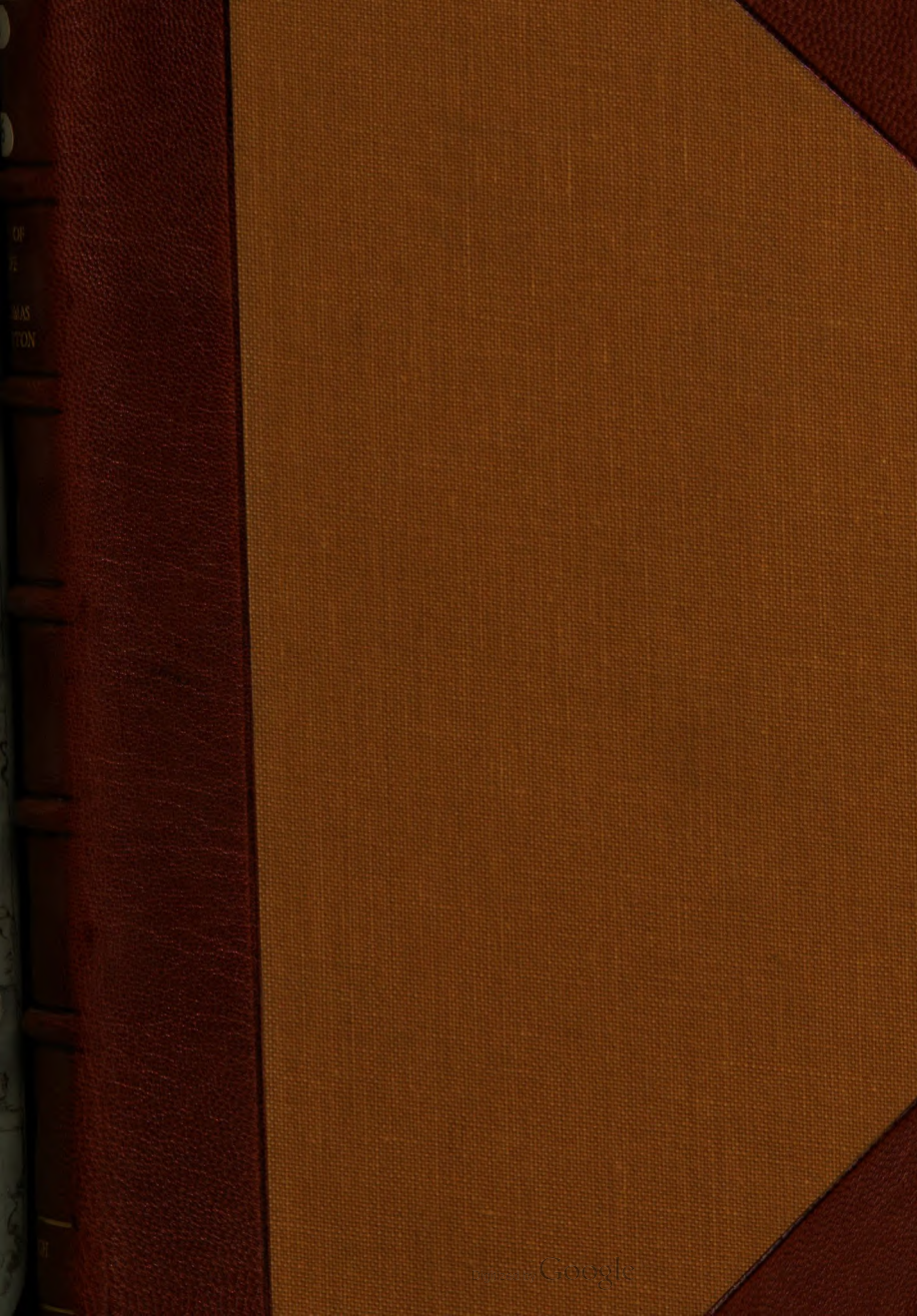

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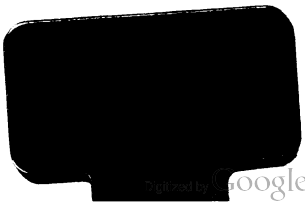
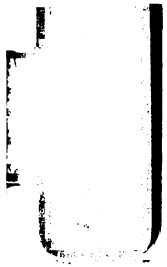
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M E M O I R S
O F T H E
L I F E

Of the REVEREND; LEARNED and PIOUS
Mr. THOMAS HALYBURTON,
Professor of DIVINITY in the
University of St. *Andrews.*

IN FOUR PARTS.

Whereof THREE were drawn up by
Himself, the FOURTH collected by his Friends
from his private Papers, and his dying Lips.

The Third Edition.

With a large recommendatory EPISTLE by
I. WATTS.

To which is subjoined,
Two SERMONS on the Death of a Friend,
never before printed.

*Pfal. lxxvi. 16. Come and bear, all ye that fear God, and
I will declare what he hath done for my Soul.*

EDINBURGH,
Printed for *Gavin Hamilton*, and sold by him, and by
Andrew Stalker at *Glasgow*, MDCCXXXIII.



THE Recommendation.



THOUGH the Gospel of Christ was abundantly confirmed in the first Ages of Christianity by Testimonies of every kind, yet I love to see daily and living Witnesses arise, and set their Seal to the Truth and Divinity of this Gospel. Every Transcript of it in the Heart of a Christian is a new Argument to confirm it. Blessed is he that believes, for he has the Witness in himself; that Jesus is the Son of God: And blessed is he that hath Wisdom and Courage in this unbelieving Age to make this inward Testimony appear and shine to the World. This is one Reason why I value the Memoirs of holy Men, and among those which I have seen I am not ashamed to recommend this as one of the most valuable, and that on these Accounts, viz.

1. I found here the inward and experimental Work of Christianity described at large by a wise, a learned, and an ingenious Man, who seems to have been a strict Observer of his own Spirit, and of all the secret Motions of it, and the more secret Springs. Here you may see the crooked and perverse Workings of a carnal Heart in a State of Nature; the subtle
Twin-

Twinnings of the old Serpent to keep the Soul from God and his Christ; and all the Counterworkings of sovereign Grace which in the End appear victorious. You see here the Self-flattery and many Deceits whereby Sinners raise a good Esteem of themselves, and build up their vain Confidence in Opposition to the Holiness of the Law and the Grace of the Gospel; and here Christians may learn much of the holy Skill that is needful to maintain a constant and glorious War with Sin by the Strength that is in Christ, and they may read the Triumph of a dying Conqueror.

Now though every Christian hath some inward Sense of divine Things, yet every one has not so rich a Variety of Experiences; and among those that have, few are so watchful as to take a due Account of them; few so wise as to judge aright concerning them; and few so faithful and bold as to consign these Things to Writing for the Use of others. Men that are fit to publish their Observations of this Kind generally imagine, that Humility requires to bury them in Silence and Darkness. But the Author and Subject of this Narrative was a Man of great Piety, bright natural Parts, studious Learning, and uncommon Penetration and Judgment, as sufficiently appears in his other Writings; yet there is such a Vein of Humility and Honesty that runs through every Page, that you may see the secret Workings of his Thoughts through his holy Language. His Sins as well as his Graces lie open to Sight, the Labours of his Soul appear to the Eye, and the pious Reader will find himself at once delighted and improved. So the curious Operations of Bees are seen through a Hive of Glass, and the Spectator is at once entertained with Instruction and pleasing Wonder.

II. *Another Thing that gave me an Esteem of this* ~~Book~~ *was the Account that is given of an Evangelical Conversion, after the Author had been long struggling with sharp Convictions of Conscience and labouring long under sharp Agonies and Terrors: He had been fighting with Guilt and corrupt Nature to obtain Holiness, Pardon and Peace, by all the Methods that the Reason of Man would naturally suggest, and by the Doctrines and Duties of the Gospel itself used in a more legal Way and Manner; and found his Labours repeated and vain, and his Work still to begin. Here he describes at large the utter Insufficiency of all Convictions and awakening Words and Providences, all Tears and Repentances, all religious Duties of Worship publick and private, all Vows and Promises, Covenants and Bonds with which he bound his Soul to God; and how Sin prevailed and triumph'd over them all when they were practis'd only in a legal Manner, as a mere Task of Conscience, and without the delightful Taste of the Grace of the Gospel. All these left him still under Guilt, under the Power of Sin, and in utmost Confusion near to Despair, till it pleas'd God to open his Eyes to behold the Mercy and Comfort of the Gospel as the Way to Holiness and Peace; till divine Grace brought him as a dying Sinner, empty of all Good and helpless, to the full Salvation that is in Christ; and sweetly constrained him to receive Peace and Holiness together; till he learn'd the Way of Sanctification by Faith and Hope in a pardoning God; a God reconciling Sinners to himself through Jesus the Redeemer. This overwhelm'd his Soul at once with deep Humility and Repentance, with Wonder and holy Joy, with Hope and Love, and constrained him to pleasant Obedience. This reprov'd his Nature, this wrought in him all the Powers*

and Principles of Christian Holiness, and raised and supported them in a glorious Degree.

Now though I dare not confine the Workings of the blessed Spirit, who is infinitely free and various in his Operations, and he hath carried some Thousands to Salvation in a more legal Way, and doth daily conform his divine Workings in many Souls to their lower Degrees of Light and Evangelical Knowledge, as well as to their natural Tempers and their Temptations; yet it is my Judgment that such a Conversion of Sinners as this Author experienced, is always more frequent where the Gospel obtains in its purest Light and its divinest Glory, and seems to be more akin to the Spirit of Christianity.

III. The last Thing that I shall mention that I remark in this Work is, the full Confirmation that is given to our holy Religion, and to this noble Method of divine Grace, not only in the most watchful and holy Life, but also in the most joyful and glorious Death of this good Man. Death takes off every possible Disguise, and makes us think and speak sincerely; and yet you see him still the same. Here we find Reason and Learning giving their Testimony to the Gospel and to the Power of Godliness, with a living Pen and with dying Lips.

Tho' this Book may be of great Use to all that will read it with an humble and serious Temper, yet the Persons to whom I would chiefly recommend it, are these, viz.

First, To my younger Brethren in the Ministry: Perhaps they may learn from these Papers, the Way of suiting their Discourses in publick and in private, with a more happy Turn for the Relief and Salvation of Souls. I am persuaded if we all consulted the Workings of the Spirit of God on the Hearts of Christians, and the various Devices of corrupt Nature,

The Recommendation. vii

ture, and the Wiles of Satan, as they appear in such Memoirs as these, we should learn better how to deal with the Consciences of Men in order to their Sanctification and Comfort, and put the Doctrines of the Gospel to their proper Use: We should all preach the abounding Grace of Christ, in order to lead Sinners to delight in the Law of God, and more effectually direct and draw them to the Practice of that Faith that works by Love.

Next, I would recommend it also to those Persons that are awakened to a Sense of their Sin and Danger, and seeking the Way of Salvation, that they may not run into mistaken Methods, nor follow the false and flattering Dictates of a mere natural Conscience, lest with their Bibles in their Hands, and the Gospel on their Lips, they seek Righteousness and Peace as it were by the Works of the Law. Here they will find that Hope is the surest and kindest Spring of Holiness, and that there is no solid and lasting Peace but what is built on the clear Discoveries of forgiving Grace; and that Faith only can purify the Heart.

I would recommend it in the Third Place, to poor melancholly Souls, who walk watchfully and mournfully before God in every Duty, and labour in Religion, and travel on in Heaviness all their Days: They dare not indulge their Hopes, nor scarce admit any Degrees of Comfort because their Holiness is so imperfect. Let them learn from this Example to try whether they would not sooner arrive at great Degrees of Sanctification, by going farther out of themselves to fetch their Comforts, and by letting their Hope live on the freest and richest Promises of the Covenant of Grace, wherein Repentance and Holiness are promised as well as Pardon and Happiness. Let them try whether an humble Trust in Christ as their Righteousness and their Strength together,

gether, would not fill them with powerful Constraints of Love, and lead them to a sweet Delight in every Duty; and thus that good Word would be fulfilled unto them. The Joy of the Lord shall be your Strength, Nehemiah viii. 10.

I would recommend it also to those Christians that have begun to walk with God cheerfully in the Ways of his Gospel grace. Here they may be assured that all the glorious Grace of the Gospel will by no means excuse them from daily Labour, and Care and Watchfulness, from constant and earnest Prayer, and universal Diligence in all the Duties of Godliness: For if these be omitted Sin will prevail, and Satan gain many Advantages to bring them back to Guilt and Bondage again. Sin prevailing will spread a temporary Darkness and Death over all the Vigour and Beauty of their Religion; but when they are fallen into such Degrees of Backsliding and Decay, they may learn here, that the only Way of their Recovery is by Faith and Hope in the Gospel, by trusting as undone Sinners in an all-sufficient Saviour; and that their only Security all along the Road to Heaven is by joining Diligence and Dependance together.

I will not recommend this Book to the nice and critical Part of the World that have no Taste of inward Religion, and relish nothing but what is polite and modish: Yet I would attempt an Apology for a few Things in it that may perhaps disgust some better Readers, and prevent their own Advantage.

Some will say, The Author seems to indulge Enthusiasm, and talks mystically in some Pages of his Narrative. But let it be remembered, that Men of great Piety, whose Souls are moulded into a Temper of Religion, behold the Truths of the Gospel in a glorious and transcendent Degree of divine Light; they
live

live under warm Impressions of their Truths, and feel the sweet Influence of them on all the Powers of Nature: This makes them speak even of the most rational Things of Religion sometimes in the Language of an inward Sensation, of which divine Relish and Savour, Persons of lower Degrees of Piety feel but little, and the irreligious Man knows nothing at all.

This same Language of divine Experience may be observed in the Writings of several great and holy Men of Scotland, who have been favoured with rare and peculiar Visits from Heaven, and have maintained a humble Intimacy with God, and upon this Account their Names survive, as their fairest Honours and Ornaments of their Country.

In most other Parts of this Book the Author maintains the Reasonableness of the Way of Salvation by the Gospel, and of the Conduct of the holy Spirit in the Conversion of Men; see particularly Page 49. he now and then in his Way of speaking he indulges a little to this inward and divine Sensation. But that he was a Man of uncommon Turns of Thought, clear Judgment, and strong Reasoning, is abundantly evident to any one that will read his Discourse against the Deists, where he proves by some unanswerable Arguments, the utter Insufficiency of the Deists Religion for the Salvation of Men, and beats them fairly at their own Weapons. I wish that Treatise was publish'd single by itself.

Another will object, That he multiplies Particulars beyond all Necessity, I intreat the English Reader to forgive this Fault, for I believe it is partly the Custom of the Country, and Fashion even of the Learned in his native Land. Let it be noted also, that the greatest Part of the Figures here only denote the Number of the Paragraphs: and if some of
the

the longer Paragraphs are divided by Figures as well as by Colons and Periods, it ought to be pardoned as much as the Idiotisms of his Language, which can give no manner of just Offense to a wise and judicious Reader. Omit the Figures in reading, and the Sense is good, and the Objection vanishes.

I have this to add further in his Behalf, that the Fashion of our Age in South-Britain, to write Essays and Discourses of all Kinds without distinguishing any Heads or Particulars, is every whit as faulty, and as much to be censur'd. This Concealment of all Method, even in some excellent Treatises, renders the Sense more obscure to the Apprehension of common Readers, and much more difficult to the Memory both of the Vulgar and the Learned. We have got such an extreme Aversion to the Way of Writing used by our Fathers, that because they run their Heads up to Nineteenthly, and Six-and-Twentiethly, we are ashamed in our Day to say Secondly or Thirdly. Against this Humour of our Age I would bear my Testimony, even in a Preface, and say,

In the Third Place, it will be objected, That he is a great deal too large in some Parts of the Narrative, and is ready to repeat the same Things. But when an observing Christian hath endured such repeated Conflicts, and obtain'd laborious Victories, and pass'd many Tears in such various Exercises of Soul, he finds it impossible in a few Pages, to tell you a tenth Part of what he hath pass'd through: This he himself excuses, Page 48. and you may learn hence, that no Christian in this Life is entirely safe even from those Temptations that have been once powerfully overcome.

I shall

I shall be told by some Persons, That there are many Scriptures brought into this History not much to the Purpose. But forgive a Christian this Practice, who loves to talk in the Language of his God, where he can but imagine the Words may be accommodated to his Sense: and, if he hath multiplied Quotations in some Places without apparent Necessity, yet in several of them it must be owned the Allusions are very beautiful.

In the last Place it will be said, There are some Things too private and personal, and some Things that seem too mean and of too little Moment to trouble the World with. I reply, There's little of this to be found in what he wrote himself for the View of others; but our Friends after our Decease are ready, from an Excess of Affection, to show many of our lesser Affairs to the Publick, fondly imagining they will be acceptable to the World, because their own delightful Memory of their Friend makes it relish so well to themselves. After all, I cannot say but a judicious Abstract of this Book would render it more useful to the Reader, and more secure from every Exception.

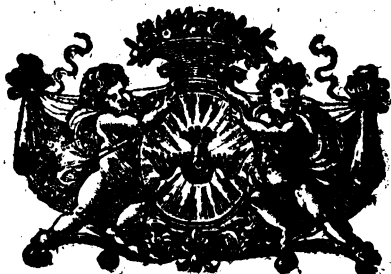
May the blessed Spirit, who formed the Soul of this Author to the divine Model of his Gospel, form the Heart of every Reader by the same perfect Rule, and raise them to equal or to higher Degrees of Faith and Holiness; that they may be living Witnesses and Honours to the Name of CHRIST; and let them join with me to adore my GOD and Saviour, who, though he hath secluded me from Service in his House, by long Sickness, yet he honours me to stand as a Figure on his High-way, to direct Travellers in the Road;
and

xii The Recommendation.

and while he restrains my Tongue from its delightful Work, he is pleas'd to use me as a silent Finger to point to the Footsteps of a faithful Shepherd, and by them to guide the Flock in their Way to Heaven.

Theobalds in Hertfordshire, May 4. 1718.

L. WATTS.



T O



THE
 P R E F A C E
 T O T H E
 R E A D E R.



S all Biography, the Lives of eminent Saints are, beyond all Controversie, the most edifying and useful, being, in some Measure, a Transumpt of the Holiness of GOD, and of his Word. Their laudable and amiable Example carries in it such a secret and powerful Efficacy to make impressions on Fellow-christians, yet on all generous

Souls, with whom there is any Remains of Conscience, that it has oft provok'd them to Love and good Works, and by a pious Emulation to tread their Steps to glorifie GOD, and mend their Pace Heaven-ward.

*Heb. 10. 24.
 Matt. 5. 16.
 1 Pet. 2. 12
 3. 1.*

The Preface

Without the holy and exemplary Lives of the Votaries of Religion, the Gospel of CHRIST usually is so far from gaining Ground, that it daily loses the Room it has in the World; of which the present melancholly State of the reformed Churches is too plain a Document. I am persuaded that next to the great out-pouring of the *Isa. 32. 15. Spirit from on high*, the rapid and admirable Success of the glorious Gospel, was greatly owing to the holy Lives of its Professors, especially their shining in the peculiar and distinguishing Duties of Christianity, and their cheerful and undaunted Boldness in suffering for CHRIST. Therefore since in our Day the Gospel is so visibly destitute of this great Advantage to commend the Christian Religion to the Consciences of all, both Friends and Foes; We hope the printing of the following Sheets, will not be found unseasonable, when there is so evident, and universal a Decay of the Life and Power of Religion with the truly Godly, and such a prodigious and formidable Growth of Hypocrisy, Formality, Lukewarmness and Security, &c. with many in the visible Church, when the scandalous and profane Lives of many profest Christians, are giving so deep and deadly a Wound to the Credit of Religion and the Gospel; when not a few, especially of our Youth, and that not of the meanest Quality, are poisoned, I fear beyond the Power of Antidote, with profane Romances, Stage-plays, and Histories of the filthy and impure Amours of the vilest Rakes, and most profligate Debauchees, and with atheistical and blasphemous Books against all Religion; in a Time when the World is abused with lying Stories of the Lives of Men, base Apostates, that *preached an other Gospel, ceased not to pervert the right Ways of the LORD*, and that were cruel Wolves and Persecutors; by which they are represented, and very artfully dressed up in the Likeness of great Virtuosos, first Rate Christians, and Men of GOD indeed. Who knows, but this Book may be of some Use to rouse decayed Christians, waken such as have a Name to live, but are dead, give a Check to the vitious and loose Lives of the immoral, expose the disguised Lives of Enemies, and convict Atheists; and tho' it should be wholly fruitless that Way, yet it shall be a standing Testimony and Witness against the dangerous and growing Evils of this perilous Time,

to the Reader.

Time, They shall know there has been a Prophet among them.

The first three Periods of his Life were all found after his Death in a Manuscript, written with his own Hands as they are printed; but all we could have of the fourth Period of his Life, is only some Gleanings from imperfect short Hints of Things in his Diary, which he had never digested nor enlarged, which is certainly a very considerable Loss, seeing the Experiences of this fourth Period, might have been much more useful, being the whole Time of his Ministry; but the wise LORD, the Master, called him off, and prevented it. After he was fixed in a Charge, he had much Work, his Parish being both spacious and numerous; he was oft abroad preaching at Sacraments, also about Business, and always when he preached, if in Health, he wrote much, as is told afterwards; and he was scarce three Years a Minister, when his Health broke. These and other Difficulties had hindred his finishing those Memoirs, we judge, which we know he designed; he told himself to some Friends, if Health and Business would have allowed, he would have written as much on the fourth Period, as on all the other three.

In reading of his Exercise, the Terrour he was once under, when, as he words it, *The Lord brought him to Sinai*, it would be remembred, That tho' preparatory Law-works, with all the Adult that are called, be the same as to Substance, all must be enlightned, convinced of their Sin and Misery, be made truly sensible of their lost State, be throughly humbled, made to see their State desperate without a Saviour, and be renewed ere they will come to Jesus, so there is a great Variety among the Lord's People as to the Time of their awaking, the Duration of it, the Means by which, &c. Measure of Terrour, or Down-casting, and Distinctness about their Exercise, and the like.

No serious Soul has Reason to be shaken about their Interest in Christ Jesus, tho' they have not been so early awakened as some, or had so great a Degree of Terrour, and been so long under it as others, or tho' they cannot give so distinct Account of the Time when, the Means or Instruments by which the Lord first awakened them, as some can do, by all which they have no small Advantage. 'Tis to be regretted,

The Preface

regretted, that some worthy Men have, by uncautious Discourses on this Subject, stumbled not a few serious and exercised Christians.

As to what we have of his dying Words annexed to the Memoirs of his Life, 'tis but a little, we assure you, of what he spoke the last five Days before his Death; some of the sweetest and most savoury Discourses he had, are wholly lost, being so mingled by the Writer, that we were forced to drop them; for great Care was taken not to insert any Thing, but what he spoke. The Occasion of this was, the Writer was forced to stand at a Distance, and out of his Sight, because, when he observed him writing, he was displeas'd, and would not allow it, likewise the Noise that sometimes was in the Room, with People's speaking to him, their coming in, or going out, and ordering Things about him, made the Writer oft lose half a Sentence, neither was it possible for those that revis'd his dying Words to help this.

The Want of Connexion, there is oft betwixt Purposes discour'd by him, was occasioned partly by the short Stumbers he sometimes fell in, his taking some Refreshment, and other Interruptions, and partly by Reason of different Discourses Persons had to him.

We assure you, There are very few Discourses he had that are full and compleat, as he then spoke them.

Rebiter,

There are some Things very obvious, that add a peculiar and bright Lustre to the Testimony this dying Saint and faithful Minister of Christ has given to the good Ways of God; which should commend this his Swan-song to all.

1st, They are the last Words of one that gives you a rational and distinct Account of the Work of God on his own Soul some Years ago, and who afterwards by a holy convincing Walk *ador'd the Gospel of Christ*, and glorified his Lord and Master, which was his greatest Ambition on Earth. He tried the Reality and Sweetness of Religion some Time, found *it was a true Report* the Gospel made, and that *the half was not the truth*. His last Words deserve the more Regard, since ye may see he was far from being bigotted unto a fond Conceit

to the Reader.

cent of the Principles and Practice of Religion, he tried all Things and did hold fast that which was good: What vast Pains he was at to examine the very fundamental Principles of natural and reveal'd Religion ye may see from his Memoirs, his Treatise against *Deism*, the Reason of Faith, &c. All which demonstrate his Faith did not stand in the Wisdom of Men, 1 Cor. ii. 5. but in the Power of God. They are the last Words of one that spent about Twelve Years in lively preaching of Christ and him crucified, whereof not a few of the Lord's People retain a favourable Remembrance, of which his excellent Sermons will convince those that knew him not, if Encouragement be got to print them.

2dly, This may enhance the Value of this Testimony, That he was under so great a Damp, so dark a Cloud for three or four Days before that abundant Consolation and Joy the Lord fill'd him with, which you will find narrated by himself in his dying Words: How agreeable is this to the Lord's usual Way of dealing with his Saints, he wounds and then heals, smites and then binds up, they are press'd out of Measure, above Strength, &c. Not only at Conversion, but oft in his Dealings with them through their Life, both as to their outward and inward Condition, and oft signally at Death. This glorious Method is worthy of God, and nobly advances his blest Designs about his own.

3dly, The constant and unusual Composure of Spirit he had is remarkable; tho' he was under very tormenting Pain the last Days of his Sicknes, yet not one impatient Word dropt from him; tho' he slept little all the five last Days, and spoke much, yet not one raving Word ever heard from him, which as ye will find him oft admiring it, so it was a Wonder to all that were present.

4thly, With what Life, what a peculiar Emotion of Spirit, what Fervour did he utter his last Words? How refreshing, affecting and astonishing this was, all present well remember: And tho' we had all his dying Words, this is still wanting, nor can it be described by us: Now should not that endear this Saint's Testimony to Religion.

5thly, How prudently did he address himself to Persons; Ministers or private Christians that visited him, according to their various Ranks, Principles, Conditions and Circumstances? He spoke with the nicest Caution to them, even then, which was very surprizing.

6thly, And

The Preface

ably, And especially that all this was spoke by him in View of approaching Death, (for neither he nor others conceived the least Probability of his Recovery after he took Bed) Death the King of Terrors, the most terrible of all Terribles to an impenitent Sinner, and that nothing can make easie and sweeten, but the precious Fruits of our Lord's Death and Sufferings. Yet even then what a Calm on his Soul ? What Submission to it did he shew ? What Boldness in facing this last Enemy ? With what Concern and Passion was he panting for Death ? How welcome was it to him ? His own Words will testify this. One of the opposite Way, and not the meanest for Sense, said, He never saw one so willing to die. Now whence is all this ? How can this be ?

Pagan Moralists and Philosophers talked of their Cordials against Death ; but when it came to the Push, they found them all insipid and useless. Hardned desperate Atheists, and befotted stupid Epicures have shut their Eyes on Danger. The presumptuous and deluded Hypocrite may feign Submission to Death, pretend a Hope of Heaven, and hold fast his groundless and rotten Hope ; yet when they turn their Faces to the Wall, how sour and chagrin does the Sight of pale and grim Death make them ? Their Hearts sink in them as Stones, or else are forced to bewray a restless Disquiet and Perplexity.

A graceless, bold and furious Soldier may court Death, rush on it, and pretend to defy it in the Field.

Some Prodigies of Wickedness, given up of God, from a base Cowardice and Impatience, have dared to be their own Executioners, against the self-evident Principles of the Law of Nature, as well as the express Precepts of the Moral-Law : But not a Shadow have any of these of the sweet Calm and Composure, the invincible Patience, the intire Submission, the absolute Resignation to the Divine Will, the Chearfulness, Satisfaction, Joy and Comfort, the lively and assured Christian attains at Death, which our dying Friend in so great a Measure enjoyed, of which his own Words will give you the best Account.

Now then is there not here something truly supernatural and divine, that humane Nature could never be capable of, if it were not renewed by the exceeding Greatness of that Power that raised CHRIST from the Dead, and also a singular

to the Reader.

a singular Measure of the saving Influences of the Spirit of Adoption given to it? May not all then see, that will not shut their Eyes, That the greatest Hero among Men cannot be equall'd to, or vie with a Soldier of CHRIST; yea that these petty Heroes are but faint Shadows of the real Christian. Ransack the wide World, consider all the distinguishing Excellencies of Mortals, view all that have assum'd the Name of Wise, Great, or Good, or that Men Canonize for such, and ye will see beyond all Debate, that a Saint infinitely outvies them all in his Life, especially in his last Conflict with Death, the Close of the dark Scene: Here shines brightly his true Greatness of Spirit, and incomparable Bravery indeed.

Now on the whole, what a clear convincing Evidence have ye here of the Immortality of the Soul, that when his Body was lowest, yet his Intellectuals were so sound, and the Actions of his Spirit about the great Things of Eternity, were so vigorous and lively; he himself shew'd a peculiar Turn of Wit in improving this.

O the great Truth and Reality there is in Religion! Were it a Dream, a mere melancholly, hypochondriack Fancy, an Imposture, or Cheat, as Atheists talk, or no more in't but mere Morality that has no Relation to CHRIST JESUS, a dead lifeless Form, or some external bodily Exercise, as the blind sensual World, not having the Spirit, judges, could it have produc'd such real, such sensible, and surprizing sweet Effects, that swallowed up all Trouble and Pain, and ravish'd with Joy, as he found? Is it possible any that have the Use of their Reason, can once imagine a Saint can personate this at Death, when under no Temptation to dissemble, when Interest or worldly Considerations can have no Place or Influence, and when they are under the most awful Impressions of Eternity, Judgment, and of God the Judge of the Quick and Dead, which so effectually tend to prevent it!

May we not hence also see the wonderful Virtue of Christ's Blood, the Efficacy of his Death and Cross? *Through Death he has destroyed Death, and him that had the Power of it.* On the Cross of CHRIST the Saints raise their Triumph. How warm was the Heart of this Saint when he spoke of it! *How oft did he glory in the Cross of Christ!* On this intirely he laid the Stress of his Salvation.

Q how

The Preface, &c.

How sure then is God's Word! How safe a Bottom to venture our Souls on, even at Death! Is he not the faithful God that keeps Covenant? Did he not remember the Words which he promised to his Servant, on which he caused him to hope? Did he not find it with a Witness, especially in his greatest Extremity at Death, when he needed it most? How much did he himself notice this? May we not appeal to dying Saints, in the Words of *Joshua* to *Israel*, if any one Thing hath failed of all the good Things the LORD had promised to them? As for God, his Way is perfect, the Word of the LORD is tried; he is a Buckler to all those that trust in him.

