we are about the committing of any sin, but when we are about the matters of thy service and worship, then the most part is withdrawn from it. Thou gets only a part of our mind, a part of our will, etc.; and that part is not rightly exercised neither. And therefore we beseech thee, O Lord, to pardon us of this, for we cannot deny but there are special and great infirmities in us, and the best thing that we have, it is not so perfect as it ought to be. And therefore, as we have reason to magnify and to extol thy praises for thy goodness towards us, so we have reason also to be humbled for our infirmities; and this were the sweetest life that could be, to see that there were continual matter of humiliation in us, and of thanksgiving to thee, the Lord, who is pleased to bestow any good thing upon us, or to make us to be the instruments of any good. Lord, we beseech thee to circumcise our hearts, and purge of these evils that cleaves fast unto us; and we beseech thee to increase faith into us, and make it continually to go on both in sense and knowledge, and in the apprehending of that whilk we know. It is faith that purifies

the heart, and cleanses the life; we beseech thee to work that in us: and because the destruction of unbelievers is coming upon them very suddenly, and it will be very sore when it comes, Lord, give us faith that we may flee m, and shelter ourselves in the holes of the rock. And since thy promise is sure, and thou has sworn to it, give us grace to believe that; and let our souls be sprinkled by the blood of Jesus Christ, and then we sall be sure to be safe, though all the world should be destroyed. Be merciful, O Lord, to thy kirk in all the parts of the world. Hasten the calling of these whom thou has not yet called, and yet belongs to thy election of grace. We know that all thy promises are true, and must come to pass; and thou hast promised that there sall be but one sheepfold throughout the world, and they sall all depend upon the voice of one shepherd: Lord, hasten that¹ And, Lord, we entreat thee that the afflictions of thy kirk may do her good; for we have heard of the troubles of thy kirk in other parts, but we have not heard of her reformation as yet:² Lord, let us hear of that also. And, Lord, thou who has chosen a dwelling to thyself here, when we were lying in darkness, and has stayed still here when we would have had thee away; Lord, we beseech thee that thou will not depart now when we would have thee to stay. If so be that thou will abide among us, then we need to fear nothing; but if thou once remove, then all will be gone: but we trust that thou will dwell still in the land, in every congregation thereof, and that now and then at least, albeit thou think it not meet at every time, thou will kythe (manifest) thyself to the hearts of thy people; and when thou comes there, thou will discover both thy secrets and their own secrets to them, and thou will speak to thy awin people, and

¹The ardent and enlightened mind of Henderson was even then revolving and planning a comprehensive union of all the Protestant Churches; and we know that in his eye the union of the British Churches was but a step towards that great consummation.

²This description applies to the state of matters in England, which was behind Scotland in respect of the reformation of religion, and which in the end was mainly indebted to Scotland for direction and assistance in effecting her own reformation.

hear these who speaks to thee. What a honour is this, that such a dignity should be bestowed upon men, that God himself should be so near to us, and yet that we should not be aware of him! There is no such dignity as this is, that we should come with our two or three words and speak to him, and then he should smile upon us, and take our bill out of our hand; and then we may be sure that we shall get an answer, although we get it not presently. O but this were a sweet and a pleasant life, to have God thus dwelling among us, and to meet with us, both in our kirks, and in our cabinets also, when we come to him quietly! if there be a heaven upon earth, surely this were it. And if so be that thou dwell among us, then we shall have wealth, peace, and safety from all our enemies. Lord, bless for this effect all these who are in authority,—our king, etc. Lord, we beseech thee to instruct our king's majesty his heart in the right way, and let him not be drawn away by bad and evil counsel; but make thy statutes to be the men of his counsel. And give him a clear sight to discover clearly betwixt these who are seeking themselves, and the overthrow of religion, and these who are seeking to have religion set up but are not seeking themselves, but forsaking themselves for that end.¹ And Lord, give him grace to prefer thy will in everything to his own will, or to the will of any mortal man. Lord, bless his Queen; we beseech thee, O Lord, to convert her soul from blindness and error² to the love and obedience of thy simple truth. If thou wilt, thou can make that to be the way of setting up thy truth here, or use some other mean; or if not, we beseech thee to do it immediately from heaven. And if so be that thou be pleased to put us to a trial here for our sins, Lord, do it, but in the meantime uphold us: for it is better that we should suffer here for our sins, than that we should suffer eternally hereafter for them.

¹The contrast is here admirably and truthfully stated between the Prelatical party and the Covenanters, in respect of the ends they had respectively in view, and the spirit by which they were respectively actuated.

²A more explicit allusion to her Popery than any that has yet occurred.

Bless thou all thy people who has been seeking to thee this day, and grant unto them their desires whilk they have been seeking of thee in the name of thy Son Christ. And, Lord, we beseech thee to be merciful to us, and pardon us that we have not served thee as we ought to have served thee this day; and bring us anes to the conscience of this, that we must serve thee as thou has commanded us, and not as we think meetest to do it; for except we give the whole man to thee, and labour to do all thy will, thou will not accept of us; but if we will study to do that, then we need not to care for anything. But this is our misery, that the best of us are but almost, and not altogether that whilk we should be; and therefore give us grace to be altogether that whilk thou requires us to be, at least to labour to it.

And Lord, we bless thee for this liberty that we have this day of thee. If so be that thou had rewarded us according to our deservings, we had been altogether miserable or now; but where there be but few who seeks to thee, thou accepts of these and hears them, and then gathers in the rest again in thy awin time: blessed be thou for this. Lord, look in mercy upon this poor congregation; and look compassionately upon these who are in distress, and these who are in darkness, and in the valley and shadow of death, and are crying to thee, "O miserable man that I am, who sall deliver me from this body of death?" Lord, we beseech thee to relieve them.

And these who has professed to begin to shake aff these bands, and to do anything that is good, we beseech thee to bring us on, pressing hardly (hard) towards the mark, till we come to the end of our faith, whilk is the salvation of our souls, purchased to us by Jesus Christ. To whom, etc.

At a fast, May 5

Preface

Of this Fast no trace is to be found in any of the histories of the period. Beyond what is here said of it nothing is known. Public Faſts were this year obſerved on June 3, July 22 and 29, September 16, and November 4, of all of which notice is taken by Baillie, (See vol. I., pp. 71, 93, 103, 111); but of any Faſt on May 5 there is no intimation. It is probable, therefore, that this Faſt was a local one, confined to Henderson's own congregation, or to the Presbytery of which he was a member. May 9 this year was a Saturday. As, however, at this time, Faſts were uſually obſerved on Sabbath, and as all the other Faſts obſerved this year, and enumerated above, were obſerved on that day, it is juſt poſſible that there may be a miſtake here in the date, and that the 5th has been put for the 6th. On the other hand, the correctness of all the other dates in the volume, and the general correctness of the entire manuſcript, are rather againſt the idea of there being any miſtake in the preſent inſtance. In the following Preface a good deal is ſaid as to the neceſſity and deſign of this Faſt, which, in the abſence of other ſources of information with regard to it, will prove all the more intereſting to the reader.

We may add, that the ſermon preached on the afternoon of this day is that of which, as ſtated in the General Preface, there is a duplicate verſion in the Advocates' Library, Edinburgh. A portion of the latter verſion is ſubjoined as a footnote to the other, that the reader may have an opportunity of comparing the two.

Ye may marvel, perhaps, at least some of you who are not well acquainted with matters, how they go among us, what should be the reason that there is so frequent fasting and humiliation, and afflicting of our bodies and spirits among us in publick. Ye know that whilk the Lord says to his people Israel; “Because,” says he, “ye have not kepted my law, and have not kepted my sabbaths, nor given unto the land her years of rest, as I did command you, therefore I sall recompense your doings: I sall lead you into captivity, and ye sall remain there seventy years; and when ye are there, against your heart and against your will ye sall be forced to rest upon my sabbaths; and the land sall find her rest also.” Beloved, God has commanded us in his word to humble ourselves often before him, and to afflict our souls; and it was wont to be the laudable custom of this nation and kirk wherein we live; and these days of publick humiliation and fasting, they have been very powerful, both for holding aff us deserved judgments, and bringing down upon us undeserved blessings.¹ But thir years past scarce has been a day of solemn humiliation

¹In the “Booke of the Universall Kirk of Scotland,” which contains the records of the Church from 1560 to 1602, numerous instances of Faſts occur, appointed by the General Assembly to be observed throughout the country. One of these is appointed in the following terms, which harmonize exactly with what Henderson here says in regard to them. “The Generall Assemblie of the kirk of this realme, considering the grit abundance of iniquitie overflowing universallie the haille face of this commoneweill, now in so great licht and revelation of the trew and Christiane religione, justly provoking and steiring up the justice and equitie of God to take judgement and vengeance on this unworthie nation; Seeing also the many and perilous strifes and raiges of persecutione daily invading the kirk and spouse of Jesus Christ, the sound and extreame troubles of the trew and zealous members thereof in the parts of France and elsewhere, professing with them ane Saviour, Lord, and Messias, the wark also of establishing a perfyte order and policie in the kirk being presently in hands, has thocht it good, for the same reasones and good causes, that earnest and speedy recourse shall be had to God, with commone supplicationes and prayers; And to that effect ane generall fast be observed universallie, throughout all the kirks of the realme, with doctrine and instruction to the people, to beginne the second Sunday of July nixt to come, quhilk is the ninth day thereof, and to continue to the nixt Sunday thereafter, wsing, in the meanetyme, exercise of doctrine according to the accustomed order; and to that effect, that intimation be made by the

throughout this land¹, and when there has been any, it has been rather a stolen fast than publick, avowed and professed openly, as it ought to be. Some of the Lord's awin secret anes, they behoved to be told in private of it,—they might not be warned in publick; so that the most part knew not of it.² Now, because we neglected this so necessar a duty of fasting, humiliation, and afflicting of our souls, when the Lord was calling us to it, very deservedly the Lord might have forced us to humble ourselves, and to afflict our souls, by his heavy judgments and his sore wrath poured out upon us. And therefore, if the Lord in his indulgence has been pleased to spare us, for all this, and to give us a desire of voluntar humiliation, that so great judgments may be holden aff us, whilk we deserve, and that we may be partakers of great blessings whereof we stand in need, then it becomes us frequently to convene to this work, and to be about it with all our heart, mind, and strength; and to humble ourselves in sincerity for our sins, and beseech him that he would hold his deserved judgments aff us, and most earnestly entreat him, that he would finish the good work that he has begun among us. But it is too mickle that he has spared us so long, and done so mickle as he has done; for the Lord's hand might have been lying heavy and sore upon us long or (ere) now, either by famine, pestilence, or sword; and so forced us to humiliation by some of these, or by them all. And therefore, since that the Lord deals thus indulgently with us, happy were we if we could draw near to him in time, that so all these might be prevented.

Commissioners of countries to the ministers within their bounds, as appertaines." Thirty-Fifth General Assemblie—Sessio. 9, 1577

¹Vide Supra p. 2, note

²"Bellygod bishops has little will of that work by any, and they have little witt, if they devise not somewhat either to frustrate the fast or delay it." Row, 333. "Sure our bishops loves no fasting, and evill (they say) is good afriſt," i.e., the longer it is put off the better. The editor has unhappily spoiled the author's point by transcribing *on frust* for *afriſt*. With regard to the private fasts, we learn from Guthrie that on the first Sabbath of every quarter the minister gave private notice to as many of his congregation as he could depend on.

A second cause wherefore humiliation is, is because of manifold sins. We have entered in a covenant with God, and made a confession of our faith with our mouths, and with our hands many of us have subscribed it; but it is to be feared that there be few of us who understands what God has promised to do to his people who are in covenant with him, or understands what it is that we have vowed to do to him. And this is a fearful guiltiness, that with our lips and our hands we should draw near to the Lord, and yet in the meantime our hearts should be ignorant of him. There are too many, I fear, (and it is objected to us by our adversars), who has sworn to this, and put to their hands to it, who knows not the meaning of the several articles thereof; ay, very many. Yea, many who has put to their hand to it, if they were required to give a confession of the articles of the Creed, whilk all profess to believe, they would be found to be very ignorant of the meaning of these.

A third reason of our humiliation at this time is,—We have gone very far on into this matter, but our doing in a manner is but private as yet, for it is not countenanced nor confirmed by those who are in authority; and this is the thing that we earnestly desire,—that religion may be set in purity in the land, and may have the countenance of authority in Assembly and Parliament authorizing it. If the Lord sall be pleased to heap-to this favour to all the rest that he has already bestowed upon us, then we may say that we are a happy and a blessed nation indeed, who did not deserve such a thing at his hand. What are we that the Lord should choose such a poor, unworthy, yea such a wicked people as we are, and pass by these who are more might and potent everyway in the world, and that he should choose to fix his habitation among us? That when his people seeks to him, he is found of them, and answers them; and then, when the Lord is speaking to them, they know that it is the Lord who speaks, and hears and obeys his voice, that is a very great and incomparable favour.

Therefore, since that the Lord has dealt thus mercifully with us, that whereas we might have been afflicted with heavy plagues, yet he has spared us, and is calling us to consider of our sins, and to consider also what great things we stand in need of; therefore it were very meet and convenient for us, that we should now humble ourselves, and afflict our souls before the Lord. Now, it is not possible that either we can be sanctified when need is, or that we can be rightly humbled, or afflict ourselves, except the Lord work the work by his Spirit: and therefore let us now fall down before the Lord, and crave his special blessing and presence to this exercise, that we may find that whilk this day we are seeking, through Jesus Christ.

Prayer

We are a people that are ignorant, and have not the knowledge of thee, O God. Many times has thy word and thy oracles sounded into our hearts: when they would be in, we bar them back by our unbelief, and we have resisted the Spirit of God speaking to us by his word. And when some light has broken in into our minds we have extinguished it again, and returned to our former darkness; when good motions has fallen in into our hearts from heaven, we have banished them again. And yet, Lord, it has pleased thee, (and it is wonderful in our eyes that it is so), in thy patience to spare us, when most deservedly thou might have poured out the dregs of thy fearfulest and most heavy plagues upon us. The cup of thy wrath has been presented to other nations about us,¹ and they have tasted of the brim of it till they are made giddy; and justly thou might have reserved the dregs of it for us, and yet it has pleased thee, O Lord, not only to spare us, but also to bestow many good things upon us. Thy goodness to us, we confess, O Lord, it is great, and it is far above our expression, and we have kent the communication thereof, and found the proofs of it, when we deserved wrath at thy hands. Lord, in thy goodness it

¹The preacher refers to the thirty years' war in Germany, which had then run more than half its course.

has pleased thee to add this hour to all the former hours that we have had in that gracious day of our visitation; and we are come now, O Lord, before thee, to profess and to confess that we are sinful, guilty, and unrighteous in thy sight; and we are come now to humble ourselves, and to afflict our souls, and so to get comfort from thee. And we have deserved, since the beginning of this good cause among us, that the course of thy providence should have been turned away, and so the work should have been interrupted, and that thou should have turned thy back upon us, and bidden us farewell as a people unworthy to be beloved; yet it pleases thee, the Lord, to oversee and to pass by all our guiltiness, and yet to present and to offer mercy to us. Now, for thy great name's sake, give every soul that is here grace to draw near to thee in humility, and in the acknowledgment of their sins. And this is the greatest mercy of all, that we are yet here, where (whereas) we might have been long since suffering for our sins in darkness. We know, O Lord, that there is no remedy for what is done amiss, but only to sorrow and to repent for it. Lord, infuse thou in us that godly sorrow that is not to be sorrowed; and, Lord, give us a sight of our sins, that so we may confess them in truth, and with a grieved heart to thee, the Lord; for, alas! we do other things in earnest, but the confession of our sins, we pass by that slightly and generally. We try not in to the depth and bottom of our hearts to see what lurks there; we entertain the corruptions of the old Adam, and keeps them well, as if they were a precious treasure, while in the meantime it is the very bane and beale¹ of our soul. Good Lord, let us see how ugly our sins are before thee, that so they may seem also to be ugly and filthy to us; and we beseech thee, because the blood of Jesus Christ, whilk was shed a very long time since, is als fresh as at that very day and hour when it was shed, Lord, let us find the consolation of that blood,

¹ *Beale*—bale. This seems to have been the common pronunciation of the word, and determines the meaning of a disputed line in the poetical Address to Queen Mary, Bannatyne Poems, p. 194:—“Welcum, oure beill of Albion to beir.”

and sprinkle every soul that is here with it, that so our sins may be washen away thereby. And for this end, Lord, give us faith to believe in him, and then it shall be well with us. And because thy Spirit is necessary for us, O if we could find the Spirit of Jesus in our souls, to sanctify us, we would have justification by him; but we seek not after sanctification, and yet we must have both. Sin has gone far down into our souls; Lord, if we could find the power of Christ also sensible in renewing us, as we have found the power of sin in mismaking us! Lord, as we have been guided by sin and the ill spirit, if now we could be guided by thy good spirit of grace! Lord, thou comes in where thou wilt, and when thou comes thou makes a change. We beseech thee, hide not thy face from us at this time, but be among us, and let us know that God is returned to his own house again. If so be that thou wilt return to thy house and to our souls, then blyth will that sight be: Lord, show thyself to our souls, and give us a blink (glimpse) of thy mercy. And, Lord, let us find refreshment from thee, that so we may delight in thee, and we may know that thy delight is in us; that so we may delight ourselves to go on into thy ways; and so Satan and all his supposts (supporters) may be disappointed, and thou may yet be glorious in the midst of thy sanctuary, shewing thyself there, and speaking comfortably by thy Spirit to every soul that draws near to thee in the name of thy Son. To whom, etc.

Remarks on Leviticus 26

Here was read Leviticus 26.

This purpose, that is expressed in this place of Scripture, is so plainly and so fully set down, that these who are of the meanest gifts and smallest judgment may conceive it, at least in a great part thereof, what is the meaning of it. I will only give you a word or two concerning this, to prepare you for a further humiliation.

First, ye see that all things that befall any of us in this life, whether it be good or ill, whether it be comforts or miseries,

whether it be of that whilk concerns our worldly condition in our natural life, or our bodies their comfort and misery, or if it be these that concerns our souls and our spiritual life, their comfort and misery, all these things come to pass by the particular providence of God. And therefore these things that comes upon us, they must have another name than they have from relation to us, to be called forts or miseries, good or ill, for so they are unregarded by us; but we must count them to be blessings and judgments. Any comfort that we get we must acknowledge, This is a blessing of God whilk he has bestowed upon me; and the miseries that comes upon us, we must say, This is the plague and judgment of God that he has sent to me. And certainly these miseries that the Lord sends, albeit we be his awin people on whom he sends them, yet they are a cross, if they are not a curse. This is a point that we would look very well to, and labour against this atheism that is so fast rooted in the hearts of all men, in some measure; and oftentimes it breaks out in the lives of politicians in the world. For the Spirit of God, by his servant, he insists very mickle upon this point; he says offer nor anes or twice, “But if ye will yet walk contrair to the Lord, for all this, then he sall yet plague you seven times more.” The word signifies also to walk at *adventure*—to walk by chance or fortune; that is, If ye take all things that comes to pass amongst you, either in your natural, or civil, or spiritual estate, to come by adventure, by chance and fortune, and look not to a divine providence ruling all things, then the Lord will still be more and more provoked against you. It may well beseem the Philistines to speak of chance and fortune, as they did when they were pursuing the ark of the Lord, but it becomes not the people of God to do so. Certainly there be many things whilk the word of God ascribes to be God’s work only, that naturalists and politicians in the world can find out other causes for the doing of it. When the Lord sends famine, pestilence, or the sword into a land, there may be indeed external causes seen for it, but God forbid that any of these should draw our eye aff God, from looking to him as the first and principal

cause! There is a chain at all these things, and the laigest link is here; but we should know that the Lord has the highest link into his hand;¹ and when we make a distinction, and calls them mediate when the Lord employs any to work for him, and calls them immediate where there are none employed, yet this is not to derogate God any way, for the mediate means can do nothing without the immediate assistance. Sometimes the Lord works immediately by himself, and sometimes he takes the use of means, and yet still it is the Lord who does all. Atheism is a thing that is natural to all, and a thing that in thir days rings (reigns) in the hearts and lives of many. Strive for a remedy against this atheism whilk ye are given unto, and acknowledge whatever befalls the kirk ye live into, or the country, or any congregation, or a family, or yourselves in particular, that it is only done by the providence of God—all is done by his determination. This is a principle of religion that must be believed, otherwise we can have no religion at all. And if so be that we will give ourselves to atheism in our conversation, and walk as though there were not a God to punish our sins, then we will come to it in our affections: we will wish then that there were not a God to punish our sins. And then it is just with God, that he should punish these who are thus, with atheism in their judgment, and give them over to this, to say, “There is not a God.” Therefore I would have you to strive to have this seated into your hearts, that every good thing ye get, it is from the blessing of God, and every ill thing that comes upon you is from his curse; or if ye be his people, if it be not a curse, yet it is a cross sent of God.

Secondly, ye may perceive that there is not one of these ills, that are set down here, but they are sent upon the people of God. Wherefore was this! Not without just cause; even for their sins. But alas! this is comfortless for us, if so be that we be aye in danger of the wrath of God, when we sin against him. It is true, if the Lord should deal in justice with us, the least sin that

¹The same illustration and line of argument occurs *supra*, p. 3.

we commit might be punished by all these plagues; but these who were thus plagued of God, they despised the statutes, they abhorred the commandments of God; they delighted in sin, and they walked stubbornly against God. Therefore, albeit there be great ignorance, manifold errors and unbelief, and great infirmities in us, yet if it be our will to serve the Lord, if we choose his statutes for our counsellors, and abhor not his commandments, walk not stubbornly against him, delight not in sin, and are daily drawing near to Christ, to find righteousness and holiness in him, then all the rest shall be pardoned to us. Therefore consider whether or not ye be guilty of this great guiltiness, which is so odious before God. I cannot clear a great part of you of it, for ye have kent the will of God, and it has been told to you, and yet ye have departed from it, not for any strong inducements, but for base unworthy things, not worthy to be mentioned; and ye have committed these sins against God, whereto ye had neither pleasure nor profit to induce you. And if so be that ye continue in this, ye may be sure that the wrath of God is not at an end yet, but shall seize upon you. And although that the Lord spare a nation or a congregation for some secret ones who cry to him, yet these who are stubborn, and will not obey, shall not miss a plague and a judgment of God.