And to conclude, may we not say, There is a Reward for the Righteous; verily there is a God that judgeth in the Earth? How can we doubt of this, since the Saints see the Salvation of God, they feel and taste this in their Life, and at Death have a very Heaven anticipated in their Souls? What Clusters of the Fruits of the promised Land from *Escol*, what sweet Earnests and Pledges, what infallible Fore-runners of Heaven have they, both as to their Exercise and Enjoyment Day and Night, for some Time in their Life, and especially in their last Trial, when near to Eternity? Of which our dear Friend, as you will see from his dying Words, had so sweet Experience.

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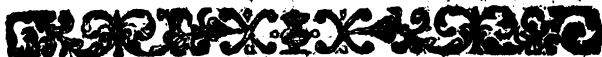
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A SHORT
A C C O U N T
 OF THE

Birth, Parentage and Character of the
 Reverend Mr. *Thomas Halyburton*,
 with some other Circumstances of his
 Life.

MR. *Thomas Halyburton*, Professor of Divinity
 in the New College at *St. Andrews*, was
 born at *Duplin*, in the Parish of *Aberdalgy*,
 December 25th 1674, of worthy and godly
 Parents, Mr. *George Halyburton*, and *Margaret Playfere*.
 His Father was descended of the Family of *Pitcur*, in the
 County of *Angus*; and was Minister of the Parish of
Aberdalgy in the Presbytery of *Perth*, out of which he
 was ejected by the then Government, in the Year 1662,
 as about 300 more Ministers were also, summarily with-
 out any legal Process, simply for Non-conformity to
 Prelacy.

Mr. *George Halyburton*, who was then Bishop of *Dun-
 keld*, and had been a zealous Covenanter, suddenly be-
 came so forward for the national Defection, and so cruel
 a Persecutor of his once Fellow-presbyters, that he would
 not spare him more than others, tho' he was his near
 Kinsman, but turned him out of his Charge: And yet
 that Prelate was scarce well warm in his Nest, when the
 LORD smote himself with fore Sickness, of which he
 died, and went to his Place.

Immediately after he was thus persecuted, That choice
 and pious Gentleman, the sole Heritor of the said Parish,
 who

who was one among a Thousand in such an evil Time, and afterward suffered much for Non-conformity, gave him a House to dwell in at *Duplin*, beside himself, was his ordinary Hearer, and while he lived, shewed no small Kindness to him, which deserves a thankful Remembrance from his Relations.

His Father never repented his Faithfulness in adhering to the covenanted Work of Reformation, but rejoiced that he had been honoured to suffer on that account ; and when he fell asleep in the LORD in the Year 1682, in the 55. Year of his Age, he died in the Faith of this, That GOD would deliver this Church from the then sore Persecution it was under.

His Mother was Daughter to Mr. *Andrew Playfere*, the first Minister of *Aberdalgay* Parish after the Reformation from Popery, to whom her Husband succeeded a little before the Restoration of Prelacy. She was allied to some of the best Families in the Kingdom by the Mother ; of which here I shall forbear a particular Account : But which was their far greater Glory, both of them from their Youth up, were truly religious.

His Mother excelled many of her own Sex, for Knowledge of the Principles of Religion, and an uncommon Memory of the Scriptures ; she would have exactly repeated many of the choicest Chapters of the Bible.

They had a numerous Family, no less than eleven Children, and very sickly ; all of them died young, except their eldest Daughter *Janet*, and this their Son Mr. *Thomas* ; but to sweeten these Trials, they had peculiar Comfort in the Death of their Children ; some, even of the youngest of them, gave singular Evidences of their dying in the LORD, which some yet alive well mind.

When his Father died, he was happy to be under the Care of such a Mother : The Episcopal Persecution for Non-conformity daily growing, she with her Son in Law, and Daughter, were forced for their Safety to withdraw to *Holland*, took him along with them while he was very young : He quickly learned the *Dutch*, and went to *Erasmus* School to learn the *Latin* : There they sojourned till August 1687, at which Time they returned Home, narrowly escaping Shipwreck.

A

At their Return he went to the School, and afterwards to the University, where he made great Proficiency beyond many of his Equals. When he had finished his Course there, he entred Chaplain to a noble Family, where one that had been his School fellow, and had drunk in the Principles of the Deists, began to attack him on that Side, which obliged him in the Beginning of his Studies to read that Controversie carefully; and what Progress he made in this, will appear from his Book against the Deists. He could not attend Lessons of Divinity in any of our Colleges, while in that Family; and tho' he had read Divinity only two Years, the Presbytery of *Kirkaldie* importun'd him to enter on Trials, and he was licens'd by them to preach, *June 22, 1699.*

He was settled Minister in *Ceres* Parish, *May 1, 1700.*

In 1701, he was married with *Fanet Watson* a virtuous and pious Gentlewoman, Daughter to Mr. *David Watson* an Heriter in the Parish of *St. Andrews*, a zealous good Man, and one that suffered much in the late Times for Non-conformity. His Relict survives with six Children, one Son, and five Daughters, beside two Sons and a Daughter that died.

Some few Years after his Settlement at *Ceres*, his Health broke, and his Indisposition daily increased, so that he was hardly able to go through his ministerial Work in that large Parish.

In *April 1710*, having received a Patent from Her Majesty, and an Invitation from the Presbytery, he was transported by the Synod of *Fife*, to be Professor of Divinity in the new College of *St. Andrews*.

In *September 23*, at 7 in the Morning 1712, he slept in JESUS, and him will the LORD bring with him.

He was of low Stature, his Body but thin and small, his Hair black, but his Complexion pretty clear and fair.

In *April 1711*, a dangerous Sicknefs seized on him, which obliged the Physicians, at several Times, to take from him about 44 Ounces of Blood: He recovered and went abroad again, but his wasted Body never attained the small Strength he had before this Sicknefs; shortly

after his Arms and Legs became a little benum'd and insensible, as also swelled, which at his Death increased greatly.

But O! How noble a Spirit, how great a Soul dwelt in this weak and frail Body!

He was naturally of a very pleasant and desirable Temper. He had an equal and cheerful Spirit, which he retained under surprising Vicissitudes. This Evenness of Temper appeared much in his frequent and dangerous Sickness. He had a calm, peaceable, healing Disposition, and yet bold as a Lion in his Master's Cause. He had a peculiar Talent for composing Differences: How afflicting the Prospect of Divisions was to him, the following Sheets will testify: And had some others been blessed with more of this Spirit, his and our Fears had been utterly disappointed.

He was Master of a considerable Stock of Prudence, he studied to walk in Wisdom toward them that are without, and them that are within, and to become all Things to all Men.

He was dexterous in observing Tempers, and in addressing and managing Persons. How wisely he carried in Church Judicatories, whereof he was a Member, others can witness.

He abhorred that unedifying Converse, that is spent in frequent and unseasonable Jestings and Drollery, so common with many; tho' he was abundantly facetious in Company, when and where he saw it expedient, and this Way sometimes he has dropt what tended to edifie. Those who conversed most with him, will own, They seldom enjoyed his Company without some Profit by it. He oft was uneasy after much Converse with others, if he was not edified himself, or thought he did not edifie others; How circumspect and tender was the Strain of his Walk in this? He oft regretted the Difficulty there was to retain Integrity in the most Part of Company in this degenerate Age; he reckoned such Company a great Hardship, and loth would he be to have let any Thing offensive in Converse go without a Check.

The following Memoirs will witness his walking with GOD in his Family and Closet: But some Things here I cannot pass; it was his ordinary, except he had been

been necessarily hindered, to come from his Closet to Family-worship, especially if the LORD had given him Inlargement of Heart, and if his Spirit was in a due Frame; he would then have been very uneasy, if any Interruption fell in betwixt Closet and Family-Duties. He also commonly expounded the Word of GOD, at least once a Day in his Family. The Night before Family-fasts, which he kept, or National-fasts, he always directed his Servants how to manage that Work, and on the Fast-days themselves discoursed them about their Souls Condition and Concerns.

He was an affectionate and dutiful Husband, a conscientious and kind Parent, a faithful and easy Master.

Such as knew him, will own, he had a clear Head, a very ready and rare Invention, and an uncommon Memory; he read little after his Health broke, and oft owned his greatest Improvement was more by Thinking than Reading.

He had a very ready Way of expressing his Thoughts; he was far from a vain, airy Affectation of Language in preaching, (a prevailing Evil in this Time) he had studied an even, neat and scriptural Style, and this became natural, tho' some thought in the End, his deep Thinking made it a little more abstruse than formerly, to a popular Auditory.

He had choice Pulpit Gifts, he was an accurate and pathetick Preacher, a great Textuary, close in handling any Truth he discoursed, and in the Application, he was home, warm and searching; and in this he shewed himself usually a skilful Casuist. He oft complained, That some worthy Men were too general and bare in the Application of their Doctrines.

He ordinarily wrote his Sermons very exactly, when Health and Business would allow; He used to say, *A lazy Minister in his younger Years, would make a poor old Man.* It were to be wished, That this Example were more followed than it is. He oft adventured to preach under great Indisposition, when he was not able to write so much as the Heads of his Sermon, yea, even at Sacraments, and he has been singularly assisted, to the Conviction of all that heard him. In his last two Years he wrote little, his Health then was so low.

His Experience of the Power of Godliness, with his other Gifts mentioned, made him very skilful to deal with wounded Spirits, according to the Variety of their Cases; and this Converse he owned was extremely useful to himself. Few Ministers have taken a more cautious and confirming Way of dealing with People, than he did before he admitted them to the Sacrament; and while in Health, he was diligent in the other Parts of his ministerial Work.

He was no less singularly fitted for the Schools; he spoke elegant *Latin* promptly, tho' he had been long in the Disuse of it, and was scarce at any Pains to recover it, which was much admired: He was very expert in the *Greek*, but his Sickness broke his Design to accomplish himself in the rest of the oriental Languages.

In Controversies, especially those of the Time, he excelled many. It was strange to see how quickly he would have taken up the State of a Controversie, the Strength of an Adversary, seen through their deceitful Sophistry and Pretences, and how close and nervous his Reasoning was usually.

Now on the whole, what a Loss, especially in this Juncture, may we justly reckon the Death of this great little Man to the poor wrestling Church of *Scotland*, to the Place he lived in, and to his Family? Alas! what shall we say? What great Thoughts of Heart may it cause, when such a green Olive-tree, fair, and of goodly Fruit is cut down, when such bright Stars set, yea, even Constellations of them in our Day? May we not justly fear, when such Wrestlers with GOD are taken off, as he on his Death-bed comments on such dampling Providences, *That the Consumption decreed shall overflow in Righteousness?* Isa. x. 22.

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MEMOIRS OF THE LIFE OF

Mr. THOMAS HALYBURTON;

WRITTEN

By himself some Years before his Death.

INTRODUCTION.

THE common Occurrences of the Life of one in all Respects so inconsiderable, are not worth recording; and if recorded, could be of little Use either to myself, or others. Wherefore it is none of my Design to waste Time or Paper with these. But if I can recount the LORD's gracious Conduct toward me, the State of Matters before and under the LORD's special Dealings with me, in a Way of Conviction, Illumination, Conversion, Consolation and Edification; and compact them so, as to discover, not only the Parts of this Work, the several Advances it made, the Opposition made to it, its Victory over the Opposition of my

own Heart, Satan and the World; but also to present the Work in its Order and Issue, it may be of great Use to my own Establishment, and if ever it should fall in the Hands of any other Christian, it might be not unuseful, considering, that the Work of the LORD in all it, as to the Substance, the same and uniform; and as *Fate answers to Fate* in a Glass, so does one Christian's Experience answer another's, and both to the Word.

Prov. 27.
19.

This being the Design of this Narrative, to give some Account of the LORD's Work with me, and my Way with him, in so far as I remember it from my Birth to this Day, I shall proceed to it.

PART I.

Narrating the State of Matters with me from the Time of my Birth, till I was about ten Years of Age, or thereby.

I Came into the World, not only under the Guilt of that Offence, whereby many, nay all were made Sinners, and on the Account whereof Judgment passed upon all Men to Condemnation: But moreover, I brought with me a Nature wholly corrupted, a Heart wholly set in me to do Evil. This the Testimony of GOD in the Word satisfies me of. And herein I am strongly confirmed by undoubted Experience, that fully convinceth me, That from the Morning of my Days, while under the Advantage of Gospel-light, the Inspection of godly Parents, and not yet corrupted by Custom, the Imaginations of my Heart, and the Tenor of my Life, were evil, only evil, and continually so.

Rom. 5. 19.

Job 14. 4.
Ps. 51. 5.
Eccl. 9. 3.

Gen. 6. 5.
8. 21.

2. It cannot be expected, that at so great a Distance, I should remember the Particulars of that first three or four Years of my Life: Yet I may on the justest Grounds presume, That they were filled up with those Sins that cleave to Children in their Infancy. Many of which are not only evil, as they flow from a poisoned Root; for an evil Tree will bring forth corrupt Fruit: But do also bear the Impress of, and an evident Congruity to their corrupt Source, and taste strong of that Root of Bitterness whereon they grow. While we are yet on the

Mat. 7. 17.

Part I. *Mr. Halyburton's Life:*

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the Breasts, inbred Corruption breaks forth, and before we give any tolerable Evidence that we are rational, we give full Evidence that we are corrupted. We shew that we are inclined to Evil by pressing with Impatience Ps. 52. 3 and Eagerness for what is hurtful; and our Aversion to Good, by refusing with the greatest Obstinacy what is fit, proper and useful to us. At first we are only employed about sensible Things, and about them we give the first Evidences that our Natures are corrupt. And with the first Appearances of Reason, the Corruption of our Spirit discovers itself. How early do our Actions discover Passion, Pride, Revenge, Dissimulation and Sensuality to be inlaid, as it were, in our very Constitution? Any ordinary Observer may discern Instances innumerable of this Sort, very early in Children. With these and the like Evils, no Doubt, were the first Years of my Life, whereof I remember little, filled up; *Folly is bound up in the Heart of a Child, and we go aside as soon as born, speaking Lies.* Prov. 22. 3. Ps. 58. 3.

3. In this first Period of my Life, I had Advantages above most. My Parents were eminently religious. I was trained up under their Eyes and Inspection, for most Part. I continually heard the Sound of divine Truths ringing in my Ears, in their Instructions; and I had the Beauty of the Practice of Religion continually represented to mine Eyes in their Walk. I was by their Care kept from ill Company that might infect me. By these Means I was restrained from those grosser Outbreakings that Children oft run into, and habituate to a Form of Religion, and put upon the performing of such outward Duties of Religion as my Years were capable of. Hence it appears, That the Sin, I now am fully convinced, that I wallowed in during this Tract of Time, is not to be imputed, either as to Inclination, or Actions, merely to contracted Custom, or occasional Temptations: But it really was the genuine Fruit and Result of that lamentable Byass Man since the Fall is born with: Sure the Spring must be within, when notwithstanding all the Care taken to keep me from them, I impetuously went on in sinful Courses. The holy GOD hedged up my Way by Precepts, Example, Discipline: But I broke through all. Sure the Spring

Spring must be within. And sure it must be very strong that was able to bear down such powerful Mounds * as were set in its Way, by the Providence of GOD, and run with so full a Stream, notwithstanding all outward Occasions of its Increase were cut off, as much as might be. Herein I have a full Evidence of a Heart naturally estranged from, nay opposite to the LORD. And besides, this deeply aggravates my Guilt. *And they have turned unto me the Back and not the Face, though I taught them, rising up early and teaching them, yet they have not hearkened to receive Instruction,* Jer. xxxii. 33.

4. The Care of my Father during his Life, which ended October 1682, and of my Mother after his Death, tho' very great, did not change, but only hide Nature, which is indeed often hidden, sometimes overcome, seldom extinguished. Albeit I cannot remember all the Particulars from the 4th or 5th Year of my Life, yet so far do I remember what the general Bent of my Heart was from that Time. Upon a Review, I must confess Rom. 8. 7. that it was wholly set against the LORD. *The carnal Mind is Enmity against God, is not subject to the Law of God, nor can it indeed be.*

5. To confirm this, when I now survey the Decalogue, and review this Portion of my Time, notwithstanding of the great Distance, I do distinctly remember, and were it to Edification, could condescend upon particular Instances of the Opposition of my Heart unto each of its Precepts. Whatever Influence Education Gen. 8. 21. may have in moulding what is seen, yet surely *the Imaginations of Man's Heart are evil from his Youth up.*

6. True it is, through the Influence of the Means before mentioned, I did all this While abominate the more gross Breaches of all the Commands, and dislike open Sin. But mean While my Heart was set upon the less discernible Violations of the same holy Law. My Quarrel was not with Sin, but the Consequences of it, and the main Thing I regarded was the World's Opinion of it. Fear of Punishment, Pride that fears to be ill thought of, or at best, a natural Conscience enlightened by Education, were the only Springs of any Performances of Duty, or Abstinence from Sin. Prone I was all this while to Sin, even of all Sorts, which that Age

Part I. *Mr. Halyburton's Life.*

11

is carried into, in secret, when I could say, That no Job 24. 156
Eye shall see me. They who for Credit, or other
such Inducements, may seem averse to sin, yet will
make bold in the Dark with the worst Sins; — *Son*
of Man, hast thou seen what the Ancients of the House of Is-
rael do in the Dark, every Man in the Chambers of his Im-
agery? For they say, The LORD seeth us not, the LORD hath
forsaken the Earth, Ezek. viii. 12.

7. Even those Things, which, in my Way seem'd
good and promising, such as Detestation of gross Sins,
Performance of Duties, &c. were either purely the
Effects of a forcible Custom, a Bribe to a natural Con-
science to hold its Peace, a Sacrifice to Self, a slavish
Performance of what I took no Delight in to avoid the
Whip, or sometimes a Charm to keep me from Danger,
which I thought would befall me, and dreaded much if
I neglected Prayer. Thus my best Things dreadfully
increased my Guilt, being like the Apples of Sodom,
fair to look at, promising while untried, but within full
of Ashes and noisom Matter. *When ye fasted and mourn-*
ed in the fifth and seventh Months, even these seventy Tears, Zech. 7.
did ye at all fast unto me? And when ye did eat, and when
ye did drink, did ye not eat for yourselves? Bring no more Isa. 1. 15
vain Oblations, Incense is an Abomination to me, the New-
moons and Sabbaths, the calling of Assemblies I cannot away
with, it is Iniquity, even the solemn Meeting.

8. Thus the Spring of Corruption damm'd in on the
one Side, I mean as to open Profanity, by the Mounds
of Education, breaks out on the other Side, in a Form
of Religion, without, nay plainly opposite to the
Power of it, which is no less hateful to the holy God: 2 Tim. 3
The Prayer of the wicked is Sin, his Sacrifice is an Abominati-
on. Sin in the one Case has a little Varnish that hides Prov. 21.
its Deformity somewhat from the Eyes of Men; in the 27. 15. 2.
other it is seen in its native Hew and Colours. In the 21. 4.
one Case it runs under Ground; in the other it openly
follows its Course. *Some Mens Sins are open before-hand,* 1 Tim. 3
going before them into Judgment, and others follow after. 24.
Whether the one or the other, the odds is not great.
The Tree is known by its Fruit. A corrupt Tree cannot bring Mat. 12
forth good Fruit. Sometimes it may bring forth good-like 33.
Fruit.

2. But

9. But yet, after all, I must confess that, such was the Strength of Corruption, that it drove me to several of the more plain and gross Sins incident to this Age: Which though some account pardonable Follies in Children, yet the Lord makes another Reckoning of them, and sundry of them have been made bitter to me, such as lying to avoid Punishment, Sabbath-breaking, Revenge, Hatred of my Reprovers, and others of a-like Nature. Some particular Sins committed in Childhood, which I had quite forgot, as being attended with no notable Circumstances, that could make them stick, rather than other Things, and being of an older Date than any Thing else I can remember, were brought fresh to my Remembrance, when the LORD began clofly to convince of Sin, and being presented in their native Colours, in the Light of the LORD, and in all the Circumstances of Time, Place, Partners in Sin, &c. and were made the Matter of my deep Humiliation, Loathing and Self-abhorrence, as not only full of Wickedness in themselves, but pregnant Evidences of the deepest natural Depravity. Which made me see to whom it was owing, that I went not to all the Heights in Wickedness, and the grossest Abominations that ever any were carried to, and which a haughty Heart, if not restrained *seasonably*, partly by *secret Power*, and partly by *outward Means*, would inevitably have carried me to. *Folly is bound up in the Heart of a Child, deeply rooted and fastned there.* And no Thanks to the best, that they are kept from the worst Things. *And David said to Abigail, Blessed be the LORD GOD of Israel, which sent thee this Day to meet me, and blessed be thy Advice, and blessed be thou, which hast kept me this Day from coming to shed Blood, and from avenging my self with mine own Hand. For in very deed, as the LORD GOD of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the Morning-light any that pisseth against the Wall.* What a Monster had I been, if left to my self, and not seasonably restrained by outward Means, and inward Power! Blessed be the invisible Hand, and the outward Instruments of this Restraint, that kept me back from sinning.

Prov. 22.
25.

2 Sam. 25.
22.

10. These

10. These are but a very few of the innumerable Evils that cleaved to me in this sinful Period of my Life, *For who can understand his Errors?* This Period was altogether sinful and vain; Nay, Sin and Vanity in the Abstract. *Childhood is Vanity.* And all this is deeply aggravated by my stupid Inconcernedness about them all the while. Notwithstanding of them all *was clean in mine own Eyes, though not washed from my Pollutions,* in the Puddle whereof I had long wallowed. I was whole as to my own Sense, though the Plague Sore run upon me. *While I thought I stood in need of nothing, was poor, miserable, wretched, blind and naked. How canst thou say, I am not polluted, I have not gone after Baalim? See thy Way in the Valley, know what thou hast done, &c. I have not found it by secret Search, but upon all these. Yet thou sayest, Because I am Innocent, surely his Anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.*

Reflections on this first Period.

1. **W**HEN I consider, how many Sins long since done and forgotten, many of them of an older Date than any Thing else I remember, and in their Commission attended with no such remarkable Circumstances, as can rationally be supposed to have made any deep Impression on the Memory, and so have any Influence in their Recovery, after so long Oblivion, were now by the LORD brought to Mind with unusual Distinctness. I cannot but herein observe, 1. What exact Notice the holy GOD takes, and how deeply he resents those Things, which Men, generally, will scarce allow to be faults, or at most but mean ones, pardonable Follies rather than Sins. GOD early observed, That Man's Imaginations are evil from his Youth, and will have us mind, and be humbled for the Sins that have cleaved to us from our Youth. *This hath been thy Manner from thy Youth, that thou obeyedst not my Voice,* is an Aggravation of other Sins he charges on his People, and in it self one heavy Article. 2. How much Reason is there for reckoning it up as one great Part of the Wicked's Misery, that they ly down in their Graves

- Job 20. 11. *with Bones full of the Sins of Youth?* How much Reason is there for *David's* Prayer, That GOD may not remember
 Psal. 25. 7. *against him the Sins of his Youth?* How just Reason have
 Job 13. 26. we oft, with *Job*, to suspect that in the Strokes that fall on us in riper Years, GOD is making us to possess the Iniquities of our Youth? How much Reason
 Aug. conf. have we with holy *Augustin*, to confess and mourn over
 Lib. 1. the Sins of Child-hood, and trace original Corruption in its first Out-breakings, even up to Infancy?
 3. I here observe what an exact Register Conscience, GOD's Deputy, keeps; how early it begins to mark, how accurate it is, even when it seems to take no Notice, and to what a Length it will go in justifying GOD's Severity against Sinners at the last Day; how distinctly and clearly it will read it out, and how far up it will fetch its Accounts of those Evils which we mind nothing of, when GOD shall open its Eyes to read what is written, and discern those Prints, which,
 Job 13. 27. as *Job* says, GOD sets upon the Heels of our Feet; and give it a Commission to tell us of them, when the Books
 Rev. 20. shall be opened, and the Dead small and great judged out
 12. of them.

2. When I review this first Period of my Life, what Reason do I see to be ashamed and even confounded, to think that I have spent ten Years of a short Life, without almost a rational Thought, and undoubtedly any that was not sinful.—After that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth.

3. The whole of what I have set down before, being Matter of undoubted Experience, of which I can no more doubt than of what I now see and feel; I have herein a strong Confirmation of my Faith, as to the Guilt of *Adam's* Sin, its Imputation to his Posterity, and of my Concernment therein in particular. For, 1. The Bent of my Soul from a Child, was set against the LORD: Nor was this the Effect of Custom and Education; for there was a sweet Conspiracy of Precept, Discipline and Example of those, with whom I converted, during this first Part of my Life, to carry me another Way. Nor can I charge the Fault of this on my Constitution of Body, or any such Thing, as might be alledged

edged to proceed from my Parents in a natural Way. For these Lusts which are of *the Mind*, and are not influenced by any Constitution of Body, were as strong, sensible, active and prevalent as any other, nay, more than these which may be pretended to depend on the Frame of the Body, And as my Soul in its accursed Inclinations was thus opposite to the LORD, so the Opposition was of that Strength and Force, as was not to be suppressed, much less to be overcome and subdued by the utmost Care of Parents, and the best outward Means. This is undoubted Fact. 2. I cannot at all conceive it consistent with the Wisdom, Goodness or Equity of GOD, to send me thus into the World, without any Fault on my Part. To say, I was thus originally fram'd without Respect to any Sin chargeable on me, is a Position so full of flat Contrariety to all the Notions I can entertain of the Deity, that I cannot think of it without Horrour, much less can I believe and give Assent to it. 3. Penal then this Corruption must be, as Death and Diseases are. And whereof can it be a Punishment, if not of *Adam's Sin*? While those Things are so plain in Fact, and the Deduction so easie from them; whatever subtil Arguments any use to overthrow his Truth, I have no Reason to be much shaken or moved with them, or call the Truth in Question. If once I am sure, that GOD has done a Thing, there is no Room left for disputing its Equity. I am sure, I was corrupt from my Infancy. I am sure, God could not have made me so without Cause, or sent me into the World in such a Case, if it had not been for some Fault wherein I am concerned. If there is any Attempt to charge GOD in this Score, I look upon it as highly injurious. There is no more left for me in this Case, but humbly to endeavour to clear GOD of any seeming Hardship. If we cannot easily do this; then I will much rather own my ignorance, and stoop under his Incomprehensibility, than lay any Charge of Injustice against him. This has laid my Soul against the most subtil Arguings of Men of perverse Minds, and even of Satan, who hath oft assaulted me in this Instance. Be their Arguments what they will, *Behold, in this they are not just: I will answer thee,*

Job 33. 12, *that GOD is greater than Man. Why dost thou strive against him? For he giveth not an Account of any of his Matters. That he may withdraw Man from this, among other evil Purposes, of measuring GOD by his short Line, and hide Pride from his Eye.*

4. Hence also, I am taught what Estimate to make of the pretendedly good and virtuous Inclinations, wherewith some are by *Deists* and *Pelagians* alledged to be born. If it be not in these few and rare Instances of the early Efficacy of sanctifying Grace, all that which is looked on as Good, is really no more but the Fruit of Education, Custom, occasional Restraints, Freedom from Temptation, or perhaps, a natural Temper influenced by some of those, and by the Constitution of the Body to somewhat of Opposition to those grosser Actings of Sin, which make the most Noise in the World. In a Word, whatever there is of this, save in the rare Instances before-mentioned, is but Sin under a Disguise. The Odds is not great. The one Sort of Sinners seem to promise good Fruit, but deceive: Whereas the openly profane give a plain Refusal, and forbid Expectations. And yet of this last Sort moe receive the Gospel than of the former. *But what think ye? A certain Man had two Sons, and he came to the first, and said, Son, go work to day in my Vineyard. He answered and said, I will not; But afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go to, Sir; and went not. Whether of them twain did the Will of his Father? they say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the Harlots go into the Kingdom of GOD before you.*

Mat. 21.
33, 31.

PART

P A R T II.

Containing an Account of the Rise, Progress, Interruptions, Revivals, and Issues of the LORD's Strivings with me, during the ten or eleven ensuing Years of my Life, from May 1685 to August 1696.

C H A P. I.

Containing an Account of the first Rise of any Concern about Religion, its Result, Revivals, and other Occurrences thereunto relating, for the first two Years of this Time.

1. **I**N the Month of May 1685, my Mother being by the Heat of the Persecution obliged to retire to *Holland*, I went along with her. While we were at Sea, being in some real or apprehended Danger, my Conscience, which had for all the bygone ten Years, so far as I can now remember, been fast asleep, began to awaken; I was challenged for Sin, terrified with the Apprehensions of Hell and Death, and the Wrath of GOD, which I had no Thought about before I was brought to this Distress; *They have turned their Back Jer. 2: 22* unto me, and not their Face: But in the Time of their Trouble they will say, *Arise, and save us.*

2. All this Concern was nothing more than a sad Mixture of natural Fear, and a selfish Desire of Preservation from the Danger that was supposed imminent, at least by me. Peace, Acceptance, Communion with GOD, came not much in my Thoughts. I was afraid and unwilling to die; I would gladly have been out of Danger of Hell. This was all my Exercise at this Time. It was not Sin, but Death its Consequence I was concern'd to be rid of; *Then Pharaoh called for Exod. 10* Moses and Aaron in haste, and said, *I have sinned against 16.* the LORD your GOD—Now therefore I pray thee, forgive my Sin only this once, and intreat the LORD your GOD, that he may take away from me this Death only:

3. As this Exercise was wholly selfish, without any Concern for the LORD's Glory, it led me to selfish

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Courses for Relief. I promised, That were I at Land, I would live and be better than formerly; I engag'd to keep all God's Commands. My Mother told me, I was in a Mistake, and would not hold there. But there was no persuading one so ignorant of his own Heart, as I at this Time was, of this. I multiply'd Engagements, and doubted not myself as to the Performance: *And the People answered, GOD forbid that we should forsake the LORD to serve other gods.——And Joshua said unto the People, Ye cannot serve the Lord; for he is an holy GOD.——And the People said unto Joshua, Nay, but we will serve the LORD.*

Josh: 24.
Verse 16.
Verse 19.
Verse 21.

4. No sooner was I come to Land, and fix'd at Rotterdam, but I verified what had been foretold. I forgot all my Promises and Resolutions. The unrenewed and corrupt Heart, being free from the Force put upon it by the natural Conscience under Appearance of Hazard, took its old Course. I returned to former Evils and grew worse: Corruption, that had been damm'd in for a little, having easily forc'd down all these Mounds raised to hold it in, run with the greater Violence. It is true, thro' the Mercy of GOD I was still restrained from open and scandalous Sins. Toward which the Aw of my godly and prudent Mother, and Principles of Education did contribute not a little: But as to secret Evils of all Sorts I had no Aversion to them: Nay, to many of them I was strongly inclin'd, and in many Instances followed my own Inclinations. I was a ready and easy Prey to every Temptation, notwithstanding all my Engagements:——*And thou saidst, I will not transgress, when upon every high Hill, and under every green Tree thou wandrest, playing the Harlot.*

Jer. 2. 20.

5. My Sins, in this Place, had this grievous Aggravation, That they were against greater Light, and more of the Means of Grace than I had formerly enjoyed. On the LORD's Day we had three Sermons and two Lectures in the Scots Church, on Thursday a Sermon there likewise. On Tuesday one of the suffering Ministers by Turns preach'd. There was a Meeting for Prayer on Wednesday. On Monday and Friday's Night Mr. James Kirkton commonly lectur'd in his Family. On Saturday he catechized the Children of the Scots Sufferers who came to him. My Mother took Care to have me attend most

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most of these Occasions, was careful to keep me to Duty, was not wanting in Advice, Correction, Prayer with and for me, she obliged me to read the Scriptures and other edifying Books. But so far were all these from obtaining a due Effect on me, that I was weary of them, and went on in Sin: *What could have been done* ^{Isa. 5. 4} *more (viz. in Point of outward Means) to my Vineyard, that I have not done? Wherefore when I looked that it should have brought forth Grapes, brought it forth wild Grapes? He said also, (viz. of the LORD's Service) What a Weariness is in it? And ye have snuffed at it saith the LORD of Hosts: And ye brought that which was torn, and the lame, and the sick; thus ye have brought an Offering; should I accept this of your Hand, saith the LORD?* ^{Mal. I. 13}

6. At this Time I wanted not frequent Convictions, occasioned sometimes by the preaching of the Word, and at other Seasons by the Light of my Education, which still hung about me, and was a Check upon me: But all these were only like the Starts of a sleeping Man, occasion'd by some sudden Noise; up he gets, but presently he is down, and faster asleep than before. I found Means to get rid of these Convictions. 1. I would, when they were uneasy, promise them a Hearing afterwards. *And as Paul reasoned of Righteousness, Temperance,* ^{Acts 26} *and Judgment to come, Felix trembled, and answered, Go thy Way, and when I have a convenient Season I will call for thee.* 2. At other Seasons, I looked to the Tendency of them, that they aim'd at engaging me to be holy, and then I por'd upon the Difficulties of that Course, till I not only got the Edge of my Convictions blunted, ^{Prov. 22} but frightened myself from a Compliance: *The Sluggard* ²³ *saith, There is a Lion in the Way, and I shall be slain in the Streets.* 3. When Convictions were lighter, I got rid ^{James 1} of them by withdrawing from the Means.—*If a Man* ^{23, 24} *be a Hearer of the Word and not a Doer, he is like unto a Man beholding his natural Face in a Glass: For he beholdeth himself, and goeth his Way, and straightway forgetteth what manner of Man he was.* 4. Sometimes I promised them fair, and so put them off at that Time, but mind- ^{Mat. 21} ed it not afterward. *And he said to the second likewise,* ³ *and he answered, I go, Sir, and went not.* 5. Sometimes they issued in fruitless, unactive and slothful Wishes; ^{Prov. 13}

The Soul of the Sluggard desireth, and bath nothing. The Desire of the Slothful killeth him; for his Hands refuseth to labour. 6. At other Times when they were troublesome, I turned mine Eye to something which I thought good, in my Way, though, the LORD knows, little was there that had so much as any tolerable Appearance of Good. Yet so foolish was I, that I rested here, as if

Luke 18.
10, 12. this had been not only enough to atone for Bygones, but procure Good at GOD's Hand. *Two Men went up into the Temple to pray, the one a Pharisee, the other a Publican. The Pharisee stood and prayed with himself, GOD I thank thee that I am not as other Men, Extortioners, Unjust, Adulterers, or even as this Publican, &c.* 7. Sometimes I endeavoured to diminish my Sin as much as I could.

Hof. 12/8. *In all my Labours they shall find no Iniquity in me, that were Sin.* 8. When these Shifts failed, and they were still uneasy, I then betook myself to Diversions, and they chock'd the Word and Convictions from it: *And that which fell among Thorns are they, which when they have heard, go forth, and are chocked with Cares, and Riches, and Pleasures of this Life, and bring no Fruit to Perfection.*

Luke 8. 14. 7. About this Time I met with some Things that crossed me. Hereon I turned thoughtful, what Way to rid myself of these Difficulties. I seemed more than ordinary concerned, and my Spirit was much troubled; yet really this Strait led me not to GOD. But my Thoughts were spent in Resentments against the real, or supposed Authors of my Uneasiness, in proud, selfish and vain Contrivances for mine own Ease and Relief: *The Wicked, through the Pride of his Countenance, will not seek after God: God is not in all his Thoughts. They cry out by Reason of the Arm of the Mighty: But none saith, Where is God my Maker, who giveth Songs in the Night? And thou didst look in that Day to the Armour of the House of the Forrest, &c. But ye have not looked unto the Maker thereof, neither had Respect to him that fashioned it long ago.*

Ps. 10. 4. 8. About the Month of December 1686, upon the earnest Desire of my Father's Sister, married to John Glas Provost of Perth, I was sent home. While I stayed in this Family, I saw nothing of Religion, tho' my Aunt was a Woman very moral. Here I was much in-

Job 35. 9.
10.
Isa. 22.
8, 11.

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indulged. I got Liberty, and I took it. I saw little of the Worship of GOD, and I easily complied, and turned remis too. What further Advances toward an open Rejection of the very Form of Religion, I made in this Place, I do not now, at this Distance, distinctly remember: But no doubt they were great. This I do remember, That I found my Aversion to these Sins, which thro' the Influence of Education I abominated before, sensibly weakned. Yea, I found some secret Hanking after some of them, a Delight in them who were guilty, and a Sort of Approbation of them in my Heart. Yet still I was, *in a great Measure*, restrained from an avowed practical Compliance, by the awful Impressions early Instruction had left on my Mind, which were not as yet *wholly* worn off; tho' far were they decayed, considering the Shortness of my Stay. Whence I may easily discern what had become of them, if I had stayed longer here. Further I mind, That at this Time, I had a great Aversion to Learning, which was the only good Thing that in this Place was urged upon me. I looked on it as a Burden and Drudgery, to which the basest Employments were to be preferr'd, and hence I no Way set my Heart to it; but trifled my Time away. And many a sinful Shift did I betake my self to, that I might get the Time shuffled over. *Thus I hated Instruction, and cast GOD's Word behind my Back.* Ps. 50. 17. 18, 21. *When thou sawest a Thief, thou consentedst with him, and hast been Partaker with Adulterers. These Things hast thou done, and I kept Silence, thou thoughtest that I was altogether such a one as thyself.*

9. Thus I spent the Winter. In the Spring 1687, my Mother fearing that I might be ensnared with the Company I was now amongst, came home for me, as Prov. 29. 15. *Reproof give Wisdom: But a Child left to himself bringeth his Mother to Shame.* Rom. 1. 30. 2 Tim. 3. 3. But so great was my Wickedness, that in Spight of natural Affection, I was grieved at her Return, and when first I heard her Voice, it damp'd me, I cared not to see her. Nothing I disliked more, than a godly and affectionate Mother's Converse. I feared to be question'd as to Bygones. I feared she would carry me away back to *Holland*, whereby I would be

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put

Jer. 2. 25. put under uneasy Restraints from my sinful Liberty. — But thou saidst, *There is no Hope. No, for I have loved Strangers, and after them will I go.*

10. In the Spring, or towards Summer, my Mother carried me with her, much against my Will: And put me to School there at *Erasmus's* School. I stayed but short While there. But the advantageous Method of Teaching took with me; I began to delight in Learning, and quickly turned proud of my Success. But otherwise, lived as I had done before, still worse and worse, under all the Means GOD made Use of to bring me near, and keep me close to him. *As the Girdle cleaveth to the Loins of a Man; so have I caused to cleave unto me the whole House of Israel, and the whole House of Judah; that they might be unto me for a People, and for a Name, and for a Praise, and for a Glory: But they would not hear.*

C H A P. II.

Containing an Account of the Revival of Convictions, their Effects, Progress, Issues and Interruptions from the Close of 1687, to 1690 or 1691, when I went from Perth to stay at Edinburgh.

1. **I**N the Month of *February* 1687, King *James* emitted his Proclamations for Indulgence. Whereon most of those who had fled, ventured home; and my Mother amongst others, toward *August* or *September* that Year. It had been for my Advantage probably, for my Education to have stayed here, which made me unwilling to return. In our Return we were in imminent Danger of Shipwreck on the Scars of *England*, but by the Mercy of GOD escaped. The Danger was sudden, and suddenly over, and so left little or no Impression on me. When we came home we fixed at *Perth*, and abode there till Harvest 1690, or 1691, I cannot be positive which, What was my Case as to my Soul Concerns during this Time, so far as I remember, I shall here narrate.

2. Presently upon our Settlement in this Place, I was entered to School; and made some better Proficiency

ciency than before. But as to Religion, I continued as unconcerned as ever, as intent upon Sin, as averſe to Duty as formerly. However I carried under my Mother's Eye, when I was among my Comrades I took my Liberty, and went with them into all the Follies and Extravagancies they went into, but with this Aggravation above moſt of them, That what I did, I knew to be a Fault very often, whereas they, at leaſt many of them, did not. Yea, not only went I along with them, but was foremoſt, and enticed others to Folly. Yet ſtill through the Mercy of GOD kept from openly ſcandalous Evils, ſave once, that I mind, with ſome other Boys I was ſeized in a Garden, taking ſome Fruit. Whereof I was much aſhamed, and never attempted the like again, not from any real Diſlike of the Sin, but Fears of a Diſcovery. And thus I continued till toward the Cloſe of King *James* his Reign, when Fears of a Maſſacre or ſome ſudden Stroke from the Papiſts, whereof there was then a great Noiſe every where, revived my Concern about Religion. But *when he ſlew them, then they ſought him: and they returned and Pſal. 78. enquired early after God. And they remembered that God 34. 35. was their Rock, and the high God their Redeemer.*

3. This Concern being ſome deeper, and the Effects of it more remarkable and laſting, I ſhall endeavour a diſtinct Account of it. About this Time, the LORD, by the Means I lived under, the preaching of the Word, catechizing in Publick and Private, enlightned my Mind further in the notional Knowledge of the Law and Goſpel. My Capacity growing with my Years, and Knowledge of what was Sin and what was Duty, and what the fearful Conſequences of Sin were, and the Advantage of Duty, increaſing; Sin was left open and naked without the Excuse of Ignorance, and Conſcience had a further Advantage, being arm'd with more Knowledge and better inform'd; hereon its Checks, when now by the LORD's Providences it was in ſome Measure awakned, were more frequent, and ſharp, and not ſo eaſily to be evaded: *If I had not come and ſpoken Jo. 15. 22. to them, they had had no ſin, but now they have no cloke for their ſin.*

4. Some Touches of Sickneſs riveted on me the Impreſſions of Mortality and Frailty, and the Tendency of each of thoſe numerous Train of Diſeaſes, to which we are daily expoſ'd, to Death: Hereon I was brought into and kept under continual *Bondage through Fears of*
Feb. 2. 15. Death.

5. But that which above all affected me moſt deeply, and gave an Edge to Conviſions, was the continual Fears we were in of being ſuddenly deſtroyc'd by the *Papiſts*: This kept Death in its moſt terrible Shape, ever in mine Eyes and Thoughts: And to my great Terror, I ſaw Wrath and Judgment following it. *The*
Ps. 33. 14. ſinners in Zion are afraid, fearfulneſs hath surpriz'd the hypocrites: Who amongſt us ſhall dwell with devouring Fire? who amongſt us ſhall dwell with everlaſting burnings?

6. Herein I was caſt into grievous Diſquietment, I
Pſal. 13. 2. took counſel in my Soul, having ſorrow in my Heart daily. I was in a dreadful Strait betwixt two. On the one Hand, my Conviſions of Sin were ſharp, Fears of preſent Death and Judgment quickened them, this made me attend more to the Word; the more I attended to it, they increas'd the more; and I was daily perſwaded, more and more that there was no Way to be rid of them, but by turning religious. On the other Hand, if I ſhould engage in earneſt with Religion, then I ſaw the Hazard of ſuffering for it, and wiſt not but I might be call'd immediately to die for it; and this I could not think of doing: Betwixt the two I was dreadfully toſſed in my own Mind; ſome Nights Sleep went from mine Eyes, and I was full of Trouble. I ſet Imagination a work, and did ſometimes ſtrongly impreſs my ſelf with the Fancy of an *Iriſh* Cut-throat holding a Dagger to my Breaſt, and offering me theſe Terms; *Quit your Religion, turn Papiſt, and you ſhall live: Hold it, and you are dead.* The Imagination was ſometimes ſo ſtrong, that I have fainted almoſt with it, and ſtill I was dreadfully unreſolved what to do: Sometimes I would let him give the fatal Stroke: But hereon my Spirits ſhrunk, and my Heart fail'd at the Apprehenſions of Death: At other Times I reſolv'd to quit my Religion, but with Reſolution to take it up again when the Danger was over: But here I could get no
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Rest. What, thought I, if the treacherous Enemy destroy me after I have done it, and so I lose both Life and Religion? And what if I die before the Danger is over, and so Time be not allow'd me to repent? *Ephraim is as a silly dove without a Heart; they call to Hos. 7. 11. Egypt, and they go to Assyria.*

7. This Sort of Exercise frequently recurr'd, and I continued this Way at Times, ever till after the Battle of Gillebrankie, which was fought July 27th, 1689: It had some Interruptions, and then I was remis as before, but for near a Year, few Weeks, and frequently few Days or Nights passed over me without some such Exercise: But the Fears of the Papists being quickly over, my remaining Difficulty was only with my Convictions. Now as to these I endeavoured to relieve my self, 1. By Promises of abstaining from those Sins which most directly cross'd my Light, and for which I was most plainly challeng'd. *And Pharaoh called for Moses Ex. 9. 28. and Aaron, and said, Intreat the LORD for me,——and I will let the People go.* 2. I took Sanctuary in Resolutions of enquiring into the LORD's Mind, and complying. But when I consulted any practical Book, or the Ministry of the Word, and found them not give such Directions as agreed with my unrenewed Heart, I was grieved and stuck there: *And behold, one came to him, and said unto him, Good Master, what good Thing shall I do that I may have eternal Life.——Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven? And come and follow me. But when the young Man heard that Saying, he went away sorrowful: For he had great Possessions.* 3. I thought to find Peace in a more careful Attendance upon Duties: Thus being ignorant of GOD's Righteousness, and going about to establish mine own Righteousness, I submitted not my self unto the Righteousness of God, nor shewed I any Regard to Christ, who is the End of the Law for Righteousness, to every one that believeth. *Rom. 10. 3, 4.*

8. Though my foolish Heart run to those Courses, yet really they afforded no solid Repose; for, 1. The first Sin against Light, and the first Omission of Duty, which very speedily ensued upon the Intermission of the

the Force that present Convictions put on me, shook all. And I was confounded at the Thoughts of appearing before God in a Righteousness so plainly ragged, that where it had one Piece, wanted two. 2. Though these Ways gave some Ease where Trials were at a Distance; yet when the Thoughts of Death came near,

Mat. 7. 27. I found not Quiet here: This was not Gold tried in the Fire, nor would it abide so much as a near-hand View of a Trial: But at the very Appearance of a Storm, this sandy Foundation shook. 3. Whenever Con-
Consider
Heb. 10. *Where*
2. 3. *Conscience*
of Sin re-
mains
after the
Use of
Means, it
argues
their
Weakness;
11a. 50. 11. *Weakness;*
 visions were awakened as to new Sins, Challenges for old ones recurr'd, which shew'd that the Cure was not perfect. *Behold all ye that kindle a Fire, that compass your selves about with Sparks: Walk in the Light of your Fire, and in the Sparks that ye have kindled: This shall ye have of mine Hand, ye shall ly down in Sorrow.*

9. The Effects of this Exercise that abode and increas'd afterwards, were principally these Three.

1. Hereby I was brought into a Doubt about the Truths of Religion, the Being of a God and Things eternal: This Hesitation was not from any Arguments that offered themselves against these Truths; or from any Suspicion of Ministers, Parents, or others from whom I had received them: But merely from this, That whenever in Danger or Straits, I would build on them, a Suspicion secretly haunted me, What if the Things are not? Whence I was brought to think, That I had not Certainty and Evidence about them answerable to the Weight that was to be laid on them. I thought Death, and the Trouble attending it, were certain and sensible Things: But I could not get my Mind so satisfied, and fully assured about the Truths of Religion. Still when under Apprehensions of Death, I would have taken Rest upon the Truths of Religion, the Perswasion fail'd me, and my Mind begun to waver; though I could give no Reason of this. *The Way of the Wicked is as Darkness: They know not at what they stumble.*

Prov. 4. 19. 2. I was hereby perswaded, and this Perswasion ever after increas'd in Strength, that I could never have Peace till I came to another Sort of Evidence and Certainty about the Truths of Religion, than I was yet acquainted withal: Death I saw inevitable, it might

be very sudden, I was capable of being impress'd with the Fore-thoughts of it, and could not banish them. Therefore concluded I, Unless I obtain such a Conviction of Religion, and such an Interest in it, as will make me not only look at Death without Fear, but go through it with Comfort, *better for me I had never been*: But how or where this was to be obtain'd, I was utterly uncertain. Here I lay in great Perplexity under the melancholy impressions that I had hitherto spent my *Money for that which is not Bread, and my Labour for that which profiteth not.* 3. This Perplexity was somewhat eas'd, while one Day or other reading in the Close of the fulfilling of the Scriptures, how Mr. Robert Bruce was shaken about the Being of a GOD, and how at length he came to the fullest Satisfaction; hereby a Hope secretly sprung up, That one Time or other, in one Way or other the like might befall me, and that the LORD might satisfy me in this: Here was the Dawning of a Light that though long it did not fully clear up, yet was never put wholly out again; though it was far from satisfying, yet it kept from Despair as to the Issue: — *And he took the blind Man by the Hand and led him out of the Town; and when he had spit on his Eyes, and put his Hands on him, he asked him if he saw ought. And he looked up and said, I see Men as Trees walking: But all this notwithstanding, the Vail still remained untaken away.*

Lu. 11. 2.

Mark 8.

2 Cor. 3: 14, 15.

10. About this Time, one Mr. Donaldson a reverend old Minister, preached at Perth, and came to visit my Mother; called for me, and among other Questions, he asked me if I sought a Blessing on my Learning. To which I ingenuously answered, No. He replied with an austere Look, *Sirrah, unsanctified Learning has done much Mischief to the Kirk of God.* This Saying stuck with me ever after, and left a deep Impression on me; so that whenever I was any Way straitned, I applied to GOD by Prayer for Help in my Learning, and Pardon for not seeking his Blessing. But this was only when more than ordinarily difficulted.

But as to the Main, all this Exercise left me where I was before, afar off from GOD, and *an Enemy to him in my Mind, which I evidenced by wicked Works.*

Col. 1. 21

CHAP.

C H A P. III.

Giving an Account of the Increase of my Convictions, during my Stay at Edinburgh, from Harvest 1690, or 1691, till May 1693, and the vain Refuges I betook my self to for Relief.

1. **M**Y Mother designing to have me well educated, for the Advantage of better Schools, in Harvest 1690, or 1691, did remove to *Edinburgh*, and fixed me at *Mr. Gavin Weir's* School, where I stayed (save only for the Space of some Months that I abode in *Carlop's* Family, and learn'd with his Children and some others, under one who had been an Under-teacher to *Mr. Weir*, and after his Removal, taught a few privately) till *November 1692*, when I entred to the College under *Mr. Alexander Cuninghame*. Here it was my Mercy that I fell in with sober Comrades, and bookishly inclined. But this is not my Design to narrate; and therefore I proceed to observe the Steps of the LORD's Work with me as to my Soul.

Acts 13.
12.

2. While I abode here, the LORD gave not over his Dealings with me. *About the Time of forty Years, suffered he their Manners in the Wilderness.* Long also did he bear with my Manners. In this Place the Work went on. For, 1st, As Knowledge increased, so Convictions, if not in Force, yet in Number increased, Still as Knowledge of the Law grew, which it daily did under the Means of Grace, the Knowledge of Sin also grew: *For by the Law is the Knowledge of Sin.* The

Rom. 7. 7.

Ps. 50. 21.

LORD daily let me see, that he was wroth on Account of Sins that formerly I had not noticed. *These Things thou hast done, and I kept Silence: Thou thoughtest I was such an one as thy self: But I will reprove thee, and set thy Sins in Order before thee.* 2^{dly}, By new Afflictions, the Impressions of my Mortality were riveted, and I was still the further in Bondage through the growing

Heb. 2. 15.

Fears of Death. 3^{dly}, The Word being daily preach'd, and daily meeting with me, forced me, tho' unwilling, to make some Enquiry into my Sincerity in Religion, which I now made some Profession of. A clos Word, will, at length,

length, even bring a *Judas* to say, *Master, is it* I. Mat. 26.
Ably, By the Means of Grace, *Herod-like*, to save some ^{20, 21, 22,}
Bosom-idols, engaged me, to do many Things, and bear ^{23,} Mark 6.
the Word gladly. ^{20.}

3. The Means whereby these Effects were wrought were, 1st, The preaching of the Word. *By the two-edged* Rev. 1. 16:
Sword that goes out of his Mouth, the LORD did oft wound me, and the Secrets of my Heart were made manifest. I found *the Word* a Discerner of the Thoughts of ¹ Cor. 14:
the Heart and its Intents. 2^{dly}, The LORD made Use of ^{25.}
the Rod. He laid his Hand on me. When I was well ^{Heb. 4. 12.}
and in Health, the Word did not affect so much, nor did I attend to it so carefully. *I spake unto thee in thy* Jer. 22. 21:
Prosperity, and thou wouldst not hear: This hath been thy Manner from thy Youth, that thou obeyedst not the Voice of the LORD—In their Affliction they will seek me ^{Hof. 5. 15.}
early. If they be bound in Fetters, and be holden in Cords Job 36. 8:
of Affliction: Then he sheweth unto them their Work, and
their Transgressions that they have exceeded. 3^{dly}, I read *Shepherd's Treatise*, called, *The sincere Convert*, which galled me, and cut me to the quick; it came very close home to me, and affected me very much, and put me to question deeply my Sincerity.

4. By these Means I was driven sometimes to great Extremity, and carried the Length of a Form of Religion. I prayed not only Evening and Morning, but at some other Times retired, and would weep plentifully in secret, and read, and pray, and resolve to live otherwise than I had done. *But this Goodness was as the* ^{Hof. 6. 4}
Morning Cloud, and early Dew. It kept Pace with my Convictions. It was Force, not Nature; and this Strictness lasted no longer than the Force that occasion'd it did. *And Joash did that which was Right in the Sight of the LORD, all the Days of Jehoiada the Priest.—But Jehoiada waxed old—and died.* Now after the Death of ² Chr. 24:
Jehoiada, came the Princes of Judah, and made Obeisance ^{17, 18.}
to the King: And the King hearkned unto them. And See also they left the House of the LORD GOD of their Fathers, and ^{41.}
served Groves and Idols.

5. While I was under these Distresses, many a wicked Shift did I betake my self unto for Relief, though without Effect. *When Ephraim saw his Sickness, and Ju-* ^{Hof. 5. 13}
dah

dah said his Wound, then went Ephraim to the Assyrian, and sent unto King Jareb, yet could he not heal you, nor cure you of your Wound. When searching Marks were offered from the Word, which tended to discover my Naughtiness, or when I read them in Books, 1st, If any Thing was spoken or mentioned, that did in Appearance make for me, then I greedily gripped to that: For I was very unwilling to see my own Hypocrisy; and therefore, if I had but a Shew to found my Claim, I laid hold on what was offered, like the young Man, when Christ spoke of keeping the Commandments, he answered, being unacquainted with the spiritual Extent of the Law, *All these Things have I kept from my Youth, what lack I yet?* So said I. 2^{dly}, When I found somewhat required that I neither had, nor resolved to comply with, because perhaps it was, on some Account or other, dear, then I resolved to compound the Matter, and make Amends some other Way, and beg a Licence for that, like Naaman, *Thy Servant will henceforth offer neither Burnt-offering, nor sacrifice unto other gods, but unto the LORD. In this Thing the LORD pardon thy Servant, that when my Master goeth into the House of Rimmon to worship there, and he leaneth on my Hand, and I bow my self down in the House of Rimmon.* 3^{dly}, When any Mark was offered, that I could not shift, nor pretend unto, then I was ready to question, whether he that offered it were not mistaken, and secretly questioned the Truth, following the Measures Satan took with Eve; —*Ye, hath GOD said, Ye shall not eat of every Tree of the Garden.* And again, *Ye shall not surely die.* 4^{bly}, When I could not see, not through the Want of sufficient Light, but through my Unwillingness to admit it, I was ready to quarrel that Ministers and Books did not tell me plainly. *Then came the Jews round about him, and said unto him, How long dost thou make us to doubt. If thou be the CHRIST, tell us plainly.* Jesus answered them, *I told you, and ye believed not.* 5^{bly}, Sometimes when I was gravelled with a Mark, I promised it a Hearing at a more convenient Season, and so like Felix, shifted the Trouble for the Time. 6^{bly}, Sometimes I would slip over these Things that made against me. *He that doth Evil, cometh not to the Light, because his Deeds are*

Mr. 19.
20.

2 Kings 5.
17, 18.

Gen. 3. 1.
4.

John 10.
24.

Acts 24.
25.

Acts 17.
32.

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are evil, lest they should be reprov'd. 7thly, I carefully ^{John 3.} sought for the lowest Marks, and the least Degrees of Grace that might be saving- I designed only as much Religion as would take me to Heaven; and therefore I still enquired with the young Man, *What good Thing shall I do that I may inherit eternal Life?* I desired no ^{Mat. 19.} more than would do this, serve this Turn; and any ^{16.} Thing that would serve this, provided my beloved Lusts were spared, I would with him resolve upon. 8thly, When none of these Shifts would avail in the general, I would resolve upon doing any Thing that the LORD required, like him that said, *Master, I will follow thee whithersoever thou goest.* But then with him, I still retracted when the LORD, as he oft did, did tell me of Particulars he would try me in, which were cross to my Inclination. 9thly, When I saw I behoved to quit these, of which the LORD oft convinced me, then I begged a little Respite or Delay, and I would comply; ^{Luke 9.} *Augustin-like, I was content to be holy, but not yet.* ^{61, 62.} And another also said, *LORD, I will follow thee, but let me first go bid them farewell which are at home at my House.* And JESUS said, *No Man having put his Hand to the Plough and looking back, is fit for the Kingdom of God.* An Excuse, a Delay, in GOD's Account, is a plain Refusal: For all Commands and Invitations require present Obedience: *Now is the accepted Time. Now is the Day of Salvation.* ^{2. Cor. 6.} *And To-day if ye will hear his Voice; harden not your Hearts.* ^{2. Heb. 3. 15.} 10thly, After all Ways were tried, I found no Relief. I blamed my Education. I knew there was some Change, my Question was, Whether it were the right one: Now, thought I, if I had not been religiously educated, but had turned all at once, it would have been more easily discernible. Thus I was intangled in my own Ways. *We wait for Light, but behold* ^{Isa. 59. 9.} *Obscurity; for Brightness, but we walk in Darkness.* ^{We} ^{10.} *gripe for the Wall like the Blind, and we grope, as if we had no Eyes: We stumble at Noon-day as in the Night, we are in desolate Places as dead Men.* And the true Reason of my Strait was, I was scorning, and not really desirous of Light, unless it had been to my Mind. ^{Psal. 82. 5.} *They* ^{Prov. 14. 6.} *know not, neither will they understand; they walk on in Darkness.* *The Scorners seeketh Wisdom, and findeth it not.*

Many

Many other Deceits and Shifts my Heart used, which now at so great a Distance I cannot remember. But these are the Principal which do occur upon Reflection; and in them how evident is it, That *the Heart is deceitful above all Things, and desperately wicked. Who knows, or can know it.*

6. Though now I seemed sometimes to have gone far, yet really I was wholly wrong; For, *1st*, All this While being convinced of the Necessity of a Righteousness, but ignorant of Christ, I sought it by the Works of the Law. *2dly*, The carnal Mind is Enmity against GOD, and is not subject to the Law of God, still continued. *3dly*, All my Exercise was only a Tossing betwixt Light and Love to Sin: And Sin still carried it; for my Bosom-idols I would by no Means part with. *4thly*, Self was the animating Principle of any Form of Religion that I had. So much of it, as would save me from Hell, or take me to Heaven, and no more I desired. *5thly*, All this Religion came and went with the Occasions mentioned: It was not abiding.

7. Providentially about this Time, *Clark's Martyrology* was cast in to my Hand. I loved History, and read it greedily. And some Impressions it left on me, that wanted not their own Use now and afterwards: *1st*, The Patience, Joy, and Courage of the Martyrs, persuaded me that there was a Power, a Reality in Religion, beyond the Power of meer Nature. *2dly*, I was convinced, that I was a Stranger as yet to this, because, I could not think of suffering. *3dly*, I was brought to some faint Desires after Acquaintance with this Power of Religion. Then *Nebuchadnezzar* spake and said, *Blessed be the GOD of Shadrach, Mesbath and Abednego.*—*There is no other God that can deliver after this sort.* Oft was I in reading this Book, at *Balaam's* Wish, *Let me die the Death of the Righteous, and let my last End be like his.* But like him, I loved not their Life.

8. I observe, that at this Time, *1st*, GOD restrained me from many Follies others run into, and I was much inclined to, by my bodily Infirmity, a Trouble in my Joints, which made me unable to go. Thus he bedged in my Way, That I should not find my Lovers. *2dly*, The Lord in Mercy provided me Comrades, that were tender

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tender of me, and took Care of me. He fed me, and led me, though *I knew him not.* 3dly, So far was I from being thankful, that my proud Heart fretted, that I was kept from these Things others followed. I would have been at rejoicing in my Strength; and vex'd I was, that I had that Occasion of glorying cut off. And I was not thankful either for the LORD's cutting off by this Means many Occasions of Sin; nor for his Mercy in providing Persons to take Care of me. O what Reason have I to say, *The LORD is good to the Unthankful and 35. Evil.*

C H A P. IV.

Containing an Account of the Progress of the LORD's Work, the Straits I was reduced to, and the Courses I took for Relief, from May 1693, when I left Edinburgh, till I went to the Family of Wemyss, August 1696.