Thirdly. Look and ye may see that there are many uncouth (uncouth) and strange judgments here, that any may think, What! they will never come to pass; these have only been to boast (menace) God's people. Would God, seeing he had but only that nation whom he did choose for himself in all the world, make that land desolate again, and lead the people thereof captives to a strange land? would he plague them with famine, pestilence, and sword? and would he plague them with such a height of these, that they should be constrained to eat their sons and their daughters? No question, when the people of God heard this, albeit the sound of it, (for it was delivered with a terrible sound upon mount Sinai), made their hearts to quake and to tremble, then yet they could not think that ever the Lord would come in

such anger against them. But consider afterwards throughout the books of the Bible, and ye will find that there is not one point of them but they are punctually execute, and that very terribly and exemplarily:—they were constrained to eat their sons and their daughters, etc. And therefore do not think that the threatenings of God's word are like shots of paper; as the Lord is true in accomplishing of his promises, so is he also just in executing of his threatenings: there is not one word of them all but they shall be found true by us, and execute against us, if so be we despise his statutes, abhor his commandments, and delight in sin. There is no hard judgment and threatening, that ever was pronounced by any honest minister in this land, but it shall seize upon us, if so be we keep not the covenant we have made with God.

And therefore, since ye see the will of God, and hear his threatenings and curses, and there is no remedy for you to escape these curses, nor no way to get these blessings, but only by keeping covenant with God; and it is not the day, nor yesterday, that this covenant was made, but it is an old covenant, entered into long since; therefore let us remember how we have broken it, and repent for that, and labour to amend it. Aye, by and attoure (over and above) this covenant, whilk was so publickly made, we were obliged by that covenant, whilk we made at our baptism, to walk otherwise nor we have done. There are many perjuries into this land through breach of covenant with God; the guiltiness of any sin, it is great, but the guiltiness of perjury, it is exceeding great. Therefore humble yourselves now before God, and run the backtred¹ of your life, and see what ye have been doing since ye came first into the world, and especially since ye came to years of discretion, and see how ye have failed. And let me anes have but this mickle of you, that ye begin to say, What have I done? and coming to this, then ye will be forced to acknowledge, What ill is there whilk I have not done? That so ye, confessing your sins before the Lord, and sorrowing for them, and promising to

¹ *Run the backtred.* Run backwards over.

amend, and resolving to do it, the Lord may yet be merciful to you, and continue his presence among you; and may bring his blessings upon you, and hold off his curses.

Sermon—Psalm 129:1-4

The great blessing of peace, whilk the Lord hath promised to his people even in this life, (for where the Lord gives mercy to any, he gives them peace also, peace and grace are inseparably joined together), their peace, I say, does not consist in this, that the people of God shall have no enemies: no, for there is a immortal and endless enmity against them. Neither does their peace consist in this, that their enemies shall not assault them: neither does it consist in this, that their enemies shall not molest and afflict them. We do but deceive ourselves if so be that we imagine, so long as we are in this our pilgrimage, and in our warfare here, if we promise to ourselves a peace of this kind; for while we live in this world, we shall still have enemies, and these enemies shall assault us, and persecute and afflict us. But this is the peace of the children of God, that although their enemies molest, persecute, and afflict them, they shall not harm them; at the least they shall not harm them but the godly in Christ shall be victorious, and shall be more than conquerors; and they shall get the blessings of God heaped upon them. But, for the wicked, all the threatenings whilk God has threatened in his word shall fall upon them, because they are enemies of God and his people. And as it is, Deuteronomy 29, (whilk ye heard lately expounded to you), all the curses of God shall rest upon the enemies of his people, as that being their proper element; for it is there that all the judgments of God takes them rest. They find no rest whill (till) they come there, and when they come there they remove not: even as all the blessings of God are prepared for his people, and find there proper element to rest there.

This that I am speaking to you now, it is the comfortable doctrine of this psalm. The kirk, under the name of Israel, is brought in here expressing her afflictions, and says that they are

many, they are grievous, and they are old afflictions; yet this is her comfort in the midst of all these afflictions, when the enemies has beset her round about, “yet they have not prevailed.” And no thanks to Israel or to the kirk for this, but the praise thereof belongs only to God; for “God has cut asunder the cords of the wicked,” that is, all their enterprises, their plots, their machinations. And this was not done because of the kirk’s deservings, but because “God is righteous and just,” and because the enemies deserved it, that it should be done to them. And as the Lord has done this in times past, so they pray that he would do it for time to come to all them who hate Sion,— “that they may be ashamed and confounded.” And he assures himself that though they were going forward in an ill course with never so great speed, yet God shall interrupt their course; “he will bring them back.” And albeit they prosper for a while in the beginning, as grass will do while it is growing on an house-top, yet when harvest comes, there shall be nothing there to fill the mower’s hand. And, moreover, these who know God, and know what his blessing means, when they come to them, and see them at their work, they shall not pray to God for them to send them good speed; nor is there any word of blessing in their own mouths; but their labour is accursed of God, and all who come by them pray for a curse to them.

That ye may take up this purpose the better, and that it may be the more profitable to you, ye shall consider of it in these parts. 1. In whose name it is that this psalm is conceived; “Israel may now say.” 2. There is Israel’s description of his afflictions and his troubles; “Many a time have they afflicted me from my youth. The plowers have plowed upon my back: they made long their furrows.” 3. There is Israel’s deliverance out of these troubles. These plowers shall not prevail in their intended purpose, because “The Lord is righteous: he hath cut asunder the cords of the wicked:” or he has cutted asunder the *somes*¹ wherewith they

¹ *Somes*. A rod or chain attaching the foremost oxen to the plough. It is fixed to the muzzle, and passes between the animals next the draught.

were drawing the pleugh of their cruelty. And why? because God is just and righteous. 4. There is the vengeance and judgment that is prepared for the enemies of Israel at all times. Albeit they prosper for a while, as the grass doeth upon the house-tops, yet they sall be ashamed and turned back, who hate Zion; they sall reap no increase of their labours; neither sall any who comes by them, and sees them working, say, “The blessing of the Lord be upon your work,”—God send it a good success, and you a blessing unto it.

Beloved, these are four points whilk are very necessar for you to consider on, and very behooveful for you to think upon; for it is not enough for you, or for me, or for any particular person, or such a number of persons, to think upon God’s great works, but Israel should do it: the whole kirk should say with one voice together. Secondly, Neither should we forget our former afflictions, suppose we have gotten a little ease. As for us, indeed, we are not yet fully freed of our afflictions, and so sense should make us to remember our afflictions. And may not the kirk of Scotland say indeed, “Many a time have they afflicted me from my youth?” and the kirk of Scotland may say, “The plewers have plewed upon my back: they have made long their furrows.” Thirdly, we should ascribe this glory to God, that he has interrupted the course, and say that it is God who has cutted their cords, and disappointed all their plots whilk they had laid, and that because he is righteous and just to execute wrath against his enemies, and [because of] his truth and power to perform his promise, and deliver his children. Fourthly, If so be that we be not haters, but lovers of Sion, then we may be assured that our enemies sall be ashamed and turned back; and we may be sure that God sall not bless them who are enemies to Zion: neither is there any who comes by them, and sees them ut their work, or who hears what they are working, who will pray for a blessing to them, if they know God. And for this same matter, whilk is presently in hand among us, many among us prays for a blessing to it; and through other nations, they pray for a blessing to the

kirk of Scotland, and to the good cause they have in hand:¹ but we never heard of any yet, who prayed for a blessing to these, who were bringing in a strange worship into this land; yea, I think there be none who dare pray for it to God.

I. "Israel may now say." This is the first part of the psalm; and ye see here, the psalm is conceived in the name of Israel. "Israel may now say:" That is, king and princes, and all the people of God has now reason to say. It is not enough for some persons to say it: that is not the meaning here, for Israel is not taken here for Jacob as he was a man only, but it is taken for the whole kirk of God. It's true indeed, in time of defection, when the whole people will not choose to serve the Lord, then it is best for every particular person to say for himself, and them whom he may command, If so be that ye will not serve the Lord, this shall be my resolution, I and my house, we shall serve the Lord. At such times, I say, it is best to take to Joshua's part of it: "If ye will serve the Lord, or if ye will serve other gods, do what ye will, I and all that I may command shall serve the Lord." We cannot bring all to God, but when there is a division into the land, then let ilk ane say for himself, and ilk ane who knows the Lord promise to serve him. But at such a time, when the enemies of the kirk has assaulted her, and assayed to overcome her, and yet has not prevailed, all should join together and say, It is the Lord who has done these great things for us, and say, The afflictions, wherewith our enemies afflicted us, were great and many, and yet, for all that, they have not prevailed. There be two reasons for people to join together. First, When many joins together for a good work, then there is the greater honour to God. It is true, I grant, if there were none but thou alone for a good turn in a whole paroch, that is honour to God; but when multitudes flock together, then the promise is the greater. There be two times that people should flock together. 1. They should flock together when they apprehend a judgment is coming, to the end that they may all

¹It is to be inferred from this that assurances of sympathy and support from the Reformed Churches abroad had already reached the Covenanters.

humble themselves, and pray to God to avert that judgment aff them, and to turn it upon a people who knows not God. 2. They should flock together when God gives any hope of a deliverance to his people, and bless him for that. Even as they report of the storks in other countries,¹ and as some birds do among ourselves, before the winter come they flock together, and flies to some safer part, that so they may eschew the storm, and hides themselves in the holes of the rocks; and then in the spring time again, before the summer come, they all flock together to come home again. So when the Lord is frowning and glooming, and we see like to be a stormy winter coming, then we should flock together as the Israel of God, and flee in to him, and beseech him to keep us from it. Again, when the Lord gives us any spring time, and we see it likely that there is a good summer coming, and that not only of nature, but of grace, then why should we not flock together, and acknowledge that it is the Lord who has sent it, and praise him for the doing thereof? And so we should not interrupt the Lord, by our sinning against him, and not acknowledging of his goodness: but we should further him to go on, by our praising of his name for that whilk he has done. Secondly. When many joins together in a good work, it is a great good to Israel, and to the saints and kirk of God, for this is the way how to find and to observe the loving-kindness of the Lord; according to that, Psalm 107:43, “Whoso will observe these things sall see the loving-kindness of the Lord.” So these who will observe the afflictions of God’s people, how he has afflicted them, and suffered the enemies to molest them, and yet, for all that, has preserved his people, and granted them victory, and has destroyed the enemies; whoso will observe these things, sall see the loving-kindness of

¹“Yea, *the stork in the heaven knoaveth her appointed times*; and the turtle and the crane and the swallow observe the time of their coming.”—Jeremiah 8:7.

“Who bids the stork, Columbus-like, explore Heavens not its own, and worlds unknown before? Who calls the council, states the certain day, Who forms the phalanx, and who points the way?”—Pope.

the Lord towards his people, and still praise God for it; and then shall see his kindness towards himself. And as it is, Psalm 78:6-7, they who know the works of the Lord, they shall report it to their children, and to their children's children, that they might set their hope in God, and not forget the works of his hands. And, indeed, there is a work already done into this land, albeit the Lord should stay it and not let it go any farther on, that is well worthy to be remembered for ever. And, indeed, it shall not be forgotten, so long as this land is possessed by any, and while the world stands.¹ So ye see it is Israel who is describing her affliction here. "Many a time."

II. "Many a time have they afflicted me from my youth. The plewers, etc." If we will look narrowly to the words in Israel's describing of her afflictions, we will find three things presented to us—1. How old these afflictions are; "From my youth." Ay, from my infancy, birth, and conception. 2. There is the frequency and iteration of these afflictions. They were *oft* and *many*: "Many a time." 3. There is the grievousness of these afflictions, expressed by a comparison. "The plewers plewed upon my back: they made long their furrows." So these were old afflictions—from *her youth*. Then they were oft—*many a time*. More times than can be numbered; more nor seven times, aye, more nor seventy times seven, for the word imports *often*. And then they were grievous, even like iron ploughs, drawing deep and long furrows on their back. The first testifies the innocency of the kirk at this time, for if ever the kirk had innocency, it behoved to be in her youth, and therefore it testifies the enemies' injuriousness and cruelty. The second, *many a time*, is a document (proof) of the constancy of the kirk. She is afflicted again and again, and yet, for all these afflictions, she ceased not to serve God continually. And it is also an argument of the malicious pertinacy of the enemies, who never ceased to afflict the kirk. The third is an evidence of the

¹ Here we observe the inborn conviction of the enduring importance of their work, which is common to all the guiding spirits in the history of the world.

patience of the kirk, who endured all that, and of the cruelty of the enemies, who could find in their heart to do so to her.

First, “From my youth.” He speaks here of the kirk as of one particular man; he brings in Israel as speaking of his awin life in particular. And, indeed, there be two men in the Scripture, one in the New Testament, another in the Old, who does very well express the estate of the kirk in their life. In the New Testament there is Jesus Christ; he is the head of the kirk; he was a man of many sorrows from his cradle to his burial. His life was full of sorrows; he was hardly used all his time, and at his end was mocked, buffeted, scourged, etc. There was never any who might more justly say, no, never any who might so justly say, “Many a time have they afflicted me from my youth.” I will not enter here to speak of the sufferings of Christ: they began soon, they were many, and they were great; and so he was a vive (lively) representation of the kirk. There is also another in the Old Testament, and this is he who is named here Israel, and he is also called Jacob. Thir two names are ordinar to him in Scripture, and both of them are put for the expressing of the estate of the kirk. When they speak of the affliction of the kirk, and of her humiliation, then it is expressed under the name of Jacob; but when the Scripture speaks of the victories of the kirk, then it is expressed under the name of Israel, who was a prince with God, who wrestled with God and prevailed, and so gat a blessing. I say, he who is here called Israel (and that very deservedly, because now through the power of God the kirk prevailed over all her enemies), in his life he represents well to us the estate of the kirk, for there is a difference betveen his life and any other whom we read of in Scripture; for others did not spend their whole life in afflictions, but his life was nothing but a web of afflictions, so to speak. For he began timeously; even when he was in his mother’s womb, he wrestled there for the birthright. Then what afflictions followed there, when he had gotten the birthright by (over) his brother! Then he is constrained to endure servitude for a long time from Laban, whom justly I may call another churlish Nabal,

(for, changing the letters, it is so). And when any man might have thought that his troubles were at an end, then they began to grow greater and - more grievous by his children. Simeon and Levi became murderers; he had but one daughter, and she was ravished; and the greatest of all was Reuben's incest; then Joseph was sold; and, which was also great an affliction as any of them, even the miscarrying of Judah, in whom the birthright was now established. So that he could look upon none of his children, at least upon few of them, but they were an affliction to him. And so he was different in his afflictions from others, for some will get a foul bitter shower in the morning, but will get all the rest of the day fair; some will get a foul shower at the noontide of the day, and yet have it fair both morning and evening, as Job had; and some will have it fair all day, and get a sicker¹ shower at night, as Peter, "When thou was young, thou girded thyself, and went whither thou wouldst, but when thou art old, another shall gird thee, and lead thee whither thou wouldst not."² But Israel in his whole life was afflicted, as I told you Christ was, from his birth to his burial; and so in this he does vively (in a lively manner) represent the estate of the kirk. Howsoever he who was first Jacob prevailed with God, and so was called Israel; so shall the kirk also be victorious over all her enemies.

I would have you to consider in this, that the kirk was afflicted from her youth. If ye would consider of the different times of the upcoming (progress) of the kirk, it may be considered in these particulars. 1. In her infancy. 2. In her youth. 3. In her perfection. 4. In her old age. First, for the infancy of the kirk, we may go farther than that time they were in Egypt, or to Abraham: we may ascend to that promise, "The seed of the woman shall tread down the head of the serpent." From that time to the flood, in

¹ *Sicker*—firm and decided; as applied to a shower smart or heavy.

² See the Author's affecting dedication, prefixed to his sermon before the Lords, July 1644, in which this text, along with others, is quoted in illustration of his own experience, that although naturally addicted to a retired and studious life, he had been called by God, contrary to his own inclinations, to take a prominent part in public affairs.

Noah's time, was the infancy of the kirk. Secondly, The bairnage or youth of the kirk was from the flood till Christ's coming in the flesh. For a long time it was contained only in some families, and the most that it came to was in a (one) nation. Thirdly, In the days of the apostles, and when the Holy Ghost descended, then was the strength and vigour of the kirk. Fourthly, After the apostles' times then came the old age of the kirk, when Antichrist began to be set up in his chair, and was fully set up at last, so that the kirk was almost lost, and she had one foot in the grave; till it pleased the Lord to renew her age, as he doeth the eagle's, by casting her bill, as it is Psalm 103:5¹. And, indeed, that we have seen some returning of the age of the kirk, so that it was never better since the beginning, we have great reason to bless God for this. Justin divides the ages of Rome thus, and it is the right division of the ages of the kirk. All the time till the coming of Christ may be rightly called the infancy and youth of the kirk. Because, first, the lines of the kirk were not far extended then; at the most it was but in one nation. Secondly, it was her youth in respect of her knowledge, for then she did see things but darkly, in type and shadows. Thirdly, in respect of God's dealing with the kirk, who taught her then as a child, in signs, in figures, and in sacrifices, etc. And then, in the apostles' days, it may be called the perfection of the kirk, by the same reasons. For then her lines were farther extended; then there was further knowledge of things; and then in respect of the manner how she was taught.

This is not an idle discourse we are occasioned to you by the word *youth*. For, first, it meets with an unsavoury and tasteless discourse of our adversars, who say, when they are speaking of the ages of the kirk, that in the apostles' times, then the kirk was at her bairnage; but they say that in the time of the

¹“As the eagle decayeth and groweth lean, when her *bill* or *beak* groweth so long and crooked as she cannot eat for it; and when she casteth her *bill*, and her *beak* is now better fitted to take her food, then she is revived and strengthened, and as it were groweth young again; so fareth it with the soul of the believer, etc.” Dickson on Psalm 103.

ancient and godly Fathers, then was the perfection of the kirk:¹ whilk was the time when Antichrist began to be set up, and the apostles told that Antichrist was already begun before they died. Howbeit, indeed, I think many of these fathers did that whilk they did ignorantly, for I think, if they had known what it would turn to, they would have been loath to have done as they did. And therefore let us hold this to be true, that the greatest perfection that ever the kirk was at, or will be at, was in the time of the apostles; but the youth and infancy thereof was before Christ. And when the Holy Ghost descended, that is the only pattern of reformation that must ever be looked to: and when it shall please the Lord to call in the Jews again, who has been so long strangers to himself and to his Son Christ, the reformation of the kirk shall be as it was then. And then after the apostles were gone, then presently the glory of the kirk began to decay; for the glory of the kirk is not to be discerned and looked to, as many judge, by her outward face, but by her inward grace. And as Egesippus told that, albeit there were many ills entered into the kirk then, yet even by these ten bloody persecutions there were many hid graces kepted by them undefiled in the kirk; for if there had not been persecution, all had followed their course, and so had been corrupted and defiled.

Another use that we may make of this—If that was the youth of the kirk, and Israel was troubled in his youth, then we need not to think it strange, that the kirk in our days should be put to suffer. Shall a child suffer for the truth, and shall not we who are come to perfect age (at least should be so) not suffer for it? It is a shame for us, let be (not to say) a sin, if we resolve not before hand to do it, and when it comes, to do it indeed.

¹ See Henderson's Third Paper for his Majesty—"I know it is a common opinion, but I believe there be no strong reasons for it, that the church that was nearest the times of the apostles was the most pure and perfect church." Henderson, as appears from what follows, held that it was not the church, which was "nearest the times of the apostles," that was most pure and perfect, but the church that existed in the *very days* of the apostles.

Secondly. As the afflictions of the kirk began early, so they continued long, and there was a iteration of them; “Many a time.” And in such sort they continued, that the course of the kirk was nothing else but a continual change, blenks up (gleams of sunshine) and incontinent down again; even as it is in the course of nature, betwixt summer and winter, a fair blenk and a shower, the night and the day, so was it with the kirk. Albeit she was not afflicted at all times, yet she was afflicted many times. Sometimes she would have a long foul winter and but short summer, a long dark night and but a short day, a long sicker shower and but a short blenk of the sun: sometimes again a long summer, and a fair long day, and a long clear sunshine, and but little winter, a short night, and a little shower. This may seem strange and wonderful, that the Lord should thus exercise his kirk with repeated and reiterated afflictions, so that there should be no end of her afflictions;—she may well get some little refreshment, but it is only a breathing time. What can be the cause of this? Sall we say that because it is thus, therefore God has not a providence over his kirk in her afflictions? For some say, If God had a providence over his kirk in her afflictions, would he thus exercise them so hardly who are in covenant with him, and whom he professes to love so dearly, even as the apple of his eye? *A.* Ay certainly, (to beat this back upon themselves who say so), since some has observed the course of time to be so, and acknowledge that the kirk of God is often under affliction, then I say that even because of that, God must have a special care and providence over his kirk. And indeed that is a very wise providence of God in afflicting his kirk thus.

Only consider three causes of it. 1. The Lord, his course of dealing with men is thus: There is no man, but when he comes into the world, the Lord ordains some ill and some good things for him: and therefore he has so disposed that his children sall suffer all their ill in this life; they sall suffer none in the life to come, but they sall have only good: and for the wicked, he has ordained that they sall get all their good in this life, but no good

in the life to come, but only ill. This is that whilk Abraham is brought in speaking to that rich man, Luke 16:25. When he was only desiring that Lazarus might give him one drop but of cold water, to cool the neb (point) of his tongue, Abraham answers, “Son, remember that thou in thy life receivedst thy good things, but Lazarus his evil things;” and therefore, as he would say, Resolve upon this, and set your mind to rest; for ye must be tormented, but he must be comforted. As if he said, Ye need to speak no more of that matter; there is nothing ordained for you now but torment, for ye have gotten all the good that ever ye will get, or that God has ordained for you: but for Lazarus, it’s true God ordained many ills for him, but he has gotten them all already; and now there remains no more ill for him, but only good. And so ye see that the kirk of God and these who belong to it get all their ill things here, and therefore they get only good things when they are out of this life; but for the wicked, all the good things that ever they will get is gotten here, and therefore when this life is gone, there remains nothing but sorrow and grief for them. And this same has made some of the children of God, when God has heaped favours and benefits upon them in this life, to fear that they were not in the right way, and to be so mickle the more diligent to see if they were in the right way, and to take the better heed unto themselves, and to work out the work of their salvation with fear and trembling.

2. A second reason wherefore the Lord afflicts his kirk so oft here, it is because it does mickle good to the kirk. Indeed, it is not possible for any to tell what sweetness there is into that bitterness, what meat there is into that devourer; for when affliction comes upon the kirk, it makes many to know God, who knew little of him before; it makes many to seek the Lord, who would not have sought him, if affliction had not come to force them to it. It makes them to humble themselves, and to repent of sin, who, if affliction had not come, would never have tried and examined their own hearts: it makes them obedient to the will of God in everything, who knew little what obedience did mean

before. It brings out of the estate of nature, and enters them into the estate of grace; and having gotten some grace, it makes them to long for more grace: and being afflicted in the estate of grace, it makes them to long for glory. And so the Lord helps forward his own, and does them mickle good by afflictions and crosses.

3. It serves greatly also for the glory of God. For before we be in trouble we know not what it is to pray to God as we will do then; we do not give thanks to God, and bless him so heartily for any benefit as we will do then. We know not God so well at no time as we do in trouble: before, we only hear of his manner of dealing with his children, but then we do both hear and also perceive his manner of working.

And may I not say that the troubles of the kirk of Scotland has done us mickle good, and driven us to God more earnestly? for would we have been about this this day, if so be we had not been in trouble? No certainly, for long or now we had been drunken with ease; but trouble coming upon us has made us to draw our clothes to us, and gird them fast on, and make us for a journey, and for our Christian warfare. And therefore make this use of it, that ye should not imagine that ever the kirk, so long as she is here, sall be free of afflictions. I suppose, (and it should be our wish and desire that it should be so,) that all things were done in the house of God in this land according to his will, and there were such ane Assembly and Parliament as our hearts could wish,¹ think ye that there would be no more trouble then? No, I will assure you it would not be so, for the devil is not dead yet, and he has evermore his awin supposts, and malignant spirits anew to raise up to trouble his kirk. And what would it breed if it were thus? Nothing else but security, whilk is a very dangerous case for a Christian to be in; and then, after a while's security, there would arise another new trouble again.

¹Two of the "Articles for the present peace of the kirk and kingdom of Scotland" that were drawn up and insisted on by the Covenanters at this time related to a *free Assembly* and a *free Parliament*. See the "Articles" *in extenso* in *Stevenson's History*, pp. 218-220.

And therefore think not that ye sall have a heavenly peace so long as ye are here; but ye must put on the whole armour of God, and resolve to fight; for if there be no other thing to trouble thee, yet, in the time of the external peace of the kirk, thou sall find afflictions in thy awin bosom to trouble thee, and to hold thee doing; and thou will find these als sore to fight against, yea, sorer and harder than any without thee. For thus the Lord deals with his kirk. Even as when there is a pestilence into a country, there will not be many other common diseases to trouble folks, but when it is away, then there will be moe common diseases; so while the kirk is in trouble, the members thereof will not have many horrors of conscience, nor many grieved hearts; but when the outward trouble is away, then their awin secret ills kythes more. And therefore it is evermore best and safest for us to resolve for trouble so long as we are here.

Thirdly. Now for the grievousness of their affliction, it is set down in a borrowed comparison tane from plewmen. “The plewers have plewed upon my back; they made long their furrows.” This is such ane pleugh as we have not heard tell of before. There is ane common pleugh, wherewith ye labour your land; all of you knows that: and there is also another pleugh spoken of by our Saviour, Luke 9:62. “He that puts his hand to the pleugh, and looks back again, is not meet for the kingdom of God.” This is the pleugh of the gospel: whether he be pastor or professor that anes puts his hand to this pleugh, he must not look back again. But here there is a third pleugh, whilk is ordained for troubling of God’s people. The great husbandman who aught (owns) this pleugh, (at least by whose permission this pleugh goes,) is God. Not only is it God who makes your common pleughs to gang, and sends the gospel into a land, but it is God also who disposes and overrules this same pleugh of persecution. For without his license the pleugh cannot be yoked; and being yoked cannot enter to gang whill (till) he direct; and he tempers the irons, so that they cannot go one inch deeper nor he thinks meet. And when he thinks it time to louse (quit work), then presently he

cuts their cords, so that they cannot go once about after he thinks time to louse. Albeit when they yoke, they resolve to have all the land upside down, yet he will let them teile (till) no more of it nor he sees meet. Now for the plewmen of this pleugh, they are Satan and the evil angels; they hold the pleugh, and are gademen to it: and they yoke in the oxen into the pleugh, and drives them up with their gades (goads.) And they have a sort of musick also, whilk they whistle into their ears, to make them go the faster: and that is the allurements and provocations of the world. And for the oxen who draw into this pleugh, it may be princes, when they turn persecutors of the kirk; it may be prelates; it may be politicians in the world; these are the oxen, Satan and the ill spirits inciting them, and stirring them up to go forward in their intended course. Then consider here, that this pleugh and thir plewmen and oxen goes about as God thinks meet; but what is it that they are doing in the meantime? Nothing else but preparing the ground for seed, and so the Lord employs them to prepare his people better to receive the seed of his word and of his Spirit. And this is the fruits that comes after this pleugh; as our Lord says in the gospel, “He that forsakes father or mother, etc., for my name’s sake, shall have a hundred-fold more in this life, and afterward life eternal.” That is, when this pleugh of persecution makes a man willing to forsake thir things, it is a making him ready to reap a plentiful harvest and comfortable here, and much more plentiful and comfortable hereafter.

By this ye may perceive the Lord’s manner of dealing with his kirk. First he yokes the pleugh of the gospel in her; and when it is not holden going, then he yokes the pleugh of persecution next, and makes that to draw furrows on their back;—not on their breast where all their noble parts are, and so to destroy them, but on their back, and so to prepare them for seed only. As it is said of Christ and the serpent, the serpent shall but bruise Christ’s heel, but Christ shall break his head, so it is the back of the kirk that is plewed. Always (nevertheless) this plewing is because the gospel is neglected, and so ye may see that the best course that

any can take to hold away the pleugh of persecution is to hold the pleugh of the gospel going, in hearing the word, in believing in it by faith, in bringing it to the heart to work repentance and a new life. If we would do this, it would hinder the yoking of the pleugh of persecution; or if it were yoked, yet it should not teil sore. But because we who are pastors and ministers has not done our duty in preaching of the gospel,¹ nor ye who are people has not done your duty, whereunto ye were bound by the gospel, therefore it is that the Lord has yoked the pleugh of persecution among us; and if we make mnot better use of the gospel every way, the pleugh sall not be loused yet, but the Lord sall suffer the enemies to hold it going. And, indeed, there are none who are readier to be instruments to draw this pleugh, than these who has anes put their hand to the pleugh of the gospel, and then looked back again.²

Ye may perceive here that these who are persecutors of the kirk have not great reſt nor ease in the world: oxen who draws in a pleugh daily has not ane easy life. It's true the kirk suffers of them, but they are exercised also. And therefore afterwards he gives them a name answerable to this—he calls them *wicked*.³ “He hath cut asunder the cords of the wicked:” that is turbulent creatures, still troubling others and themselves. And Esay calls them like the sea, still caſting up filth; and ye know the sea never reſts. And this tells also what sall be the wages that they sall get.

¹ Henderson was always very free in pointing out and censuring the faults and shortcomings of ministers, as may be seen in many of his published Sermons and Papers. Baillie allades to an instance of this. “On Wednesday, 27th [July, 1642], was a faſt [at St. Andrews]. Mr. Hendersone preached graciouslie and wyselie on 2 Corinthians 6:1-3; *taxed freelie the vyces of miniſters*, among other the humor of novation.”—Baillie ii. 45.

² The Church of Scotland had bitter experience of the truth of this ere long in the persecution that followed, 1660–1688.

³ The word in the original is from a root (רָשַׁע) which signifies *to make a noise*, or *tumult*.—See Gesenius' Heb. Lex.

A word that is used of them, Psalm 109:7,¹ signifies condemned persons, and so they shall reap condemnation for their pains; as Job says, “They sow wickedness, and they shall reap mischief.” But for the sufferings of the godly, they are not in vain, for at last they bring forth the quiet fruits of righteousness. All these furrows that are drawn upon their back is nothing else but a preparing of their heart for receiving the word of God, and making it that good ground spoken of in the gospel (where ye know there are three ill grounds and but one good); and this is a mean to make the ground good for receiving the seed of the word, that it may yield increase.

III. Only but a few words of Israel’s deliverance from their enemies. “Yet have they not prevailed against me.” And what was the cause that the enemies prevailed not? Was it because of Israel’s strength? No, but because “God cut asunder the cords of the wicked.” So that this plough has *somes*² and *thetes*³ whereby it is drawn, whilk are the plots and enterprises of the devil and wicked men. And why was it that God cut asunder the enemies’ cords? Not because Israel deserved it, but because the enemies deserved it, and “because the Lord is righteous.”

“Yet they prevailed not against me.” Israel prevailed with God in wrestling with him, and therefore it is that he prevails with men also. Then, if so be that we will wrestle with God for a blessing, and prevail with him, then we need not to fear but we shall wrestle the enemies out of it also. And if we be the people of God, and insist in wrestling against his enemies, we need not to fear but to be victorious. The kirk is a studdy (*stithy*) whilk has worn many hammers, and broken many arms, with striking upon her, and yet she is to the fore. Many kings and monarchs

¹“When he shall be judged, let him be *condemned*,” marg., “go out guilty or *wicked*.” The word in the original is the same as in the passage commented on.

²*Somes*. A rod or chain attaching the foremost oxen to the plough. It is fixed to the muzzle, and passes between the animals next the draught.

³*Thetes*—the traces attaching the oxen to the plough.

has striven against the kirk, and now there is no memory of them, but only that they have been; and yet, for all that, the kirk still is to the fore, for the kirk is builded upon the rock. There may indeed great storms blow upon her, but because she is well builded, and has a good foundation, and all the stones are well seamed together, therefore she must remain sure. The stones, indeed, among themselves may seem to be scattered asunder, yet all of them are joined together in Christ, for he is the head of his kirk, and all the rest are the members. And therefore as he has wrestled and overcome all his enemies, so shall we also, if we be in him. This is a kingdom whereof there are a number of the subjects thereof in heaven already, by their fighting and prevailing; and if so be that we will use that armour whilk they used, and will fight as they did, why then shall not we prevail also? and so we shall be partakers with them of that same crown of glory.

Now the cause why Israel prevailed, and not the enemies, was because "God cut asunder their cords." Certainly the world, they have many cords wherewith to draw their pleugh; and when they have made a threefold cord for destruction of the kirk of God, the Lord makes that same cord to turn to their awin execution. And sometimes the Lord breaks their cord in pieces, when it seems to be strongest; for when his providence comes in, he cuts their strong cord. And all this is ascribed to the justice and righteousness of God only.

And the rest of this purpose tells us, that as it has been with the kirk and the enemies thereof in former times, so shall it also be afterwards. Albeit they run fast in an ill course, and go far on into it, "yet they shall be confounded and turned back, who hate Sion." And then he shews that he would not have the kirk to be offended, albeit their enemies prosper for a while, for it shall be but like grass upon the house-tops, or like deaf corn; it shall not fill the mower's hand, nor shall it have any weight or substance with it. And so he would have the kirk to take comfort for time to come, by experience that she has had of deliverance in by-past time.

And, finally, he closes with this, that they who come by them, when they are at their work, sall not say, “God speed you well,” or “God bless you and your labours.” And surely, beloved, we may say this upon good grounds, and from experience, that in all the troubles of our kirk, when prelates and politicians were coming to ane height, there was none who said, The Lord bless them, and send them good speed in their work.¹ And when they were persecuting a poor minister for standing to the truth, there was none who prayed for good speed to them; but there were many who were deprecating it, and praying to God to turn the chase. No surely, I think themselves durst not pray to God to send them good speed in their course. And these who has been praying to God against it, let them take it for ane answer to their prayers, that God has begun to turn back their course. But for the cause that we have in hand, it has filled the mouths of many, and that not only among ourselves, but even in other nations about us, to pray to God for good success to us.² And indeed the kirk of Scotland may truly say, “Many a time have they afflicted me from my youth. The plewers have plewed upon my back: they made long their furrows. The Lord is righteous; he hath cut asunder the cords of the wicked.” Ay certainly, if the Lord had not cut asunder their cords, we had been in a desperate and a miserable case or this time. For the enemies of the kirk in this land, they were come to such a height that they resolved, If we get our pleugh but this once about, then we sall get our turn done, and this kirk sall be quite undone. Yet even when they were come to the rig’s end, and beginning to turn, and wynding about,³ the Lord did cut their cords, and made the pleugh to stand stil. Now

¹ So far from this, we read that “All of them [the petitioners against the innovations] wrestled with God, in their private prayers, and public supplications and fastings, that the counsels of the king might be turned to the public good of the church and state, *and that he would disappoint the attempts of enemies, who were employed in undermining the church*, that was already in a very shattered condition.” Hiſt. Mot. p. 35.

² See above . 265, note. TODO

³ *Wynding about*. Turning to the left.

let us not say, "Unto us, unto us belongs the glory of this;" for who of us dared say, that we deserved that the Lord should have done this to us? but let us say that the Lord is just and righteous in executing wrath against his enemies, and is true in performing his promises to his people; and therefore let us say that it is he alone that has done it. Now to his great name, Father, etc.

Preface

It is a very notable testimony that the apostles and these who were believers in the time of the primitive kirk received, when it is said of them at the time of the first establishing of the gospel into the world, that they continued, or endured, in prayers and supplications unto God; because it is no small matter for to endure in prayers and supplications. It contains two things, 1. It contains fervency or earnestness, for the word has a certain strength in it. 2. It contains constancy. Divide thir two, and then prayer is ane easy matter. For the first, who is there who will not be zealous for a while in prayer? but incontinent they fall aiF it again: and again, it is ane easy thing to be constant in prayer, where there is no earnestness. And so fervency and falling back in prayer may be together; and slowness and slackness in prayer and perseverance may be joined together; but to make this conjunction,—to be fervent and constant in prayer, it is no easy matter. Surely, except we have both these, (and these who has faith has them both, and according to the measure of faith so will the measure of these be), there is no possibility for us to attain our desires from God. And therefore when we pray to God at any time, let us take heed what we pray for to God; but even also take heed how we pray: and in the hearing of the word, let us not only take heed what we hear, but let us also take heed how we hear. For what, albeit the word of God be preached unto us according as he has commanded, and in the simplicity thereof, if so be we hear it not as it becomes us? or what, albeit these petitions that we put up be lawful, and warranted by him, if so be we put them not up as it becomes? Princes and great men will not be content that

petitions and supplications be put up to them, whilk are not according to their will, both in matter and in manner; should we not then take heed that our supplications to that great King be right, both in matter and in manner? Therefore learn to pray to God in faith, in constancy, and in earnestness; and then we may say confidently, as David says, Psalm 141:2, "That our prayers sall be before the Lord as incense, and the lifting up of our hands as the evening sacrifice." There was never any incense that was offered, under the law, in the morning, nor no sacrifice that was offered in the evening, more acceptable to God than thy prayer sall be, when it is offered up in faith for these things whilk are commanded: and [if thou] prays in earnestness and constancy, then thou may resolve that what thou seeks sall be found. And although, as the pillar of incense did not stand still continually, but was blown to and fro, and did agitate, yet still the smoke of the incense ascended upward, and was acceptable; so albeit thou be tossed (tossed) to and fro thus with divers afflictions, yet if thou pray thus to God, thy prayers sall ascend up to heaven: and when they sall ascend, then we may be sure that we sall receive a comfortable answer, both for the refreshing of our souls, and also for continuing the light of the gospel, in the purity thereof. And therefore let us now fall down before the Lord our God, and seek unto him thus, that so he may be found of us, etc.

Sermon—John 15:7

Our Lord, in a very kindly manner, in the former chapter, has been comforting his disciples against the deep grief and sorrow of heart, that they had conceived by reason of his telling them that he must depart from them; his presence being as life to them, and his absence as death. After that he has comforted them against that grief, in the former chapter, in this chapter he exhorts them they would look well to that union and conjunction that was between him and them; telling them that albeit there was a distance of place between them, and that a very large distance, even als far as between heaven and earth, yet, for all that, the

union mystical that was between him and them should neither be abolished, nor should it be impaired by that, but it should rather be increased, to his greater glory and their further comfort. Now, to persuade them to continue in this union, he uses two strong and forcible arguments. 1. He says, When I am from you now in body, if so be that ye abide not in me, by that spiritual union and conjunction, then ye will be but as fruitless branches—ye will do no good. As if he had said, There is a necessity for all to do good, but especially for you; but if ye be separate from me, remember that I tell you ye can do no good. 2. The second argument that he uses is, from telling them of that great misery that shall come upon them, if they abide not in him, and from the promise of a notable blessing, if they will abide in him. The misery that shall come upon them who abide not in him is, “If any man abide not in me, he is cast forth as a branch that is withered; and then men gather them into the fire, and they are burnt.” So if ye abide not in me, ye will be cast out of heaven, and ye will be cast into hell eternally. And then he makes a promise to them, if they will abide in him; and this is it whilk I have read to you. As if he said, If ye will be careful to keep this union between me and you, then I will say this mickle to you, ask what ye will that may tend to your good, assure yourself it shall be given unto you. I know such a promise as this is mickle thought of by some, when great men speak it, and more when they set down write for it, that they will give them what they will ask, if so be that they will do such a thing for them. And it will gar (make) them go on into that course, although it be corrupt and unlawful; it tickles them up to go on, to say this, they shall have what they will ask, to do it. And is it not wonderful that when we have such a promise of God for doing a good turn, that it will not move us to do it? But as disobedience to the commandments of God is natural to us, so also is unbelief of the promises of God. We cannot obey his statutes, nor do we receive the promises in faith.

Ye shall consider of the two points contained in this text. 1. The duty that is required and enjoined; “If ye abide in me, and

my words abide in you.” 2. The large and liberal promise made to them who do so; “Ask what ye will, and it shall be given unto you.” Their two are here joined together, first, performance of the commandment of God, and then he subjoins the promise; for the only way to get the promise that is made fulfilled, is to keep the commandment that is enjoined. And surely if this promise will not move us to obey the commandment of God, to have all our asking granted us, I know not what will move us. The argument that is used before, it is strong indeed,—either to abide in him, or else we shall do no good; and if we do no good, then we shall get hell for our reward: but this, to have all our petitions granted to us, is an exceeding forcible argument to move any to obey.

I. Concerning the duty required, there are three things to be considered in it. 1. There is something presupposed to be, and that is, our being in Christ. 2. We must abide in him. 3. His words must abide in us.

The first, which is our being in Christ, is necessarily presupposed to be; for how can we abide in Christ except we be in him? and upon this his being in us, and we in him, is it that this necessary union is expressed, which is craved to be between Christ and us. It is not enough for us to be with Christ, but we must be in Christ; Christ can have no union with us, except we be in us, and we in him: and so there must be a mutual habitation, one of us with another. We cannot be partakers of his benefits, except we be in him; nor does he communicate his goodness to us, except he dwell in us. This union that is betwixt Christ and us is diversely expressed in scripture. By the similitude of a house that is builded upon a rock; and the house has a chief corner-stone. We are the walls, or building of this house; Christ is the rock, or the foundation whereupon it is builded; and he is the head-stone, or the chief cornerstone thereof. It is expressed by that union which is between the head and the members, and by that union which is between the head [stock] and the branches. And there is an expression of it by that conjunction which is between the

husband and the wife, between the master and the domesticks, and the father and the children; so is it between Christ and us, for not only is God the Father called the Father, but the Son is called the everlasting Father, Isaiah 9:6. And between masters and servants: we must be servants to men in our bodies, but not in our souls; but in our souls we must be subject to Christ, and be servants to him. And whereto is it, beloved, that I do mention all these? That ye may understand that the Spirit of God in scripture has considered of all these conjunctions, and yet has not thought all of them sufficient to express this conjunction. For what is there in the world to express a conjunction? Things artificial, these are expressed by the similitude of a house; things natural, that are joined together by consent of nature, these are expressed by the head and members, the vine and branches: things civil, expressed by a king and his subjects; all these are not enough: things domestick, expressed by a husband and his wife, parents and their children, whilk are great bands: and yet all these are not enough to express this union. For this does surpass them all, first, in the kind and quality thereof; secondly, in the quality thereof; thirdly, in the durableness of it. 1. For the kind and quality of this union, it is spiritual. All these other unions are but either artificial, natural, civil, or domestick. And there be three strong bands binding fast in this union. First, there is the Spirit of God, the Holy Ghost; by working powerfully, Christ is so joined to us to be our head, and we to be his members. Secondly, there is the band of faith. For the first, whilk is the band of the Spirit, it runs down to our hearts, and draws them to Christ; but for this band of faith, it runs up to heaven, and knits Christ to us: and so the one end of the chain is at our heart, and the other is knit to Christ. Thirdly, There is the band of love; and that runs from both, and joins all together. And so there is not the like of this union to be found; there may be a representation of it in some things, but not comparable in kind and quality. 2. They are not comparable because of the excellency of this above all others. All other unions serve only for this life: houses are but

only tabernacles, and they will fall; they may indeed stand longer nor a man, but they will fall to ruin at last, though they were never so strong. 3. And lastly, this constancy should especially be taken heed to,—that this union remains when the world, and all that is in it, ceases. The kirk does always depend upon Christ, and so remains. There will be a separation between friend and friend; husband and wife, albeit they have been fifty or sixty years married together, and albeit there be no intention of a divorce between them, nor never a bad thought of that kind in any of their hearts, yet they will be separate: and parents and children shall be separate, that the child shall see his loving parents no more. And, which is a more near conjunction than any of these, even thy soul and thy body must be separate, and one member of thy body from another. But this union shall remain, when all these ceases; and this is the proper comfort of the Christian, that when all other unions ceases, then it is that this union is perfected, and we are fully in Christ. When Christ was laid into the grave, there was a separation between his body and his soul; yet none of them was separated from the Godhead; so that it might all that time [have] been said, This soul belongs to God, and is joined to him, and this body belongs to God, and is joined to him also, albeit soul and body was not aye joined together. And so, albeit thy soul and body be separate, if they belong to Christ, yet none of them are separate. This is one of the three eternal unions: there is a eternal and inseparable union of the three persons in one Godhead: there is a eternal union of two natures in one person; albeit this union was not from all eternity, yet it remains to all eternity: and ye may take in this as a third eternal union, to remain also inseparable as either the persons of the Godhead, or the two natures in one person; for this is also sure as any of them, if so be that we be in Christ by his Spirit, and we have apprehended him by faith, and ilk one of us another by mutual love. I say no more of this, but since this union is of so high a strain, and is so excellent, and also so permanent, let us be earnest with God

that this union be made sensible to us,—that we are in Christ, and Christ is in us.