1. **T**HE Air agreeing neither with my Mother nor me, she was advised, and at length resolved to leave *Edinburgh*, and go to *St. Andrews*, a Place more wholesome, and more convenient for my Education, to which she always had a special Regard. Here I cannot but observe the remarkable Kindness of the LORD in guiding me, though then I took no Notice of it. *I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me.* 1st, At a Time when my Heart inclined me most to Folly, and by my entering to the College, I was exposed to many Temptations to it, the LORD seasonably laid his Hand on me, and trysted me with Trouble, that was a Mean to restrain me, and keep me from contracting any Intimacy with those, whose Converse might have proven prejudicial to me, and to engage me to choose sober Comrades. *Thou shalt also consider in thine Heart, that as a Man chasteneth his Son, so the LORD thy God chasteneth thee.* Again, 2dly, This Indisposition, during the first two Months of my Stay at the College, being only in my Joints, did not hinder, but further my Studies; and the LORD provided one who, though a Stranger, and under no special Obligations,
C yet

yet attended me as cloſe as he had been my Servant, and was as tender of me as if he had been my Brother. During this Time, I made a greater Proficiency in the *Latin* Tongue, than ever I had formerly done; the Regent I was under being very ſkilful in teaching it, and attending very carefully. After this Time he fell ill, and was not capable to attend; and I fell ill, and was thereby obliged to remove to *St. Andrews*, which was much to my Advantage. For I came under the Care of Mr. *Thomas Taylor*, a Man very capable, and very careful of, and kind to me. And the Claſs I left was broke quite, the Regent continuing indispoſed that Year, and falling next Year into a Frenzy. Thus the LORD chaſed me from Place to Place for my Good, and every where provided me Friends. *He found him in a deſert Land, and in the waſte and howling Wilderneſs: He led him about and inſtructed him, he kept him as the Apple of his Eye. But God's Kindneſs in guiding to Places for my Good, and keeping from Inconveniencies, Snares and Dangers, into which others fell, had no Effect on, nor were they noticed by me. Neither ſaid they, Where is the LORD that brought us up out of the Land of Egypt, that led us through the Wilderneſs, through a Land of Deſerts, and of Pits, through a Land of Drought, and of the Shadow of Death.—And I brought you into a plentiful Country, to eat the Fruit thereof, and the Goodneſs; but when ye entered, ye deſiled my Land, and made mine Heritage an Abomination.*

2. When I ſettled at *St. Andrews*, the LORD left not his Work, and Striving with me: But the ſame ſovereign Grace that begun, went on with it.—*I lifted up my Hand unto them, to bring them out of the Land of Egypt. —But they rebelled againſt me, and would not hearken unto me. —Then ſaid I, I will pour out my Fury upon them. —But I wrought for my Name's Sake. Not for your Sakes do I this, ſaith the LORD GOD, he is known unto you: Be aſhamed and confounded for your Ways, O Houſe of Iſrael.*

3. Here the LORD caſt my Lot under choiſe Means of Grace, the Miniſtry of worthy Mr. *Thomas Forreſter*; under this ſearching Miniſtry, the LORD began to give me ſome ſmall Discoveries of the more ſecret

Deut. 32.
10.

Jer. 2. 6, 7.

Ezek. 20.
6, 8, 9.

Ezek. 36.
20.

secret and spiritual Evils of my Heart, and carried me into the secret Chambers of Imagery, to let me see what my Heart did in the Dark. 1st, He opened mine Eyes to discern somewhat of that World of Pride that is in the Heart, and the Wickedness of it. Though I was some Way convinced of my own Weakness, when I had any Difficulty more than ordinary before me, and would seek Help from GOD, yet when I got through, I valued my self upon my Acquittance. Of the Wickedness and Unjustness of this, the LORD in some Measure convinced me; *What hast thou, O Man, that thou hast not received? And if thou hast received, wherefore dost thou boast?* 2dly, He convinced me of the Wickedness of the Straying of my Heart after Idols, especially in the Time of Worship: *But as for them whose Heart walketh after the Heart of their detestable Things, and their Abominations, I will recompence their Ways upon their own Heads, saith the LORD GOD. For every one of the House of Israel, or of the Stranger, — which setteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face, and cometh to a Prophet to enquire of him concerning me, I the LORD will answer him by my self.* I was made to see, in some Measure, the Danger of offering such Duties to him, who requireth us to set our Hearts to what he speaks, and to keep our Foot when we come to the House of GOD. 3dly, I was likewise made to see somewhat of my trusting to my Duties, and resting on the bare Performance, inasmuch as I was not for most Part challenged for unsuitable Performance, but for the latent Omission of them, and with the Pharisee I thought it enough, if I could say, That I did the Duty. But now the LORD let me see, that more was required, though with him I could say, *I fast twice a Week.* The LORD convinced that he might answer, *When ye fasted, did ye at all fast unto me, even to me?*

4. These when added to former Discoveries of Guilt, gave me frequently much Disturbance, and cast me into racking Perplexity and Disquietment; but the Darkness and Enmity of my Mind remaining, I still had Recourse to wicked and vain Courses for Peace, such as these formerly mentioned; but they afforded me little Quiet. *Pharaoh-like I engag'd to amend those*

Things wherein formerly I had fail'd ; but with him I quickly broke, when the Force that drave to this was over. At last finding no Peace in any of these Courses, I resolv'd to enter into solemn Covenant with the LORD ; and accordingly I wrote and subscrib'd a solemn Covenant, whereby I bound my self to be for GOD, like *Israel* when under the awful Impressions of *Simai*, and the dreadful Appearance of GOD there ; I said, *All that the LORD our God shall say unto us, we will hear and do it* : And like the Scribe that came to CHRIST, *Master, I will follow thee whithersoever thou goest.*

Deut. 5.
23, 28.
Luke 9.
57.

5. When I had once done this, then I concluded all was right ; For, 1. I found a Sort of a present Peace. Amendment I thought sufficient Atonement, and such an Engagement I looked on as Performance. I now said, *I have Peace-offerings with me ; this Day have I paid my Vows.* 2. I at this Time found frequently an unusual Sweetness in hearing the Word ; especially in hearing Mr. *Forrester* lecture on *Acts* xiii. 43. on the Sabbath-night. Here as I received sometimes the most piercing Convictions, so I received *Tastes of the good Word of God, and the Powers of the World to come.* Thus like the stony Ground, *I heard the Word, and anon with Joy received it.* 3. Common Gifts increasing as Light grew, I took them for special Grace, and thus have taken up, with the foolish Virgins, *the Lamp of a Profession without Oil.* I began to set up for a Virgin too, and liking such, I began to be esteem'd by some of them for that which really I was not, but only appear'd to be.

Prov. 7. 14

1 Cor. 14.

25.

Heb. 6. 5.

Mat. 13.

20.

Mat. 25.

1...

6. But the merciful and good God would not suffer me to rest here. *Yet thou sayest, Because I am innocent, surely his Anger shall turn from me. Behold I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy Way ? Thou also shalt be asham'd of Egypt, as thou wast asham'd of Assyria. Yea, thou shalt go forth from him, and thine Hands upon thine Head : For the Lord hath rejected thy Confidences, and thou shalt not prosper in them.* The LORD quickly let me see my Mistake ; For, 1. The imaginary Peace that I had by making this Covenant, was quickly lost by breaking it. Corruption retaining still its Power, its Locks not being yet cut, whenever a Temptation offered ; like *Sampson* upon a Cry of the *Philistines* being

Jer. 2. 35.

36, 37.

Judg. 16.

22.

on

on him, it broke all those Ties, with which I foolishly like his deceived Mistress, thought it bound: Like the Children of Israel at Sinai, I engaged fairly, and here-^{Deut. 5.} in thought all right; but when I came to *Kibroth-hattaavah*, which was the next Station in their Way ^{27, &c. compared with Num. 33. 16, and Num. 11. 34.} through the Wilderness, and a Temptation fell in my Way, I felt a Murmuring, loathing the Manna, and lusting after Flesh, and this broke all. The LORD's Wrath hereon being afresh intimated against me, as it was against them on that Occasion. 2. Not only upon such Breaches met I with new Challenges, but old ones were reviv'd; and by this I found former Accounts still to be standing against me, which fill'd me with Confusion and Jealousies of these Ways. *For though thou wash thee with Nitre, and take thee much Sops, yet thine Iniquity is marked before me, saith the LORD.* 3. The LORD insinuated some Discoveries of the Treachery of my Engagements; let me see how my Heart was not found, and how there were secret Reserves in my Engagements for some Sins from which my Heart was not divorced; though yet I remember, that at the Time I made those Engagements, when my Heart put in for sparing these, my Light forc'd me, as it were for the present, though not without Reluctancy, to give them up, at least in Words; but really I did not do it. Now the LORD gave some Intimations of this Heart-treachery, which when further discovered by the Event, my Covenant could not quiet me about: *They have well spoken all that they have said. O that there were such a Heart in them.* ^{Deut. 5: 1} 4. The LORD let loose some Corruptions like the *Canaanites* to try me, took off the Restraints, and then like Waters damm'd in, they became more violent and troublesome, and at length bore down all that I had set in their Way: By these Means the LORD let me see the Fruitlessness and Vanity of this Covenant, which however specious like, was indeed but a Covenant with Death: And by the Discovery I was put into the utmost Confusion, while the Evil, I thought I was provided against, came upon me: *From the Time that it goeth forth it shall take you: For Morning by Morning shall it pass over, by Day and by Night, and it shall be a Vexation only to understand the Report. For the Bed is shorter, than that a Man can stretch himself on it:*

and the Covering narrower, than that he can wrap himself in it. This I found verified to my sad Experience.

7. Notwithstanding the felt Vanity of these legal, selfish, anti-evangelical Courses, I still cleaved to them: For, 1. The Peace I lost by breaking, I still endeavoured to recover by renewing my Covenant, trusting to a Heart that had often deceived me. Thus I wearied my self in the Greatness of my Way, and laboured in the Fire. My Heart when I was defeat, gave me such Advice as the King of Syria got from his Servants, when he was defeat by Israel; *Number thee an Army like the Army thou hast lost, Horse for Horse, and Chariot for Chariot, and we will fight against them in the Plain, and surely we shall be stronger than they.* I laid the Blame still on some accidental Defect in my former Management, and I thought, were that provided against, all would be well. 2. When still I found something wanting, I cast about in my own Mind, and contriv'd to make it up with something extraordinary of my own, the Multiplication of Duties, or some such Thing or other. *Wh. with shall I come before the LORD, and bow my self before the high GOD? Shall I come before him with Burnt-offerings, with Calves of a Year old? Will the LORD be pleased with Thousands of Rams, or with Ten thousands of Rivers of Oil? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul?*

8. But still these vain Refuges fail'd me, and my Case was truly miserable while pursuing them. *Wo to the rebellious Children, saith the LORD, that take Counsel, but not of me: And that cover with a Covering, but not of my Spirit, that they may add Sin to Sin: That walk to go down to Egypt, and have not asked at my Mouth, to strengthen themselves in the Strength of Pharaoh, and to trust in the Shadow of Egypt. Therefore shall the Strength of Pharaoh be your Shame, and the Shadow of Egypt your Confusion.* Now, as I was really miserable in following those Courses, so, if the LORD of infinite Mercy had not prevented it, I had landed in one of four sad Issues, wherein oft-times such Exercises and Courses terminate; Either, 1. If I had been freed from Convictions, or the LORD had given over his Striving with me, and carrying on the Work

1 Kings
20. 25.

Micah 6.
7.

Isa. 30.
1, 2, 3.

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Work of Conviction; after Convictions had carried me the Length of a Form of Religion, I had surely, notwithstanding all the Disappointments, sitten down satisfied with that, as having *found the Life of my Hand*, or having by the Endeavours of my Hand, and its Labour, obtained that which would give me a Sort of Life. *Thou art wearied in the Greatness of thy Way, yet saidst thou not, There is no Hope: Thou hast found the Life of thine Hand;* (that is a Sort of Life by thy Labour) *therefore thou wast not grieved.* Or, 2. If Convictions had been carried on, and the LORD had left me still to follow those Courses I took, I would have *laboured in the Fire* all my Days, *wearied and vexed myself for very Vanity, spending my Money for that which is not Bread, and my Labour for that which doth not profit;* in a continual Vicissitude of Vows, Covenants, Engagements, and Resolutions, Breaches and Disquietments, Engagements and false Peace, Breaches and racking Convictions would alternatively have taken Place; *And thus I had spent my Days, and at the End been a Fool.* Or, 3. After I had wearied myself for a while in those vain Ways, I would have utterly given up with Religion as a vain Thing, and said with those mentioned by the Prophet, who said, *It is vain to serve GOD; and what Profit is it that we have kept his Ordinances, and that we have walked mournfully before the LORD of Hosts?* And so with them I had gone over to plain Atheism and Profanity. Or, 4. Being forced to seek Shelter from my Convictions; and being so oft and sadly disappointed by all the Ways I tried, I had at last landed in Despair, like Judas, and said, *This Evil is of the LORD, why wait I any longer,* like that wicked King? And in very Deed I had some Experience of all these Issues. Sometimes I sate down with the Form, and judged I was rich and increased in Goods, and stood in need of nothing. Sometimes I wearied myself in running from one of those vain Courses to another. At other Seasons I turn'd careless, as finding no Profit, and was just at throwing up all Care of Religion. And very oft I was upon the very Brink of Despair, almost quite distracted.

9. When I was thus disappointed, especially after the making, and frequent repeating of Vows and Engagements,

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ments, I was cast into the utmost Perplexity to find where the Fault lay. I found this Way of covenanting with GOD, recommended by Ministers, mentioned in the Scripture, and the People of GOD declared they had found the Benefit of it. I could not challenge my self, at least at some Times, for known Guile in the making of it. What I engag'd to do, I was resolv'd upon at the Time. I did engage with much Concern and Solemnity; and for some Time after, I would have walked with much Stri&ness; But tho' I could not

Rom. 10. 3.

then discern where the Blame lay, I have since been made to see it. 1. *Being ignorant of the Righteousness of GOD, I still went about to establish a Righteousness of my own.* And tho' in Words I renounced this, yet indeed I sought Righteousness and Peace, not in the LORD JE-

Rom. 10. 4.

SUS CHRIST, *who is the End of the Law for Righteousness to every one that believes,* but in my own Covenants and Engagements: So that I really put them in CHRIST's Room. 2. Whatever Room I, in Words, allowed CHRIST as to Forgiveness for Bygones, yet my Peace and Hope of it for the future, and so my Trust, was in the Evenness of my own Walk. I obtained not Righte-

Rom. 9. 32.

ousness, because I sought it *as it were by the Works of the Law.* This Neglect of CHRIST, and shuffling my own Covenants and Obedience in his Room, was evident; because whenever I was challenged for Sin, instead of Recourse to his Blood, I still sought Peace only in renewing my Vows. 3. The Consent I gave to the Law, was not from the Reconcilement of my Heart to its Holiness, but merely, in Compliance with the Constraint

Rom. 8. 7.

put upon me by my Convictions. But in very Deed *the Enmity against it* still continued. And I would not have made it my Choice, if that had not forced me to it; so that I subjected not myself to it. 4. I engaged to live a new Life with an old Heart, not being yet made to see, that *unless the Tree is made good, the Fruit cannot be good.*

Mat. 12. 33.

Mat. 19. 16.

6. 22.

5. *The Eye was not single,* all I aimed at was Self, to be eased of Convictions, and obtain Peace from these racking Disquietments I was under. I had not the least Concern for the LORD's Glory, provided I were safe.

6. In a Word, I engaged, before the LORD had throughly engaged me. We may be willing, *in some Sort,* before

Chap. IV. *Mr. Halyburton's Life.*

fore the LORD hath made us truly willing. *The first* ^{1 John 4} *real Kindness begins on his Side*; and we are never engag-^{10.}ed to Love, till the LORD's Kindness do draw us. The Force of a Strait by Convictions may overpower us into some Pretensions of Kindness; thus it was with me. Willing I was to be saved from Hell, and to have Heaven, under the general Notion of a good Place; but not to be saved in GOD's Way, on his Terms, and in Order to these Ends he proposes in the Salvation of Sinners.

10. This was not my only Trouble at this Time. Now I was engag'd in the Study of Metaphysics and natural Theology, accustomed to subtle Notions, and tickled with them; whereupon Satan, in Conjunction with the natural Atheism of my Heart, took Occasion to cast me into racking Disquietment about the great Truths of Religion, more especially the Being of a GOD. Thus, in the Justice of GOD, that wherein I delighted, I mean subtle and abstract Notions, prov'd the Occasion of much perplexing Difficulty to me. For, 1. Some seeming Success in my Studies, the first Year I engag'd in the Study of Philosophy, fostered the natural Conceit we all have of our own Ability to know, and emboldned me to proceed further than was meet. So true is that of the Word, *Knowledge puffeth up*. 2. Hereon ^{1 Cor. 8. 1.} the natural Curiosity of my vain Mind took a Liberty to enquire without Fear into Things too high, and made me promise myself Satisfaction about them, in and by my own Enquiries; *Vain Man would be wise, though he* ^{Job 11.} *is like the wild Ass's Colt*. Thus he intrudes into those ^{22.} Things which he hath not seen, *vainly puff up by his* ^{Col. 2. 18} *fleshly Mind*. 3 And hereon suffering a Disappointment, and failing of Success, the natural Atheism and Enmity of my carnal Mind, that rather inclines to reject the Things of GOD, than our own Darkness, begun when puzzled to enquire, *How can these Things be?* Thus, ^{John 3. 9.} *professing myself wise I became a Fool*. 4. Satan that waits ^{Rom. 1. 22.} all Advantages, finding me thus caught in the Thicket, plunged me deeper, by throwing in the *fiery Darts* of ^{Eph. 6. 16;} subtle Arguings against the Being of a GOD; whereby all was set on a Flame, and I sometimes cast into violent Convulsions.

11. This

11. This Exercise about the Being of GOD was much more disquieting than that formerly mentioned: Then, there was only an Unsettledness of Mind proceeding from the *felt Want of Evidence sufficient to quiet the Mind*, in that Assurance of the Truth that was necessary to embolden it without Fear in all its Straits to have Recourse to, and take Rest in GOD. Now, there were contrary disquieting Arguments: Then I was only at that of the Disciples, *Lord, shew us the Father, and it sufficeth us.* But now I was disturbed with the working of the *Ruler of Darkness, and high Imaginations exalting themselves against GOD.*

John 14.
8.

Eph. 6.12.
2 Cor. 10.5.

12. Though the Atheism and Enmity of my Heart against GOD were still unremoved, and great, yet the LORD suffered me not to yield, but made me dread and recoil at the terrible Conclusion aim'd at by those Arguings. For, 1. There remain'd so much of that natural Knowledge of a Deity which God has made manifest even in the Heathens, that is in their Consciences, and there was so much of Strength added to it by the external Evidence of this Truth by the Works of Creation and Providence, as made me recoil at the Thoughts of that horrible Conclusion of the Atheist, *There is no God.* 2. Being at the same deeply affected with deep Apprehensions of the Shortness and Uncertainty of a present Life, I dreaded to admit the Conclusion that I saw would shake the Foundations of any Hope of Relief for the future from the other Side of Time, *If the Foundations be destroyed, what hath the Righteous done?*

Rom. 1.19.

Ps. 11. 3

13. In this Strait, berwixt Light that would not admit of a flat Denial of *the Being of a God*, and Atheism enflamed and strengthened by Satan's fiery Darts, I betook myself still to vain and selfish Courses. My Disturbance was from Reasonings, and I thought to relieve myself by my own Reasonings. Nothing more did I foolishly think, can be requisite to establish my Mind about this Truth, and for ever to quiet my Mind in a firm Assent to it, than to obtain demonstrative Arguments for the Being of a GOD: Thus I thought by *searching to find out God.* And like the Psalmist, when shaken about the Providence of GOD, *I thought to know it.* That is by my own Reasonings, I expected to obtain

Job 11. 7

Ps. 73. 16.

tain

an Establishment in the Truth, and an Answer to the Objections urged against it.

14. Wherefore I seriously set myself to the Search of such Arguments; and I found them; but found not that Relief I expected: *When I thought to know this, it was too painful for me.* For, 1. The most straitning and forcible of those Arguments proceeding upon the Absurdity of the contrary Conclusion with great Evidence, would not allow of any Thing to be said to the Argument, and so extorted an Assent: But not enlightning the Mind with any satisfying Notions and Discoveries of the God, whom they obliged me to own as existent, my Mind was not quieted. For in Things of any practical Influence, without some competent Measure of Light about the Nature of Things, the Soul requiring Satisfaction, not only as to their Reality, but their Meetness to answer those practical Uses whereabout 'tis concerned, cannot rest without some Discoveries of this: *Thomas said unto him, Lord, we know not whether thou art Christ; and how can we know the Way?* 2. These Arguments forced indeed some Assent in the Time: But not dissolving contrary Objections, whenever the Light of them was removed, and contrary Objections came in View again, I was intirely shaken, like him in Cicero, who read Plato's Arguments for the Immortality of the Soul, and said, *When I read, I assent, but I cannot tell how; but so soon as I lay down the Book, all this Assent is gone.* It is Faith alone that, as the Word is, *Heb. xi. 1. reproves* contrary Arguings, and plants in the Soul an abiding Light, that keeps the Soul firm in its Adherence to Truth. Thus like the Philosophers of old; *In the Wisdom of God, by Wisdom I knew not GOD.*

15. Though I was thus entangled, rather than extricate by these selfish Shifts, yet my vain Mind still followed these Couries. For, 1. What hitherto I had failed of, I expected I might find by some further Progress in Learning; and therefore I applied myself vigorously that Way. But any little Progress I made, made me still more sensible how far I was disappointed, and made me experience the Truth of this, that *he that increaseth Knowledge, increaseth Sorrow.* The further I proceeded I still found the more Difficulties, and the less

lels Satisfaction. 2. When this Course could not avail, then I spent my weary Hours in vain Wishes for some extraordinary Discoveries: *Nay, but if one rise from the dead, they will believe.*

Luke 16.
32.

16. Tho' I reached not the Satisfaction I aimed at, yet I cannot say, but this Exercise had some useful Effects. 1. It let me see, That I had Need of some further Evidence and Establishment about the Truths of Religion, than hitherto I had either attained, or wist how to attain. Thus I had got some View of it before. Now I was more confirmed of it. 2. My Mind being sometimes more quieted as to these Truths in hearing of the Word, than by all my Arguments, I was inclined to hope this Evidence I wanted, might come from the LORD. 3. I was beat somewhat from that touring Opinion of my own Knowledge and Abilities to know, that my first seeming Success in Philosophy gave me, and brought to an useful Diffidence of my Inability to reach Satisfaction, even about natural Things, and solve Objections, that lay against Truths, which yet upon clear Argument, I was forced to admit: Which afterwards was of considerable Use to me.

17. But during this Period of Time under all these Wrestlings and Strugglings betwixt growing Light and Sin, Corruptions, as I grew in Years, grew stronger and stronger, took deeper Root, and received an Increase of Strength by occasional Temptations, and new Force from the weak Resistance made to them by these vain Courses. As *the Law came nearer in its spiritual Meaning and Extent, Sin revived, and appeared more discernible in its Strength, and Sin taking Occasion by the Commandment wrought in me Inclinations to all Evil.* Being fretted, not subdued, it grew stronger, till at length it slew me.

Rom. 7.
8, 9, 11.

Jer. 2. 36.

18. Under this Perplexity, I betook myself still to one or other of the fore-mentioned vain Courses: *I gadded about to change my Way, sent to Egypt, and went to Assyria, yet could not they help me.* But yet these Exercises and Perplexities had some Intermissions, and then I turned remis and careles. *My Goodness like the Morning Cloud and early Dew, soon passed away.*

Hos. 6. 4.

19. However, by these Means I was brought to a specious like Form of Religion. For now, 1. I took some

some Care to avoid those Sins, whether secret or open, that thwarted the Light of my Conscience most plainly. I not only abstained from those Evils, to which, most, even of the soberer Sort of Students, were frequently drawn over; but with a Sort of Resolution I kept at a Distance from the Occasions of them. Thus I began *to escape the Pollutions of the World through the Knowledge of the Truth.* 2. I was more exact and punctual in attending Duties, publick, private and secret, than heretofore, and that not without some Concern, at least, at sometimes as to my inward Frame in them. Thus I thought, *I kept his Ordinances.* 3. When I was ensnared, either into the Commission of Sin, or Omission of Duty, I was brought to a deep Sorrow: And for some Time *walked mournfully before God.* 4. Whereas I always had a Sort of awful Regard for them that feared GOD, since ever I began to be in the least awakned, now I began to have a Sort of a Liking and Kindness to them, and Pleasure in their Company and Converse, even about Matters of Religion. Thus Light forced an Approbation of them on my Mind, and so *to give Glory to God, their Light so shining before me,* that I could not but take Notice of them. 5. I had frequent *Tastes of the good Word of GOD, and Power of the World to come,* which made me delight in approaching to GOD. And, 6. I got some Things that looked like Return of Prayer; when under a Sense of Impotency, I betook my self to GOD by Prayer: In any Strait I found Help so remarkable, That I could not but take Notice of it. The LORD hereby drew me gradually in to expect good in his Way, and though I was wrong in the Main, as it were, encouraged the faintest Beginnings of a Look to ward a Return. *And the Word of the LORD came to Elijah the Tishbite, saying; Seest thou how Abab humbled himself before me: Because he humbled himself before me, I will not bring the Evil in his Days: But in his Son's Days I will bring the Evil upon his House.*

20. Now, though by these Means, I got a Name to live, yet really I was dead. For, 1. The natural Darkness still remained uncured. Some Dawnings of Light were indeed begun, and some Discoveries made of what formerly I had not known, yet the Power of Darkness

still

2 Cor. 3. 14, 15. still remained, and the Vail was not yet taken away, nor were spiritual Things seen in a true Light. 2. The Enmity of my Mind against the Law, especially in some Instances, remained in Force, there was not a Respect to all God's Commands. I had not yet a Sight of the Beauty of Holiness. Nor did I in my Heart approve of the whole Yoke of Christ's Precepts as good and desirable. It was not that delighted in Holiness and Conformity to the Law, at least in some Instances; but that I was undone without it, that made me aim at any Sort of Compliance. 3. I yet sought Righteousness as it were by the works of the Law. I was wholly legal in all I did, not seeing the Necessity, the Security, the Glory of the Gospel Method of Salvation, by seeking Righteousness and Strength in the Lord Christ alone. 4. Self was the Spring of all: My only Aim was to be saved without any Regard had to the Glory of the LORD; or any Enquiry made, how it might be consistent with it to save one who had so deeply offended. In a Word, all my Religion was constrained, violent, selfish, legal and anti-evangelical. These, not to mention other Things, were still wrong.

Reflections upon the foregoing Exercise.

IT will not be improper to review the preceding Exercise, and offer two or three Observations:

1. The foregoing Exercise affords me full Confirmation of many of the Truths contested by the Pelagians and others, concerning Man's Inability to Good, and the Corruption of his Nature. When I read and hear their high swelling Words of Vanity in Commendation of Man, and in Praise of his free will to Good, his good Inclinations; and when I hear specious-like Arguments offered for Proof of these Notions, I have no Reason to be shaken. Will they dispute me out of my Senses? May I not believe the Word? Or must I wrest and distort Scripture to make Places that appear unfavourable to Free-will, accord with these Notions of it, which some advance? Sure I am, if they will not allow Scripture to be its own Interpreter, 'tis safer, at least in these Things that concern our own natural State which

which Conscience may know, to admit Experience to comment, rather than Reason proceeding upon abstract Notions: And where Scripture and Experience join, there we have the fullest Confirmation of the Truths that are *established in the Mouth of two such Witnesses*; the last not only confirming, but illustrating the Testimony of the former. If they say, That their Hearts are not so perverse and ill inclin'd, and that they find Inclinations to Good in them; I cannot say so of mine: Yet by the Way, I must observe, That in their Practice they go seldom further, if so far as others, who agree with me in owning their Hearts so wicked, their Corruptions so strong, their Wills depraved, and set upon Evil, that they can do nothing well-pleasing to God: Now surely if Matters are as they represent them, they are far to blame. As for me, I find more solid Truth in that one Scripture, that tells us, That *the Heart is deceitful above all Things and desperately wicked*, than in many Volumes of idle antiscriptural Notions, reared up on the subtle Arguings of Men, whose Eyes have never yet been opened to see the Plagues of their own Hearts, 1 Kings 22 and who therefore run out in asserting such an Ability 38. and Power, and Inclination to Good in Man, as neither Scripture, nor the Experience of such as have their Eyes in the least Measure opened, admits of. However, if others will think that there are such good Inclinations in them, I must quit my Part in them. Woful Experience convinces me, and obliges me to acknowledge to my own Shame, That I never look'd toward the LORD's Way, save when he drew me; *I was as a* Jer. 31.13 *Bullock unaccustomed to the Yoke*; I never went longer in it, than the Force lasted; I inclin'd to sit down, and sat indeed down at every Step; no great Sign I had any Heart to the Way! I never got up again, but when the LORD's Power was of new put forth. I all this While never went one Step but with a Grudge, *I frequently looked back to Sodom, I have been as a backsliding* Gen. 19 *Heifer*. I was griev'd for what I left behind; my Heart cleave to what my Light had the greatest Opposition to: Job 24. 13 Thus I was of them that rebel against the Light; I oft refus'd where the Command was plainest: When I was brought into a Strait, I betook my self rather to any Shift,

Prov. 28. Shift; than to Christ; Sin bit me, and yet I loved it; 16.
 Jer. 17. 5. my Heart deceived me oft, and yet I trusted in it rather than GOD. GOD dealt with me in a Way of Kindness, but when he spake to me in my Prosperity, I 7.
 Isa. 57. 17. would not hear: *He smote me, and I went on frowardly.* I never parted with any Sin, till GOD beat and drave me from it, and hedged in my Way. Surely this looks like
 Hof. 2. 6. *the Heart, deceitful above all Things, and desperately wicked.*

2. The foregoing Exercise clears what a Depth of Deceitfulness is in the Heart of Man. How many Shifts has my Heart used to elude the Design of all these *Strivings of the LORD's Spirit with me?* What strange Shifts has the Heart of Man, and how many are they? I have told many, but *the one Half is not told.* All these Shifts respect but one Point in Religion. If one would undertake to give an Account but of those Deceits which are more noted, with Respect to the whole of his Walk and Way, how many Volumes might he write. There is much true Divinity couch'd in that short Scripture.

Jer. 17. 9. *The Heart is deceitful above all Things, who can know it?*
 Pf. 19. 12. *Who can understand his Errors?* When I upon a Review mind so many, how many moe might I have noticed, if I had observed them in the Time, or soon after? And if so many may be seen, how many secret, undiscernible, or at least undecerned Deceits are there?

3. How far may we go in Religion, and yet come short? Many Things I seemed to have and do: *I did many Things, and heard gladly; I was almost perswaded to be a Christian. I seem'd to escape the Pollutions that are in the World by the Knowledge of the Truth. I seem'd enlightned, and Partaker of the heavenly Gift, and got some Tastes of the good Word of GOD, and the Powers of the World to come.* I underwent many Changes, and yet all the While was naught, defective as to the Main: *Many shall seek to enter in, and shall not be able. Not every one that says, Lord, Lord shall enter into the Kingdom of God.*

4. I cannot but look back with Wonder, to the astonishing Patience of GOD that *suffered my Manners* so long, and the Steadiness he shews in pursuing his Work, notwithstanding many Provocations to desist, *still working for his Name's sake.* All the Creation could not have

Acts 13.
 18.
 Ezek. 20.
 14.

have afforded so much Patience. The Disciples of Christ would have called for Fire from Heaven. Yea, *Moses* the meekest Man on Earth, would have found more to irritate him here, than at *Meribab*. Glory to GOD, that we have to do with him, and not with Man, *His Ways are not our Ways. Nor his Thoughts ours.* But as the Heavens are high above the Earth, so are his Ways and Thoughts of Mercy above ours.