Ques. How shall I know whether I be in Christ, or not? I do not affirm that every Christian may know it, at what time this was begun first, and Christ first entered into them, or when he was first joined to Christ. It may be that it was in the womb of thy mother, (the Lord can do this); it may be at thy birth; it may be after thy birth; it may be longer or it may be shorter; but this is necessary for every Christian, to know that they are partakers of Christ, and that they are in him. And therefore this is the thing that specially thou should be careful for, and not to vex thyself albeit thou knows not at what time it was begun, nor by what means it was begun. Howsoever, indeed, the Lord, he makes these periods to be very sensible to some,—what was the time that grace was begun in them, what man was the speaker of that which began it, at what preaching or prayer, etc.; yet these things are not necessary for every one to know; but this is necessary for every one to know, that they are in Christ. How shall I know this?

Ans. 1. Certainly if we be in Christ, and Christ be in us, there will be a mortification of sin: I say not that there will be a total abstinence from sin, and mortification thereof; but we will not have such strong and bended desires to sin, as we were wont to have before. And because thou may think this to be but sophistical, arising from some other ground, as from old age, poverty, etc., but if thou be in Christ, and examine the matter rightly, thou shall find reasons for that which thou does, and that it is the Spirit of God that moves thee to do it. Thou will say, I see the judgment of God following upon this sin, I see God forbids me to do it, etc., and therefore I will forsake it; and so, upon spiritual reasons, thou shall be forced to acknowledge that thou art not so bent to sin as thou was wont to be. And it is to thy great sorrow that thou cannot come such speed in mortifying sin as thou wishes, and would be at. 2. A second mark whereby to know if Christ be in thee, and thou in him;—If that be, there will be activity in thee; not only a willingness, but even an ability for doing

spiritual duties, both private in thy cabinet, and publick, either in thy family or in the congregation; so that thou wilt be forced to say, I find something in me more than my own spirit, I find something now that has been a stranger to me, A Christian who is in Christ will find this sometimes, albeit not always. 3. It is a mark that we are in Christ, and Christ in us, [if], when we find that there are branches in us spreading out another way than to him, then the Lord, he takes the snedding (pruning) knife in his awin hand, and sneds aff these, that so we may only grow upward to heaven. When we find the Lord doing this to us,—cutting aff our superfluities, it is als sensible and evident a token as any of the other two, either mortification of sin, or vivification to righteousness. If we knew the excellency of this union,—to be in Christ, and to have Christ in us, all the world beside would be but base in our eyes; and it would make us to study very earnestly for mortification to sin, and to be zealous of good duties, and to labour for patience, when the Lord is afflicting and snedding us; that so we might get evidence thereby, that we are in Christ, and that Christ is in us. O but that be a sweet thing when God afflicts thee, and then makes thee to pray to him in that affliction! For there is a double comfort in affliction then: first, it is a mortification of sin in thee; and secondly, it brings thee back again to the root, to see that thou art united to Christ, and that Christ is united to thee.

II. But this that we have spoken concerning our being in Christ, it is but only presupposed. There is, secondly, the thing that is expressed. It is not enough for us, and he has not thought it enough, anes to be in Christ; but being in him, we must abide in him. And wherefore is this added?

For three causes especially. 1. Because, albeit we have been in Christ, if so be we abide not in him, then when the Lord comes to visit us with distress any way, while we are in this life, or comes to visit us with death, or to call upon us to judgment at that great day, we cannot be able to stand, but we must fall, if so be that we abide not in Christ. And therefore the Apostle

to the Philipians¹ sweetly says, “I desire to be found in Christ, not having my awin righteousness, whilk is by the law, but the righteousness of Christ, whilk is by faith.” As if he said, I would fain know what case Christ will find me in when he comes, for I know not when he will come; and therefore I would then be in Christ. And that is sure, we cannot be in Christ, except we abide in him, and so there is a necessity of abiding in Christ because of this. 2. He says this to shew us that we but deceive our awin souls, in saying that ever we have been in Christ, if so be that we abide not in him. Their apostasy and falling away from Christ, (as some blasphemously call it), declares that they were never in him. 1 John 2:9, “They went out from us, because they were not of us; for if they had been of us, they would not have gone from us.” These who are once in Christ, and in the true fellowship of the saints, they cannot, they are not able to get away again. Matthew 7:22-23 “Depart from me:” and why? “I know you not.” Then sall the wicked say, Lord we wrought miracles; we cast out devils in thy name, etc.: then sall he say, “Depart from me: I never knew you;” —That is, even when ye were doing these things mn my name, I knew you not, (that is, I knew you not in mercy); for ye had false hearts then: I was not in you by my Spirit, nor were ye i me by faith, and one of us in another by love. And as he says at the closing of that sermon,—he brings in a comparison from the house builded on the rock, and the house builded on the sand; the house that is builded on the sand, when it is a fair sunny day, all the windows of it will glister, and it will seem to be very glorious to look to; but when the storm comes, and beats upon it, then it falls fearfully, and all the splendour of it is gone, because it was not builded upon a sure foundation: but these who are builded on Christ are builded upon the rock, whilk is the sure foundation, and so bydes (abides) the storm. And in the parable of the sower, there is but ane good ground, and that is the honest heart where Christ abides in it, and they abide in him. So

¹Philippians 3:9

these who are temporary believers were never in Christ; for anes in Christ, and aye in Christ. So labour to testify the truth of thy being in Christ by thy abiding in him. 3. He adds this, because these who are in Christ, they use all means whereby their union may be made sensible to them, and they may abide in him. And this is one means whereby it is made sensible to thee, when this is preached and told to thee, that thou must abide in Christ, then thou begins to try whether or not thou be in Christ, and to make it sure.

Then, when we hear of this doctrine, that we must abide in Christ, let us not make this use of it, That there may be a defection and a falling away of these who are anes in Christ from him again. No; but this is the use of it, To shew us that it is not enough for us to be in Christ, but we must abide in him; and to shew us that we have never been in Christ, except we abide in him; and to make us use all means to know that we are in him, and to keep us still in him. Howbeit we know that these who are anes in him cannot fall away, yet we must use all means; for if we do not so, it testifies that we are not in him. As Hezekiah, when it was revealed to him that he should live fifteen years, yet he refrained not from meat, drink, sleep, etc., more than others did, so the child of God evermore uses the means, and so he lies not in security that way. There is a twofold security wherein men lie in affliction. First, because of the end that is to follow upon their affliction: Christ has promised them an outgait (deliverance), and therefore they live secure under it: this security should not be. Secondly, there is a security in respect of using the means; that we will not use means. This should not be: we should use the means whereby it is likeliest that we may be safe. For God has used security in respect of the end, and the use of means; and therefore let not us separate that whilk God hath conjoined.

“And my words abide in you.” This is urged here upon us as a duty required of us, if so be we would have our prayers heard of God: and this is a duty whilk the Lord will have us to do. For Christ will have us to abide in him; and if we abide in him,

then his words, they will also abide in us. But this seems to be his meaning, as the apostle writes to Timothy, “Let no man despise thy youth;” now might not Timothy say, How can I hinder any one to despise my youth? But this seems to be the meaning of it, So carry thou thyself in thy youth as no man have cause to despise thee: and if thou carry thyself so, then it shall come to that, that no man shall despise thee. So would our Saviour say here, Do not quench nor resist the Spirit of God, but lay up my words in thy heart; and if thou wilt do so, then Christ shall abide in thee, and thou in him. Now he says not, “If Christ abide in you,” as in another place before, but “If *my words* abide in you:” for this is the cause why Christ abides in us, and it is a declaration that he is in us, if so be that his words abide in us.

Consider here what is the order of our union with Christ, and Christ with us. First, when the word is spoken to thee, and enters into thy heart by the power of the Spirit, then Christ enters in thee also by that Spirit. And so these who have the word in them, as it is dyed (indited) by the Spirit, they have Christ in them also: and having the word and the Spirit abiding in thee, then Christ abides in thee. Then separate not those things which God has joined together; for these are all conjoined,—God in Christ, the Spirit, and the word. There are many who think they know God, and yet in the meantime they know not Christ. It is a pitiful thing that even many of you are ignorant of Christ. And Turks and Pagans, they will say that they depend upon God, and they will speak much of him; and yet, for all that, they are altogether ignorant of Christ. They profess no knowledge of him, and so their knowledge is but a comfortless knowledge: these who know not God in Christ, they know him not aright. And then again a number will say, Why, know not I Christ? indeed I know him, and believe in him, and will give obedience to him. But this is a mark whereby to know that. If ye be joined to Christ, then ye are joined to the Holy Spirit also; Romans 8:9 “If ye have not the Spirit of Christ, then ye are not in Christ.” Then if so be that thou have no other spirit but thy own natural spirit, then

thou neither knows God nor Christ. Some again will say, I pray for Christ, and I pray for his Spirit also. Then I say, if thou do that aright, then his words will abide in thee; and if so be that thou have not Christ's words, thou has not himself nor his Spirit. And it is strange that some who will seem to themselves and to others in the world to keep God and Christ and his Spirit, and that they will promise to themselves [to do so]; and yet in the meantime will be careless in keeping the word of God, or in taking pains to get it, But we know no other mean, by (beside) the sacraments and prayer, how God and Christ and the Spirit is to be gotten, but by getting of the word, and keeping of it. And we will find in the Scripture that whatever affection God has required of his children, they have bestowed it upon the word of God. If they feared God, then they feared his word also: if they loved God, then they have made his word their delight; and David says, "I hate them who love not thy word." And Psalm 119, ye will see it to be full of the commendation of the word of God; their joy, fear, sorrow, etc., all of them are set upon the word of God. And by this the child of God makes it evident that his affections are set upon God, Christ, and his Spirit.

III. "Ask what ye will, and it shall be given unto you:" this is the promise that is made. He says not, What ye will shall be given unto you, but, *Ask* what ye will, and it shall be given unto you: and thus he takes in prayer as a necessary mean to the end, that whatever they seek may be granted. Albeit ye belong to Christ, yet ye must pray to him for anything ye want; ye must not only feel your want, and desire to have it supplied, but ye must pray for the supply thereof. Many will be very earnest in their desires, and yet, for all that, they will not pray to God: as it is Psalm 4:6 "Many will say, Who will shew us any good?" There they desire to have good; and many will desire this or that which is good, but they go not to God to pray for it: they take not David's part of it, to say, "Lord, lift up the light of thy countenance upon me." Balaam desired to die the death of the righteous, but prayed not to God for it; but David, Psalm 106:47, he not only desired that

they might be delivered from the heathen, but he prayed to God for it. Certainly, if we be God's bairns, that whilk we need we will seek it of him by prayer.

Qu. What is the reason that we must pray to God? I this because God knows not what we stand in need of till we seek it? It is not so; for God knows what we stand in need of, whether we seek it or not. Or is this, that by our prayer God changes his purpose whilk he was anes upon, and gives that whilk before he was not minded to give? No certainly, our prayer changes not God's purpose in anything. Men will turn, and return again: angels will turn, but when they are turned, they do not return again: but for God, he neither turns nor returns;—he stands aye constant at his first mark. Or can it be said properly that we move God to grant us anything whilk he was purposed to give, by our prayers? No, although it may be said in a borrowed form of speech. But this is rather the meaning of it, that upon our praying to God, he gives us that whilk before he was resolved to give: as if he said, This I resolve to give to such a people, or to such a person; and when they ask it of me, then I will bestow it upon them.

There is a threefold use wherefore prayer to God is necessar.

First, because it serves greatly for God's honour. Is not that very comfortable to us, that even when we are seeking from God then we are doing honour to him? As David says, "I will exalt thee, O God, in my prayers."¹ Because, when we pray for anything to God, we acknowledge that the inexhaustible treasures of all things are with God. Not only do we honour God when we sing a psalm, or praises him after meat, but even when we pray to him before it, and craves a blessing toit. Not only do we honour to God when we praise him in the morning for the favours of the night, or in the evening for the favours of the day, but even when we pray to him for anything we stand in need of, either for soul or body. Yea, all our praising of God is nothing else but abomination in his sight, if so be we do not pray to him.

¹The reference seems to be to Psalm 99:5.

Secondly, prayer, it is also necessar because thou thyself gets mickle good by praying to God. When thou prays to God it makes thy disposition more heavenly than at other times; when thou takes hold of prayer, to draw down a blessing from God, then God takes hold of thy heart to draw it up to him by faith; and so thy heart is made better than it was before. And, indeed, there is no grace of the soul but it is exercised, (if so be that thou pray as thou ought), when thou art praying to God. Thy humility, in making thee humble in thyself before God; thy faith, in believing his promise; thy hope, in gripping fast to God; and then thou art joined to him in patience, patiently to wait upon his appointed time. And so there is no grace in the soul but it is exercised when prayer is right exercised. As when the great wheels of the clock are stirring, they make all the little wheels to move; even so when prayer is set on work, then with it all the rest work also, understanding, will, etc., and that indeed is a sweet motion, when thou finds something of the oil of God's grace making thee to move.

The *third* thing wherefore prayer is necessary. When thou prays to God, then thou gets the thing whilk thou seeks from him. "Ask what ye will, and it sall be given unto you." This is a large promise, indeed, that Christ, by any of his servants, or himself, should speak such a word as this: and seeing that he has spoken it, of necessity it must be so. He says first, "If ye abide in me;" that is, If ye abide in the estate of grace; and then, "If my words abide in you;" that is, If ye propone (propose) your petitions according to the word of God, then, whatever the Lord has promised to his people, (and he has promised to them all things pertaining to life and godliness, for grace here and for glory hereafter), all sall be granted to you, and there is no limitation of nothing here. But ye may not seek that God would destroy your soul, nor may ye seek unlawful things; for ye have no warrant from Christ's words to seek such things as these: and therefore, if ye seek such things as these, his words abides not in you. "But if ye abide in Christ, and his words abide in you, then ask what ye

will, and it sall be given unto you.” He who has done all things, and does all things for thee, why sall he not be ready to answer thy prayers, when thou prays to him?

Now to consider of this, how our prayers are granted when we have prayed to God, it is a laborious point, and would take a large time to speak of it. There is mickle spoken and written of prayer itself, and it is true that we get many things by prayer, but there is but little spoken of this, how our prayers are answered again. We consider what we ourselves do when we pray; but we consider not what God does to us when he answers our prayers. Certainly, beloved, this mickle I may say, If the kirk of Scotland, (at least so many in it as knows what the power and virtue of prayer means), has been praying to God that he would pity our case, and that he would turn the course of defection, whilk was so fast going on into this land, and now the Lord is begun to pity us, and to stay their course whilk was going on so fast as there was no staying, and when their pleugh was going all the fastest, he has cutted their cords, and made them to stand still; so that they can make no more red land at this time; if so be, I say, that they who knows what prayer means has found this to be done, should not they be als careful to take this as ane answer of their prayers, as before they were to pray to God, and acknowledge that the Lord has heard their prayers, and has done this as ane answer to them, and be careful to return praises to God for that whilk he has begun to do? And, indeed, this would make us the more confident to pray for time to come. Experience, I will assure you, is the best subsidy that can be to stir up to prayer, except faith; and having this assurance that the Lord has begun to answer our prayers, then we may assure ourselves, if so be we will insiſt in prayer, that the Lord sall do great things for us, and so we sall be glad. For this cause it was that I made choice of this text, at this, time, and I have insiſted more upon yon part, whilk is the first part of the text, than I have done upon the last part, whilk is God’s part in hearing of prayers; for I fear not but God will

fully perform his part in every point of it, if so be that ye will do your part.

Then if ye have anes entered in Christ, abide in him, that so he may abide in you. And quench not, nor grieve not his Spirit; but let his words abide in you: for ye are but strangers to him, and to his Spirit also, if his words abide not in you.¹ For the word and the spirit are joined together. Thess.: if ye have the one, then ye must have the other also. And if so be that ye will do this, then ask what ye will, either for the kirk of God, or for your own souls, and it shall be performed, to the honour of God, and to your great comfort, through Jesus Christ. To whom, etc.

¹ 1 Thessalonians 2:13?

May 13

Preface

It was a necessary and a very pertinent conclusion that the servant of God proponed to himself, Psalm 73:23-24, from the sense of his awin ignorance, and of his wandering disposition. “Lord,” says he, “I am contmually with thee: thou haſt holden me by the right hand:” and then he says, “Thou ſalt lead me with thy counsel, and afterward receive me into glory.” That whilk the servant of God did aim at was, to be possessed into that glory whilk God had promised to his awin children: and he knew that it was impossible for him to come there, except the Lord should hold him by the right hand, and guide him by his counsel. And he was sure, if so be that the Lord would be his guide, and reveal his will to him, and make him to seek counsel at his statutes, and they were the men of his counsel, then he knew, albeit that he should meet with many and great difficulties in walking in the way to glory, yet they should not prevail against him, but in despite of them all he should be brought to glory. And this made him to say immediately after this, “Whom have I in heaven but thee? and I desire none in earth beside thee:” and this arose upon this ground, he being guided by the counsel of God here, and thereby he was assured of glory hereafter. Therefore he rested in God; and resting and reposing upon God, he found a delight and complacence in him; he counted all things to be but loss for him. And this delight that he had to be guided by the counsel of God here, and the hope that he had of glory hereafter, did exhaust in a manner all the bitterness that he could find in any cross that he could rancounter with; and so to fix his eye only upon God, and to say, “Whom have I in heaven but thee? and I desire none in earth beside thee.” And therefore, beloved, as we have great need at all times, but specially at thir times, as we would wish to be in glory hereafter, so let us seek now to be guided by the counsel of God: there is no other way to glory but this. And beseech the Lord to make us to know by sense, what it is to hear that voice

behind us saying, “This is the way: walk in it;” and this shall keep us that we shall neither turn to the right hand nor to the left, but we shall go straight forward in the right way. And then we shall be so acquainted with God, as from sense we shall say, “Whom have I in heaven but thee? and I desire none in earth, beside thee:” because the only happiness of his people is to be in a communion with him; for although there be need in us, yet there is sufficiency in him. And this is known to his children, not only by faith to believe it, but even by sense also; for having ourselves tasted what is in him, they know that there is enough behind. And because that the beginning of all is to be directed by the counsel of God, and if we would be at glory, we must beseech the Lord to do this,—even to guide us by his counsel and his good spirit. ‘We have great need to crave pardon of all our sins, but especially that we have followed the counsel and devices of our own hearts: for they may well have a show of wisdom in our own eyes, and in the eyes of some who behold us in the world, but will not bring us to glory. And, therefore, let us humble ourselves before: the Lord, and crave pardon of all our sins, but especially of this main one,—even the despising the counsel of God; and beseech him that he would direct us by his counsel, that so at last we may be brought to a full fruition of glory.

Sermon—Psalm 129:5-8

It is not without cause that the Apostle says, Romans 5:4, “Experience makes hope.” It’s true, I grant, faith makes hope also; for where there is faith to believe the word and the promise of God, there there is hope to expect the thing promised; yet it is true also that experience makes hope to be more; for experience assists, backs, and strengthens faith, and is as it were a pillar to uphold it. Without experience, I grant, we have ground good enough to hope; but when there is experience joined with our hope, then we hope more; and this is very sensible to every true Christian in his course of Christianity. When he knows that there is a promise of deliverance to the people of God, and he sees it In the word of

God, this makes him to hope; and when he knows that others has found the like, this makes him to hope, for he knows that God is unchangeable. And when there is another promise, and a proof of the truth of it, then his hope is further strengthened: and if he find the proof of als many deliverances as make up ane experience, then his hope is mightily strengthened. And therefore ye know that this man who wrate this psalm at another time says, “That same Lord who delivered me from the paw of the bear and the lion, will also deliver me from this uncircumcised Philistine.” He makes mention there of two proofs he had of God’s delivering of him, whilk were als many as made up ane experience; and therefore he hopes that that same God, who was his God then, will be his God still, and never leave him, nor forsake him. And as it is with the experience of any particular person, so is it with the kirk also. For the experience that the kirk has found of any deliverance in time past, when they look upon it, it maketh the kirk and every Christian to hope that it sall go well with them, but it sall go badly with the enemies. If so be that they will still continue to be his people, as they have professed to be, then they are sure that God sall still be their God, and sall do great things for them, and against their enemies.

And therefore he who was the penman of this psalm, he insists upon this. First, he tells what the Lord had done for his kirk and his people in time past; and then he tells what the kirk and the people of God may look for in time to come. In time past: Israel or the kirk of God was afflicted; and her afflictions began early, even at her youth. Secondly, they were often, and reiterated. “Many a time have they afflicted me.” Thirdly, they were great and grievous afflictions; and therefore they are compared to plewmen plewing upon the back of God’s people. Yet, nevertheless, Israel or the kirk of God found this to be sensible also, that “her enemies had not prevailed against her.” Albeit their afflictions began timeously, and were many and great, yet the Lord delivered them out of them all. And the Lord did als easily, and als quickly, as when a pleugh is going, and a man comes by, and

draws out his sword, and cuts the cords or the theits wherewith they were drawing the pleugh: even so the Lord comes, when his enemies are plewing upon the backs of his people, and cuts asunder their cords, so that they must stand still. And therefore he resolves, that as the Lord has done in time past, so will he do also for time to come: and this is that whilk is set down in thir words whilk now I have read to you.