5. I must bear Witness to the Rationalness of God's Way; For, 1. These Things he put me under Concern about, Deliverance from Wrath, eternal Salvation, and Security about them, were such as my own Reason, upon the best Attention, could not but own worthy of the utmost and first Concern. He did not call me to vex my self about Vanity, and Things of no Importance. 2. The Way he dealt with me in, was not destructive to the Nature of my Faculties, but improved them. He enlightned my Eyes to see what he would have me do, and he forced not my Will, but sway'd it in a Way suitable to its Nature to a Compliance, so far as I went. This was not to force, but gently to bend the Will to these Things that really were proper for it to incline to. 3. He always observed the true Order of the Faculties. He sway'd the Will so far, as it went in Compliance with his Work, by sending forth his Light into the Mind, that in the true Order of Things, should guide the Understanding. 4. He carried me on to Consideration. He did not seek, as it were, to entangle the Affections, and by them carry my Mind away in a Hurry, as Sin and Satan are wont to do, who guide Sinners, as the *Philistines* did *Sampson*, they first put out their Eyes, and then made them grind in their Mill. 5. The LORD never obliged me to part with any Way, any Sin, or Refuge I betook my self to, till he had let me see, that it was not only against my Duty, but my true Interest. 6. So far as I complied with his Call, I cannot say that his Way was fruitless, or that he was a barren Wilderness, or a Land of drought. The meanest and most feckless Piece of Compliance wanted not its Reward. Who is there among you that would shut the Doors for nought: Neither do ye kindle Fire on mine Altar for nought. Thus

the LORD's Work was Power, not Force. He drew, but it was *with the Cords of Love, and Bands of a Man.* He bid me quit many Things, but they were vain Things that were *no Bread. Remember this, and shew your selves Men: Bring it again to mind, O ye Transgressors. O House of Israel, are not my Ways equal? Are not your Ways unequal? Tet ye say, The Way of the LORD is not equal.*

6. Though it was congruous to Reason, yet it was a Work far above the Power of Nature. I cannot ascribe its Rise, or Progress to my self; for it was what I sought not; I thought not of, I lik'd not, yea, I hated it, I fear'd, I avoided, I shifted it; and when all this would not do, I oppos'd it. For I was of those *that rebel against the Light.* I cannot ascribe it to any outward Means. There are many Parts of it, which they did not reach. The most feasible fail'd, the weakest wrought the Effect. Neither strong nor weak, had always the like Effect. But the Work was carried on by a secret indiscernible Power of him, who is like *the Wind blowing where it listeth.* The Work bears an Impress of GOD in all its Steps, the Word that awakned me was, the Voice of him that makes *the Dead to hear, that calleth Things that are not as if they were.* The Light that shone, was the *Candle of the LORD searching, yea, piercing into the hidden Parts of the Belly, tracing a deceitful and unsearchable Heart into all its Turnings and Windings.* The Work was that of one who is every where, and who knows every Thing, and *is of one Mind, and so not to be turned; Who will not faint, nor be discouraged, till he have brought forth Judgment unto Victory.* The Work is uniform, tho' variously carried on through many Interruptions, over many Oppositions, for a long Tract of Time, by Means seemingly weak, improper and contrary, suitable only for him whose *Ways are in the Sea, and whose Paths are in the great Waters, and whose Footsteps are not known.* In a Word, it was a *Bush burning, and not consumed, only by the Presence of GOD.* It was a Spark in the midst of an Ocean maintained, notwithstanding Floods continually poured on it, to extinguish it. This Flame was maintained by Oil secretly conveyed into it. *This is the doing of the LORD, and it is wondrous in our Eyes.*

P A R T III.

Containing an Account of the Progress of the LORD's Work for the Space of about three Years ensuing, from August 1696, to June 1699; The dreadful Strait I was at last brought to, with my Outgate, and the State of Matters with me for some Time after this.

C H A P. I.

Giving an Account of the Progress of my Convictions, Temptations, and vain Reliefs, from the Time I went to the Wemyss, till I was at last brought to the utmost Extremity.

1. **W**HEN I had studied Philosophy three Years, being tickled with it, and some what puffed up with what Progress I had made, and design'd and expected to make. (Though I must own, that still as Knowledge increas'd, Self-conceit decreas'd; and I apprehended I knew more the first Year than ever I thought I knew afterwards.) Being thus prepar'd, I design'd to go abroad, and improve my self further, to which also I was advis'd; but two things broke this Project, my Mother would not consent; and the former Exercise having brought me into Bondage through Fear of Death, I was afraid to run the Hazards I must run of my Life, so long as I was in so unsettled a Case as to my Soul's State: Wherefore upon the Motion of some Friends, I consented rather to engage Chaplain to a Family for some Time.

2. Accordingly, *August 1696*, I went to the *Wemyss*. When I came here, a Stranger amongst Strangers and Persons of considerable Quality, by my natural Bashfulness, the Censoriousness of my Auditors, the Publickness of the Appearances I was oblig'd to make, to which formerly I had not been accusom'd, my Want of Breeding, and the like, I was, for a Time, in a very great Strait, forc'd to Retiredness, and to petition for Help how to carry: And though it was my own, not

Job. 38.

41.

Pſ. 147. 9.

1 Kings

21. 29.

Jonah 3.

10.

the LORD's Honour I design'd, and was concern'd for, yet he that hears the Cry of the *Ravens*, and would not overlook *Abab's* Humiliation, and the *Ninevites* Repentance, did not fail me in my Straits, but helped, so far as was necessary, to maintain the Respect due to the Station I was in, and to obtain Kindness.

3. During the first half Year or so, that I was here, I was somewhat diverted from my main Work, being oblig'd to study what was necessary for my Accomplishment for Converse in the World. But still I held on, and the more Difficulty I met with, I kept the closer to the Form of Religion I had taken up. Besides, now my Station call'd and oblig'd me to somewhat more. But leaving this, which is only introductory, I proceed to that which is mainly and only design'd in this Narrative.

Tit. 3. 9.

2 Tim. 3.

13.

2 Tim. 2.

26.

2 Tim. 2.

47.

4. I had not long been here, when I was often necessarily, and frequently without sufficient Necessity, engag'd in Debates about the Truth of Religion, the Divinity of the Scriptures, and the most important Doctrines delivered in them, whereby I was drawn to read the Writings of Deists, and other Enemies to Religion, that I might be acquaint with the Arguments, whereby these I sometimes had Occasion to dispute with, opposed the Truth. As to the Issue of those Arguings, with Respect to others, I shall here wave it, because others are concern'd in it; only I may say, I found it true, That *foolish Questions, and Genealogies, and Contentions, and Strivings about the Law, are unprofitable, and vain. For evil Men and Seducers wax worse and worse, deceiving and being deceived. And profane and vain Bablings do increase unto more ungodliness.* And to my sad Experience I found, That *their Word doth eat, as doth a Canker, or Gangrene.* It is of an infectious and contagious Nature. And therefore 'tis safest to shun, avoid them, and follow the wise Man's Advice, To *forsake the foolish and live; and depart from a foolish Man when we perceive not in him the Lips of Knowledge; and cease from the Instruction that causes to err from the Word of Knowledge.*

Prov. 9. 6.

Pro. 14. 7.

Prov. 19.

27.

5. This was of very dangerous Consequence to me, and could not prove otherwise to one in my Case. For,

I. I

1. I was not *rooted and grounded in the Truth*, being Eph. 3. 17. Col. 2. 7. neither notionally instructed in the Grounds whereon the Scripture is received, nor acquainted practically with its Power, and so was naked of that *Armour of Light*, that Ro. 13. 12. is necessary toward a Conflict with such Enemies. 2. The *Power* of that Enmity and *Darkness* which *inclines* the vain Col. 1. 13. Mind of Man to reject and carp at the Truths of GOD *as Foolishness*, still remained unsubdued; and so I was Eph. 4. 17. *as the Children* who are tossed to and fro by every Wind of 1 Cor. 2. *Doctrine*. 3. The Objections I found started were many, 14. struck at the Foundations, were new and surprizing to 1 John 2. one who was so unsettled, and were dress'd up by the 9. *sight and cunning Craftiness* of them who *ly in in wait to deceive*. 4. I was not acquaint with that Watchfulness, Vigilance, and humble Sobriety, that was necessary to prevent Satan's gaining any Advantage. 5. Hereon Satan finding so fair an Occasion, slip't it not; for he *goes about seeking such Seasons*; and finding Things 1 Pet. 5. 8. thus, he improved it to my great Disquietment.

6. The Adversary finding all Things thus prepar'd; set on me furiously, and employ'd many against me. 1. He wrought up the natural Atheism, Darkness, and Enmity of my Heart, to vent it self against the Truths of Religion, in foolish Enquiries, *Is it so? How can these* Psal. 73. *Things be?* And what *Authority* hast thou, since thou 11. requirest such Things? 2. He employ'd some who had John 3. 9. all Advantages, and were the most likely to prevail, Mat. 11. Persons smooth, sober, and who opposed the Truth with rational Arguments; such sometimes the Devil makes Use of, who seem themselves *not far from the Kingdom of* Mark 12. GOD, like the Scribe who answered and question'd our 34. LORD civilly, whose *Words are smoother than Butter*, while Psal. 55. *War is in their Heart*. And these are usually more prevalent; for with their *fair Speeches they deceive the Hearts of the simple*. 3. He himself acted sometimes the subtle Rom. 16. Serpent, putting and suggesting subtle Queries, 18. *Hath GOD said so?* And sometimes he threw in fiery Darts Gen. 3. 1. to inflame and disorder me. Thus I found when I was Eph. 6. 11. alone, when I was in Prayer and most serious, hellish 12. 16. Oaths, and grievous blasphemous Suggestions cast forcibly into my Mind, which made me tremble. No Wonder he should deal so with me, when he impu-

John 14. 30. Mat. 4. 9. *dearly suggested to him in whom he had nothing, such blasphemous Proposals, as that of falling down to worship him.*

7. By all these Ways he assaulted me, and I was grievously toss'd about all the Truths of Religion.

1. The Being of GOD was again brought in Question :

Psal. 42. 3. 10. Psal. 14. 1. Exod. 5. 2. Psal. 73. 2. 13. *The Enemy said daily, Where is thy GOD? And the Atheism of my Heart said also, There is no God; And who is the LORD? 2. I was assaulted about his Providence,*

and all the Disorders of the World were urged to my great Disturbance. As for me, my Feet were almost gone :

My Steps had well nigh slipt. The Ungodly prosper in the World, they increase in Riches, and therefore his People return hither, Waters of a full Cup are wrung out to them :

And they say, How doth God know? And is there Knowledge in the most High? 3. I was assaulted as to the Truth of the

Word, and many Ways troubled about it; when I read, when I thought about it, I was ply'd hard with grievous Suggestions sometimes: The Want of sufficient

John 6. 30. *Evidence was complain'd of; What Sign shewest thou then, that we may see and believe thee? What doest thou work?*

At other Times it was blam'd, one while, of Obscurity,

Ib. 10. 24. *How long dost thou make us doubt? If thou be the Christ tell us plainly. And anon another Suggestion was clapt in*

against some Passages as hard; this is a hard Saying; who can bear it? When this took not, it was accused in

Mat. 26. 65. *some Places of plain Blasphemy. He hath spoken Blasphemy,—Ye have heard his Blasphemy, It was blam'd as*

John 12. 34. *contradictory to it self. We have heard out of the Law, that Christ abideth for ever; and how sayest thou, The Son of*

Jer. 17. 15. *Man must be lift up? Its Promises were call'd in Question, Where is the Promise of his coming? As were also its Threats;*

Ezek. 12. 22. *every Vision faileth, Behold they say unto me, Where is the*

1 Cor. 1. 23. *Word of the LORD? Let it come now. Thus was I daily perplexed, in so much that it was a Terror sometimes for*

Acts 17. 18. *Fear of these Suggestions to look into the Bible. 4 The Mystery of the Gospel was particularly set upon, and represented as Foolishness, as setting up new gods, and oft*

John 3. 9. *was I put to answer, How can these Things be?*

8. The subtle Enemy who had often solicited me to high Thoughts of my self, now when he found it for his Purpose, urged upon me mean Thoughts of my self,

and

Chap. I Mr. Halyburton's Life:

and pressed to a Bastard Sort of Humility: He often whispered me in the Ear, 'Tis vain for you to expect to rid yourself of these Difficulties, when so many learned Men, who have studied the Point with so much Care, and who were far more capable to discern the Truth, cannot reach Satisfaction, but have rejected them, *John vii. 48, 49. Have any of the Rulers on the Pharisees believed on him? But this People who knoweth not the Law, are cursed.*

9. By this I was brought into grievous Perplexity and many sad Tossings. *My Tears have been my Meas Day and Night, while they continually say unto me, Where is thy GOD:* But still I tried wrong Courses, 1. I attempted by my own Reasonings to relieve myself. *I thought to know this.* Ps. 73. 6. 2. When this fail'd, I bought, I read Books written about the Truth of Religion: This indeed, had it been kept in its own Place, was allowable and useful: But I expected more than I had Reason to look for, and as I ns'd it, this was only the Fruit of Unbelief, and a vain Course ranning to *Assur*, sending to *Egypt*. 3. I wish'd for Visions, Voices, or some extraordinary Course: *Nay, but if one rise from the Dead they will believe.* Luke 16. 4. When these fail'd, with the Sluggard I sat down discouraged. *The Fool foldeth his Hands together, and eateth his own Flesh.* Eccl. 4. 5. 5. I sometimes betook myself to Prayer; but herein I desiderated Success, not seeking in the right Way, nor to right Ends. James 4. 3.

10. But all these Ways fail'd me, I took Counsel in my Soul, *having Sorrow in my Heart daily.* I said, *I will be wise, but it was far from me. That which is far off and exceeding deep, who can find it out?* 1. As to my own Reasonings, they avail'd not against him who esteems *Iron as Straw, and Brass as rotten Wood.* When I thought to know it, it was too painful: It was Labour in mine Eyes. 2. As for Books, besides that they satisfied not as to these Things they mention'd, many of my Scruples were such as were overlook'd by them, so they prov'd Physicians of no Value. *How profitable are right Words!* But what doth your arguing reprove? 3. As to extraordinary Expectations, GOD justly rejected them. *They have Moses and the Prophets, and if they will not believe them, neither would they believe, tho' one should rise from the Dead.* Luke 16. 31.

4. My Sloth still increased my Trouble; that foolish

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Prov. 21.
25.

poring fretted my Spirit; flew me: *The Desire of the Sluggard killeth him, because his Hands refuse to work.*

John 6.
68.

11. I had quite sunk under the Weight of this Trouble, and been swallowed up of Sorrow, and landed in Despair, if its Force had not been somewhat abated by occasional Considerations that were by the good Hand of GOD, sometimes one Way, sometimes another brought to my Mind: 1. When the hellish Conclusions at which all these Temptations aimed, the renouncing of Religion, rejecting the Scriptures, &c. were urged; it was oft seasonably suggested, *To whom shall we go? Thou hast the Words of eternal Life.* The LORD powerfully convinc'd, and kept the Conviction strong on my Mind, that at what Time I parted with Revelation, I behov'd to give up with all Prospect of Certainty or Satisfaction about eternal Life. What Deists told me of the Demonstrations of a future Happiness built only upon Nature's Light, had no Weight with me, because I had tried those long ago, and found them to my Apprehension inconcludent; and had they been concludent, I was never a Whit the nearer Satisfaction; to tell me of such a State without any Account of its Nature, or the Terms whereon 'tis attainable, was all one as if nothing had been said about it: This created still a Dread of the Conclusion in my Mind; and still when I was sollicit to quit the Scriptures, I returned, *To whom shall I go to find the Words of eternal Life?* 2. Upon a due Observation of those who were truly religious, I could not but look on them (tho' their real Worth I did not yet discern) as the better Part of Mankind; and the LORD created a Dread in my Soul of Conclusions that imported the Charge of a Lie in a Matter of the greatest

Ps. 73. 15.

Importance against the better Part of Mankind: *If I should speak thus, I would offend against the Generation of thy Children.* 3. The LORD opened mine Eyes to see the remarkable Folly of those who abandoned revealed Religion: Not to mention the impious Lives of the Generality, I saw the soberer Sort guilty of unaccountable Folly. The Scripture tells them plainly, That if they have a Mind to be satisfied as to the Truth of its Pretensions, they must walk in the Way of its Precepts to find it: *If any Man will do his Will, he shall know*

John 7.
17.

know this *Doctrine* if it is of *GOD*, or if I *speak of myself*. But they walk in a direct *Contradiction* to its *Precepts*, and yet complain of the *Want of Evidence*, while they refuse to try that *Way* wherein only it is to be found. Again, some sober and learned, and otherwise inquisitive Persons own, That, if we are either cut off from *Hopes*, or left at *Uncertainty* about a future *State of Happiness*, we are miserable; And that they themselves are as yet uncertain. While after all this has been by them confessed, and by some to myself, I saw them either at little or no *Pains* to be satisfied: The *Scorners* Prov. 14. 6. *seeketh Wisdom and findeth it not*; yea, I found this Sort of Persons much more eager in searching after what might strengthen their *Doubts*, than what might satisfy them: This smelled rank of a *Hatred of Light*. Now I thought it was not safe to follow those whom I saw so evidently foolish, and who did so plainly proclaim their own *Folly*: *Evil Men understand not Judgment: But* Prov. 28. 5. *they that seek the Lord understand all Things*. This had that *Weight* with me, that I now ceas'd to wonder that such were unsatisfied about the *Truth of Religion*, and that there was no *Ground of doubting* its *Truth*, because they were unsatisfied. 4. The shining *Evidence of the Power of Religion* in the *Lives*, but more especially in the *Deaths of the Martyrs*, of whom I had formerly read oft, stay'd me as to this, That there is a *Reality in Religion*, when I was beat from all other *Holds*: *They were tortured, not accepting Deliverance, that* Heb. 11. *they might obtain a better Resurrection*. Here I behov'd to own the *Finger of GOD*, especially when I considered their *Numbers*, their *Quality*, and all *Circumstances*. 5. The known *Instances of the Power of Religion* in *Children* in their tender *Years*, was of great *Use* sometimes, and appeared of great *Weight*: It check'd the *Force of Temptations* that drove me to doubt of the *Reality of Religion*; Thus out of the *Mouth of Babes* Pc. 8. 2. and *Sucklings* the *LORD* ordained *Strength*, and in some *Measure filled the Enemy and the Avenger*. 6. The sensible and violent *Opposition* I found *Satan* making to the *Scriptures* in all the fore mentioned *Way*, was oft staying, and persuaded me in some *Measure*, that there behov'd to be a *Reality in Religion*, and I could not see
what

what could induce him thus to oppose it, if it were a Cheat; *Is Satan divided?* 7. I got frequent Touches in a Way of Conviction; and thus finding the Power and piercing Virtue of the Word making *manifest the Secrets of my Heart*, I was forced to fall down and own GOD to be in it of a Truth. 8. Satan sometimes departed and left me for a Season; and then I had some Intermision of my sore Trouble. 9. I found a secret Hope begot and cherished, I could not tell how; at some Seasons, even amidst the Violence of Temptations, that I should be satisfied, *and that I should yet have good Cause to praise GOD*; and that what I knew not now, I should know hereafter, which was strengthened by the Consideration of what others had met with, who had been trysted with Temptations that were some Way like mine: Albeit, I doubted, if ever in all Respects any had been so molested as I, and if there was *any Sorrow like unto mine*. Yea, sometimes I was made to hope that Satan's raging foreboded that his Time was but short.

12. As by these and the like Means, the Force of the Temptation was somewhat broken, so I was encouraged to several Things which I have Reason to own GOD was kind to me, in holding me to them. 1. Hereby I was engaged to hold on in an Attendance, with more Concern in Duties of Religion publick, private and secret; and so to wait at Wisdom's Door-posts, which afterwards I found the Advantage of. 2. Hereby I was enabled to conceal all my own Straits from others, who thereby might either have been stumbled, or hardened in their evil Way: I was unwilling others should know any Thing that might disgust them at Religion: *Tell it not in Gath, ——— lest the Daughters of the Uncircumcised triumph*. In Converse with such as were shaken, I still endeavoured to stand for the Truth, as if I had been under no Doubt about it; and I must own, That while I did so, the LORD often countenanced me, and satisfied me as to what I had formerly been disquieted about: *How good a Master is God!* A Word spoken for him is not lost; nor will he suffer the least Service to pass unrewarded: A Heathen Cyrus must have his Hire; and so must *Nebuchadnezer*.

13. Before I leave this, I must observe some Things which the LORD taught me by this Exercise. 1. I hereby learned the Danger and Vanity of Reasoning with Satan: When I begun to answer him with my own Reasonings, he had still great Advantage; he easily evaded all my Arguments, and easily repell'd my Answers, and enforc'd his Suggestions; and when his Suggestions were not to be maintain'd in Point of Argument, he injected them with that impudent Violence that I was not able to stand against: Our safest Course is to *resist*, and to hold at a Distance, to avoid communing with him. 2. I must observe likewise the wise Providence of GOD; that the greatest Difficulties that ly against Religion are hid from Atheists. All the Objections I met with in their Writings, were not near so subtle, as those which were often suggested to me: The Reason of it from the Nature of the Thing is obvious; such Persons take not a near-hand View of Religion; and while Persons stand at a Distance, neither are the Difficulties that attend it, nor the Advantages of it decerned. Again, Satan finding all Things quiet with them, keeps all so; and finding that they are easily ensnared, he uses not Force: It is where he is in Danger of losing a Person that he useth his utmost Efforts; when Christ is ready to cast him out, then he rages and tears poor Souls: Besides the LORD in his infinite Wisdom permits not all these hellish Subtilities to be published, in Tenderness to the Faith of the Weak. He that sets Bounds to the raging of the Sea, and says, *Hitherto shalt thou come, and here shall thy proud Waves be stayed*, keeps Satan under Chains, and he cannot step beyond his Permission.

14. This Exercise had sundry Effects upon me, 1. The Fears I was brought under fixed a deeper Sense of my Frailty in general on me, and that I was but a Man: *Put them in Fear, that the Nations may know themselves to be but Men, Selah.* 2. Hereby the LORD withheld me from my vain Projections about Learning. Now I was so far from expecting, as some Time I had done, that I feared I should fall short of what was absolutely needful to my own Well-being: *I said I will be wise, but it was far from me.* 3. Whereas I was educate with an Eye to the

1 Pet. 5. 9.
James 4. 7.
Mat. 4. 10.
11.
Jude 9.

Luke 11. 21.

Mark 9. 30.

Job 38.
Rev. 20. 1.

Pf. 9. 26.

Eccl. 7. 23.

the Ministry, and aimed that Way; now I came to see the Difficulty, and repent my rash Intentions; and laid down a Resolution to look no more that Way, unless the LORD satisfied me full about those Truths whereof I now doubted: I could not without Horrour think of speaking to others what I believed not myself. 4. My Bondage *through Fear of Death* was increased and grew stronger. 5. I was urged to somewhat more of Closeness in the Performance of Duty, tho' often I was urged to give it over as vain; yet I still resolved to hold on there. 6. I was still more and more confirmed in the Necessity of further Evidence for the Truth of Religion, than I either had attained, or knew how to attain.

2 Cor. 4.
15.
Heb. 2. 15.

Prov. 13.
20.

Ecc. 4. 10.

Pf. 32. 3.

Prov. 24.
30, 31.

Prov. 13. 4.
Pf. 77. 6.
ib. ver. 3.

15. All this while I was under sundry Inconveniences that increased my Trouble, and gave Advantage to my Corruptions. 1. Most of the Converse I had, was with such as helped forward my Trouble. I was a Companion of Fools, and so nigh to Destruction. For *he that walks with the Wise shall be wise, but a Companion of Fools shall be destroyed.* Again, 2. I had no Friend to whom I could with Freedom and any Prospect of Satisfaction, impart my Mind. *Wo to him that is alone when he falleth; for he hath not another to help him up.* 3. Endeavours to conceal intirely my Concern and Trouble, broke me. *When I kept Silence, my Bones waxed old.* 4. I was laid aside from my Studies, and had no Diversion, nor could follow any; I had Heart to nothing, could not read, unless that sometimes I read the Scriptures, or some other practical Book: Unless when there was an Intermission of my Trouble; for near a Year and a half I read very little, and this slothful Posture laid me open to Temptations, and made Corruption grow stronger. *I went by the Field of the Slothful, and by the Vineyard of the Man void of Understanding, and lo it was all grown over with Thorns, and Nettles had covered the Face thereof. And the Stone-wall thereof was broken down.*

16. Hereon my Corruption took Vent several Ways, 1. In vain and slothful Desires. *I desired and had not.* 2. In foolish Contrivances and Searches, how to ease my Smast. *I communed with my own Heart upon my Bed, and my Spirit made diligent Search, but without a due Eye*
to

to the LORD. 3. I spent my Time in foolish Complaints that dispirited me; I complained, and my Spirit was overwhelmed. 4. I was sometimes at 'curling the Day of my Birth, wishing that I had never been born, or that I had died as soon as born: *Why did I not from Job 3. 11. the Womb? Why did I not give up the Ghost when I came out of the Belly?* 5. I wished often that I had been in other Circumstances, and that I had been bred to the Plough, or some such Employment, and that I might have in the Desert a Cottage, *a Place of way-faring Men*, Jer. 9. 2. where I might give my self to continual Grief. 6. My Spirit sometimes rose in Quarrellings against God: *I Psal. 77. 3. thought on GOD and was troubled.* I said, Wherefore Job. 30. do I cry, and thou dost not bear me? And frequently I^{20.} was not far from that, *Wilt thou always be to me as a Liar*, Jer. 15. 18. *and Waters that fail?*

17. After I had thus wearied my self, after the Edge and Violence of the Temptations above-mentioned, was by the formerly narrated Considerations blunted, and somewhat broke, rather than removed, and I eased by Satan's Departure for a Season, I inclined to rest; and Satan hereon finding Matters prepared for an Assault, he made fresh Attempts in another, and no less disquieting Manner: *When the unclean Spirit is gone out Mat. 12. of a Man, he walketh through dry Places seeking Rest and 43. 44. finding none. Then he saith, I will return to my House from whence I came out; and when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there: And the last State of that Man is worse than the first.*

The Devil cannot be at Rest, where he hath no Mischief to do to Men: The Devil so leaveth none, but he will be attempting to come into them again, and he ordinarily succeedeth, where CHRIST hath not prepossessed the Soul; all other Reformation proves but a sweeping and a garnishing, while the Soul is empty of CHRIST. It may be swept from the Filth of flagitious Sins, and garnished with the Paint of Religion, or some Habits of moral Virtue: But none of these will keep out the Devil. Thus I found it to my Cost. For, 1. Satan finding my Soul, after all my sad Tossings, empty of
CHRIST,

CHRIST, returned. 2. And my Soul being like the vineyard of the Sluggard, by Sloth, defenceless, without its Stone-wall, he easily found Opportunity to sow Tares, and while I slept, to cultivate the Thorns and Nettles, which naturally grow there. 3. It was no hard Matter to persuade on so wearied, that Rest was good, and that there was a Lion in the Way. And, 4. Having thus Possession and quiet Abode with his seven other Spirits, my own Corruptions, he quickly made my last State worse than my first. My Enemies grew strong and lively; my Corruptions began vigorously to exert themselves.

18. Hereon the LORD minding his own Work brought in the Ministry of the Word, the Law in its Spiritual Meaning nearer. And then, 1. Sin reviv'd and Rora. 7. 9. I died; I found more discernibly the Stirrings of Cor-
Ib. 8. ver. rptions. Yea, 2. Sin taking Occasion from the Commandment, and being fretted by the Light let into my Soul from the Word, it wrought in me all Manner of Concupiscence. Lusts of all Sorts, Self, Sloth, Formality, &c. strove to maintain their own Place. 3. Hereby I was plunged in deeper Guilt, mine Iniquities went over my
Psal. 38. 4. Head. And, 4. Hereby my Challenges were sharpened,
Verse 3. and I found no Rest in my Bones for Sins that I had done.

19. Under this Distress, I still, as formerly, sought to other Physicians, rather than to the LORD. For, 1. Having now, by the Knowledge of the Truth, escaped the Pollutions of the World; my Exercise was much about the more secret Actings of Sin, and its Working in the Heart; and as to these, I sometimes used Extenuations and Excuses, taken from the Strength of the Temptations I lay under, and other Considerations of that Sort; and sometimes this was done not without secret Reflections on GOD. This was Adam's Way; The Woman
Gen. 3. 12. whom thou gavest me to be with me, she gave me and I did eat. 2. Sometimes after my Engagements and Vows, and Breaches of them, when I found Conscience disturb me, I begun to enquire, Whether the Things were Sin, and endeavoured to persuade my self, That some which were most disturbing were none. Thus after Vows I
Prov. 20. 25. made Enquiry. 3. I, at last, when all these Courses failed, again said, I will not transgress, and made new
Vows

Vows and Resolutions, accompanied with Sorrow for my former Breaches, and solemnly bound my self against my Sins, those that predomined : *Then Pharaoh* Exod. 10, *called for Moses and Aaron in haste, and said; I have sinned against the LORD your GOD, and against you. Now therefore forgive I pray thee my Sin only this once, &c.*

4. I set apart Time for Fasting and Prayer in secret, and November 23, 1697, On a Time set apart for Prayer, I drew up a short Account of my treacherous Dealing with GOD from my Youth up, and solemnly bound my self to GOD to walk in his Ways; and when my own Heart told me, That I could not serve the LORD, *I Joshua 24* said; *Nay, but I will serve the LORD.* 21.

20. But all these proved Physicians of no Value. For I found, 1. That they were not able to keep me longer, than till a Temptation came in my Way from Sin. Whenever this appear'd, Corruption, that had been so far from being really weakned by all those Inventions, that it really grew in Strength, broke down all that I had set in its Way.—*Of old Time I have* Jer. 2. 20 *broken thy Yoke, and burst thy Bands, and thou saidst, I will not transgress: When upon every green Tree thou wandrest playing the Harlot.* 2. I found these vain Ways I took to smother Convictions, were not able to procure me Peace, but really increased my inward Disquietment, and wasted my Spirit : *When I kept silence* (that is, Psal. 32. 3 *when I sinfully endeavoured to suppress my Guilt and Trouble) my Bones waxed old through my roving all the Day long.* 3. The LORD in Mercy gave me no Rest in any of these Inventions, but suffered me to weary my self in seeking my Lovers, that I might at length betake my self to him. For so long as I followed these Ways, *Day and Night his Hand lay heavy upon me: My* Psal. 32. 4 *Moisture was turned into the Drought of Summer.*

21. Though hitherto I fail'd of a right Issue, yet I was carried a great Length in Compliance with Convictions. I kept my self from open Pollutions, I was careful in Duties of Worship, yea further, I was much in secret, I receiv'd the Word with Joy, I was oft challenged for secret Pride, Unbelief, and other Heart-spiritual Evils, and as to the Knowledge of them, was

considerably enlightened. I fasted, prayed, mourned in secret. I resolved and strove against Sin, even my peculiar Sins that I loved best. Thus I had with others,

Rév. 3. 1.
2 Tim. 3.
9.

a Name to live, and took up a Form of Religion.
22. Yea for all this, I was a Stranger to its Power, which the following Evidences sufficiently manifest; for whatever Lengths I went, yet, 1st, I was a Stranger to the glorious and blessed Relief, through the Imputation of the Righteousness of Christ: Not that I had not some Notions of this; for I professed to embrace it. But really I was in the Dark, as to its glorious Efficacy, Tendency and Design. I was ignorant of

Róm. 10. 3.
Mat. 6. 22.
Rom. 9. 31.

the Righteousness of GOD all the while. 2^{dly}, Still in all this, the Eye was not single. It was only the saving of my self, without any Eye to the LORD's Glory I designed. 3^{dly}, It was still by some Righteousness of own, in Whole, or Part that I sought Relief. No Wonder Peace was unstable, that stood upon so weak a Foundation. 4^{thly}, Though I was by the Force of Conviction, brought to part with my beloved Sins, or consent to their Destruction; yet it was neither without Reluctancy, nor without some secret Reserve. It was like Pharaoh's Consent in the like Case, when his Servants persuaded him of the Danger of his persisting in his Sin. Moses and Aaron were brought back again to

Exod. 10. 3.

Pharaoh: And he said unto them, Go, serve the LORD your GOD: But who are they that shall go? 5^{thly}, My Heart was utterly averse from Spirituality, sometimes through the Force of Convictions. I was indeed brought for some Time, to aim at getting my Mind fix'd upon heavenly Things, and kept on the Thoughts of them: But my Heart being yet carnal, I wearied of this Bent, and of this forcible Religion. And it was intolerable to think of being always spiritual: *The carnal Mind is Enmity against GOD, is not subject to the Law of GOD, nor can it indeed be.*

Róm. 8. 7.

23. By these Means I was at last brought to an Extremity; For, 1st, My Sins were set in Order before me. Innumerable Evils compassed me about, mine Iniquities have taken hold upon me, so that I am not able to look up. They are more than the Hairs upon my Head, therefore my Heart faileth me. 2^{dly}, They were set in Order in the Dreadfulness

Psal. 40. 21.
12.

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ness of their Nature and Aggravations, and all Shifts, Extenuations, Pleas and Defences were rejected, and my *Rom. 3. Mouth stopped before GOD.* 3dly, All the vain Ways I had taken for my Relief baffled my Expectation, and increased my Pain, they were *the Staff of a broken Reed, Isa. 36. 6* they pierced my Arm, when I essayed to lean on them, and I was ashamed, and even confounded, that I had hop'd, *Job 6. 20.* 4thly, The Wrath of GOD was dropp'd into my Soul, and *the Poison of his Arrows drunk up my Spirits.* 5thly, I was *Job 6. 4* as yet unsatisfied, as to the Truths of Religion, and mine Enemies oft told me, that even *in God there was no Plal. 3. 2* Succour for me. Yea, 6thly, At sometimes Satan to intangle me more, assaulted all the Truths of Religion at once, and then I was dreadfully confounded, when the LORD commanded that mine Enemies should be round about me. And *they compassed me about like Bees.* 7thly, *Plal. 118.* All Ways I took to bear down my Corruptions, prov'd *11, 12.* of no Avail; For *Sin reviv'd and I died, yea taking Rom. 7. Occasion by the Commandment, it slew me.* 9, 11.

24. By the Extremity of this Anguish I was for sometime about the Close of 1697, and Beginning of 1698, dreadfully cast down. I was weary of my Life. Oft did I use *Job's* Words, *I loath it, I would not live Job 7. 16.* *always.* And yet I was afraid to dy: I had no Rest, my *Plal. 77. 2.* *Sore run in the Night, and it ceased not in the Day.* *Deut. 28. 66, 67.* At Night I wished for Day: And in the Day, I wish'd *Job 7. 13.* for Night, I said, *My Couch shall comfort me.* But *Job 10. 21.* then Darkness was as the Shadow of Death. When I was in this Case, I was oft brought to the Brink of Despair. He filled me with Bitterness, he made me drunk with Wormwood, *He broke all my Teeth with Lam. 3. 10.* *Gravel-stones; he covered me with Ashes.* He removed my *16, 17, 18.* *Soul far from Peace: I forgot Prosperity.* And I said, *My 19, 20.* *Strength and my Hope is perished from the LORD; remem- bring mine Affliction, and my Misery, the Wormwood and the Gall.* *My Soul had them still in Remembrance, and was bowed in me.* Now I was made to think it a Wonder, that I was not consumed, and though I dreaded Destruction from the Almighty, yet I could not but justify him, if he had destroyed me, *Righteous is the LORD, Lam. 1.* *for I have rebelled.* I was made to fear that the LORD *18.* *would make me a Magor-missabib, a Terror to my self, and Jer. 20. 4.*

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all round about: And that he would make some dreadful Discovery of my Wickedness, that would make me a Reproach to Religion, and give the Enemies Advantage, which put me upon the Psalmist's Prayer, *Deliver me from all my Transgressions, make me not the Reproach of the Foolish.* I was made to wonder, that I was not already cut off. And indeed this was sometimes reviving, *It is of the LORD's Mercies, that we are not consumed, because his Compassions fail not.* This I recal to my Mind, therefore have I Hope. But this Hope was easily clouded. It amounted to no more than this, *Who can tell but he may be gracious.* And to this my fearful Heart suggested the Greatness of my Sins, as what were above the Reach of pardoning Mercy. And Satan daily urg'd me to give over, and take some desperate Course, to say, *There is no Hope.* Thus I walk'd about, dejected, weary and heavy laden, weary of my Disease, and weary of the vain Courses I had taken for Relief, and uncertain what to do, what Course to take. *I took Counsel in my Soul, having Sorrow in my Heart daily.*

C H A P. II.

Containing an Account of the Outgate I got about the Close of January 1698, and the State of Matters thereon.

1. **I**F this Extremity had lasted much longer, my Soul had sunk under the Weight of it, and even, that while I was in this Case, had ruin'd me, if the LORD had not secretly supported in Times of the greatest Extremity, and as it were held me by the Hand, even while I carried most wickedly. *So foolish was I and ignorant: I was as a Beast before thee. Nevertheless, thou hast bolden me by my Right-hand.* And at this Extremity, the LORD stepp'd in, when I had destroy'd my self, he let me see Help in him. He found me lying wallowing in my Blood, in a helpless and hopeless Condition. I had none that would, or could save me. I was forsaken of all my Lovers. I was caught in the Thicket. I was quite overcome, neither was I in Case to fight, nor flee. And then the LORD pass'd by me, cast

cast his Skirt over me, and made this Time, a Time of Love. And Abraham call'd the Name of that Place, *Jehovah-Gen. 22. jireb*: As it is said, *To this Day, in the Mount of the LORD it shall be seen.*

2. I cannot be very positive about the Day, or Hour of this Deliverance, nor can I satisfy many other Questions about the Way and Manner of it. But this is of no Consequence, if the Work is in Substance sound: For the Wind bloweth where it listeth, and thou John 3. 8. bearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit. Many Things about the Way and Manner we may be ignorant of, while we are sufficiently sure of the Effects. As to these Things, I must say with the blind Man, *I know not: One Thing I know, that whereas I was John 9. 25. blind, now I see.*

3. However, it was toward the Close of *January*, or the Beginning of *February* 1698, that this seasonable Relief came; and so far as I can remember, I was at secret Prayer in very great Extremity, not far from Despair, when the LORD seasonably stepp'd in, and gave this merciful Turn to Affairs; When I said, *My Foot slippeth, thy Mercy held me up.* And when there was none to save, then his own Arm brought Salvation. God^{2 Cor. 4. 6.} who commanded the Light to shine out of Darkness, shined into my Mind, to give the Light of the Knowledge of his Glory in the Face of Jesus Christ. ^{Ps. 94. 18.}

4. That which yielded me this Relief, was a Discovery of the LORD, as manifested in the Word. He said to me, *Thou hast destroyed thy self, but in me is thy Help.* Now the LORD discovered in the Manner afterwards to be mentioned, several Things, which I shall here take Notice of. 1. He let me see, that there are ^{Psal. 130.} *Forgivenesses with him*, that with him *there is Mercy, and* ^{2. 7.} *plenteous Redemption.* He made all his Goodness pass before me, and he proclaimed his Name, the LORD, the LORD GOD, merciful and gracious, long-suffering, and ^{Exod. 33. 19. 34. 59.} *abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin, who will be gracious to whom he will be gracious, and will shew Mercy to whom he will shew Mercy.* This was a strange Sight to ^{Heb. 12.} *me, who before look'd on God only as a consuming* ^{29.}

- Exod. 33. *Fire, which I could not see and Hve.* 2dly, He brought me from Sinai and its Thunderings, to Mount Zion,—
 28.
 Heb. 12. *and to the Mediator of the New Covenant, and to the Blood of*
 22, 24. *Sprinkling, that cleanseth from all Sin, and speaks better Things than the Blood of Abel. He reveal'd Christ in his*
 Joh. 1. 14. *Glory. I now with Wonder beheld his Glory, as the*
 Psa. 45. 2. *Truth. And I was hereon made to say, Thou art fairer than the Sons of Men.* 3dly, Hereon he let me see, that he who had before rejected all that I could offer, was well pleased in the Beloved. *Sacrifice and Offering thou didst not desire, mine Ears hast thou opened: Burnt-offerings and Sin-offerings hast thou not required: Then said I, Lo I come: In the Volume of the Book, it is written of me: I delight to do thy Will, O my God. And, 4thly, Hereby I was further fully satisfied, that not only there was Forgiveness of Sins, and Justification by free Grace, through the Redemption that is in Jesus: Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God: But moreover, I saw with*
 Rom. 3. *Wonder and Delight, in some Measure, how God by*
 24. *3c. this Means might be just in justifying, even the Ungodly who believe in Jesus. How was I ravish'd with Delight, when made to see, That the GOD in whom, a little before, I thought there was no Hope for me, or any Sinner in my Case, if there was any such; notwithstanding his spotless Purity, his deep Hatred of Sin, his inflexible Justice and Righteousness, and his untainted Faithfulness, pledg'd in the Threatning of the Law, might not only pardon, but without Prejudice to his Justice, or other Attributes, be just in justifying, even the Ungodly! The Reconciliation of those seemingly inconsistent Attributes with one another, and Sinners' Salvation quite surpriz'd, and astonished me. And, 5thly, The LORD further opened the Gospel-Call to me, and let me see, That to me, even to me, was the*
 Acts 13. *Word of this Salvation sent. All this was offered to me,*
 22. *and I was invited secretly to come, and take the Waters*
 Rev. 22. *of Life freely, and to come in my Distress unto this*
 17. *blessed Rest. Come to me all ye that are weary and heavy*
 Mat. 11. 28. *Laden, and ye shall find Rest for your Souls. 6thly, He,*
 to

to my great Satisfaction, gave me a pleasant Discovery of his Design in the whole, that it was, *that no Flesh might glory in his Sight*, but that he who glories, should have Occasion only to glory in the LORD, that he might manifest the Riches of his Grace, and be exalted in shewing Mercy; and that we in End might be saved, to the Praise of the Glory of his Grace, who made us accepted in the Beloved. 7thly, The LORD reveal'd to my Soul, that full and suitable Provision made in this Way against the Power of Sin, that as there is Righteousness in him, so there is Strength, even everlasting Strength in the LORD JEHOVAH, to secure against all Enemies; and that in him there is sweet Provision made against the Guilt of Sins, that through the Power of Temptation, his People may be inveigled in; *These Things write I to you, that ye sin not: But if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our sins: And not for ours only, but also, for the Sins of the whole World.* 8thly, When this strange Discovery was made of a Relief, wherein full Provision was made for all the Concerns of GOD's Glory, and my Salvation, in Subordination thereto; my Soul was by a glorious and sweet Power carried out to rest in it, as worthy of God, and every Way suitable and satisfying in my Case. *They that know his Name, will put their Trust in him.*

9thly, All these Discoveries were conveyed to me only by the Word. It was not indeed by one particular Testimony, or Promise of the Word, but by the concurring Light of a great many of the Promises and Testimonies of the Word seasonably set home, and most plainly expressing the Truths above-mentioned. The Promises and Truths of the Word, in great Abundance and Variety, were brought to Remembrance, and the Wonders contain'd in them were set before mine Eyes in the Light of the Word. *He sent his Word and healed me.* This was the Rod of his Strength, that made me willing: And it was the plain Word of Salvation, that I found to be the Power of God. I cannot positively say, That the particular Places above-mentioned, were the Words whereby these Discoveries were conveyed to my Soul. But by these, or such like Passages; and I

1 Cor. 2. 8. believe, by many, even of those mentioned Promises and Truths were the Discoveries above-named made to me.

6. But it was not the Word alone that conveyed the Discovery: For most of the Passages whereby I was reliev'd, I had formerly in my Distresses read, and thought upon, without finding any Relief in them. But
- 2 Cor. 4. 6. now *the LORD shin'd into my Mind* by them. Formerly I was only acquaint with the Letter which profits not:
- Joh. 6. 63. But now the LORD's Words were *Spirit and Life, and*
 Psal. 36. 9. *in his Light, I saw Light, GOD opening mine Eyes to see*
 Psal. 119. 18. *Wonders out of his Law.* There was Light in them, a
 2 Cor. 4. 6. burning Light by them shone into my Mind, to give me not merely some notional Knowledge, but *the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* And many Differences I found betwixt the Discoveries now made, and the Notions I formerly entertain'd of the same Truths.
- Acts 9. 3. 1. *It shone from Heaven*; It was not a Spark kindled by my own Endeavours, but it shone suddenly about me; it came by the Word of GOD, a heavenly Mean; it opened Heaven, and discovered heavenly Things, the Glory of GOD, and it led me up as it were to Heaven. Its whole Tendency was Heaven-ward.
- John 1. 9. 2. It was a *true Light*, giving true Manifestations of GOD, even the one true GOD, and the one Mediator between GOD and Man; and giving a true View of my State with Respect to GOD, not according to the foolish Conceits I had formerly entertain'd, but as they are represented in the Word.
- Ecc. 11. 7. 3. It was a *pleasant and sweet Light.* Truly *Light is sweet, and a pleasant Thing it is for the Eyes to behold the Sun.* It had a heavenly Satisfaction in GOD attending it. It led to a Pleasure in the Fountain whence it came.
- 2 Cor. 4. 6. 4. It was a distinct and clear Light, representing not only spiritual Things, but manifesting them in their *Glory*, and in their comely Order; it put all Things in their due Line of Subordination to GOD, and gave distinct and sweet Views of their genuine Tendency.
- John 1. 27. 5. It was a satisfying Light, the Soul rested in the Discoveries it made, and was satisfied, it could not doubt if it saw, or if the Things were so, as
- Mat. 4. 2. it represented them. 6. It was a quickning, refresh-

ing

ing, healing Light; when this *Sun of Righteousness* arose, there was *healing under his Wings*: It was, like the *Sun-John 8.* mer's Sun, warming. In a Word, it was *the Light of 12.* Life. 7. It was a great Light: It made great and clear Discoveries, whereby it easily distinguished itself from any former Knowledge of these Things I had attained. And, 8. It was a powerful Light. It dissipated that thick Darkness that overspread my Mind, and made all those frightful Temptations, that had formerly disturb'd me, fly before it. When the LORD arose, *his Enemies* were scattered, and fled before his Face. 9. It was composing, it did not, like a Flash of Lightning, suddenly appear, and fill the Soul only with Amazement and Fear; but it composed and quieted my Soul, and put all my Faculties in a due Posture, as it were, and gave me the Exercise of them. It destroyed not, but improved my former Knowledge. These Particulars might be explained, and further amplified: But the Nature of this Narrative, and the Brevity design'd in it, will not allow me to insist; and I the more willingly stop here, and forbear to give any more large Account of my small Experience of this Light; because I know, that no Words can express the Notion, that the weakest Christian, who has his Eyes open'd, really has of its Glory. The true Notion of Light is not convey'd by the Ear. *The Ear tries Words, the Taste Meats:* But it is the *Eye that beholds the Sun.* No Words can convey a true Notion of Light to the Blind. And he that has Eyes, at least while he sees it, will need no Words to describe it. It manifests itself, and other Things. 'Tis like the *new Name, that none knows save he who has it.* And they who really see, but because their Light is weaker, and Satan raises Mists to obscure it, will be more capable of judging of it by its Effects, than by any Account of its Nature: Therefore, I shall forbear to speak any more of that, and now proceed to account for the Effects, whereby its Reality and Difference from former Light will more obviously, evidently, and convincingly appear. However, at least, while this shining Brightness lasted, this one Thing it convinced me fully of, and made me certainly know, *John 9. 12.* that whereas I was blind, now I see.

7. The first discernible Effect of this Discovery was, an Approbation of G.O.D's Way of saving Sinners by Jesus Christ, to the Praise of the Glory of his Grace, which I take to be the true Scriptural Notion of justifying Faith; for this not only answers the Scripture Descriptions of it, by *receiving, coming to him, looking to him, trusting and believing in him, &c.* But it really gives him *that Glory* that he design'd by all this Controversy, the Glory of his Wisdom, Grace, Mercy, and Truth. Now this Discovery of the LORD's Name brought me to trust in him, and glory only in the LORD: I found my Soul fully satisfied in these Discoveries, as pointing out a Way of Relief altogether, and in all Respects suitable to the Need of a poor, guilty, self-condemned, self-destroyed Sinner, beat from all other Reliefs, and who has his Mouth stopp'd before G.O.D, after he has spent all his Substance to no Purpose upon other Physicians. In this I rested as a Way full of Peace, Comfort, Security and Satisfaction, as providing abundantly for all those Ends I desired to have secured. And this Approbation was not merely for a Fit, but ever after in all Temptations it discovered itself. 1. By keeping me up in a fix'd Assent, and Adherence of Mind to, and Persuasion of this Truth, *That GOD has given to us eternal Life, and this Life is only in his Son.* 2. When afterwards I was under Temptations, solicited to go away and seek Relief in other Ways, it still kept me constant in a firm resolute Rejection of all other Ways of Relief, and Renunciation of all Proposals that led to them, even when I found not the present Comfort of this Way; I ever held at that with *Ephraim, What have I any more to do with Idols?* And with the Disciple, *I still said, To whom shall I go? Thou hast the Words of eternal Life.* 3. In all my After-exercises about Guilt, my Soul counted all Things but *Less* that it might win Christ, and get a new Discovery of him: When Challenges disturbed, when Thoughts of an Appearance to Judgment were suggested, when ever I was in a Strait, this was the only Sanctuary I took Relief in: Let me be found in him not having mine own Righteousness but his, if this is obtained I am safe; and nothing besides this could make me think myself so. 4. Whenever the

the LORD did anew discover the Glory of this Way, by a Beam of fresh Light, whatever my Distress was before, it still composed all, commanded a Calm, answered Challenges, and gave me Boldness and Access to GOD with good Hope, as to all other Things through Grace; then I rejoiced in Christ Jesus, and nothing else was able to disturb me while this View lasted. 5. When ever I was wrong, yet I still rested satisfied, That a Discovery of the Lord in his own Light would set all right again: And therefore I was ever at that, *O that I knew where I might find him.* I knew, though he might make Sin bitter, yet a Manifestation of him would put Strength in me, as formerly in sweet Experience I had found. 6. I was then only pleased, and could never approve myself; but when I found my Soul in some Measure moulded into a Compliance with the Design of the Gospel, emptied of Self, subjected to the LORD, and careful to have him alone exalted.

8. The next remarkable Effect of this Discovery was, That it set me right as to my chief End in some Measure, and made me look to the Glory of GOD, which formerly I had still in all the Courses I took for my own Ease, no real Concern for. Now mine Eye was made in some Measure single, in eying the LORD's Honour, which in this Light was seen to be consistent with my own Happiness; and my Regard to this, wherein that evangelical Self-denial, which the LORD every where calls for, consists, discovered itself amidst all the Strugglings which I afterward found of that detestable Idol Self, for obtaining its former Room; 1. It manifested itself in frequent Desires, that the LORD alone might be exalted and glorified in my Life, or by my Death. 2. It kept my Soul fix'd in the Persuasion of this, That it was every Way meet that I should take Shame and Confusion to myself, as what truly and only belonged to me, and that the Glory of my Salvation was only and entirely the LORD's Due: 3. In a watchful Observation of the Stirrings, and the most secret Actings of Self, seeking to advance itself upon the Ruin of the LORD's Honour, and to the Prejudice of it; and when I was not able to bear it down, I yet still cry'd against it, *Not unto us, &c.* Yes, I redoubled my Cries,

Cries, in Opposition to its impudent Endeavours, *Not unto us, LORD, not to us, but to thy Name be the Glory.*

4. I was brought to look upon it as the principal Enemy, on which I was always to have an Eye; and therefore where the least Occasion offered, I had, at least, when not otherwise out of Case, still a *Not I*, ready as a Caution against it. And, 5. The remaining felt Power and Activity of this Idol, still has been one of my greatest Grievances. 6. I never was satisfied, nor found Comfort, but where this Idol is discernibly at under, and no Victory is so refreshing, as what at any Time, is in more or less obtained over this. 7. As the Apostles, 2 Cor. iv. 5, and 6. compared by the shining of the Light of the Knowledge of the Glory of GOD into their Minds, were made to *preach not themselves, but Christ Jesus the LORD.* So whenever this Light shone, according to the Measure of its Clearness, and its Continuance, the Interest of Self was weakned in my Soul, and I was made to *seek not myself but Christ Jesus the LORD.*

9. The Evidence of this *Change* was for some Time frequently darkned, by which I found, whenever I was again by the Prevalency of Sin, Challenges thence arising, or the LORD's hiding, brought under any Fears of my own Salvation; then my Thoughts were ingrossed, and as it were wholly and only taken up about my own Safety, and my Concern for the LORD's Glory not then appearing, I was thereby cast under Fears that I was altogether selfish; but the LORD at length cleared up this Case to me. Our Minds are weak, they have many Concerns, some whereof they value more, some less; they cannot, thro' their Weakness and limited Nature, be intent in their Thoughts about all, or even many of them, at once. And therefore when any one, though the least of them, is in Hazard, their Care must be taken up mainly, and as it were about that only: Even the good Shepherd, tho' really he values the Ninety and Nine more than the One lost Sheep; yet when it is lost, he seems to leave all the rest, and employ all his Thoughts as it were about that: But when all are equally safe, and none of our Concerns are in any visible Hazard, then is the only proper

proper Time to judge what is really uppermost in the Soul; that which it then is most frequently with delights most in, and can least think of parting with, that it uppermost. That which has *the Heart* is the *Mat. 6: Treasure*. And the LORD let me see, that my Soul was, *21.* when all was safe, wholly almost taken up in viewing with Delight the Manifestations of his Glory in the Face of Jesus Christ.

10. Before I proceed to take Notice of any other Effects of this Discovery, I shall represent in a few Particulars, the pleasant Way whereby the LORD carried on this Change as to the chief End; 1. When the LORD came to work this Change, I was sunk under the weighting Sense of this, that I had *destroyed my self*, *Hos. 13. 9.* and deeply concerned to know how I might be saved. 2. The LORD made me first look up by a Discovery of Salvation and Help, which answered my Concern about my own Case. *Ibid. and Isa. 45. 24.* 3. When I looked to this Salvation, I found it *in him*. 4. When by this Means I came to see his Glory shining in the Contrivance for my Salvation, by the Lustre of it I was affected so, that I began to value it above all Things, and look on it as of that Importance, that, provided it were secur'd, *all other Things*, *Phil. 1. 24.* the highest Concerns of the Creature not excepted, were of small Moment. And, 5. Hereon viewing the Glory of his Goodness in ordering it so, that the Creatures in aiming at his Glory should find their own Salvation; this endeared the LORD and his Ways exceedingly. Thus the LORD sweetly led me, by a View of Help suited to my Case, to a Discovery of his Glory, and by a Discovery of his Glory in my Salvation, helped me to place Things, in some Measure, at least in Wish and Design, in their own Order, and give his Glory the Preeminency that was its due: But this only by the by. Now I go on.

11. A third discernible Effect of this Discovery was, *2 Cor. 3.* with Respect unto the Lord's Yoke, his Precepts; *18.* be- holding his Glory, I was changed into his Image, and *Mat. 11.* made to look on his Yoke as *easy*, and his Burden as *light*, *29.* and to count that *his Commandments were not grievous*, *1 John 5.* but *right concerning all Things*; This was very far con- *Psal. 119.* trary to my former Temper. Now the Reality of this *128.* Change

- Change appear'd, and evidenced it self even amidst all Temptations, Slips, yea, and Relapses into the same Sins, several Ways; 1. I now came to a fix'd Perswasion, That the Law was not only *just*, such, against which I could make no reasonable Exception; but *holy*, such as became God, and *good*, such as every Way was suited to my true Interest, and Peace, and Advantage, which I could never think before. 2. Though I found *Sin* that dwells in me opposing it still, yet I delighted after the inward Man in *the Law, as holy, just, spiritual and good*. 3. I saw the Commandment to be *exceeding broad, spiritual and extensive*, and was delighted with it. 4. The Duties that my Heart had the greatest Aversion to formerly, were now made easie, pleasant and refreshing. Formerly, I could not think spiritual Mindedness could be easie to me or any other; But now when I attain'd it in some Measure, for some Time, as first after this Discovery I did, I found it Life and Peace; and on the contrary, carnal Mindedness was as Death. 5. I was made to see a peculiar Beauty in those Laws in particular, that cross'd those Sins which had the firmest rooting in my Temper, and the greatest Advantage from my Circumstances, and occasional Temptations: And though all these Advantages still continued, and rather grew, yet my Heart by this View was so strangely altered, that no Sins were so hateful; upon the Account of none did I loath my self so much, no Sins was I so glad of Victory over, or longed I so much for the Ruin of, or did I cry so much against, or complain so frequently of to the LORD, and set my self more against; my Mind was continually engaged in Contrivances for their Ruin, which formerly I sought still to have spared. And if the LORD would have given me it in my Choice, to have the Laws that cross'd them razed, or to let them stand, he knows I would have thought the Law less pleasant, less perfect, if these had been wanting. Thus *what Things were Gain, I now counted Dung*, and endeavoured to keep my self from mine Iniquity; and I could never think my self happy till these were pluck'd out, which were before as *the right Eye*: 6. I took Delight in others, or in my self, only in so far as there appear'd any Thing of a self-denied, humble Confor-
- Rom. 7. 12.
- Rom. 7. 20, 22.
- Psal. 119. 96.
- Rom. 7. 14.
- Rom. 8. 7. 8. 6.
- Phil. 3. 7.
- Psal. 18. 23.
- Phil. 3. 7.
- Psal. 18. 23.
- Mar. 5. 29, 30.

Conformity to the Law of the LORD, such I counted as the *Excellent of the Earth*; and I was glad when I got near them in any the meanest Instance. 7. My Soul frequently spent it self in such Breathing after Conformity to the Law of GOD, as the cxix. Psalm is fill'd with throughout, *O that my Ways were directed to keep thy Statutes, my Heart breaketh through the Longing it hath to thy Commands at all Times, incline my Heart that I may keep them always unto the End,* and the like. 8. This appear'd further in a fix'd Dislike of the least Inconformity to the Law, either in my self or others. Now, albeit I was not always suitably affected with my own or others Breaches, yet this was my Burden; I wish'd always that *Rivers of Tears might run down mine Eyes, because I, or other Transgressors, kept not GOD's Law.* 9. Even when Sin prevail'd, and I was afraid to be ruined, when that which was ordained to Life, proved Death to me, even then my liking to the Law, and Value for Conformity continued; all this notwithstanding I consented to the Law, that it was *holy, just and good.* 10. The Sins, which through the Force of Temptation I frequently relapsed in, yet were, and I durst appeal to the Searcher of Hearts as to the Truth of this, what I would not do: That is, what the constant *Bent of my Will* (when not under the immediate Force of a Temptation, When I was not my self) was set against. 11. Now, nothing appear'd more satisfactory in Heaven, than a Prospect of being there, *satisfied with his Likeness.* 12. I looked on the Remainder of Sin, as my greatest Misery and Burden, and that which made me truly a *wretched Man*, and daily cry for Deliverance. In a Word, I saw, that if I could reach Conformity to GOD's Law, I would have Pleasure, and Peace, and Liberty. All Wisdom's Ways are *Ways of Peace, her Paths Pleasantness, her Commandments not grievous, her Yoke light, and nothing uneasie,* but that remaining unsubdued Corruption that would not stoop to put its Neck under the Yoke. This Effect was the most discernible of any under Temptations, and has stood me in the best Stead.

12. A fourth discernible Effect of this Discovery, was the the Exercise of evangelical Repentance, which was

- was very different in many Respects from that Sorrow I before was acquainted with. 1. In its Rise, Sorrow formerly flowed from Discoveries of Sin, as it brings on Wrath, now it flowed from a Sense of Sin, as containing wretched Unkindness in one, who was astonishingly kind to an unworthy Wretch. I looked upon him *whom I had pierced, and mourned.* O! what an unkind Wretch am I, to provoke such a GOD, who has followed me with so much Mercy, and yet offers Kindness? 2. *Sorrow* formerly wrought Death, alienated my Heart from GOD, and so dispirited for Duty, and made me fear Hurt from him: But this Sorrow filled my Heart with Kindness to GOD, to his Way, sweetned my Soul, and endeared GOD to it. It flowed from a Sense of his Favour, to an unworthy Wretch that deserved none, and was thus a godly Sorrow leading to Kindness to GOD, drawing near to him, but with much humble Sense of my own Unworthiness, like the returning Prodigal, when he saw his Father coming to meet him.
3. The more GOD manifested of his Kindness, the more this still increased; when he was pacified, I was ashamed and contounded. *After I was turned, I repented, I smote upon my Breast, and was ashamed and confounded for my Strayings.* 4. The Sorrow I had before I look'd on as a Burden, it was nothing but a selfish Concern for my own Safety, and a Fear of being made to feel the Effects of the righteous Resentment of GOD. But this Sorrow was sweet and pleasant, as being the Exercise of filial Gratitude, and I took Pleasure in the surprising Manifestations of God's Favour to one so unworthy, and in acknowledging my own Unworthiness. A Sense of my Ingratitude when kept within, cover'd me with Blushes, and I was eas'd when the LORD allow'd me to vent my Sense of it, and pour it as it were in his Bosom.
5. This Sorrow was a Spring of Activity in the Way of Duty, and I was glad to be employed in the meanest Errand that might give Opportunity to evidence how deeply I resented my former Disobedience. *Make me as one of thy hired Servants.* 6. In a Word, it had all the Marks in some Measure, which the Apostle gives of the Exercise of this Grace. It was a *godly Sorrow*, coming from GOD, it led to GOD, as always what comes from

Zach. 12.
10.