Thir words may be expressed either by way of prediction, —foretelling that such a thing sall be; or by way of prayer,—praying to God that such a thing should be. And both these are one; for there is not a prayer that the children of God presents before the throne of his grace, in the name of his son Christ, dyted (indited) by his Spirit, but it may be called a prediction that such a thing sall come to pass. And so let the enemies of the kirk glory as they will for a while, yet there is a time coming when they sall be confounded and ashamed; and though they be going forward with great speed, and think at ane instant to bring the utter destruction of the children of God upon them, and so to have them at a final end, yet at ane instant God will interrupt that wicked course of theirs, and turn them back. And then all their designs sall be frustrate, in such a sort that, albeit they made a fair show for a while, as the grass does that grows upon the house-tops, or between the seams of the stones of the platforms, yet they sall be unprofitable all ways—they sall do no good to themselves; and as the grass that grows upon the house harms the house, so sall they be hurtful to all whom they have to do with. Yea, the malediction of God sall be upon them; for they sall not have a blessing from God, nor yet sall any pray for a blessing to them: nor dare they themselves pray for a blessing from God to their work.

That ye may take up the purposes the better, consider of them in these two parts:—1. The description of the enemies of the kirk: “Haters of Sion.” 2. The judgments of God, as they are described here, (for they are diversely expressed in Scripture,) that comes upon these who are haters of Sion, whilk are fourfold.

First, Shame and confusion comes upon them. *Secondly*, They are turned back. *Thirdly*, They are like the grass upon the house-tops, whilk springs fair for a while, but in end they are neither profitable nor pleasant to any. *Fourthly*, They want the blessing of God to their course, and so consequently they have his malediction, and they want the prayer of all these who knows God, to pray for success to them.

I. Haters of Sion. Before ye heard he said, “They did afflict Sion.” “Many a time have they afflicted me from my youth, may Israel now say.” And now, when he considers wherefore this trouble is, and what is the cause of the enemies’ fury and rage, wherefore they do afflict the people of God, it is because of their hatred of Sion and Israel that they afflict them. If ye would consider that God has his hand in the afflictions of the kirk, when the enemies afflict her, for there is no ill thing that comes upon us but by the providence of God. God has a providence about ill as well as about good, and he has a providence not only in the punishment of sin, but even in the sin itself, and therefore this afflicting of the kirk and the children of God, it is common to God and to the wicked. God is said to afflict his kirk and children, and the enemies, they are said to afflict his kirk and children, but here is the difference—The enemies afflict and trouble the kirk, from that hatred and inbred malice they have against her; but for God again, he afflicts his kirk and children, out of that great and superabundant love he has to her. And, indeed, in afflicting the kirk, God shows his love to be no less to her, than he does by giving her prosperity. Ye know when Joseph was sold to Egypt by his brethren, (yet I reckon them not among the number of the wicked), they afflicted him then, and that very sore, and yet it was God who sent him to Egypt, and Joseph acknowledges this, when he made himself known to them. He says, It was not ye, it was God who sent me here. He meaneth not that his brethren had no hand into this, for they had a strong hand into it, but he acknowledges that the providence of God was stronger in bringing him there, for his brethren did it out of hatred, and

that they might be quite of him; but for God, he suffered it to be done out of a great love both to Joseph himself and to his brethren. Surely this is wonderful, that one work should come from diverse motives moving to do the work. God thinks it good to afflict his kirk for her good, but the enemies think it meet that the kirk should be destroyed, and therefore they afflict her. It was one thing that moved Judas to sell Christ, the people to cry out to crucify him, Pilate to consent to it, etc.; but it was another thing that moved God to suffer him to be crucified. God did it out of a great love that he had to mankind, for their salvation and redemption; but for the rest, it was either for satisfying their greed or revenge, or pleasing men. I mark this to you for this cause, that albeit we see the afflictions of the kirk to come from the hatred whilk the enemies has against her, yet look to God's part again, and consider that what they do out of hatred, he does it out of great love: and here we will see a very wholesome mixture for the soul, of sweet and sour mixed together. For there is nothing worse than this is, to look only to men's ill-will and their hatred in afflicting the kirk, and not to look to God's goodness, coming from his love and favour, in that same affliction.

First they afflicted Israel; now they are called haters of Sion or Israel. Their afflicting was the persecuting of the kirk, and the cause of their afflicting and persecuting of the kirk was because of their hatred thereof. So thir goes ever together—the affliction or persecution of the kirk, and the hatred thereof. And if any be a hater of the kirk, albeit for the present they afflict her not, yet when the time comes, they will afflict her also. It is hatred that causes persecution; and that is sure, if any be a hater of Sion, the Lord gives vent to their hatred, and oftentimes the Lord gives them occasion how to get it vented, and as a bird he leads them into the snare: and therefore we should take heed to this, that we be not haters of the kirk. Certainly there is none who hate the people of God and his cause, but they hate God in their hearts; there is an antipathy between these, God's people, his kirk, and himself, they and the wicked in the world will never agree; the seed of the

woman and the seed of the serpent will never agree: the wicked hate God and his kirk. So if ye would speir (ask), what is it that moves thir people to do all this ill to the kirk, while she does no ill to them? sometimes indeed it is through pride, sometimes for greed of geir (worldly goods), sometimes to please other men; yet if there be none of these seen to be the cause, (and especially living in a country where authority countenances not the kirk and the servants of God, it may be they afflict her for that,) still they will do all the ill they can to her, because they hate her. And I may say, for lovers and haters of Sion, they hate Sion for there can be no mediocrity here; there is no adiaphorists of this kind; for these who love not Sion, they hate Sion. "Jacob have I loved, but Esau have I hated." If so be thou love not God, his kirk, and his children, and their cause, thou art a hater of them. These who say, I will take me to no side, till I see how matters go; I will be no enemy to the kirk, but I will not join with her; this testifies that thou art an enemy to the kirk, for lukewarmness is als great an opposition as can be; and therefore the fault of the kirk of Laodicea is counted to be als great, yea, and a greater fault than any of the rest. And, therefore, if thou joins not to Sion, thou art a hater thereof and if occasion offer, thou sall not miss to be a persecutor and afflicter. For it is but for some worldly respect, that thou joins not thyself to the people of God; and when that goes against thee, thou sall not miss to afflict them, and to be a persecutor: and so that whilk thou entertains in thy affection, at last it sall break out in action.

"Haters of Sion." Observe here, that we should judge of our affections ordinarily by the object that they are set upon; for hatred in itself is not a fault, neither is love in itself a fault; but hatred of Sion, that is a fault, and the love of sin, that is a fault. They who oppose themselves against sin, that is no fault, but to oppose all our power against Sion, that is a fault. And we should [have] entertained these affections, when the heart is renewed by grace; for we must not think that then the affections are away. No, no, for their love is als strong as it was before, and so is their

hatred; but this is the difference, what they loved before they hate now, and what they hated before, they love it now; what they desired before, they fear it now, and what they feared before, they desire it now; what they did rejoice in before, they sorrow for it now, etc. So anes let the object of thy affections be right, and then let thy affections be als bent as they can be. Loves thou God? let thy affections be strong then: hates thou the enemies of God? let thy affection be strong also,—hate them with a perfect hatred. We should therefore consider of this. Many thinks if they be anes changed by grace, then they must quite all their affections,—they may not hate nor may they love any,—then there may be no more sorrow nor joy. No, no, think not that, for thy love may be als strong then, as ever it was before, and thy hatred must be als great also: and thy joy may be als great then, as at any time before, yea, it may be greater, according to the proportion of the object whereupon it is set. For before thou was overjoyed, that is, thou rejoiced more than thou had cause to rejoice; but if thou rejoice in God, thou cannot be overjoyed; thy joy cannot ascend above the excellency of the object whereupon it is set. And therefore let us consider of this, that so our affections may be set upon the right object; hold not our faces in the wrong airt;¹ love exceedingly, hate with a perfect hatred, “rejoice evermore;” but let all be done for the right cause: for there is no difference between the godly and the wicked in their affections, but only this anent (concerning) the object. The godly love Sion, the wicked hate it; the godly rejoice in the service and worship of God, and are grieved when they commit sin; the wicked hate the service and worship of God, but rejoice in sin.

And it would be taken notice of here also, that God looks not only to the outward actions of men, but he looks also to their inward affections,—what they love, and what they hate, what is their joy, and what is their sorrow, etc. And it is no wonder that it is so, for the law of God is as God himself; it is a spiritual law,

¹ *Airt.* Point of the compass.

as God himself is a spirit; and therefore the thoughts are subject to the law of God, as well as the words and the actions are; a good thought is agreeable to the law of God, an evil thought is a breach of it; good thoughts are commanded into the law of God, but bad and spiteful thoughts are forbidden. And it is these affections of love and hatred that the Lord looks most unto; so when these are right, then all the rest are right. It is by the affections of love and hatred that God ties the heart to him, and makes thee quite all things else: they are like a weight that is hinging (hanging) by anything; anes louse that, and then the weight still falls, till it be at the place of rest; so anes set the love on God, and louse it from the world, and it carries the heart up till it be at God, and the hatred till it hate all things that are contrair to him. And therefore, above all your affections, look to your love and to your hatred, for it is only these that brings us to any perfection. It is pitiful, when many who are going to die, they will justify themselves in this, and say, God be thanked, I never did anybody wrong, I never oppressed any; but they never consider what they have been loving and hating all their days, what they have been desiring; they look to their outward actions, but looks not in to their heart: but oftentimes, when ye justify yourselves outwardly, if ye would look in to your affections, ye would find them wrong placed.

“Haters of Sion.” That is, in effect, haters of the service and worship of God, and haters of the people of God. We will not stay now to distinguish betwixt Sion and the other mountain that was beside it, and whether the temple was builded upon this or upon the other; but Sion is here named for the temple, and the temple is tane for the service and worship of God, and for the people of God. So this their description, that they are called haters of Sion; that is, that they neither love the service and worship of God, nor love they the people of God. And so ye may see that this has mickle ill in it—to hate Sion; for they who hate Sion hate the service and worship of God, and they who hate these, hate his people also. For what is it that God loves best?

He loves himself best; and his service, and his people who serve him, are likest himself, and so he loves them more than all others; and, therefore, they who loves the service and worship of God, and loves his people, they love himself; and they who hate these, they hate himself. And God only loves thee in so far as thou loves these, and he sees thee to be like himself. He loves his creatures, indeed, as he is a God of grace, whill (till) it be defaced: but if so be that thou love not the service and worship of God, and love not his people, then thou loves not himself, and consequently he loves not thee. We should put ourselves to a trial in this. If thou loves the service and worship of God, . and loves his people, then thou loves God himself; but if thou hate these, thou hates himself: are not all of us guilty of this? Ay, if thou loves anything more than thou loves Sion, then thou may be said to be a hater of Sion. But many of us loves ease, wealth, peace, to eat, drink, sleep, etc., more than to serve God; and when we go to these, we go to them with ane earnest delight and desire: but when we go to the service and worship of God, we do it hangedly (reluctantly),¹—we are drawn to it. Try if thou has any appetite after natural things, but has not ane appetite after spiritual things; if we find refreshment in natural things we go about, but finds no refreshment in spiritual things. Then see how thou art affected to the communion of saints. If thou can say, There is no fellowship nor society whom I delight so mickle in as in these who fear and love God, then it is a token that thou art a lover of Sion; but if so be that thou wearies in their company, and delights in the company of lewd and profane men, and to hear idle and filthy speaking, and delights to speak of it thyself; and if thou has no desire nor delight to hear of the things of God from others, nor to speak of them thyself, then it is a token that thou loves not Sion, but hates it. And, therefore, let us examine ourselves in these things. See if, above all things else, thou loves the means of the service and worship of God, and thou art never so well as when

¹Like a man dragged to the gallows,

thou art employed about them and thou thinks thyself never to be in so right company as when thou art in the company of the godly: and when thou art in the company of the wicked, and forced to be there, thou says, Woe is me, that I should sojourn so long in Mesech, and dwell in the tents of Kedar!—thou art grieved for this, when thou cannot find the occasion of the society of the godly. If we would try ourselves by this, O but we would find great guiltiness! And yet we would not be altogether discouraged, though we find not our whole heart bent towards the godly, and though we weary somewhat when we are in their company, and would be at the company of these who are more louse, and wearies not with them so mickle; but this is the mark, when thou delights only in the company of the wicked, but has no delight in the company of the godly. For our natural part would evermore be at liberty, and therefore it inclines to that; but see if there be a corrective of grace in thee against that, when thou can say, I see this to be sinful, and my nature would be at it; but I strive against it als far as I can, and it is my grief that I cannot get it subdued; and I am still preassing to hold it down, and to get it in subjection. And thou has a delight in heavenly things; albeit thou cannot be about them as thou would, yet thou can say that thou has a delight to be about things of that kind; then it is a token that thou loves Sion.

II. The judgments that comes upon haters of Sion. I. “Let them be confounded, or ashamed.”

There is a twofold shame spoken of in Scripture. There is a shame of sin; there is a shame as a punishment of sin. *First*, there is a shame of sin. Ezra 9:6, he confesses, “O my God, I am ashamed and blush to lift up my face to thee.” And certainly there will be great shame of this kind in the children of God, and they will be forced to acknowledge and confess, Shame and confusion belongs to us, because we have sinned against thee; and this is a profitable shame, when we are ashamed of ourselves, and of our sins. The prodigal, he was ashamed of himself, and says, “Father, I have sinned against heaven, and against thee, and

am no more worthy to be called thy son;" and all the children of God knows what this shame is. These who has been renewed by the Spirit of God, and tasted of the sweetness of his mercy, when they return to sin again they are ashamed of themselves, and dare not look God in the face, nor bide to hear him speak to them; and through this shame, many times, they are forced to bide from prayer. Howbeit, indeed, this ought to be done at no time, no, not in our greatest extremities, yet it is good in this respect, that they are so ashamed of themselves, they think, Fy, that they should have done so far against their purpose, and against their promise!—they will be so ashamed that they will be almost at the point of despair.

Secondly. There is a shame whilk is a punishment of sin, and that is when men has promised to themselves great things in following of such a course, and has promised to others also that they sall have great things; yet even then they are disappointed, and come short of that whilk they looked for, and whilk others looked that they should obtain; and yet oftentimes, where they looked for satisfaction, they find vexation; where they looked for joy, they find sorrow and grief; for wealth, they find poverty; for honour, they get shame; when it comes thus, that they promise great things to themselves, and others are made to hope so also, and yet they are disappointed, then they are ashamed. And this is a thing that is very ordinar, that the Lord suffers the wicked to promise to themselves great things, and to put the world about them in hope that they sall get that whilk they look for, and they will go very far on into that way wherein they intend to get it; and yet at ane instant the Lord meets them, and cuts the cords wherewith they were drawing the pleugh, and there they stand still, ashamed and blushing: they know neither what to say nor what to do, they are so far from getting that whilk they aimed at. And this is a notable difference between the godly and the wicked:—the godly it is said of them, They sall never be ashamed; but for the wicked, they sall be confounded and ashamed. That is, the godly sall never be ashamed of the punishment of sin; he

may well have the shame of repentance, for that is sure, shame does evermore accompany sin; but the godly, they are ashamed and sorrow for sin; but this shame in disappointing of their designs, it is only proper to the wicked,—the godly cannot be disappointed thus. And there are two reasons for this. 1. Because they put their confidence in God, and therefore David says, Psalm 25:2-3, “O my God, I trust in thee, let me not be ashamed; let not mine enemies triumph over me: yea, let none that wait on thee be ashamed.” It is impossible that these who put their trust in God can be disappointed of that whilk God has promised to them, and they look for; for God is true to keep his promise, and strong and able for it; he cannot be hindered from it. And in Esay¹ it is said to this purpose, “The Lord is my help, in whom I trust, therefore I know I shall not be ashamed.” That is, because God is my help, and I put my confidence in his name, I shall not be ashamed: and therefore he is confident in this, and holds up his face boldly to say, I know this, I am sure of it. How knows he this? “Because God is my help, I trust in God: I trust not in man, otherwise I might be disappointed.” But for the wicked, because they trust in other things beside God, therefore they shall be confounded. The *second* cause, why the godly shall not be ashamed, is set down Psalm 119:6. “Then shall I not be ashamed, when I have respect to all thy commandments.” That is, I set myself, in the integrity and uprightness of my heart, to do the will of God in everything that he has commanded me, and therefore I am sure I shall not be disappointed. O but this be a sweet thing, to join confidence and a course of holiness together! but to have one of them without the other, that is not right. For to have confidence in God, and not to join a course of holiness with it, that is nothing else but presumption; and to profess to lead a holy life, and yet not to put thy confidence in God, that is to put thy confidence in thyself. If we could join thir two together, then we might be sure not to be frustrate of that whilk we aim at,

¹Isaiah 50:7

neither here nor eternally hereafter. Look to the commandment of God, and have a respect to it, and to his truth in performing of his promises, and then the wicked may indeed be ashamed, but thou shalt not be disappointed and ashamed.

We may learn here, that the most impudent and shameless persons in the world, who can think shame of nothing, God can make them to stand up bluntly,¹ although they never did it before. In describing of Caligula, it is set down of him, that he had many good parts, but he thought this to be the best of all, that he could think shame of nothing; and yet, for as shameless as he was, God could make him to think great shame, and great fears came upon him. Howbeit, indeed, I think he knew not that it was God who did it, yet it was only God who did it. Albeit a man were a shameless and impudent liar, and could tell his lies with a brazen face (as they say,) and will not blush though all the world should put him back again (contradict him), but will still lie, and not think shame; yet God can bring shame on him. But it is the meetest thing for us to take such a course wherein we shall not fear to be ashamed. When God brings down the wicked from the high top of their honours and designs, and lays them down laigh in the dust, then it is not possible but they must be ashamed; but for the children of God, they shall not be ashamed, because they trust in God: but those who trust not in God, but in themselves, they shall be ashamed and confounded.

Secondly, “Turned back.” This is another judgment that comes upon the wicked,—to be turned back. That is, they shall not prosper in their courses. O at the first they have broken fast to the gate,² and runs fast and strongly! and so they think, who can hinder them? Yes, even then there is one who comes and stands up in their way, and hinders them, and turns them back. As there is two sorts of shame, so there is also two sorts of turning back. 1. There is a turning back from sin, when God works the conversion of a sinner. And this is when we have been

¹ *Bluntly*. Abashed so as to look foolishly.

² *Broken to the gate*. Set out on the course.

turning our back upon God, and our face to sin, and has been going fast on that way, the Lord makes us to turn about again, and set our face to God and our back to sin: this is not the turning that is meant here. 2. But without turning their face to God, and their back to sin, God thrusts them back, so that their face is aye to sin, although they cannot win to it: and there be two diverse words expressing this. Even as a man should meet a man, and tell him that he is wrong, and then turn him about from the wrong way, and set his face in the right way, and he walks there; and he meets with another, and he sees he is wrong, but turns him not about, but thrusts him back, so that his face is still to the wrong air. When the godly are changed thus and turned back, where (whereas) before they hated God and loved sin, now they love God and hate sin: but for the wicked, they are thrust back from sin, they cannot get it committed, but their eye is still upon it; they have a strong desire to it, although for the present they cannot get it fulfilled. Even as a man should come by a dead horse, and scare a dog or a raven from it: for fear of the man the raven would fly away a little, and the dog would run away a little from the dead beast; but still their eye would be upon it, and as soon as he were away they would return to it, so the wicked, they are restrained by violence,—they are holden back from sin outwardly, but their heart is never a whit changed. The Lord, when he will, he can interrupt the wicked in their courses; they may have zeal to their wrong course, but yet, for all that, they cannot win to it to accomplish it: and this indeed is their misery that it is so. Sometimes the Lord will turn back their will from an ill course, albeit not because it is sin, but for fear of some inconvenience; as the Scribes and the Pharisees, many times, they did no harm to Christ, because they feared the people. Sometimes they may turn back from an ill course, because it may be to their profit if they do it, and to their harm if they do it not, as the brethren of Joseph; for I do not think that they choosed that course to sell him, for any respect they had to himself, but only to get something to themselves, and to be free of his blood.

And these are two things that ordinarily makes men turn back from an ill course, whilk anes they were going in. First, because they think the way to be cumbersome, or a thing impossible to get done, therefore they must leave it;—albeit they would fain prosecute it, yet they cannot. Secondly, they see it will be more profit to leave it undone than to do it, and therefore they turn back. For there be three things, as they say, that hinders men into an ill course; there is *utile, jucundum, et honestum*. If wicked or worldly men think it to be most profitable for them to turn back, they will do it; or if they see it to be a thing impossible for them to win forward in their course, then they turn back; but for honesty, that is the thing they never look to. Sometimes, again, the Lord takes away the power of the enemies, that they cannot go on in their intended course, suppose they would be at it; as he slew in one night of Sennacherib's host so many that he behoved to remove his siege. And the two captains with their fifties that went out to take Elias, the Lord killed them, and could have done so with the third also, if so be that he had not repented in time. Sometimes, again, the Lord turns back his enemies by opposing a greater strength against them than their own; as Uzziah, when he was going to offer sacrifice, the priests hindered him, being a greater company than he. So the Lord, he has ways anew to turn away the wicked from their ill courses. Always (nevertheless), when the Lord suffers them to go forward, it is because his people turn not to him, nor turn not from sin; and so the best way for us to get the enemies turned back in an ill course, is to turn our face to God, and our back upon sin.:

The *third* judgment is,—“They are like grass upon the house-tops, wherewith the mower filleth not his hand.” This is a very fit comparison for them.