2 Cor. 7.
10.

Luke 15.
20, 21.

Ezek. 16.
63.

Jer. 31.
19.

Fl. 73. 22,
83.

Luke 19.
19.

from him in a Way of Grace, leads to him in a Way of Duty. *It wrought Repentance unto Life, not to be repented of:* It issued in a Return to the Way of Life, and to such a Course, as upon a Review I did not repent of, but delighted in, and desired to be carried further on in. And still, in as far as this Sorrow obtained, there was a Liveliness in following this Way, that leads to Salvation or Life. *It wrought Carefulness* to avoid Sin, and please GOD, *Indignation* against Sin, *Fear* of offending GOD again, *vehement Desire* of having Sin removed, the LORD glorified, and Obedience promoted: It wrought Zeal for God, and *Revenge* against my self and Sin. It was not as former Sorrow, pregnant with Pride, Stifness, and Unwillingness to undergo any Chastisement; but it humbled, softned the Soul, and wrought a Willingness to bear the Indignation of the LORD when I had sinned against him. In a Word, I was glad when the LORD allowed me any Measure of it, and grieved when I found it wanting, and cried to the Prince exalted for it, because of the good Effects it had, and the real Advantage I found by it, with Respect unto the whole of that Obedience the Lord requires.

13. A fifth discernible Effect of this Discovery was, a humble, but sweet and comfortable Hope, and Perswasion of my own Salvation, answerable to the Clearness of this Discovery, that is, rising in Strength, or growing more weak, and less discernible, as the Discoveries of the Way of Salvation were more or less clear and strong. Now, because this is what I take for Gospel Assurance, with the worthy Doctor Owen, I shall give some further Account of it, as I found it then and since.

1. When the LORD gave this Discovery of his Way of Salvation, he satisfied me, that it was a Way full of Peace and Security, the only safe Way whereon I might safely venture, and hereby, as I told formerly, I was fully perswaded, *That this was the Way wherein I should walk.* Hereby I was freed from that disquieting Fear, that in trusting to it, I was trusting to that which would fail. I was satisfied, I could not fail otherwise than by missing this Way. I doubted of my self, but not of the Way.

2. The LORD by the Discovery above-mentioned

Pro. 23.
18.

Ira. 29. 9.

Ezek. 16.
61.

oned, did powerfully draw my Soul to close with it, and in so far as I cleave to, and closed with this, in so far, considering the former Discovery of the Safety of this Way, I could not doubt of the Issue, but was sweetly satisfied, That my *Expectation should not be cut off*, nor my Labour in vain in pursuing this Course. While I cleave to, and reposed with Satisfaction on what I was convinced was safe, I could not, in so far as I lean'd to this, but be quiet and compos'd about the Issue. Which shews how nearly allied Faith and Assurance are, though they are not the same, and therefore no wonder the one should be taken for the other. 3. Hereby I was animat- ed to walk on in this Way, and follow Duty; and find- ing, as I went on in Duty, that so far as I proceeded, my Expectation was not disappointed, still according to Success, this Hope insensibly and secretly grew. This GOD is our GOD, we have waited for him, and he will save us. 4. This Discovery manifesting Salvation in a Way of Self-denial, and Trust only in the LORD; no- thing so soon marred this Hope, as the least Appearance of Self, and stirring of Pride. Whenever the Glory of the LORD was revealed, and he spake Peace, I was hereon fill'd with Shame, and the deeper this Humilia- tion was, still the humble Confidence of my Safety in- creased. Now these two last Remarks shew, how far this Assurance is from any Consistency with Negligence, much less does it foster it: For it grows only upon Ad- herence to the LORD's Way, and is strengthened by a successful Pursuit of Salvation in the LORD's Way. To intermit or neglect Duty, razes the Foundation, or at least, lays an unsurmountable Stop in the Way of its Progress and Growth. And further, it is widely dif- ferent from that unassaulted Confidence some pretend to, which is a Fruit of Pride, and fosters it, as the last Re- mark clears. In a Word, the Case is plainly thus; This Way the LORD discovers, is safe for a self-condemned Sinner. I am safe in a practical Adherence to it. The further I go, and the closer I in Practice cleave to this Way, Hope of this Salvation increases the more. Here no Place for Sloth, but a Spur to Diligence, as what will not be in vain in the Issue, and is attended with the Comfort in every Step, as carrying still nearer the de- sired

Chap. III. *Mr. Halyburton's Life.*

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ired Salvation. And this Safety arising from a Renunciation of all Confidence in the Flesh, and a Trust only in the sovereign Grace of GOD thro' Christ; there is no Place for Confidence in ourselves, or Pride in any Degree, the least Degree of Pride being a Step out of this Way of Peace and Safety.

14. A sixth discernible Difference was with Respect Pr. 27. 4 to the Ordinances of the LORD's Appointment. This Discovery, 1. Drew me to follow them as the LORD's Institutions, and appointed Means of obtaining Discoveries of his *Beauty*. 2. It made me follow after Discoveries of the LORD's Glory in them, and Discoveries from him of myself, my Case, my Sin, my Duty. I desired to behold the *Beauty of the LORD, and to enquire in his Temple*. 3. It put me to the LORD to seek these Discoveries from him, and to pray with Respect both to myself, and those concerned in the Dispensation of the Gospel, *One Thing have I desired of the LORD*. 4. This was now more constant, I desired and *sought after it*. 5. I was brought to more of Liveliness, when the LORD discovered himself, *my Soul then followed hard after him*, when his Hand upheld me, and when he drew I run. 6. When the LORD enlarged and caused me to approach to him, and see his Glory, he still humbled me, discovered Self, and put me in Opposition to it. I have seen him, and therefore I loathed myself. 7. I was now acquainted in some Measure with that Boldness and Freedom of Access, with humble Confidence to GOD, as on a Throne of Grace manifesting himself in Christ. In a Word, I was sensible of the LORD's hiding and manifesting himself in Duty in some Measure, and of the Necessity of the Exercise of Grace, particularly of Faith, in all Approaches to GOD, and thereby put upon frequent Complaints, Dejections for the Want of it, Cries to GOD for it, and the like.

15. Many other Effects followed upon this Discovery, too long to repeat at large. 1. Herein I found a new and formerly unknown Love to all that seemed to have any Thing of the LORD's Image, however different in Principles as to lesser Things, Tempers, &c. and tho' distant and unknown, otherwise than by Report!

F And

And this evidencing it self in Prayer for them, Sympathy with them in their Afflictions; Which, as all the other, still was more or less lively, according as I was otherwise in worse or better Case. By this do we know we are passed from Death to Life, because we love the Brethren. Again, 2. Hereon I found my Care of all the LORD's Concerns enlarged, and I began to be desirous to have the LORD exalted on the Earth, Zion prosper, and all that love her; I was fearful of Hazard that threatned any of his Interests, affected with the Sufferings of his People, or any Loss his Interest sustained. And, 3. Hereon I began to be more concern'd for any Affronts offered to the LORD's Glory by others. I saw Transgressors and was grieved, because they kept not God's Law, and was oft made to weep, and pray for them in secret. 4. I found it easy and delightful to suppress Resentments, and oppose them, and even to pray for those whom I apprehended to have injured me. Yea, with Delight I could seek their Good, their real Good, and pray earnestly for it. Other Consequences of this Discovery will be mentioned hereafter in their proper Places.

16. To conclude this Chapter, I found this Discovery sweetly drawing to a willing, chearful Endeavour after Holiness in all Manner of Conversation. Whereas, all former Courses I took, only drove forcibly, to a feign'd Submission: Which made me oft admire the Folly of Socinians, and Arminians, and other Pelagian Enemies, who pretend, That free Justification leads to Security and Carelessness. I could not but say and think often, What, shall I believe such wild and wicked Reproaches against my clear Experience? Do not I find the quite contrary, while the Love of Christ constrains to judge thus, That if one died for all, then were all dead, that they who henceforth live, should not live to themselves, but to him that died for them. They err, not knowing the Scriptures, nor the Power of GOD.

Thus all Things were in some Measure made new; and I, who a little before, with the Jaylor, had fallen down trembling, was now raised up and set down to feast with the Disciples of the LORD, rejoicing and believing. But alas! I was like the Disciples on the Mount,

Mount, I dreamt not of what was abiding me, as the Sequel will shew. This I desire to recount, however with Thankfulness, not to my own Commendation, but to the Praise of the Glory of his Grace. How far I was from having attained, or being already perfect, the following Pages will clear.

C H A P. III.

Containing an Account of the Pleasure of my Case at this Time, the Mistakes I was still under, the sad Effects of them, and the Way of their Discovery.

1. **T**His glorious Discovery - was very surprising, and filled me with Wonder; oft was I made to stand and wonder, what this strange Sight meant, and whereto it would turn: Things that I had not heard were told me: Oft did I say, *What hath the LORD wrought!* When God turned back the Captivity of Zion, we were like Men that dreamed. Our Mouth was fill'd with Laughter, and our Tongue with singing: Then said they among the Heathen, *The LORD hath done great Things for them. The LORD hath done great Things for us, whereof we are glad:* The Greatness of the Things God had done surpassed Belief; and yet the great and clear Light wheroin they were discovered, and the discernible Effects would not allow me to doubt.

2. Albeit the Effects of this Discovery above-mentioned were most discernible at first, yet I did not then, nor till after that Light was gone, distinctly observe them; For, 1. The Glory of the LORD was so great, that for a Time I only fix'd my Eyes upon that, and I was less intent, though much pleas'd with it, upon the Change that was thereby wrought on me. All this while I was still crying out, *Whence is this to me? And what am I, and what's my Father's House,* that the LORD has visited me, and brought me hitherto? Again, 2. I was the less sensible, or at least was the less distinct in observing these Things, because of the remaining Darkness as to the many and great Things contain'd in the Covenant of Grace. This Light clearly reveal'd the Mystery of free Justification through Christ, and Peace by his Blood: But I was afterward to learn other Things be-

longing to the Mystery of Redemption: This was what I at present needed, and this the LORD gave abundantly, in so far as my present Case required it. But yet after this glorious Light had stay'd some considerable Time with me, I was sadly ignorant of many of the most important Things relating even unto the Mystery of Forgiveness, the daily Use of this Attonement, and the Use especially of the LORD CHRIST, with Respect to Sanctification: Well might CHRIST say to me many a Day after this, as to Philip, *Have I been so long Time with you, and yet hast thou not known me, Philip?* What therefore the LORD had done at this Time, I *knew not now, but hereafter*, when the Comforter had further instructed me in the Nature of the Gospel-discovery, as I was able to bear it, and as my daily Exigencies required it; and when with Peter, being come to myself, recover'd out of the strange Surprise, and put to consider the Thing; then knew I with him, *Acts xii. 11, 12.* more distinctly what concerned the LORD's Work, and what he had done for me.

3. This Discovery, while it lasted, was full of ravishing Sweetness, and many Things contributed very much to make it so. 1. The Case wherein it found me: I was condemned by GOD, by my own Conscience, and was like to sink under the Pressure of the Fear of a present Execution of the Sentence: When the usual Labours of the Day required that I should sleep, and my Body toil'd and wasted with the Disquiet of my Mind, made me heavy, and urg'd it more: Yet I was afraid to close mine Eyes, lest I should awaken in Hell, and durst not let myself sleep, till I was by a weary Body beguiled into it, least I should drop into the Pit before I was aware. Was it any Wonder, that the News of Pardon and Forgiveness were sweet to one in such a Case? Whereby I was made to ly down in Safety, and take quiet Rest, while there was none to make me afraid: *For so giveth he his Beloved Sleep:* A little before *Pf. 127. 2.* I was like *Jonah* in the Whale's Belly: *The Waters compassed me about even to the Soul; the Deep closed me round about, the Weeds were wrapt about my Head, I went down to the Bottoms of the Mountains, the Earth with her Bars was about me for ever:* And I said, *I am cast out of GOD's Sight.*

Joha 14.9.

13. 7.

16. 13.

Acts 18.

26.

Ecl. 5.

27.

Micah 4.

4.

Pf. 127. 2.

Jonah 12.

5, 6, 7.

Ec.

Verse 4.

Sight. Now, was it any Wonder that such an one was delighted when brought into a Garden of Delights? placed out of all View of Trouble, save a Reflection on it as passed, which is refreshing, and set down to sun himself, and dry himself under the refreshing Rays of the Sun of Righteousness. 2. The Things that the LORD discovered, were in themselves glorious, the Glory of the LORD shone about me: I saw such Things, as Eye hath not seen, besides thee, O GOD: No Man hath seen GOD at any Time, the only Begotten of the Father, he hath declared him: In a Word, what I saw was the Mystery of Godliness, the Wonders of GOD's Law, which the Angels stooping earnestly look into, and that with Wonder. 3. They were new Things wherewithal I was utterly unacquaint before, and this made them the more affecting: He shall sprinkle many Nations, the Kings shall shut their Mouths at him: For that which had not been told them shall they see; and that which they had not heard shall they consider. As cold Waters to a thirsty Soul, so is good News from a far Country. Again, 4. The Light wherein these Things were discovered, was a clear sparkling Light, that had a warming Force, and reviving Influence, that I was altogether a Stranger to before: And one that was a Stranger to Light, at least to this Light of the LORD, could not but with Pleasure enjoy it, for truly Light is sweet, and a pleasant Thing it is for the Eyes to behold the Sun.

4. This Discovery and Manifestation was of a much longer Continuance, and far more bright than any I ever since got; for it shone in its Brightness for about ten Days Time, and for long after that, it was not quite off: And while it lasted, many Things made it observable. 1. New Discoveries were daily made, the LORD carried me from one Thing to another, and in this short Time taught me more than by all my Study I had learned before: Yea, he taught me the Things I had learned before, in another and quite different Manner; what naturally and notionally I knew before, in it I corrupted myself, but now the LORD instructed me with a strong Hand that I should not walk in this Way, and Day unto Day uttered Speech, Night unto Night taught Knowledge; every Day I was surprized with some new, and

- before without of Discovery of the LORD: This
 Pro. 4. 8. was as the *shining Light shining more and more to a perfect Day.* 2. All this Time my Mind was wholly almost
 Phil. 3. 20. taken up about spiritual Things; my Conversation was in
 Heaven; I saw those with whom I conversed turn every
 Thing (even what was not only innocently, but pious-
 ly said and meant) into obscene Senses: Whereas now,
 whatever occur'd in Reading, in Meditation, in Con-
 verse, in daily Observation, was by my Mind, and to it
 spiritualiz'd: I reflected with Wonder on this Difference,
 and oft, during this while, was made to look on the
 Mind as a *Mould* that casts whatever is brought into it
 into its own Shape: *To the pure all Things are pure, but
 to them that are defiled, and unbelieving, is nothing pure;
 but even their Mind and Conscience is defiled.* 3. Hereon
 Tit. 1. 15. I was not only joyful, but I found the *Joy of the LORD*
 Neh. 8. 10. my *Strength*; for all this While I was carried out to ex-
 traordinary Pleasure and Diligence in Duty: It was not
 now as formerly, a Burden to go to Duty: But I re-
 Ps. 121. 1. joiced when they said to me, *Let us go to the House of GOD.*
 And my Soul answered, *I will go to God my chief Joy,*
 Psal. 57. 2. *to God that performeth all Things for me:* My Heart was
 Psal. 119. enlarged, and I run in the *Way of GOD's Commandments*
 32. with Delight: Willingly I engaged in Duty; and when
 Song 6. I was engaged in it, my Soul oft made me like the *Chariots of*
 12. *Amminadib*, and I was not easily stopp'd; and fail'd some-
 times as to the just Bounds, whereby others that felt not
 that just ravishing Sweetness I enjoy'd, were sometimes
 disgusted, though some were not; for so near as I can
 reckon, it was about this Time that the LORD began to
 commend himself and his Worship to Lady *Anna Elcho*,
 which made her at Death bless the LORD for Family
 Worship. 4. The LORD daily instructed me all this
 Luke 24. while out of the Scriptures, and my Heart burned with
 32. in me while he talked and walked with me by the *Way*,
 and opened the Scriptures, which before were as a sealed
 Book, wherein whatever I read was dark; even that
 whereof I had some Notion: I was ready to say of it,
 Isa. 9. 11. *I cannot read it, for 'tis sealed:* The Design and Intent,
 and Mystery was hid from me; and the Rest of it I was
 forc'd to say, I know nothing of it, because I was not
 learned. Again, 5: Mine Enemies received a stunning
 Stroke,

Stroke, and all of a Sudden by the Appearance of the Sun, these frightful Things that disturbed me in the Dark, disappeared: He graciously for a Time restrained them, and bore down Corruption, chain'd up Satan, and kept me from any Disturbance by these Enemies; with whom I have before had, and since likewise many sad Wrestlings: *At the Brightness that was before him, his thick Clouds passed.* When the LORD arose, his Enemies were scattered. *Yea, he sent out his Arrows and scattered them; and he shot out Lightnings and discomfited them.* Thus he delivered me from my strong Enemy, and from them which hated me: *For they were too strong for me.* 6. Which was the Life of all the former, the LORD by keeping his Glory continually in mine Eye, kept all this While more humble and self-denied than ever, seeing him, I loathed and detested Self: Beholding his Glory, I was in mine own Eyes as a Grasshopper, as nothing, less than Vanity and nothing, and plotted only in the LORD, rejoiced in Christ Jesus, and had no Confidence in the Flesh.

5. The LORD had many gracious Designs in this, which I was ignorant of then, as what I shall speedily narrate will shew; but the LORD has in some Measure since taught me, some of which I shall here narrate.

1. I was sore broken and wounded before, and the Lord did this in Tenderneſs—He bound up my Wounds: He poured in Oil, he made a Bed in my Sickness. He watched me, and kept me from Disturbance, till I was somewhat strengthened. 2. I had been plunged into grievous and hard Thoughts of him, as one who had in Anger shut up his tender Mercies, and forgotten to be gracious; and I was not easily induc'd to believe good Tidings, for I had forgot Prosperity; and though it was told me, I could not believe, partly for Joy, and partly for Fear, till I got a clear Sight of the Wagons and Provisions, and then my Spirit revived; and the LORD satisfied me in deep Condemnation, that he was real, and in earnest, and had no Pleasure in my Death, and that the Wound was not incurable, that it was not the Wound of an Enemy, or the Stroke of a cruel one, but the Wound of a Friend, in order to healing. 3. He was now to make me sell all for the Pearl: And like a fair Merchant that means not to cheat, he let me see both what I was to leave, and what I was

to choose, that I might be satisfied I had made a good Bargain: And though many a Day I have seen *neither Sun nor Moon, nor Star* since, and have been in the deep Day and Night; yet so far did this go, that I durst never once in Wish retract my Choice. 4. He knew what a Wilderness I was to go through, and therefore led me not into that long and weary Journey till he had made me eat once and again, as he did by *Elijah*. 5. The LORD did not at first plunge me into War, lest I should have repented my Engagement: *And it came to pass when Pharaoh had let the People go, that GOD led them not through the Way of the Land of the Philistines, although that was near; for GOD said, lest peradventure the People repent when they see War, and they return to Egypt.* 6. The LORD hereby undeceived me as to my hard Thoughts of his Way, and reprov'd me for them; oft was I put to say, LORD, *I was as a Beast*, and how brutish was I to think, That Spirituality was a Burden, and that it was impossible to be one Day so to an End, without Weariness! Thus he let me see, That *I uttered what I understood not*; and tho' once I had so spoken, yet now I durst not proceed: For I saw what *with Men is impossible; with GOD is possible and easie*, who can change the Heart, and then the Thoughts change. Finally, The LORD design'd to give me something that might in all After-trials be staying; and oft has the Remembrance of this been sweet when present Sense fail'd: I called to Mind *the Tears of the right Hand of the most High*; and was supported by it.

6. But alas, I understood not this, and by my Ignorance I was cast into sad Mistakes. 1. I fancied this World would last always; I ravingly talk'd of *Tabernacles* with the Disciples on the Mount; I knew not that I was to come down again, and that my dearest LORD was to depart from me again: *In my Prosperity I said, My Mountain stands strong by thy Favour, and I shall never be moved.* 2. I dream'd no more of fighting with Corruptions; but thought that the Enemies that appeared not, were dead, and that the *Egyptians* were all drowned in the Sea, and that I should never learn, nor have Occasion for learning War. 3. I projected to tie my self up to such a Bent, and stint my self to such a Course

Course of Walking, as neither our Circumstances, Temptations, nor our Duty in this World allows of. Hereon I remember, I could not endure to read these Books which were really proper and necessary to be read, and all Time employed in them I reckoned on as lost: This was the old legal Temper beginning to work again, and secretly inclining to seek Righteousness, *not directly as before, but as it were by the Works of the Law*; and aiming to entangle me in a Yoke of Bondage: Yea I began to grudge and be challenged about the Time spent in necessary Refreshment of the Body by Meat and Sleep, and endeavoured to abridge my self. The Devil secretly drove from one Extreme to another, and he knew full well that I would not hold here, and that he would easily get me cast into another Extreme, to assume a Latitude beyond what was due. Thus I was well nigh intangled into that Yoke of Bondage which the LORD had so lately broke; and deceived into a voluntary Humility and Mortification, being *vainly puffed up to it by my fleshy Mind*. 4. I began to reckon upon Enlargement and Success in Duty, as what was not only my due, but what I should always have, and that it was more mine own than really it was: I began to speak of it with Delight like the Disciples, I said, *Lord, even the Devils are subject to us*. 5. I look'd upon this Stock of Grace I had gotten, as what would be sufficient to carry me through all my Difficulties; and saw not that the Grace that was sufficient, was yet in the LORD's Hand.

7. But now the LORD quickly undeceived me, for 1. After a little he began to *hide himself*. 2. He gave me a *Thorn in the Flesh to humble me*: My Corruptions began to stir again, and like Giants refresh'd by Wine, to make furious Assaults. 3. A *Messenger of Satan* was sent to buffet me, and I began to feel the Fury of his Temptations.

8. Hereon I was cast into great Perplexity. 1. I fell into deep Sorrow; *Thou didst hide thy Face and I was troubled*. 2. I began to question the Truth of former Manifestations, and to say with the Disciples, *We thought it had been he that should have redeemed Israel*. Again, 3. I began to doubt of my Through-bearing, and to say, *One Day I shall perish by the Hand of Saul*. And, 4. I be-

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gin to quarrel secretly with the LORD as if he had beguiled me, and to say, Why hast thou not *delivered me*? Why is my Bondage increas'd since thou began to appear for my Deliverance?

9. Under this Case I tried all Means, but run oft to wrong Ways. 1. I complain'd, and then my Soul was *overwhelmed*. Again, 2. I thought upon God; but not finding the Discoveries as before, I was troubled. 3. I enquired into the Causes of this; *Wherefore hidest thou thy Face? Why art thou so far from helping?* But here oft my Spirit began to go too far, and even to say, *Wilt thou be always as a Liar, and as Waters that fail?* And then I took myself and was sunk deeper for my Wickedness in chiding with GOD. 4. I essay'd to shake my self, and to go to Duty as before: I *wist not the LORD was departed*, that my Locks were cut, and that the Enemy that lay in my Bosom had discovered my Strength, and got between me and it.

10. I was hereon melancholly exceedingly, and so much the more, that now I remembered all my goodly *pleasant Things*: I enjoy'd before I fell into the Enemy's Hand: But yet when after the Violence of any Conflict I recovered my self, I could not but see that Things were better at my worst Case, than formerly in my best. For, 1. The LORD gave frequent Blinks of his Countenance; He shewed himself at the Windows, and flourish'd at the Lattices, and sometime put in his Finger by the Hole of the Door, and spoke kindly; and my Bowels were moved for him. 2. He frequently let me see somewhat of his Power and Glory in the Sanctuary, opened a Scripture, and made my Heart burn, or unfolded my Case, and told me all that was in my Heart, or let me see the End of Enemies. 3. Sometimes he allowed me Access to him, and made me come even to his Seat, and pour out my Soul to him. 4. When I was at my lowest, I stood otherwise affected to Christ than before: Though I could not run after him, yet I unwillingly stay'd away: *My Soul longed after him: When wilt thou come?* I frequently breathed for Drawings, Draw me, and I will run after thee; sometimes I essayed to stretch out the withered Hand, and wished for the Command that would empower me to lay Hold on him; I still stuck to this, That Salvation only is to be found in him,

im; I refus'd to go any where else, but resolv'd to
 sit on, and though he should *say me, yet trust in him* Job 6. 68.
 would. 5. As to the Law of the LORD, though I ^{Psal. 119.}
 could not ~~run~~ as when my Heart was enlarged, yet my ^{32.}
 Will was still bent that Way; I long'd to walk, and ^{5.}
 run, and for that Enlargement that would make me ^{17.}
 run: I breath'd after Conformity; I had no Quarrel at ^{35.}
 all, but my self: *I delighted in the Law after the inward*
Man. 6. As to Sin, there was a great Odds; though I ^{Rom. 7.}
 could not delight in Duty as before, I abhorred ^{22.}
 Thoughts of delighting in Sin: I was sometimes by the
 Power of Temptation driven to consent to its Embraces,
 not that was just such a forc'd Consent, as by the Power
 of Conviction I before gave to the Law: When ever I
 was at my self, I retract'd it: *My Repentings were* Hof. 11. 2.
indled within me: Though it prevail'd, my Heart was ^{Judg. 16.}
 not with it as before; I found another Sort of Opposi-
 tion made to it; it was dead in Purpose and Design;
 and if it gain'd Victory, I was the more enrag'd a-
 gainst it; in a Word, as to the Law of GOD I was as
 a sick Man with his Friends sitting at his Bed-side; he
 has no Aversion to them, though he cannot delight in
 them as before; he reflects with such a Pleasure, as
 his present Case allows, upon the Satisfaction he has
 had in their Converse, and wishes to be in Case again:
 But I was quite contrary with Respect to Sin. *Finally,*
 This Deadness was now a preternatural State; I could
 not rest in it, but cry'd daily, *When wilt thou revive* ^{Psal. 5. 6.}
me? I loathed my self for it: I wearied, I essay'd to
 break Prison, I look'd back to former Seasons when it
 had been otherwise, and oft said, *O that it were with* Job 29. 2.
me as in Months past.

CHAP. IV.

Containing an Account of my Strugglings with indwelling Sin, its Victories, the Causes of them on my Part, and GOD's Goodness with Respect to this Trial.

I Had not been long in this pleasant Case before I found my Mistake, that Enemies were not foil'd, and

Eph. 6. 12. and that I must down into the Valley, and *wrestle with Principalities and Powers*, and fight with no less Enemies than the *Anakims*. My Corruptions, Self, Passion, &c.

Heb. 12. 1. and especially those *Sins which easily beset me*, which formerly I was so careful to have spared; and which I refus'd to deliver up to Justice, set upon me. And finding that I was now no more theirs as formerly, they gave me frequent Foils; I fell before them often, and multiply'd Relapses: *When I would do Good, Evil was present with me*, and the *Good I would do*, through their Power, I did not, and the *Evil I would not do*, that I did.

Rom. 7. 21, 19. Thus I learn'd, That the Difference betwixt the Lord's People and others, is not simply in this, that the one falls, and the other stands, but that there is a Difference in the Issue; *The just Man falleth seven Times a Day, but the wicked shall fall into Mischief.*

Prov. 24. 16. 2. Now though I was unwilling to fight, I drew to Armour upon the Appearance of these Enemies, who received great Advantage by that Security wherein I had fallen. And before ever I was aware, they received a great Advantage, I could not easily get from them again. But however, since fight I must, I try'd what

Judg. 11. 35. Weapens would be most successful; And, *ist*, I objected to them, that now I had no more to do with them; I had engaged with the LORD. 2. I essay'd to reason against them, as *Joseph* did, but without his Faith, *Shall I do this great Evil and sin against God?*

Isa. 26. 13. Gen. 39. 9. Prov. 4. 14, 15. Zech. 3. 2. 3. When they still persisted, I essay'd to flee from them, and avoid the Occasions: But the Enemy was in my Bosom. 4. I pray'd against them, that the LORD would rebuke them. 5. I complain'd of them as his Enemies. 6. I protested against them. And many other Ways did I try.

Hab. 1. 1. Rom. 7. 20. 3. But after all they persisted, and I was often foil'd, and hereon, I fell into grievous Discouragements. And, 1. I began to doubt, if I was sincere, or if the LORD was really with me: *If the LORD be with us, why is all this Evil come upon us?* 2. I began to doubt of the Issue, and conclude, I should *one Day perish by their Hand*. 3. My Conscience being defil'd, I was damp'd, and could not look up to GOD. And

Judg. 6. 13. 1 Sam. 27. 1. 3. My Conscience being defil'd, I was damp'd, and could not look up to GOD. And

and upon the whole, I was in very great Distress, oft Pl. 40. 12.
giving over.