I will but only point at some things, and not insist now. He speaks of the houses of that land, that had platforms,— plain roofs, and not as our's are: and this grass grew in the seams of the stones of that platform. Now, seeing it grew there, first, it could not be well rooted, for that was not a meet ground for it, nor

could it receive the dew, to make it sappy. Secondly, it grew high, for it was upon the top of all the house. Thirdly, the mower filled not his hand with it: it had no substance, nor bouk (bulk). When a man gets a well-bouked sheaf, it will fill his arm; but that does not so, that grows on houses. Fourthly, It did harm to the house it grew upon, for it made way for drops to win in into the house. Even so is it with the wicked in the world. 1. They are not well-rooted, for there is no permanency but in Christ. Let us not look for a blessing if we be not in Christ, nor for the dew of heaven to make us spring up to life everlasting. 2. As the grass was high, so the wicked exalt themselves als far as they can. And what is the cause why they labour to exalt themselves so high? They think if they were come to such a place, then they shall be happy: and when they are come to that, if they see a house-height or two above them, they think they cannot be happy whill (till) they win there, but if they were there, O then they would be happy! Even as bairns playing at the foot of a hill, when they look to the top of it, they think if they were there then they would touch heaven, and so they still wrestle to win higher on it: and yet when they have been sweating all the day to win to the top of it, and when they are there, they see themselves to be als far from heaven as when they were at the foot of it; and so they come down more fools than they gade up. Even so is it with fools in the world. They think, If I were in this place all would be well with me; if I were Chancellor of a kingdom, if I were primate and metropolitan of a kirk, if I were Thesaurer, Privy Seal,¹ etc., then I would be in a heavenly estate, and would get all my desires fulfilled. And so they spend their strength, and climb to win there; and [3.] it may be that when they have spent all their time, that they come

¹“Many of the prelates were raised to the chief dignities of the State: Spotswood, Archbishop of St. Andrews, was created chancellor: nine of the bishops were privy counsellors: the bishop of Ross aspired to the office of treasurer: some of the prelates possessed places in the exchequer: and it was even endeavoured to revive the first institution of the college of justice, and to share equally between the clergy and laity the whole judicial authority.” *Hume’s History of Great Britain*.

not to that whilk they aimed at; but when they come there, they are als far, yea, oftentimes farther from their heaven of contentment than they were before: and they are forced to acknowledge that all these things are but vanity, and that there is no contentment to be found in them: yea, when they have gotten them, they are grief and a vexation to them. 4. And then, beloved, it is als true that these of that kind, they do more harm than they do good; for that whilk the mower fills not his hand with, it destroys the house. When a kirkman climbs up als high as he can, till he win up to the kirk rigging,¹ what good can he do there but ill? while in the meantime it were meeter for him to stay down laigh in the body of the kirk, and teach others, rather than to climb up there, and both endanger himself and others.²

The fourth judgment is,—The malediction of God is upon them: there is none who will pray for a blessing to them. Would any man who were wise, coming by a man who were shearing pyles (blades) of grass upon the platform of a house, say to him, “God bless you and your labour?” Nor could they say to him again, “And God bless you also.” None in their right wit would say this. When a godly man comes by these who are climbing up to the top of their ambition, will he pray to God to bless them in their work? No. So this is a token of a good work, when we may pray to God for a blessing to it; but it is a token of an ill work, when thou cannot do it. If thou were meeting a man going to drunkenness, or fornication, etc., could thou pray to God for a blessing to him, that he should be blessed in it? No; thou might rather say there should be curse on them, if they turned not from it. But when thou meets any going to the kirk, or to their lawful calling, or thou art going there thyself, thou may say, “Lord, this is done for thy honour, and because it is thy will; therefore send a blessing upon it.” And so never attempt anything but that

¹ *Rigging*—ridge.

² The withering sarcasm of this whole passage, is justly directed against those ambitious churchmen who, to the injury both of Church and State, had insinuated themselves into the highest offices in both.

whereto thou thyself may crave the blessing of God, and others also may crave it for thee. *Objection.* I am going to play; how sall I pray for a blessing to that? *Ans.* Yes, thou may, when thou goes to it, that thou may thereby be more enabled to serve God, and to do the duty of thy calling; then thou both mayest and ought to pray for a blessing to it. And then when ye come by others whom ye see well employed, ye should pray to God to bless them; and if they fear God, they will give you a meeting (greeting in return), and say, “God bless you also.” But if ye meet a man going to the bordel-house, could ye pray to God to bless him in that? No. Or if ye met a man who were riding up to court, could ye say, God bless him, and send him good speed?¹ No, ye ought rather to say, God send him ill speed. Surely, beloved, if we would bring any work that we have in hand, or that we see others have in hand, to this trial, to see if we may crave a blessing from God to it, or if others may do it for us, it would resolve us of many doubts. Howbeit it’s true the Word is the ground of all, yet this would clear us also. If it be to a good work, we ought to pray both for ourselves and others; but if so be that it be an ill work, we ought rather to use imprecations against it.

Observe here, that this speech imports that good increase is from the blessing of God; as it is Deuteronomy 11:14, it is the Lord who gives both the first and the latter rain. We have gotten the first rain; but if we get not the latter rain also, it will do no good. And, Psalm 65:9-11 the prophet insists mickle upon this: “Thou visitest the earth, and waterest it: thou greatly enriches it with the river of God, which is full of water: thou preparest them. corn, when thou hast so provided it. Thou waterest the ridges thereof abundantly: thou crownest the year with thy goodness.” And many of the prophets insists mickle upon this:

¹Of late years the influence of the crown had been so greatly abused by Scottish adventurers, both lay and clerical, that *going to court* had become associated in the public mind with everything base and unworthy. “Let these bishops then in time bite upon this, who for one preaching made to the people rides fortie posts to court, etc.” *Course of Conformitie*, p. 27.

and Acts 14:17 it is also set down: and therefore consider of this. The heathen, when they went to their work, they used to hold up their hand to heaven; knowing that there was a divine power there to send down a blessing to them: but ye who are Christians should not only pray for a blessing when ye go to it, but also pray when ye have done with it. And when ye say, “God bless you,” to others, say it in earnest, and from your heart, and not for a custom, as many does: and acknowledge this, that it is God who gives fruitful seasons, and plagues with barrenness.

Finally, ye may see here that these who are haters of Sion, and through that are afflicting her, none can pray for a blessing from God to them; because they are going in that way where a malediction is. And therefore we ought to be lovers of Sion, if we would have a blessing from God upon anything we do. And indeed it is very comfortable to us, that the Lord has given a large testimony, that there be many lovers of Sion into this land: howsoever indeed, there be many also who be haters of it. And, therefore, let us be constant in our affection, that we may love and delight in the service and worship of God, and in his servants. For all that is done into this land at this time is only for this end, that the worship of God may be established here in the land; and that there may be servants of God here, who may delight themselves in him, and every one of them in another. This has been the aim, so far as can be seen, of all these who has joined to this.¹ And if we will continue in this, we shall not be ashamed; nor shall our labours be unprofitable: but the wicked shall be ashamed, turned back, and be unprofitable; and they shall be accursed of God and man. But for these who love Sion, blessedness shall be upon them here, whilst (till) they come to eternal blessedness in the heavens, through Jesus Christ. To whom, etc.

¹The deeply religious character of the national movement is here very strikingly brought out. The same appears in many other passages in these Sermons.

May 20

Preface

We have no comfort to look for but according to the promise of God, and God has promised no comfort to us except we depend upon him for it, and testify our dependence upon him by calling upon his name,—except we be earnest in prayer, except we be fervent, and except we continue and endure in calling upon the name of God. Could we cry to the Lord, and cry constantly to him, either for deliverance from any ills, or for communication of any good, and that either temporal or spiritual, then the Lord, he would open the rich and plentiful treasures of his grace, and of his goodness, and give abundantly to us. Alas! in the day of our affliction we seem to do somewhat of this kind: but whenever we see any appearance of deliverance and outgate, then incontinent our mouths are closed up from crying, and our hands faint, and fall down from doing any more. Judges 3:14-15, as it is written there, the people of Israel were in thralldom to Eglon, King of Moab, eighteen years; but so soon as they cried unto, the Lord, the Lord raised up Ehud to be a judge and a deliverer to them: and so ye see, als soon as they cried to the Lord, the Lord put to his hand to help them. And there is no question but in the very beginning of the eighteen years, a people who formerly had the experience of liberty, in the sense of this their captivity, even then they behoved to make a moan to God, and groaned to him; but they cried not to him: and no but they spake to him (for it is not the extending of the voice that I mean), but they cried not to him in the earnestness of their heart. And all the time before the eighteen years were expired, they have been wishing to be delivered; but their affliction has not been sensible enough to them. It is long before affliction become impungent to us, that we will cry earnestly to the Lord for relief of it: and it is only affliction that makes us to cry to God; and we never cry earnestly to the Lord in affliction whill (till) we see we can do no better. It is marked of the Athenians, that they never

proponed conditions of peace to any people about them but in mourning apparel; that is, when they could do no better, then they procured (negotiated) for peace. Surely so it is with us: we never cry earnestly to God but while we are in affliction and in trouble. Our hearts are like green timber, that will not burn except it be aye blown at; and whenever it ceases to be blown at, then it dies out. Even so is it with us; except the Lord exercise us in afflictions, and continue in exercising us with them, then incontinent our hearts grows careless and coldrife in crying to God: and when the Lord takes off his afflicting hand, then the little spunk of fervency that before we had in crying to God, it becomes to be scarce discernible. It is a strange thing, albeit the Lord has threatened us with judgments, and we have seen them approaching very near to have seized upon us, yet if we begin to see any little appearance of their removing, although we cannot certify ourselves of it, yet incontinent we fail in our crying to the Lord. And this, indeed, makes the Lord oftentimes to interrupt the work that he had begun, and to stand still there; or otherwise, to turn back again. When we cry to the Lord earnestly and constantly, then he goes on; but when we fail in our crying to him, then he stands still there, or turns his back on us, and lets us go where we were, and rather worse.

I say this for this end, that every one of us are bound to cry to God, not only for the comfort of our own soul, and for the pardon of our sins; but we are also bound to cry for the great work that is in hand in this land, in building the ruined house of God again. And when we began to cry for this, the Lord was coming towards us; he was renting his heavens, and stretching out his mighty hand for our help. Now if we shall faint in our prayers, and haunt not the exercises of his worship, (whilk may be seen among you this day,) then the Lord shall withdraw his helping hand from us, and shall leave us in a more duleful case than we were in at the first. And therefore let us now fall down before the Lord our God, and beseech him that he would pity

us, and help us, and yet go on into the good work that he has begun amongst us, till it be perfected.

Sermon—Psalm 123:1-2

Both the word of God, and everywhere almost the continual experience of God's providence and of his dealing towards his kirk and people, makes this to be manifest and clearly seen to be true, that the godly, while they are here, are subject to many distresses in the world,—to trouble, persecution, contempt, reproach, and scornings of the worldly and natural man, and of wicked men. And therefore, seeing it is so, we had need of strong consolation against so great and so grievous a tentation as this is, and to know how to be freed, and to be conquerors over all these. As, indeed, it has ever pleased the Lord yet to deal with his kirk, that for every horn that has exalted itself against her, the Lord has letten us see a hammer to beat it down.

We have here set down, in this Psalm, a general rule both for the kirk of God, and for every child of God, to be used by every one of them in their trouble, distress, grief, and vexation by the world. There is no remeid (help) for us: then, although indeed we may and ought daily to cast down our eyes for our sins, whilk we commit against God, yet in respect of our troubles by the wicked in the world, let us lift up our eyes confidently to God for relief, considering that the Lord who is our master, and he whom we serve, he is a mighty God, and is able to deliver us from all our enemies. And we may learn to do this by that whilk we see every day in our own houses, or in the houses of others; that even as servants of both sexes looks to the hand of their masters and their mistresses for help, when anything ails them, or they are wronged by any, especially having the conscience in themselves of dutifulness and loyalty to them; even so may we, having the conscience of dutifulness and of obedience to God, look for help from him. And upon this confidence and persuasion, then pro-pone our petitions to God; and let us even double our petitions at the throne of his grace; so that still the more we be opposed

by the enemies, and the more obloquies they raise against us, we may be the more earnest in our supplications to God, and bring them before him, as Rabshakel's libels, and spread all out before him, whatever we have to say; and then we may assure ourselves that we shall not go away comfortless, but the Lord shall answer our petitions to us.

There be two parts to be considered in the psalm:—1. The proposition or profession that the kirk makes. 2. The petition that the kirk presents to God.

In the kirk's proposition there is—1. The profession of her confidence: "Unto thee lift I up mine eyes." 2. In whom her confidence is, or the reason of it: "O thou that dwellest in the heavens." It is placed on the transcendent providence and power of God, who sits in the heaven above, and rules the earth beneath, at his pleasure. 3. The greatness, or (if so I may say) the vehemency and earnestness of this confidence of the kirk, expressed by a comparison taken from servants of both sexes. "As the eyes of servants wait upon the hand of their masters, and as the eye of maids looketh unto the hand of their mistress, so our eyes wait upon the Lord our God." 4. There is the continuance of this onwaiting of the kirk: "Until that he have mercy upon us." That is, we will still wait till the blessed time come, that he shew himself to be gracious to us, and so work our deliverance.

First. "Unto thee lift I up mine eyes." The eyes, ye know, are a principal member of the body; and there are many members joined in the face, wherein, (as one has marked well), the soul is said to have a kind of commerce or representation; and principally the eyes appear there, and the eyes are said to be the mirrors of the mind. And except that it be done in hypocrisy, to feign our looks,—I say, where hypocrisy is not, where the eyes are bended, there the mind is bended also, the inward and the outward sight still going together. Now, ye will find sometimes that the children of God will have their eyes cast down, so that for shame they cannot look up to heaven, nor to God who is in the heavens: as the publican, Luke 18:13, he stood afar off, and could not so

much as lift up his eyes to heaven, but smote upon his breast, and cried, "Lord, be merciful to me a sinner." This was because he was pressed with the burden of his sins. And Matthew 26:39, our Lord, he cast himself down upon the ground, and hid his face, as not daring to lift up his eyes to heaven. This was not because he was pressed with the burden of his awin sins, as the publican was, for he had no sin at all; but the cause why he looked down was, because he was pressed with the burden of our sins, whilk he was now bearing upon his back, and that he might satisfy the justice of God for them. And he also, John 9:41, lifted up his eyes to heaven, when he was raising a dead man there; and being confident that he should do it, therefore he lifts up his eyes to God, and to heaven. And many times says this prophet David in the psalms, "Unto the Lord do I lift up mine eyes." "I lift up my eyes to the mountains, from whence my help comes," etc. This is the refuge of the children of God in their greatest straits. Now for the wicked and worldly man, again, in the time of his adversity, because he has not had the right sense of sin, nor had the right challenge for it, nor true humiliation, he looks not down as the publican did in the sense of his sin; but he looks up, he is effronted, supercilious; he has that haughty eye spoken of in the Proverbs, and therefore he cannot lift up his eyes to God. He may well be haughty in himself, and think himself great beside others, as a man who is standing upon a high place, he will think all these who are beneath him to be but little beside him; but he cannot lift up his eyes in confidence to God. So this is the difference between the spiritual and the natural, the renewed and the unrenewed man. The spiritual and renewed man, in his greatest troubles, when he is molested and troubled on all sides—there are troubles at his right hand and at his left, behind him and before him, and he can win no way out of trouble—then he directs his eyes upward; he knows that port is not closed; and says to God, "Unto thee lift I up mine eyes." And when the child of God directs his eyes towards men, and seeks help and relief from them, and all of them refuse him, and will not hear

his complaints, yet this he knows, and he is sure of it, The living God, he is aye to the fore, and his ears are evermore open to hear the complaints of his awin, when they come to him: and upon that they are bold to lift up their eyes to him. This indeed is the great difference between the wicked and the godly; for when the worldly and wicked men are in great distress, except they see some means how they think they may be delivered, they give over all hope of deliverance. And surely, albeit when we have peace, health, strength, etc., we think not mickle of this, and it cannot be distinguished, yet in time of affliction and persecution this will be seen: as when there is sickness on our bodies, or anything of that kind upon ourselves, or when there is a common calamity upon the kirk or land where we live, or when death calls upon us out of this life, or when we are called by our Lord to judgment, then it is comfortable to us, that we dare lift up our eyes in confidence to God. And there is no way for us to lift up our eyes thus to God, but to cast down our eyes first in the distrust of ourselves, and to humble ourselves: I mean not of the bowing of the head, or casting ourselves down upon the ground, but to cast down ourselves before God, in true humiliation, in repentance, and sorrow for sin. If thou do this, then indeed it is a forerunner to thee, that thou sall be exalted; and if thou be thus humbled before God for sin, then thou may be bold to lift up thy eyes to God for help in thy greatest trouble.

Mark here secondly, The kirk makes profession of her confidence in God in the time of her greatest trouble, and complains to God of the enemies who trouble her. Then, in time of trouble, confidence in God is a very necessar thing, either for a Christian soul, or for the kirk of God; and there is not any one thing by (besides) faith, that is more spoken of in Scripture than this same confidence in God in time of trouble. Men may, indeed, when they speak mickle of a purpose, speak it idly, but when the Lord speaks mickle of a purpose, and insists upon it, he does it not idly; but where he speaks mickle of a thing, we are evermore

inclined to the contrair, and it is sure, if we get not that, then we will perish.

Now, wherefore is it that the Lord speaks so mickle of this? for that is sure, he has aye some special reasons for it, when he does it. *First*, to let us know that these who will be presumptuous, and seem to be confident in God in time of prosperity, yet they will be distrustful of him in time of adversity. *Secondly*, he speaks this so often, to let us know, that it is necessar for us to have confidence in God in trouble: for except we have confidence in God in trouble, then we will have no courage against it, nor patience under it, nor spiritual security not to be overcome by it, nor will we have any constancy always to depend upon God. Anes take away confidence, and take them all away; but have this, and then join them all: but specially to take away our confidence, whilk is the daughter of faith, and is the mother of all the rest,—if the soul be spoiled of this main one of confidence in God, then farewell to all the rest. *Thirdly*, It is necessar for us to have confidence in God, because of our condition and state of life heree. ‘What are we in our life here? We are nothing else but strangers; and all will acknowledge that they are nothing else but strangers and in a pilgrimage here: and while thou art in this pilgrimage, this is the only staff that must uphold thee. Ay, our life here, it is a warfare; and sall a man go to war, and not have confidence to be victorious? If we have this confidence in God, though all the world were against us, we may well be slain, but we sall not be overcome. He that keeps his confidence fast in God, and his courage in him, the devil and the world and all cannot be able to overcome him. But upon the contrair, if we want this confidence in God, albeit we had never so mickle wit upon our side, albeit we had multitudes from Dan to Beersheba—from the one border of the land to the other, and had also men of great natural courage and strength of body, great rents, mickle money, strong houses, etc., yet he can strike us with such terrours and fears, as we sall be quite overcome. If once we begin to doubt of God, and put not our confidence in him, then we need not to look for

any good. Desperation thinks that there is not a way of escaping, and presumption imagines that there is a way where there is not a way. A man who is shipbroken (shipwrecked), if he have any confidence to be safe, presently he makes to (sets to work), and works with feet and hands als fast as he can; but he who has no confidence lies still, and so sinks to the ground. And what else has it been but this confidence in God that has made so many confessors of the truth, and so many martyrs for it? And, therefore, since the servant of God, David, has made this profession of confidence in the Lord, in the name of the kirk, let us make this confession also. Since we have of late made a confession of our faith, let us make a confession of our confidence in God.: And there be two ills, whilk this confidence in God will militate against. First, It will militate against difficulties, whilk we may meet with into the way. When we would do our duty to God, and would do no more but our duty, and yet, for all that, we find oppositions against us, even m doing of our duty, then let us have courage and confidence in God. Sall we leave our duty undone because we think it a hard matter to be done? Yea, sall we leave it because it is impossible, as we think?—to say, There is a lion in the way; it will slay me if I go there, (whilk is the sluggard's pretext) No; but let us go forward, and fear them nothing, when our confidence is in God. Ye see what the Lord says to Jermie (Jeremiah), Jeremiah 1:17-19, "I have made thee a defenced city, and ane iron pillar, and a brazen wall against the king of Judah and the whole princes (all the princes) thereof, against the priests and the whole people in the land. They sall fight against thee, but they sall not prevail; for I am with thee, to deliver thee. And therefore gird up thy loins and arise, and speak unto them all that I command thee; be not dismayed of their faces." And this same is the word that is used of the apostles, (and indeed it was very rightly applied to them), "That they spake with boldness all that the Lord had delivered to them." They might say, O! if I say this, then men will oppose themselves against me, and I will offend these who are in authority; and yet, nevertheless, they went on,

and says all that the Lord had commanded them to say. And this same is ascribed by the apostle Paul to himself, 1 Corinthians 16:9, "For a great door and effectual is opened to me, for there are many adversaries." As if he said, I see many adversaries to oppose the truth, and therefore it is that I resolve to be the more bold, and to go on against all their oppositions.¹ For, for us to yield, or to fall back from the truth, because there are many adversaries into the way, that were to make truth to yield to error, to make God subject to man, and to give the ordinance of man above the ordinance of God. Secondly, This confidence in God, it militates against uncertainty of success. Some will say, When I have spent my health, strength, estate in the world, what certainty have I that I shall have success? *Ans.* A particular certainty thou has not indeed, because that is not revealed; but resolve thou to do thy duty, and thou shall find the success to be good and comfortable. Even as Esther, she said, "I will go in to the king; and if I perish, I perish." Mordecai had told her that the people of God should be delivered, (for he in that, in a manner, was a prophet), and she believed that they should be delivered; but she knew not that that should be the time of their deliverance; yet she resolved that she will hazard fair, and so upon that she goes in and hazards all, come as it will come. And the three children also, Daniel 3, they resolve upon the like. They see the hot fire burning before them, and they were to be casten into it; and they think with themselves, we know not whether we will be safe or not at this time, that we shall not be burnt; but this we know, that our God is able to save us, and therefore we will not bow to the image, whether he keep us unbrunt now or not. And so it is evermore the best for us to do that which God commands us to do, whatever appearance of success we see into it. And for the cause that we have in hand, let us still go on in doing our duty,

¹The maxim of Henderson throughout this great contest seems to have been, *contra audentior ito*. Opposition and resistance, so far from shaking his confidence and resolution, only led him to assume higher ground; and "his clear strong head and earnest heart" was the guiding star of the nation.

remembering always that the duty of anything belongs to us, but the success of it belongs to God.

“Who sits, or dwells, in the heavens, to thee lift I up mine eyes.” Then this is the nature of true confidence, not to trust in ourselves, not to trust in the arm of flesh, but to deny ourselves and all others, and to put our confidence in God. Even when thou art perplexed on all hands, and wats (wots) not what to do, then direct thine eyes to God: acknowledge this with Jeremiah 17:5 “Cursed be the man that puts his trust in the arm of flesh.” Turn thy eyes from thyself, and turn them towards God, as Solomon, Proverbs 28:25-26, he counsels men not to trust in their own wisdom, but to trust in the wisdom of God. And why does he this? Because he himself had mickle wisdom, and yet he saw that it was not to be lippened (trusted) to; and therefore he counsels others not to lippen to their wisdom.

Secondly. There is the ground of the kirk’s confidence. “O thou that dwelleth in the heavens.” Ye know the heavens, and the heaven of heavens, are not able to contain the Lord, as a house does a man and his family, or as this kirk does us, and yet he is said to sit or to dwell in heaven, because there the fairest glory of God is seen. There is mickle of his glory, and more than we can consider of, seen in the earth; and aye the higher that we ascend, the more glory; as in the firmament there is the sun, the moon, the stars; and there is more of his glory to be seen in the heaven of heavens, and mickle more in any of them, than in the earth. And what were all this glory that is in the earth, all these precious and divers colours in it, if so be we had not light from heaven? then all things in the earth would be alike to us. And so there is great glory of God in the heavens, and aye the farder up that we ascend, there is the greater glory; and when we ascend to that place, where his angels and saints glorified are, there there is great glory, and from thence is it that his glory does appear to the children of men. And therefore it is said, Psalm 115:3 “The Lord is in the heavens, and does whatsoever he pleases;” and Deuteronomy 32:26 “The Lord rideth in the heaven for thy help,

and for his excellency in the sky.” And this is it which is set down in the beginning of the Lord’s prayer to that same effect, “Our Father which art in heaven.” Wherefore call we him, Our Father, but because he is in heaven, and does what he will? He is *Deus optimus et maximus*; he is the best Lord that is, and he is the greatest Lord: he is our Father, and therefore he is a God of great kindness to us. And then he is exceeding great, and so he is both willing, and he is able, to bestow all things needful upon us. He being our Father, how can he be but willing? and his power is great, because he can rent the heavens in sunder, as he did for his people Israel, and so deliver his people.

The lesson that we have to learn of this is, that the ground of all our confidence and joy is because of the power of God and of his providence. Anes learn to call him God and Father, and then we may conclude also that he is mighty, and sits and rules in heaven, and does among the children of men whatsoever he will. And therefore I would have you to be acquaint with the power and providence of God, that as ye profess he is mighty, so ye would also believe it. Consider, therefore, that the power of God is different from the power of man, as indeed it is. 1. God is able to do what he will; but for any man, he is not able to do what he will, and so there is a very wide difference there. The greatest man in the world is not able to do whatsoever he will. One man, I grant, is able to do more than another; a king is able to do more than any of his subjects, but he cannot do what he will. The Lord, indeed, can put bounds upon their will; but when he has given them liberty to will such a thing, then he can restrain their power;—albeit they should rage as the sea, yet it can go no further than the own bounds. But whatsoever God wills, that he is able to do; his will and his power are of equal bounds; the one of them surpasses not the other. One thing and another are alike in him; what he wills to be done—what his wisdom devises, and his goodness thinks meet—he has power to do it; but it is not so with men. 2. Whatsoever is possible and may be done, that God is able to do; but there are many things possible,

and may be done, whilk men are not able to do. It is possible of stones to raise up children to Abraham, yet man cannot do this; but whatsoever is possible, and may be done, that God can do. Then, if whatsoever is possible, and may be done, God can do it, what needs us to run to another to get it done? If it be a thing we think impossible, why run we to a indirec[t] mean, who cannot do all things possible? and if it be a thing that is possible, why go we not to God with it, who is able to do all? He that sits and rules in heaven, he has fulness of power in him—he can do all things. One creature can do one thing, and another another; one man can advise a thing, and another give counsel how to bring it to pass; a third will give money for it, another will undertake to do the turn, etc.; yet one cannot do all. And when all the creatures are gathered together, there is no fulness in them, there is evermore emptiness to be seen in them and vanity; and especially there is not fulness of power in them all, but only in God. Gather all the creatures together, God can do that whilk they can do all; ay, he can do more than they can do all. Yea, moreover, is there any power in the creature, but that whilk he givest to it? None; for it is in him that all things live, move, and have their being. That is true in all, whilk our Lord said to Pilate. When Pilate says to him, “Knowest thou not that I have power to crucify thee, and I have power to release thee?” Jesus answers him, “Thou couldst have no power at all, except it were given thee from above.” So there is no man, who has any power at all to do anything, either for thee or against thee, but as he has power from above. If ye were acquainted with the power of God, [O] but ye would think it to be wonderful! *Ques.* What needs you to insist thus upon the power of God, and to tell that his power is in heaven? who is there who doubts of that? *Ans.* It’s true all will profess he is in heaven, and all will profess he has power enough in time of prosperity; but when there comes any distress upon yourselves, or any who belongs to you, or any judgment upon the land, then your faith proves to be exceeding weak in apprehending the power of God. And then it is that our confidence in the power

of God should kyth;¹ for when man cannot help us, then have we the benefit of our confidence in God. Believe this, therefore, that God is in the heavens, and that we have to do with one who is both a gracious and a mighty God; believe it, and make the right use of it. Remember that he who made all things, and upholds them all, he can do this for me also. If it be any comfort for thy soul, or any lust that thou would have overcome, or if it be a deliverance to the kirk, God can do that: he who has now changed the face of the earth, and made it green where it was withered,² he can change the face of the kirk, and of thy soul also, when he thinks time. And if authority be against the changing of the face of the kirk, in making it to be green again,³ he who is in heaven can help that. Remember that London is als near to him who is in heaven as Scotland is, and so God can fall in upon the heart of the king, and of these who are about him, and let him and them see the right way. And be comforted in this, because the Lord has given evidences of his power already, and has done mickle for his awin glory already: and he who can do that, why can he not do the rest also? If so be that we by our sins hinder him not to work, he will bring it to a consummation and perfection at last.

¹ *Kyth*. Appear in action.

² It was now the month of May.

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All the efforts of the king, at this time, were directed against the work of reformation. In the instructions to the Commissioner, whose appointment was notified to the Privy Council on the 10th of May, the king, whilst, from politic motives, making some relaxations in favour of the covenanters, instructs the Commissioner to “admit of no petition against the five articles of Perth,” and insists on the town of Edinburgh departing from the covenant as a condition of the restoration to it of the council and session, that had been removed from it; and so on. At the same time, Hamilton was instructed to “declare, that, if there be not sufficient strength within the kingdom to force the refractory to obedience, power shall come from England, and that myself will come in person with them, being resolved to hazard my life rather than suffer authority to be contemned.” *Burnt's Memoirs of the House of Hamilton*.

Thirdly. “As the eyes of servants look unto the hand of their master, and as the eyes of a maid looketh unto the hand of her mistress, so our eyes wait upon the Lord our God.” This is to express the manner of confidence that a Christian soul or a kirk has in the power of God: even as servants look to the helping hand of their masters, so do they to God. Servants, I grant, they are always miserable; but they were in another manner of misery then nor they be now, for then they were readily exposed to mickle contempt and to many injuries. Servants then had no power to wear any weapon; but indeed they were used almost as beasts in thralldom everyway; and when they were injured, they might not mint (attempt) to help themselves, but behoved to look only to their masters for help, and complain to them: and so behoved a handmaid to do to her mistress also. 1. Consider that there be two sorts of servants set down here, man-servants and maid-servants; and this is to let us know that both sexes may be confident in God. Not only may men be confident in the power of God, but even women also, who are more frail and feeble. Not only may women mourn to God for wrongs done to them, and have repentance for sin, but they may be confident in God also. And therefore see, in that rehearsal of believers and cloud of witnesses, not only is the faith of men noted and commended by the Spirit of God, but also the faith of women: and among the judges, Deborah, Jael, etc., are commended as worthies, and courageous in God. And the women also in the new Testament are noted for their following of Christ; when Judas had sold him, Peter forsworn him, and when Pilate and the priests had condemned him to the shameful death of the cross,—even when all fled from him, then they followed him. And therefore we must not judge of grace as we do of nature; for there may be Christian courage in women as well as in men, albeit courage be not so natural to them: and they may adhere to Christ even when men forsake him.

2. Ye may perceive here, that by the relation that is between masters and servants ye may know the relation between God and

his people. A master by the disposition that he has to his servant may know in some measure what is God's disposition towards him. A kind master will be loath to see his servant wronged, and he will count that whilk is done to his servant to be done to himself; so the Lord, he will not suffer his children to be wronged by the world; he says to Saul, "Saul, why persecutest thou me?" And the servant also may be confident by that whilk his master does to him. If he be a dutiful servant and faithful, then he will look for his fee and his reward from his master; but if any serve not their master, they can look for no good thing from them. So if we serve God faithfully, he shall bless us with all good things; and we shall be saved by him, and protected from all ills.

3. But the special thing that we have to learn from this [is], —If we would have confidence in the power and providence of God in the time of our trouble, we must be dutiful servants to God. He who is not a dutiful and an honest servant to his master dare neither look for his hand to help him in his distress, nor yet to reward him; nor yet a maid who has not done her duty to her mistress. But if so be that they have been faithful and honest servants, and has done their duty, and has to do with good masters also, then they fear not but to be defended and rewarded. And therefore, as ye would wish the Lord's hand to help you any way, strive to serve him faithfully; and if we will do that, then we may look confidently for help from him.

There is a twofold looking to our master. First, there is a looking to his eye; secondly, there is a looking to his hand. We must look to his hand indeed, to help and to reward us, but we must also look to his eye, to get direction from it. When thou looks to God's eye, and by his eye knows what his mind is, and runs to the obeying of that, then thou may also look to his hand, that he will help thee, and reward thee, as he sees meet. There be many servants who look to the hand of their master, to reward and to help them, who look not to their eye also to direct them, and so do we to God also; but we should look to both. And therefore, if we would have help from God in trouble, or if we

would have any good thing from him, let us be dutiful servants to him. And to the end that we may be dutiful servants to God, there are three things required of us. 1. Continual attendance upon God. We should still wait as in the presence of the Lord, set ourselves continually as in his sight; but especially we should be present at his court-days upon his Sabbaths. Say this, Sall I profess to be one of his vassals, and he has ordained them to convene to his court-day, and when he calls upon his vassals, sall he miss me? Men who has many vassals, albeit some of them be away, they will not be missed, but it is not so with God; he will miss the meanest of his vassals: and therefore resolve, I will keep his court-days, and I will always attend, as in his presence. 2. If we will be dutiful servants to God, obedience is required of us, and that great obedience. Disobedience is a thing that becomes not a servant; for let us wait upon God as we will, if we do not the thing that he bids us do, it is all for nought. We must do the will of God, but not our awin: so we must be obedient servants, not looking to our own will, but to our master's will only. This is a question disputed by Aulus Gellius and some others, If a servant be employed about a matter, and he has gotten direction from his master to do it after such a manner, and after he has gotten direction the servant sees another way to do it, how it may be greater credit and honour to his master, and greater gain also, the question is,— Whether of the two ways he ought to follow: whether that whilk his master directed him, or that whilk he has seen to be best for his master's honour, and for his profit also? But there needs not such as this here; for it is sure that it is evermore greatest honour for God, and will be greatest contentment to thy own soul, to do that whilk God has commanded: and there is no obedience but that. 3. Faithfulness is required also. And ye sall take up this faithfulness in two parts. First, in uprightness. That is, when thy mind bears thee witness that, in that whilk thou does, thou art seeking thy master's honour only; albeit, indeed, thou may have other by-thoughts in anything thou does, yet thou censures these, and goes on in doing that,

and cares not albeit thou should be disgraced in the doing of it, if so be that God be honoured. We would think, when we are suffering anything for a kind friend, O if he knew of this, he would not let it be unrewarded: but God knows what we do for him, and so will reward it. And if we be the servants of God, we must make a count of everything that we do; and therefore we must be upright, and do that whilk God bids us do, albeit all should be displeased with us for the doing of it, yea, albeit that thou thyself should be displeased. And remember that when we are doing that whilk God commands us, none will be displeased with us but these who are the enemies of God: and why may not we, (ay, we must), displease God's enemies? And remember that these who oppose against thee in doing the commandment of God, they must stand before him to be judged. The second thing required in faithfulness is diligence. For what, albeit ane were never so upright, and wronged not their master, and yet be not diligent in doing that whilk they should do, they cannot be called faithful. And albeit a servant were never so diligent, if his diligence be only for himself, then he is not faithful. Whatever task the Lord has given you, do it uprightly, and whatever talent the Lord has bestowed upon you, use it diligently for your master's honour.

If we would wait upon God at all times and in all places, and be obedient to his will and commandments, and be up right and diligent and so faithful servants to him, and thus look to the eye of God to direct us, we might then confidently look to his hand also: and indeed he has a large hand, both to reward us, and also to save us.

There be two things we must look to here, and also beware of. 1. Slaves, they serve their masters more for fear nor for love, and for reward more nor the master's honour. We cannot indeed get fear altogether put away, but see that we have love also to stir us up to serve God. And we may also serve for a reward, and have our eye to it, but we must not think that that reward is due to us for our service, but that it is freely conferred to us of the

free grace of God: and see that thou look more to the honour of God in that whilk thou does than to the reward. 2. Eye-service is also censured in servants; that is, they will be busy when their master or mistress are looking to them, but when their back is turned, then they slack of that. They would work a sore work, if they would aye work as they do at that time when their master is beholding them. I would have you to be - eye-servants in that respect, and to be aye busy, because your master's eye is aye looking upon you; but as he looks aye to you, so I would have you to have your eye continually upon him. If we consider this, that God is evermore looking upon us, to see what we are doing, it would be good for us: it would teach us to be upright and diligent, and so to be faithful to him.

Fourthly, There is the continuance of the kirk's confidence. "Until that he have mercy upon us." That is, I will evermore trust in God, I will still pray to him, and continue in prayer, till he open his plentiful hand, and give me that whilk I seek. Whatever thou be seeking of God, either for the kirk of God or for thy awin soul, wait on whill (till) thou get all that thou would have. As a dog when he has got one morsel of meat, he looks aye up to get more till he be full, so hold thou thy eye still upon God till thou be fully satisfied. Beloved, there is a time when the Lord uses to exercise his kirk and children with afflictions, and a time when he uses to shew mercy to his people, and to deliver them from these afflictions. Before the time that the Lord has appointed, he will not shew them the favour of deliverance, but when the time of deliverance is once come, then there is no more delay of it: and all that time that he afflicts us we should have our eyes upon him for deliverance. There was a time when the posterity of Abraham was afflicted in Egypt, and it continued whill the set time; and when the time was come, there was no more delay, but that same night they were delivered. And there was a time als appointed for them to be in Babel, and when that time was expired, presently they were set free. Sometimes the Lord tells beforehand how long the captivity of his people sall remain, to

let us know that he could tell it always; but moſt ordinarily he reveals it to none, but keeps it ſecret to himſelf. And therefore all the matter for us is, that all the time, till the Lord crown the work of our deliverance, we ſhould have our eyes upon him, and wait upon him till he have mercy upon us: and it was for this end that I did choiſe (choose) this text at this time.

The Lord has begun to be merciful to us, and to bring back our captivity in ſome degree; and therefore let us ſtill have our eye upon him for help, till he perfyte the work that he has begun. Remember of that whilk is written Iſaiah 62:6-7, “Ye that make mention of the Lord, keep no ſilence, nor give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe of the earth.” What is the grace or mercy that ye look for, and are ſeeking from the Lord? Is it not that God would eſtabliſh Jeruſalem, and make it the beauty of the land? Now has Jeruſalem been the beauty of the land thir years by-gane? The Lord, indeed, has now begun to draw ſome draughts of it; but thir years paſt it has been the deformity, the blot, and the diſiſion that was in the land. The kirk of Scotland thir years by-gane has been the ſhame of Scotland; and all the talking that has been has been of miniſters. Now this ſhould be our deſire, that the kirk may be the beauty of the land again. The Lord, he has begun to draw ſome draughts of the kirk’s beauty again; but if we inſiſt not in our prayers, the Lord will ſtand ſtill, or make it als ill, or worſe than it was again. Now all of us ſhould be of theſe who make mention of the Lord; and therefore let us ſtill cry to the Lord, and give him no reſt, no Sabbath nor no day, but let ilk day be a Sabbath for that, till the Lord make the kirk of Scotland to be the beauty of Scotland. The kingdom of itſelf, indeed, is not very glorious, but he may make his kirk to be glorious in it, and make his kirk here to be the praiſe of the earth again; and he can alſo make the kingdom glorious becauſe of the glory of the kirk. And ye who are women, be like to that woman of Canaan, go often to your knees, and pray to God, and take not ane answer; although the Lord ſeem to reſuſe

you at the first, yet insist still, and ye shall get such an answer and a commendation as she gat.

Will not God avenge himself when the ambition, pride, insolency of the enemies is come to a height? Then it is a fit time for the Lord to work; as it is Psalm 12:3-5, when the enemies are begun to speak proudly, then it is time for him to arise and lend his foes a rap. No, we needed not to doubt, but if we were as far humbled before God as the enemies have exalted themselves, but the Lord should shew mercy to us. But if so be that we turn back again to our sins, or turn away from prayer, this is the very way to make the Lord to turn away from us; but forsake sin, and insist in prayer to God, and he shall come. And marvel not albeit he come not at the first cry to us, for many a time has he cried upon us and we have not heard him. But let us endure in prayer, and be fervent both in private and public, and then there is no question but the Lord shall hear us, and shall stretch out his hand to help us, for our comfort, and for the good and comfort of the generations that shall follow after us. Whilk the Lord grant may be done, for Jesus Christ's sake, To whom, etc.

Preface

The readiest way for keeping religion in the land, and for continuing with us the pure service and worship of God, wherein the Lord only delights, were for us to delight ourselves in the exercises of religion and of the service and worship of God. If so be that we delight in them with a spiritual delight, and testify it in an outward observation of the times and means of his service and worship, then this is a token that God will continue them with us; for God never took away religion and the means of his service and worship by no violence yet, when this was done. But on the other part again, let the greatest in the land join their power for continuing of religion, and the wisest in the land their wisdom, and all that they can, if so be in the meantime that people have no delight in religion, nor keep not the exercises of God's public worship, religion shall be tane away in despite of

them all. Psalm 2:13-14, It is shewn as a reason there why the Lord will arise and have mercy upon Sion, "Because," says he, "thy servants take pleasured in the stones, and favour the dust thereof." That is, they love Sion, and the service and worship of God, whilk is there. 'When they came to a height of delighting in Sion, then it was time for the Lord to deliver them, and to restore Sion to her former beauty. As men who has any whom they love well, they delight to be where they are, so when the servants of God delight to be where he is, then it is a token that they love him, and he them, and that he will bide with them. I speak this the rather because I can see but little appearance that God sall bide with you, or that his worship sall remain here. Ye have gone als far on as ye can in a profession, and in confession of your faith, in making a covenant with God, and swearing and subscribing to it; and yet, for all that, the most part of you has no more delight in the means of the service and worship of God than ye had before. This has ever been your fault; and I have been striving with you for it these twenty years, since I came among you,¹ and yet the most part of you who are the commons never mends a whit in coming to the house of God on the Sabbath, and ye who are their masters have no care to bring them here. Ye seemed to frequent the kirk somewhat better two or three days, but now ye are fallen als slack as ever ye were. I say, for als great hope as ye have that the service and worship of God sall be continued with you, the Lord sall, for all that, take it from you if ye continue thus. I know, indeed, that God is merciful, and for the respect that he has to some few of his secret ones, he will spare very long, and

¹The author had been at this time twenty-four years minister at Leuchars, as he told the Assembly of this year, when his translation to Edinburgh was under discussion. How, then, are we to account for the discrepancy? Is it because he is here speaking in round numbers? or may it not be because the first years of his ministry, which are left out of account were years during which he was a stranger to divine grace, and took no interest in the spiritual welfare of his people? On this latter supposition, which appears not at all improbable, the date of his conversion by the preaching of Bruce may at last be approximately ascertained.

will continue in the means of his worship; but when the means of his worship are thus despised, as they are by you, how can it be thought that he will continue them? The Lord, I will assure you, he will give you over to delusions except ye amend your lives, and make more of the means of God's worship nor ever ye have done, and especially learn to amend them in this point of sanctifying the whole Sabbath. And therefore let us, etc.

Sermon—Psalm 123:3-4

Ye heard the profession that is made, in the name of the kirk, of her confidence in God,—that in heavy distress she lifts up her eyes to God. And the ground of her confidence is, because “God is in the heavens,”—he is a majestic and a mighty God, and does whatsoever he will. Ye heard also of the manner of her confidence. Even as servants of all sexes looks to the hand of their masters and mistresses for help and relief, or for a reward, so the kirk looks also towards God's hand. And then there is the continuance of this her confidence,—she will never give it over. It is nothing to wait on, and to seek earnestly, for a while, but this is the praise of on-waiting and confidence, to wait on in earnestness and in constancy till the Lord be gracious; and to wait still upon him, and to cry aye to him, till he show that same particular mercy whilk the kirk or a Christian desires.

In this part of the psalm he propones his petition to God in name of the kirk. If so be that we put our confidence in God, and have our eyes bended upon him to receive directions from him, and wait upon him till his time, and in this time pray to the Lord that he would be gracious and show mercy, we may then be confident. And the reason he gives for putting up this petition is, because the kirk has readily (likely) ado with enemies who use to be at ease and in prosperity in the world; and when they are in such a case, then they labour by all means to breed trouble and adversity to the kirk of God. And this makes them to be proud and haughty; and they declare their pride by their contempt and mocking of the servants of God. And this their contempt and

mocking, it comes to a very great height, that the enemies fill up the measure of their persecution by it, and the souls of the godly, they “are exceedingly filled” with their scorning who are at ease, and with the contempt of these that are proud.

So there be two things contained in the words;—1. The petition that the prophet puts up in name of the kirk. 2. The reason of it.

1. *First*. The petition is, “That God would be gracious or merciful to them.” The word properly signifies *to be gracious*, but it is alike in sense whether it be *grace* or *mercy*. For grace, it is the kindness and love of God, or the lovingkindness and favour of God, whilk inclines him to help his kirk; and mercy is the daughter of that grace of God, whereby God has a special respect to his creature that is in distress. The kirk then prays here for grace and mercy. Then certainly we may see here that this deliverance is not prayed for as a thing merited by the kirk, for howsoever the enemy that contended with the kirk, and troubled and molested her so sore, had no just cause so to do against the people of God, yet God himself had a just controversy against them wherefore he should afflict them. And so they acknowledge, as it is Lamentations 3:22, that it is not of the justice, but of the mercy of God, that they are not consumed. The lesson that we have to learn of this is, if so be that men were doing us any wrong, and we are conscious to ourselves that we have not deserved it at their hands, or that they were doing us ill for good, and we knew it to be so from them; yet when we come to God, acknowledge more than all that,—even acknowledge that he in justice does that. For certainly God has evermore a just controversy against us; and so let us acknowledge that it is God and not men who afflicts us; he only sends out these as instruments of our trouble. It were good for us that in every affliction that is either upon ourselves or upon the kirk, that we would ascend first to God, and see his hand in it, and not to rest by the gate (way), and to rack ourselves, and shoot out our wrath upon the stone that is casten at us; but go to God, and see him to be the first beginner of it. Thou may say, this man

has done it, and he has been, it may be, stirred up by another to it, and he by another, and so go through a multitude till thou come to the first breast it bred in; but rest not when thou art there, till thou be at God, and acknowledge that it is God who is the doer of it. It may be, indeed, that thou has done no wrong to none of these men, yet acknowledge that thou has done wrong to God. And when thou has ascended thus, think that God is a just God, and he never punished any yet who was not a sinner; and then descend into thy awin heart, and consider that there is something there whilk has risen up against God, and so has stirred up God against thee. And if we would do this, we would find it to be both comfortable and to be profitable for us in our afflictions, to acknowledge that God because of our sins, he sends afflictions upon us. I know oftentimes God has other intentions in afflicting of his kirk or children than to punish sin in them. It may for that end, that thou may give a further testimony to his truth, and that the world may see what thou will do for him; it may be to stir thee up to be more earnest with God in prayer; it may be to prevent sin in thee, etc. But this may be the reason of it also, that thou may be the more humbled for sin, and to make thee find out some sins whilk thou has not tried nor searched before: for that is sure, where affliction is, it is evermore a probleme [program?]¹ of sin. Albeit it be not *judicium propter peccatum*, yet it is *in vitio peccati*;—it is *castigante*, albeit it be not *vindicante*,—albeit it be not for revenge, yet it is a chastening us because of sin. And so if we will first ascend to God, and see that in justice he has afflicted us, and then descend to ourselves, and see the cause to be our sins, then we will be forced to acknowledge that it is only of the free grace of God that we must be delivered.

Secondly, “Be gracious, be gracions unto us.” Who is this who cries to the Lord, “Be gracious, be gracious unto us?” It is the kirk and the people of God. Was not the Lord gracious to

¹“The greatest show and profession of zeal is not always the *program* example of the greatest zeal.” Sermon before the House of Lords, May 28, 1645.

them before? for was it not of his grace and mercy that he made them to be his people and kirk? and, indeed, properly he can be said to be gracious to none but to them; and yet, for all that, they cry to him, “Be gracious.” Indeed, the estate of the kirk is never such but she has need to cry for more grace; and therefore albeit either the kirk or thou thyself in particular has been graced of God, yet ye must still pray, “Be gracious.” Albeit thou cannot count the number of the graces that God has bestowed on thee, yet thou must beseech him to multiply them more. Beloved, there may be three periods of time for seeking of grace distinguished in the life of a Christian. First, when we are first turned to God out of the estate of nature. The second is, that interval of time that is betwixt our conversion and our glorification. And the third is, when we get glory. All acknowledge, even the Papists themselves, that it is only of the free grace of God that our first conversion is wrought; but they say that it is partly of justice that we get grace after that, and that we are holden on, and that God gives one thing after another, and that we get glory in the end. But the apostle to the Romans¹ says, “We stand by grace;” and it is only of free grace that we get glory, as ye will see it, 2 Timothy 1:16. Paul there praying for Onesiphorus says, “The Lord grant he may find mercy of the Lord in that day,” whilk is the day of judgment. And so it is of grace that we are first converted out of nature to be the children of God; it is of grace that the Lord prosecutes and holds us on into that course; and it is of free grace also that we receive glory at the end of it. And therefore we must every day be crying to the Lord to forgive us our sins, because we are daily committing sin; and we must be daily praying to the Lord, “Give us this: day our daily bread.” For albeit we had als mickle beside us as we think would entertain us, yet all these things will do no good, if God bless them not; and therefore we must pray to him, that as of his grace he has provided them for us, so he would also give the staff of bread; for if he take away the

¹Romans 14:4?

staff of bread, we may eat mickle, but it will do us no good. And so, albeit the Lord have anes assured us of the forgiveness of our sins, yet we must still pray, “Forgive us our sins.”

Thirdly, Observe here, that it seems the kirk thinks mickle of this. “Be gracious, be gracious.” And, indeed, these who know it best, they will be most earnest for it. It is strange that we mistake matters so far that we should pray for. The Lord, he has so disposed of the petitions of the Lord’s prayer, that they may teach us what we should insist most upon. There be three of them for the honour of God; two for our souls, and only one for our bodies and our natural life. Now examine yourselves by this, and see if ye have prayed to God thus. If ye have been praying for your daily bread, that is, for the things of this life; ye have insisted upon these,—sought a good crop, good and seasonable weather, etc.; ay, but how many petitions have ye sought for your souls? Either few or none; and it is to be doubted if ever some of you has sought a petition for the honour of God. And yet where ye should propone one petition for your body, there should be two for your soul, and three for the honour of God. So here he doubles his petition to God; earnestly and fervently he propones it. And this is done because of the excellency of the grace of God. If we kent the excellency of this grace of God, there is nothing we would be so earnest for as for it; for it is from this grace of God that we get these great things whilk the eye has not seen, the ear has not heard, nor has it ever entered in the heart of man to consider of them; and it is from this grace of God that we receive glory, whilk is the crown of grace. The natural man receives not the things that are of God: his eye sees them not, nor his heart understands them not. There is many who speaks of grace and mercy, who knows little what it means. It’s true, indeed, the spiritual man knows them not perfectly, but only in part here; but the natural man knows not what the Lord has prepared to bestow upon his children here, let be (not to speak of) to know what glory he will give them hereafter. When we pray for grace, we pray for very great things. Many will pray, God give me grace

to do this, or for that, but knows not what it means; but it is very great. 1. It is to be in the favour of God: for then ye pray that God may incline his heart to you, to love you. 2. When ye pray for grace, and does it aright, it contains all the other effects that comes from that;—that God would furnish you all things, both for this life and for the life to come, that the Lord would be a sun to thee, even to thee as the sun is to the earth: and there is no one thing more profitable to the earth than the sun is, for it gives to many, but it receives nothing of any again. And, indeed, if the sun did this of itself, it would be of grace; but it is nothing else but a servant, and so it is the Lord who does it. And the other grace is, that he would be a shield to thee, to deliver thee from all ill; and so the Lord sends all good things to his own; and he sends them afflictions, because he sees it to be good for them. And he withholds all ill things from them; and therefore he withholds from some health, wealth, peace, etc., in the world, because he knows they would be ill for them 3. This is grace also, when he manifests it to thy soul that he loves thee and shows thee what store of good things he has prepared for thee, and persuades thee that thy name is written in the book of life, when thou finds grace into thy soul, where there was nature before, faith where there was unbelief. For albeit thou have grace, and have the effects of it, what comfort can it be to thee, if it be not made sensible to thee? for it is not so much the having of good things, as the sense of having them, that breeds comfort to us. When the Lord speaks kindly, and manifests himself to thee, this is it which makes peace, joy, and comfort in thy soul. If we knew how great this grace of God were, O but we would be earnest for it! Have what we can have, houses, lands, etc., if we want the grace of God, they are not tokens to us of the love of God, and so we are but miserable. And therefore we should count this to be our happiness, when God is gracious and merciful to us.

Fourthly, Observe here, it may be that the prophet is now seeking a temporal benefit from God, as deliverance of the kirk from the mocking and trouble, and yet he calls it the grace and

mercy of God. We may learn here that the greatest things that the worldly and natural man gets from God, they are not from grace, nor are they tokens of grace to him; but the least thing that the kirk or a Christian soul gets, they get it from God because he is gracious to them. It is good, therefore, for us to learn to distinguish and put a difference between these things whilk God gives to the world, and whilk he bestows upon his children. Both may receive health, wealth, peace, etc., and yet the one be bestowed in grace but the other in anger; and both of them may be in affliction, but the godly's out of great love, and the wicked's nothing else but a begun vengeance to them here, to be perfyted hereafter. And so there is a difference in both kinds; the Lord, he is good in all things to his awin, whether in prosperity or adversity, in wealth or poverty, etc.; but whatever he sends to the wicked, he sends it to them to further their destruction. And therefore learn to put a difference between these things that comes from that common fountain of God's goodness to all, and what comes from that living well-spring of his loving kindness to his own; how the Lord may bestow many temporal things upon the wicked, and yet not bestow them out of grace nor favour, and how he will bestow spiritual things upon his kirk and children, and then albeit he withhold the temporal things, they will be content. And albeit the children of God have all these temporal things, they count nothing of them if they find them not to come from the grace of God, and they have not that with them. And when the world or wicked receives any things from God, they are not thankful for them, but for the fashion; they will say, God be thanked, but he sees not God to be the bestower of them; but for the child of God, he rests not whill (till) he be at God as the fountain of all good things, and still ascends by these things that he gets till he be led to the fountain from whence they spring, even the goodness of God. This he acknowledges in the least thing that he gets; and when he gets greatest affluence of worldly things, he acknowledges that there is no worthiness at all in him, but that God does all o him of his free grace and love.

Now he repeats this petition, ye see, twice. Sometimes prayers, they are long in Scripture, sometimes they are short; sometimes a petition is proponed but once, sometimes it is doubled. Now, shall we condemn these long prayers more than the short, as the Pharisees' were? or shall we call that doubling of petitions babbling, whilk our Saviour condemns? No, for this is done from affection; and the affection being stirred up to it, it cannot be babbling. Albeit thou should say ten times in prayer, "Be gracious, be merciful to me," if it be from a sense of thy awin need, and from an earnest desire of mercy and grace, then it is good and acceptable to God. But if thou do only say this to make thy prayer long, and say it without sense, then it is nothing else but an idle repetition, whilk the Lord condemns in his word, and profane babbling. And therefore it cannot be a safe way of prayer to set down a set form of prayer with many repetitions into it, as "God be merciful to us," "Christ be merciful to us," etc., for we must only say these things as our heart directs us; for if our heart direct us not to it, and we be not stirred up by the Spirit to it, then it is nothing else but profane babbling and idle repetition. It is not idle, indeed, what the Spirit of God directs us and stirs us up to do, but what is done without the Spirit, it serves for no use but for sin. Sometimes we will pray longer nor the Spirit directs us to pray, and sometimes we will end before the Spirit end; but we should evermore consider what it is that the Spirit furnishes to us, and say all that, but say no more;—close not before the Spirit close, and when the Spirit ceases, close thou also. I say not, neither, that we must do this so strictly in publick prayer—to say no more than the Spirit immediately directs us; for in publick we must pray for others as well as for ourselves; and therefore we cannot be So strict to say no more than the Spirit immediately bids us; but this must be done in private. We must have the Spirit to go before us in our prayers, for we know not what to pray for, nor how to pray, and therefore we must have the Spirit to direct us.

II. Now what is the reason that moves them to put up this prayer to God? Because the kirk is punished with the insolency of her enemies. And he describes the enemies of the kirk by their ease, and by their pride; and he describes their pride by their contempt, and by their mocking of the people of God. And then God's people, they are filled exceedingly with their pride and with their contempt.

They are "at ease," and they are "proud." At ease it may be in Sion, albeit it be said, "Woe to them that are at ease in Sion;" and it may be that they are at ease without the kirk, and the kirk is under their scorn and contempt, and is filled with it. Here we may see the ordinary estate of the godly, and of the ungodly, in the world. The godly, they are afflicted in the world, and therefore it is that they cry to God that he would be gracious to them; their affliction makes them to cry to God: but for the wicked, they are at ease in the world, and so are proud and insolent. The posterity of Jacob and Esau, they are vive (lively) examples of this. The posterity of Jacob and himself, they are under grievous and sore affliction in Egypt; but for the children of Esau, who were the Edomites, they are flourishing and abounding in wealth. When the people of God were in distress in the wilderness, and had nothing but, as they say, from hand to mouth, getting their food rained down to them from heaven, and their water coming out of the rocks, being all the time fed and clad with miracles, and so in respect of the world they were puir, (albeit it be true, indeed, when they were purest in the world, yet they were still rich enough in God, for they wanted nothing), all this time the Amorites, the Perizzites, etc., and the people who were dwelling in Canaan, they were enjoying the fruit of that land which was promised to the people of God as a special blessing to them. Ye may think this to be an unequal dispensation in God, that it should be so. That rich man in the gospel, he was a very wicked man, but Lazarus, he was a very good man and yet he who was the wicked man, he fares delicately every day, and had all things as his heart could wish, for outward things; but for Lazarus, albeit

he was a good man, for outward things he was in als miserable a case as could be. This may seem to be unequal dealing, and yet it is the Lord's own dealing and dispensation. The cause why this is, the natural man sees it not, for he knows not what a providence of God means, but the child of God sees this same to be an undeniable document (proof) of the providence of God, both towards his own children, and towards the wicked in the world. Marvel not then albeit ye have seen it so, and albeit ye should see it so again; and say not with David, Psalm 73:13, "It is in vain for me to cleanse my heart, and to wash my hands in innocency." But if ye will compare the estate of the one with the estate of the other, ye will see that there is a great difference between them. Or (ere) it be long, indeed, the difference shall be exceeding great in the world to come; if ye will compare their present joy with that whilk the child of God shall have eternally, or if ye will compare the present afflictions of the godly with the everlasting torments of the wicked in hell, ye will see the difference to be exceeding great. And even in their present estate here, there is a great difference. The child of God would not change his present estate here, with the peaceable conscience that he has, with the greatest monarchs in the world and a sleeping conscience, or a conscience evermore crying to them night and day: I will assure you he would not cois (exchange) the one with the other. And the martyrs, when they were going to the fire to be brunt, would not have changed their present condition with their adversars and the persecutors who were going to burn them. Therefore think not this misery, to be in trouble in the world, nor count not the wicked happy, because they are in prosperity.

Now this their ease, it makes them proud: for thir two join themselves together, and except God give a great measure of grace, ye will hardly find them to be separate. When the Lord gives anything in the world to men whereby they may live at ease, they are ordinarily proud with it: and this is the reason why the Lord holds many of the godly at such hard pinches; because if they gat their will of the world, they would become proud of

it. Hagar, who was but a poor handmaid and a bondservant, because she had conceived a child, and her mistress was barren, she rises up against her mistress Sarah, to condemn her. And Moses, who was a wise man himself, and directed by a wise master, Deuteronomy 8, he insists largely upon this, that when the people were entered into the land of Canaan, and were possessed there, that they should not begin to say, It was their own power and might that conquered (acquired) that to them, and so wax proud. As if he said, If ye take not good heed to yourselves, these things whilk should be the ground of your thankfulness to God, they will be motives to stir up pride into you, and so make you to forget God. And we may see the examples of this daily in kings and great ones in the world, who receive manyest (most) favours from God: they misken (disregard) God, as if there were not a God above them, as Pharaoh says, Who is the Lord, that I should fear him? and Nebuchadnezzar, and Haman, etc. And even the servants of God, they have oftentimes fallen in their prosperity. It is strange that David, who had so many great gifts of body, mind, means, honour, etc., and he had spiritual gifts also, whilk are all the foundation of this Babel of pride, that he should have been so humble, that he was as a weaned child, as a worm and not a man, etc.,—he was always exceeding humble, except when through his passion he forgot himself. The reason of it was this, because he was frequent in spiritual exercises, in-fasting, in prayer, reading and hearing God's word, meditating on it, etc., and so still learning to know God more. And by these he knew that, albeit he was eminent above all others, yet he was beneath God, for he was above David and all others; and therefore was it that he was humble. And then he had the knowledge and conscience of that sinning sin or original corruption, as he confesses, Psalm 51:4-5, and of actual transgressions. These pulled him down continually, that he durst not be proud, and many times kept him from falling; for if we forgot our former sins, it is just with God that he should let us fall in sin for time to come. Thirdly, he kent his awin frailty, that man was but a vain and foolish thing. These thoughts

made him to walk humbly before God, and toward others with whom he had todo. As it is said, Micah 6:8 “What is there more required of thee, O man, but to walk humbly before thy God?” and Psalm 73:5-6 there is a joining of thir two: “Because the wicked are not in trouble as other men, neither are they plagued as other men; therefore pride compasseth them about as a chain.” Certainly, if we be at ease in the world, and have not the grace of God, we will not miss to forget God. And therefore it is good for us, when God gives us anything in the world, whether it be health or wealth, whether it be natural or spiritual, aye speir (ask) at God, Wherein sall I keep it? and the Lord will answer, It must be kept in humility. And therefore desire it of the Lord, that as he increases these things to thee, so he would enlarge the cabinet of humility also, that it may be kepted there. If thy rent increase, say, Lord, give me humility also to keep it in. If the Lord give thee ease, health, wealth, honour in the world, if so be that thou be the child of God, thou will pray to him to teach thee lessons, whereby thou may be more humble than before.

Now, from their pride there did arise contempt, as from their ease there did arise pride. So from pride there arises contempt and lightlying (undervaluing) of others; for where pride is, it shows itself thus in contempt of all others: and there is no sin will kyth itself so mickle outwardly as pride, except drunkenness; and indeed it is a sort of drunkenness. And as these who has drunken small drink or water all their days, give them but one drink of wine, it will make them giddy, that they will think all goes about with them; even so these who are basely born, and has been meanly brought up all their time, if they be exalted to any high place in the world, they grow incontinent drunken with pride; and when they are drunken, they cannot hide it, but they must vent it either one way or other. And this sort of drunkenness, it shews itself in a very ill fashion. For men, when they are drunken with strong drink, they will be exceeding kind to other men, (for the most part it is so); but when men are thus drunken with pride, it kyths (shows) itself in contempt of all others who

are about them, and even in contempt and mocking of these whom they should not have mocked, and of these who deserves least to be mocked of any.¹

And so we may see that the wicked are at ease, and so become proud; and aye the prouder they be, the godly are the more subject to their contempt. The wicked, they condemn the godly in their hearts, and scorns them in their gestures and countenances, and in their words and actions. And ye may not think that the wicked condemn the godly thus out of dissimulation,—that they think not as they say; but they mock, scorn, and contemn them out of the pride of their heart: for they think that it is nothing else but melancholy, and out of singularity, that they do as they do. And to this contempt and scorning it seems that the Apostle Peter has relation, when he says, “That the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.” What is that? Even to have praise in the mouth, to have honour in action, and glory in estimation and opinion. That is, when thou was in the world, then the wicked in the world did dispraise thee with their mouths, in their speeches and actions they [did] disgrace and dishonour thee, and in their opinion they thought thee no better worthy: now God shall give thee a recompense for all these—thou shalt be found at that great day to praise, honour, and glory.

Now when we find it to be thus, what course shall we take? Shall we, when they mock us in their speech, do so to them again? when they disgrace us, shall we strive to disgrace them again? and shall we think as little of them as they can do of us? No, this is not the course that the children of God takes; but still they go forward in obedience of the commandment of God, let the wicked or the worldling say, or do, or think what they will: and they take all their contemnings, and mockings, and disgracings,

¹There can be little doubt that the reference in this whole passage is to the intolerable pride of those ecclesiastics who had been raised from a humble position in the church, to one of opulence and power.

and lays them out a-braidband¹ before God, as Rabshakeh's libels, and sets them all down in a bill before him, and says, Lord, see what I suffer for thy sake, and for doing thy will. And indeed, it is a strange thing, and yet it has evermore been found true, when men are at ease in the world, and through their ease has become proud, and then contemns and scorns and disgraces the godly; and yet when they do so, it is not for anything in them that deserves contempt or disgrace, but even for that wherefore they should be highly esteemed. For who is there who is contemned and scorned by the world, but they deserve it all? There is none of the children of God, while they are here, who are so renewed from sin, but they deserve contempt and scorn. But wicked men in the world, they are that unhappy that they condemn, scorn, and despise them, not for these things that are il into them—they have no will to do that, because it is like to themselves; but the reason why they condemn and scorn them is, because they love religion, loves a good cause, and joins themselves to further it, or loves the course of sanctification; therefore they are scorned by them. And so the godly, they acknowledge this to God, that justly they might be brought to shame and disgrace for their sins; but they say, "For thy sake are we killed all the day long:" and this is a great comfort to them. But when the wicked use this often, albeit the godly bear it patiently for a while, yet when the burden of their contempt is made sensible to them, then they go to God, and represents their necessities before him, and tells him, "We are exceedingly filled with reproach and contempt." "There is a twofold fulness of scorning and contempt." 1. When the wicked who condemn the children of God are full of contempt, when they begin to condemn religion itself, to call a Reformation a Deformation, and the people of God puritans, and such other names as they think fittest. And it was come to this height with these who mocked God's people in this land, and they had so insisted in their mocking, whill (till) some of the people of God

¹ *A-braidband*. As a sheaf of corn is opened, and spread out to dry.

were begun to take with (admit) it: and, indeed, the enemies here had gone farder on in their pride and contempt than I can tell, so that they were full 2. The second fulness is, when the people of God are full of this contempt. I cannot say that people's souls were so filled with it as the enemies were,— it was not so sensible to the most part, nor were they so grieved for it as they ought. It was our profession, indeed, that we were grieved for these things, but it was not so sensible to us as our estate was miserable. Yet the Lord, he has been merciful to us, and has begun to work a reformation. Always (nevertheless) this is sure, when the enemies of the kirk are filled with contempt, and thou art filled with it also, and comes to God and cries for help, then the cry is loud, and he hears from heaven, and comes down,— sees if it be according to thy cry; and when he sees that it is according to that cry, then he begins and works a reformation into a land. Whilk the Lord grant unto us, through Jesus Christ. To whom, etc.

July 15

August 12

September 2 (probably)

October 28