4. Though I oft searched at the Time, I could not Psal. 77. 6.
discover whence it was that I fail'd. For no Mean
that I thought of then, almost I left unessay'd. But
since, several Reasons of the Prevalency of Sin, and
the Unsuccessfulness of my Attempts against it, has
the LORD graciously discovered, though I am far
from thinking to hit them all, or pretending to re-
member, even all that the LORD has discovered, yet
some of them I shall mention that now occur. 1. I
was in the Entry of this Warfare too confident in
Grace already received, laid too much Stress on it, and
promised too much on my own Hand, like *Peter*; and Mat. 26.
no Wonder I met with his Fate, and was left to make 33.
Discoveries of my own Weakness. 2. The subtle En-
emies I had to do with, took me betwixt the Straits,
and I was not watchful against, nor aware of the
reasons when they had special Advantage. The Thief
new his Time when *the Good-man* is from Home, and
it is quiet. And I did not watch; and therefore he Mat. 24.
came in an Hour when I look'd not for him. 3. Mine 43.
enemies put me upon vain Work, where the Sin lay,
not in the Thing it self, but in the Degree of it,
where my subtle Enemies put me on to appear against,
and seek to eradicate what was really in it self law-
ful. Of this I had many Instances with Respe& to
Passions, and worldly Employments, and Converse
with sinful People. I minded not, that if we were
bound altogether up from Converse with the *Idola-*
ters, Fornicators, &c. of this World, we must needs go 1 Cor. 5.
out of the World: And as there was an Anger to be 10.
avoided, so there was an Anger that was allowable,
and even Duty requir'd that we should be angry, but
so as to avoid Sin. Thus Satan tempted me to pro- Eph. 4. 26.
voke GOD, by aiming at Things, which were neither Ecl. 7. 9.
given of GOD, nor had I any Reason to expect them,
and thus to tempt GOD by seeking *Stones to be made* Mat. 4. 3.
bread, or Things not meet to be done; like the *Stoicks*,
was not content to have the Passions kept in their
own Order, but would have them eradicated. Thus
the Devil drives to Extremes, and when we fail of Suc-
cess,

cess, he takes thence Occasion to discourage us. Again,
 4. I still neglected some Means of God's Appointment, under Pretence of Inconveniencies and Difficulties, and sometimes because irksome to the Flesh, where as these were oft-times the only proper Means that were omitted, or at least the Principal in that Case. The Omission of one Thing ruins much, and our Apologies and Excuses will not do. Some particular Sins require particular Remedies: When God has appointed the Use of these, and this is omitted, no Wonder all others fail. When the Disciples ask'd, Wherefore they could not cast the Devil out, our Lord told them, There were *some Kinds* that went not out, *but by Fasting and Prayer*. Whenever any Mean is appointed by God, when the Case occurs, wherein it is requisite, the Remedy of God's Appointment must be us'd, as we would reach the End. If there are supposed, or real Difficulties, yet while these Difficulties are not our Sin, we have Reason to trust him as to these, and try the Means. 5. I was often slothful, and by *Drowsiness a Man is clothed with Rags, and Enemies may easily see Tares when Men are asleep*. 6. Above all, I was little acquainted with the Way of Faith's Improvement of Christ for Sanctification, and a Trade with the Throne of Grace, for Supplies to help in Time of Need. 7. I was sometimes not single in my Aims; I design'd to have a Victory that would ease me of the Trouble of Watchfulness. I was weary of a fighting Life, and would have been at Ease, and had too much of an Eye unto this, and such like Aims; and, belike, if I had got Leave to rest, I would have been too proud of my Success. Thus *we ask and receive not, because we ask amiss, to consume it on our Lusts*. 8. When I was not presently heard, I did not persevere in Prayer for the Supplies of Grace that I sought. Thus I found oft, that so long as I was *with the LORD, he was with me. They that wait on the LORD shall renew their Strength*. But I was too soon over with it. And from these, and the like Causes did my Want of Success proceed.

4. Yet notwithstanding all these dreadful Miscarriages on my Part, the LORD in the Heat of this Conflict, and even while I was many Ways faulty, was very kind

1 Sam. 13.
13, 15, 20,
22.

Mark 9,
28, 29.

Prov. 23.
24.
Mat. 13.
25.
Joh. 5. 40.

Jam. 4. 3.
Luke 18. 1.

2 Chr. 15.
2.
Isa. 40. 31.

kind; 1. He kept me from giving quite over, though I fell, yet I was not quite cast down. 2. When I had many Times gone furthest with Temptations, yet he came in with seasonable Help; and passing all my Mis-carriages, he helped me up, let me see that he kept me from being quite overcome, and gave me some Assurances for the Future. Thus foolish was I and ignorant, I was as a Beast before thee. Nevertheless I am Psal. 73. 22, 23. *sinually with thee: Thou hast holden me by my Right-hand. 24. Thou wilt guide me by thy Counsel, and receive me to Glory.*

3. I had gracious Experiences of the LORD's helping in the Time of Need, and hearing Cries. The LORD sometimes stepp'd in when I was overcome, and sent as it were *Abigail* to keep me from executing my wicked Purposes; sometimes he gave me a cleanly Victory, and strengthened me to repel Temptations; And many other Ways did he help and deliver. 4. He sometimes, and even very frequently, when I was hard put to it, clear'd up my Sincerity, and gave me such Views of it, as emboldened me to appeal to him, which freed me of that Temptation, and left at Liberty under this Advantage of this new Encouragement, to oppose more vigorously: *Do not I hate all them that hate thee? I hate them with a perfect Hatred, I count them mine Enemies.* And hereby I was not emboldened to Sin, I durst not take Encouragement to sin, because Grace abounded, though Motions were made this Way by my naughty Heart; but I was made more afraid of offending. These, and many other Ways was the LORD kind in the Conflict; He frequently said to me, Fear not; Surely there is an Psal. 139. 21, 22. *End, and thine Expectation shall not be cut off.* Prov. 23. 18. 24. 14.

5. The LORD has since let me see what gracious Designs he carried on by this Trial, and what Need there was of it in order both to his Glory and my Good; 1. Hereby he taught me the Nature of that State we are here in, that it is a *Wilderness, a Warfare*, and that we must all be Soldiers, if we mean to be Christians. 2. He taught me hereby, that the Grace that is sufficient for us, is not in our own Hand, but in the LORD's; and that therefore our Security with Respect to future Temptations, is not in Grace already received, but in this, that there is enough in the Promise, and the Way patent

- Heb. 4. 16. patent to the Throne of Grace for it. 3. He taught me, That GOD is the sovereign Disposer, and gives out as he sees meet in Time of Need, his own Grace, and he is the only Judge of the proper Season of giving it out.
- Eph. 4. 7. 4. He led me hereby to discern somewhat more of the Covenant of Grace, that in it there are no Promises made of absolute Freedom from Sin while we are here;
- 1 John 1. 8. If any Man say he has no Sin, he is a Liar: And that we have no Promise of Freedom from gross Sins, and these Sins wherein we have been formerly entangled, but in the Use and diligent Use of the Means of the LORD's Appointment. If these Things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ. 5. Hereby he taught me that great Lesson, That when I am weak in myself, then I am strong in the LORD, and in the Power of his Might. Whenever I was diffident of myself, I was then always victorious, or at least came off without Hazard: which is very far different from what Men generally think: That when a Man is diffident and distrusts himself, that then he is not meet for managing any Undertaking; and this is indeed true when he is carnally diffident. But where there is a Distrust of Self, with an Eye to the LORD, it is very far otherwise.
- 2 Peter 1. 8. 6. He hereby taught me the Use and Necessity, and Glory of that Provision that is made by the Covenant of Grace for Guilt; it writes all to us, to dissuade from, and enables us against Sin; But if any Man sin, thro' the Power of Temptation, it lets us see an Advocate with the Father, and Blood that cleanseth from all Sin.
- 1 John 3. 7. He let me see his holy Jealousy, and how displeas'd he was with me for my cleaving to Sin so long, and sinful Forbearance. Because I would not slay them as the LORD appointed me, and when he required it; therefore he left them like the Nations of Canaan, to tempt and try me. The Sins that now molested me, and frequently cast me down, were those that I sought to spare before; GOD cried often to me to part with them, and I would not hear, and now GOD would not hear when I cried to be rid of them: Thou wast a GOD that forgavest their Iniquities, but thou tookest Vengeance of their Inventions. 8. The LORD by this did humble, and
- Ps. 99. 2. Deut. 8. 2.

and *prové*, and let me see what was in my *Heart*, even a great Deal of more *Wickedness* than I suspected. 9. The LORD hereby instructed me, that this is not my *Rest*; Micah 2. 10, &c. and made me value Heaven more than otherwise I would have done. 10. Hereby he discovered the *Riches* and *Extent* of that *Forgiveness* that is with him, that it reaches to *Iniquity, Transgression and Sin*; that is, Sins of all Sorts, multiplied *Relapses* not excepted. He that requires us to forgive to *seventy Times seven* in a Day, will not do less; yea, he tells us, That in this Respect his *Thoughts* are as far above ours as the *Heavens* are above the *Earth*. And, finally, The LORD hereby fitted me to compassionate others who are tempted, and comfort them. Thus I was made a *Gainer* by my *Losses* and *Falls*, to the *Praise* of his *Grace*. Exod. 34. 7. 22. 1 Cor. 13. 4. Heb. 2. 14.

6. After some *Years* struggling, the LORD made me lay by all *Prejudices* against proper *Means*, and wait on him in the *Use* of them all, with some *Eye* to him, and then he gave me in some *Measure* a *Victory*, *Thanks be to GOD* which giveth us the *Victory*. 1 Cor. 15. 57.

C H A P. V.

Containing an Account of my Exertise about the Guilt of Sin, the Means of obtaining Pardon, and the Intimations thereof.

1. **T**HE Power of indwelling Sin being still great, and thro' its own *Activity* occasional *Temptations*, more fix'd *Advantages*, and my own *Mistakes* and *Negligence*, frequently prevalent, I was cast into frequent *Perplexities* about its *Guilt*: *There was no Soundness in my Bones, no Rest in my Conscience* for Sins that I had done. Psal. 38.

2. Besides Sins of *Infirmity*, sometimes my *Corruptions* did (thro' my *Sloth*, *Neglect* of proper *Means*, and the *Advantages* they otherwise had from *Temptations*, and from their being rooted in my *Nature*) bear me down, and carry me captive, prevail against me, and carry me not only into *Commission* of grosser *Evils*, at least in *Heart*, and *Omission* of *Duties*, but even into frequently repeated *Relapses* into those *Commissions* and

Omissions; these being Sins against Light, Engagements, Obligations, Intimations of Love, the Guilt of them was heavy upon my Conscience, and I was much perplex'd about it; my Bones were broken, my Conscience desai'd exceedingly, and wounded for them,

Heb. 3. 13. 3. At somerimes when I fell into such Sins, when Self and Pride prevail'd, or the like Evils, I was more deeply engaged against, obtained any notable Advantage, I was, by the Deceitfulness of Sin for a Time, hardened and insensible, like David after his soul Fall. But

Rev. 3. 2. 1. While it was so, Grace languished, the Things that remained were ready to die. 2. The LORD hid himself, I had no Countenance in Duty; while this Regard to Sin continued, all was out of Order,

4. At other Times I had no sooner complied, but my Heart instantly smote me, and I was presently with Peter after his Fall, call'd and stirr'd up to the Exercise of Repentance, and Enquiries after Forgiveness. But sooner or later the LORD awakred me out of this Security, and set my Sins in Order, sometimes by one Mean, and sometimes by another, before mine Eyes. 1. Sometimes he tristed me with some outward Affliction, and hid himself, and then I was put under a blessed Necessity of seeking after him, and enquiring into the Reason of his withdrawing, and laying on his Hand on me.

Job 36. 8, 9. When I was bound in the Cords of Affliction, he shew'd to me my Transgressions, that I had exceeded. I will go and return to my Place, till they acknowledge their Offence, and seek my Face: In their Affliction they shall seek me early.

2. He sometimes remarkably punish'd me, and wrote my Sin upon my Punishment; Because when I knew GOD, I glorified him not as GOD, neither was thankful: But became vain in my Imaginations; therefore GOD, tho' he gave me not up (Glory to his Name) to vile Affections, yet he let them loose to molest me. He as it were gave a Commission to the King of Egypt, Assyria, or Babylon, some

Ezek. 23. 9. of my powerful neighbouring Enemies, Evils to whom I had formerly been in Bondage, with which I had been in Friendship, on whom to my wounding I had dored, therefore now hated above all others, to some one or other, or it may be moe, gave he a Commission or Permission to invade me: And then I began to consider what

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what I had done, and open mine Eyes when I was in the Strait, and clofly assaulted By them: 3. Sometimes again, and most frequently by his Word and Spirit in Ordinances he roused me, and laid as it were his Finger on the Sore, *told me all that I had done.* He sent a *Messenger* that told me, *Thou art the Man.* Whoever get away with Sin, his own will not get Leave to ly still, though they may ly long in it; *Thou only have I known of all the Families of the Earth: Therefore I will punish you for all your Iniquities.* 2 Sam. 12. Amos 3. 2.

5. When the LORD discovered Sin to me, then was my Soul troubled: 1. A Sense of the Wrath of GOD was let into my Conscience, which at sometimes was very terrible. I had no Rest because his Indignation went forth against me. *The Poison of his Arrows drunk up my Spirits.* 2. My Soul was filled with Shame, while a Sense of my innumerable Evils, and especially such as imported Ingratitude and wretched Unkindness, lay heavy on my Conscience, I could not look up for Bluffing; I lay down in my Shame, and my Confusion cover'd me. 3. I was cast into dreadful Fears, lest the LORD should in Anger shut up his tender Mercies, and be gracious no more, and I should not get Pardon, or at least a Sense of it any more. Ps. 102. 10. Jer. 15. 17. Job 6. 4. Ps. 40. 12. Jer. 3. 25. Ps. 77. 8, 9.

6. Satan, who waited for my halting, finding me in this Case, did frequently tempt me to give over Duty; 1. He told me over all the Marks of GOD's Displeasure, and put the worst Construction on every Thing, as he did with Cain. 2. He hereon tempted me to draw his Conclusion, That my Sin was greater than that it could be forgiven, and that so there was no Succour in GOD for me. And, 3. Hereon he told me there was no more Forgiveness, GOD's Mercy was at an End, he had forgotten to be gracious, and attempted to prove it by the Unsuccessfulness of my Endeavours, and therefore inferred that it was to no Purpose to wait any longer. Gen. 4. 14. Verse 13. 2 Kings 6. 33.

7. But the LORD graciously broke the Force of this Temptation; 1. Sometimes by far off Discoveries of Forgiveness; *Who can tell but he may be gracious?* 2. By re-minding me of former Kindness, the Tears of the right Hand of the Most High, and the Discoveries of the Sovereignty of his Grace, at first when he manifested himself,

himself. 3. By letting me see the desperate Issue of this Course, that Ruin was inevitable in it: If I sat still I saw I was gone, if I went into the City, and again followed the Course of the World, I saw inevitable Ruin there; and therefore I resolved to throw myself upon him, and if he sav'd me *alive*, I liv'd; and if otherwise, I should *but die*. 4. When this Temptation was urged most violently, and I was hard put to it, then I thought it not Time to dispute, whether ever the LORD had manifested himself savingly, but yielded the worst as to my Case that the Tempter could pretend, and then I laid my Case in all Aggravations to the extensive Promises of the Covenant: Be it granted, said I, That I am but a Hypocrite, that I never obtained Pardon, that I am the Chief of Sinners, that my Sins have such Aggravations as those of none other of Mankind's Sins are attended withal; yet the Blood of CHRIST cleanseth from all Sin, and he came to save the Chief of Sinners. This Way prov'd oft relieving.

3 Tim. 1.
1 John 1.
7.

8. When I had got over those Temptations, then I got up as I could, and resolv'd to seek him in the Use of all Duties of his Appointment, Meditation, Prayer, reading, hearing. These Duties I follow'd with various Success. For, 1. Sometimes when I essay'd to confess my Sins, the LORD clos'd my Lips, and I had not a Word to say. 2. Sometimes I got Leave to run the Round of Duties; but with the Spouse her Success, I fought him but I found him not. Again, 3. At other Times I met with new Strokes; The Watchmen that went about the City found me, and smote me, and took away my Vail, even the faithful Servants of Christ made my Wound deeper, by letting home Sin more closely.

Pf. 51. 25.
Cant. 3. 1.
Cant. 5. 7.

9. At sometimes being outwearied, and Sense wearing off through the Weakness of our Nature, Diversions, and the Deceitfulness of Sin, I attempted to speak Peace to myself, I got a Sort of Quietness and Relief. But this was easily discernible. For, 1. It left me in my former Deadness, and I was not as before, when God spake Peace. 2. I was easily induced to return again to Folly. 3. When I said, Peace, Peace, sudden Destruction followed it: For the LORD was wroth, and one Way or other discovered his Displeasure against me. And finally,

Ezek. 13.
10.
Jer. 8. 11.
Pfal. 85. 8.
1 Thes. 5.
3.

finally, my own Peace did not heal the Sore, for the Wrath of GOD, Shame and Confusion hovered over my Head.

10. When the LORD let me see my Mistake, then he set me a work again to enquire after him, and to pursue the former Course, and when I had gone a little further I found him, and he relieved me, and the Way whereby he relieved me, was the same with that whereby he at first did deliver me, whereof before I have given Account, and therefore I shall here represent it only more briefly; 1. The LORD set my Sin in all its Aggravations, especially as it struck against him, before mine Eyes. *Against thee, thee only have I sinned, and in thy Sight done this Ill.* 2. The LORD led me up even to the Fountain, and discovered original Sin as the Source, and all, at least many of the other bitter Waters that flowed from that bitter Fountain, by the Light whereby he discovered this one; he (as it was with the Woman of Samaria) told me all that ever I did in my Life. *Behold I was shapen in Iniquity: And in Sin did my Mother conceive me.* 3. Very oft he laid before me, and brought me under an afflicting Sense, even of the Iniquities of my Fathers, and Predecessors whom I never knew. 4. He cut off all Excuses, and made me self-convicted, and so stopp'd my Mouth quite, that I could neither deny nor excuse, and so I was guilty before GOD, being stripp'd of all my Ornaments. 5. He discovered to me, what in Justice he might do, and that he might cast me off, and out of his Sight like Cain, and brought me to own, that he would be righteous, holy and clear in judging thus, and that any Punishment on this Side Hell, would be Mercy. 6. In this Case I lay waiting to see what he would do with me, convinc'd, that whatever he should do, though I could not but dread Wrath and Separation from him, and cry against it, yet I own'd all would be just. To the LORD belongs Righteousness, and to me Shame and Confusion of Face. 7. Then in Mercy he stepp'd in, and made a gracious Discovery of the Fountain opened for Sin and Uncleanness, and that Blood of Atonement that cleanses the Conscience from all Sin, in the Sight of the LORD. 8. Hereby he drew my Soul to close with, and with trembling to lay Stress on it. *Iniquities prevail against*

against me I must confess: But as for our Transgressions thou wilt purge them away. 9. Having by this Look drawn my Eyes to look at him again, while I look'd at him, my Soul melted in Tears, and my Heart that was formerly bound up was loosed, and my Lips formerly sometimes quite closed, were opened. When I look'd on him whom I had pierc'd, I mourned, and oft, like Peter, I wept bitterly. Whereas before, when I was lying self-condemned, guilty, and my Mouth stopp'd, I sometimes could scarce look up, or give a Sigh or a Groan, now I flow'd in Tears. 10. While he thus answer'd me, and I seem'd shy of believing the News that were so good, and so unexpected, he created Peace by the Fruit of his Lips, by the Word, and as it were forc'd it upon my Soul, and shed abroad his Love in my Heart: 11. Hereby I remembered all my former Ways, which the LORD had formerly discovered to me, and was ashamed for them, and even confounded; now when the LORD was pacified. When he told me he would blot out and forget, then I had the most distinct and affecting Remembrance: Like Ephraim, when I was turned, I repented, I smote on my Breast, I was ashamed, and even confounded; because I bare the Reproach of my Youth, and of my former Ways. But this Shame was not that dispiriting Shame accompanied with Distrust, and inclining to hang down the Hands: But an ingenuous Concern, and Blushing for wretched Unkindness, like that of the Prodigal when his Father met him. 12. Hereby my Spirit was made tender, and I was put upon a Resolution of walking mournfully before him in the Bitterness of my Soul. 13. Hereafter, while this Discovery of Forgiveness and Peace by it continued, I was made in some Measure watchful of returning again to Folly. 14. I was quickned to Duty. Then will I teach Transgressors thy Ways, and Sinners shall be turned unto thee. 15. While this lasted and was not marr'd by Sin again, the Sins of others, and every Provocation by whomsoever done, I could mourn over it. Rivers of Tears then were ready to run down mine Eyes, because Transgressors kept not GOD's Law. 16. Hereon the Conscience being purg'd, I now recovered that filial Boldness of entering into the LORD's Presence by the Blood of Jesus Christ; yet with much Tender-

Zech. 12.
10.Psal. 51.
15.
Luke 22.
62.Job 9. 16.
Isa. 57. 19.
Rom. 5. 5.
Ezek. 16.
61, 63.

Jer. 31. 19

Ma. 38. 15

Psal. 85. 8

Psal. 51.
13.Psal. 119.
136.Heb. 10.
29, 22.

Tenderness and Awe upon my Soul. Finally, Hereby my Soul was much *wearied* from all Things else, and endeared to the LORD. To this Case the LORD frequently brought me. And now, alas! While I more rarely attain unto this Exercise of Repenance and Faith in such Liveliness, as then I often did, I am made many Times to wish as to this Repenance, That it were with me as in Months past, though I dare not wish for the Occasions of it again. At that Time when I was assaulted with boisterous Lusts, and foiled by them, and my Conscience defiled with Guilt, the LORD did frequently lift me up, yea lift me sweetly up.

11. To prevent Mistakes, I shall subjoin a few Observations concerning this Exercise. 1. Though at sometimes the LORD carried on this Work gradually even as to Time; yet at other Seasons, all this was done, as it were at once, and in a Moment; the LORD, as he did to David, in one Breath speaking Sin and Peace. There was a very great Difference as to Degrees in this Work, sometimes Convictions and Humiliation was deeper, and Discoveries of Forgiveness clearer, and the Exercise of Faith and Repenance more lively, and sometimes less so. But whenever GOD did thoroughly recover from any grievous Fall, all Things in Substance were found. 3. This was not always of alike Continuance, sometimes through my own Fault, I quickly lost the Jewel; and provoked him at the Red-sea. Though GOD, to punish me for my Wickedness, sometimes let me seek Peace long before I got; yet at some Seasons, to shew the Sovereignty of his Grace, and that I might not pretend, That it was my seeking that mov'd him to shew Mercy, he surpriz'd me immediately upon the Back of my Sin, before ever I had thought in the least what I had done, and gave me such a Look, as made me weep bitterly. And when it was thus it deeply affected my Soul, and filled me with the most deep Self-loathing and Detestation, and the highest Wonder at the Riches, Freedom, and astonishing Sovereignty of Grace. 5. There is one Thing I may observe with Grief of Heatt, That the most terrible Enemies are not the most dangerous. At that Time I was attacked with Sins that were easily known to be Sins,

my Conscience was easily convinc'd of them, and alarm'd with them, and thereby I was more deeply exercis'd, and sought more after distinct Discoveries of Forgiveness, which were attended with all these pleasant Effects; since that the LORD, in some Measure, broke these Lusts, I have been assaulted with less discernible Evils, Sins under the Mask of Duties, and these secretly devour my Strength, and rarely and difficultly are they discovered in their exceeding Sinfulness; and so when it is much needed, I am more a Stranger to that State of Repentance. But as I see I need it, so the LORD knows I long to be brought into it, and to be humbled, especially for secret and hidden Sins, that waste the Strength. Oft have I been made to think of this, that all the Excuses mentioned in the Parable of the Supper, that kept them that were invited from closing with the Offer, were taken from Occasions in themselves lawful. And no Doubt, the Excuses whereby the LORD's own People are kept from that Nearness, that is their Duty and Interest to seek after, flow from the same Things; I have found them far the more dangerous and hurtful hurtful Hinderances.

12. The LORD by such Exercises instructed me since, and at the Time in several useful Lessons. 1. The LORD this Way taught me how to walk with him. He dealt by me as we are wont to do with Children, he held me by the Hand, he let me well nigh slip, and sometimes fall, and this to let me know, I was not able to go alone; and then he graciously rais'd me up, and comforted me, that I should not by this be altogether discouraged from walking in his Way. *I taught Ephraim also to go, taking them by their Arms, but they knew not that I healed them, I drew them with the Cords of a Man; with Bands of Love. And I was to them as they that take off the Yoke on their Jaws, and I laid Meat unto them.* 2. As the LORD by the Prevalency of Sin taught the Necessity of an extensive Remedy; so by the Experience of Forgiveness in such Cases as I have mentio'd, he taught the Certainty of this, that this Forgiveness is really as extensive, rich and free as the Case requires. 3. He by the Experience of this, enabled to understand better, and

Mat. 22.

Psal. 94.

Hosea 11.

Psal. 32.

and speak more feelingly of these Truths, than otherwise I could have done, and to comfort others with Comforts, not only real, but experienced, even such wherewith I my self had been comforted of GOD. Thus ^{2 Cor. 1.} what I have heard and seen, and handled of the Word of ^{4. John 1.} Life, that declared I to others. 4. The LORD gave some Acquaintance with the Nature, Exercise and Effects of the most useful and necessary Graces of his Spirit, Faith, Repentance, &c. And, Finally, The LORD beat down Self very much by this Exercise. Of this Design the LORD of late, while I read in my Family the ix. Chapter of *Deuteronomy*, gave me a pleasant View, which I shall represent in the following Remarks from that Chapter.

1. GOD's great Design upon *Israel*, is to manifest the Glory of his Grace, Mercy, Patience, Faithfulness in their Salvation, their Deliverance from *Egypt*, and putting them in Possession of *Canaan*, see *Verses 3, 6.*

2. Naturally Sinners, as all his People are such, are, and appear very opposite to this Design, being deeply selfish, as the whole of this Chapter, and the Scriptures manifest. And this Self has two Branches, which are like its two Eyes, *Self-strength*, and *Self-righteousness*, *Verses 1, 2. and Verses 5, 6.*

3. Self in these two Branches is very strong. We are ready to pretend, That our own Strength carried us through these Difficulties, when once we have overcome them, which we were so far from being able of our selves to grapple with, that the very Thoughts of them frightened us, compare *Verses 1, 2.* of this Chapter, with the *xiii. and xiv. Chapters of Numbers.* And we are ready to ascribe to our own Righteousness what we get, when we, mean while, are not worthy of the least of all GOD's Mercies, *Verses 5, 6, &c.*

4. Yet how strong soever these are, they must be subdued. In order thereto, the LORD after he begins to manifest himself to his People, leads them not presently into *Canaan*, but carries them through the Wilderness, where a Variety of Temptations draw out Discoveries of their secret Corruptions, their Weakness and Wickedness, see *Verses 6, 7.*

5. The

5. The Discoveries of GOD's Patience, Mercy and Grace; and of his Peoples Weakness and Wickedness, especially after remarkable Manifestations of the LORD, are Means which the LORD makes Use of, and remarkably blesses to cure them of these Distempers, and put out these two Eyes of the wicked Idol: Consider the whole Chapter.

6. The LORD for this End, whenever he is about to compleat, or carry on the begun Deliverance and Mercy, revives the Impression of these Things: Read the whole Chapter, particularly *Verse 7*.

Many other gracious Designs did the LORD in this Way carry on, he let me see the Bitterness of Sin, and discovered it to be exceeding sinful, he let me see much of the hellish Ingratitude of my Heart; he let me see a Necessity of coming daily to the Throne of Grace, as for Grace to help in Time of Need, so for Mercy and Forgiveness. He made me see with Wonder, how one View of Forgiveness and pardoning Mercy alienates the Soul more from Sin, than twenty Sights, nay Tastes of Hell. Which *Pelagians* cannot understand; And many other Things.

13. besides these more gross Evils I fell into, through the Violence of Temptation, I was exercised about the Guilt of Sins of daily Incurision and Infirmity, Deadness, Wandring in Duty, and innumerable others. When I began to be first exercised about Forgiveness, I was much distressed about these; and I shall in the following Particulars represent my Exercise about them.

Psalm 68. 1. When the LORD manifested himself, his Enemies fled before him; and received a stunning Stroke, as has been shew'd.

2. It was sometime before any of the stronger Enemies discovered themselves again; presumptuous Sins for a Time; as has been represented, kept quiet. The first Discoveries of the remaining Power of indwelling Sin which I got, was in the Invasion of Sins

James 3. 2. of daily Infirmity; For in many Things we offend all.

3. Hereon I began to be much discouraged, neither understanding well our State here; that if any Man say, He has no Sin, he deceives himself; and the gracious Provision made for this Case in the Covenant of Grace, the daily Sacrifice, that is, the daily Application to the Throne

John 1. 8.

of

of Grace, the Blood of Attonement, the Fountain opened: And so being under a fond and groundless Expectation of Pf. 30. 6. entire Freedom from Sin: 4. My foolish Expectation being quickly disappointed by the Out breaking of these Sins, I wist not what to do: I thought it hard to trouble them who had been so kind, to seek new Favours: The Pride of my Heart could not stoop to be continually, daily, hourly beholden for new Favours: I would have Iſa. 7. 13. been a *Lord* and *come no more to Christ*; This Pride was Jer. 2. 31. so masked up, that at that Time I did not discern it; but since the LORD has made it manifest. 5. But Necessity has no Law: They grew many; Pf. 19. 16. *For who can un-* *do* *and* *his* *Errors*? And the Light of the LORD daily discovered me and me of them. 6. Hereon I essayed to humble my self distinctly for every one of them, and to make a distinct Application to the Throne of Grace about each; but when I began to observe them, they were so many, that if I had followed this Course, my whole Time would not have sufficed: Hereon the LORD led me to that Course, which a worthy Friend to whom I owe much for a distinct Understanding of the LORD's Work with me, told me what *Franciscus Desales* a Popish Casuist advises to in this Case; I was fain to take them all in the Lump, or rather to go with them all on me at once, and plunge my self in the Fountain that's opened for Sin and for Uncleanness; that is, I took View of my self as defiled by innumerable Evils of this Sort, and under a Sense of them, cast my self upon the glorious Attonement, and endeavoured to lay Strefs for cleansing as to them all, whether such as I discerned distinctly, or such as I had not yet discovered, on that Blood that *cleanseth from all Sin*; which I think was the Psalmist's Way under the like Case: Pſal. 191 *Who can understand his Er-* 12, 13. *rors*? *Cleanse thou me from secret Faults.* *Keep back thy Ser-* *vants also from presumptions Sins; let them not have Domini-* *on over me: Then shalt thou be upright, and I shall be innocent* *from the great Transgression.* That Popish Casuist before mentioned, as my worthy Friend told me, illustrates this by a very elegant Similitude. "If a Man see one
" or two filthy Creatures on him, he shakes or washes
" them off: But if he look and see himself all over
" spread with such, then he must bethink himself of
" some

"Some general Course, he goes to some Bridge, and leaps into a deep Pool, and drowns them all, and leaves them behind him." If any one grosser Sin overtake us, we must endeavour a distinct Recovery and Insinuation of Pardon, by a distinct Application to the Blood of Sprinkling: But when we look upon these Sins which cannot be numbered and searched out, and which are still growing, then we must betake ourselves with the Man to the Bridge, and leap into the Pool.

7. To clear this Matter yet further, I observe, That the Light wherein that plenteous Redemption that is with GOD, was first discovered, though variously clouded and darkned, yet continued in some Measure: A Child

Eph. 5. 8. of Light continues *Light in the LORD*; he may walk in
Ma. 50. 10. *Darkness*, and to his Senses have no Light, while yet it

is the Remainder of Light that makes him discern his Darkness; but he really is not Darkness as before: He has a Summer's Sun that shines longer, brighter and warmer; and his Winter Sun that shines shorter, is more frequently clouded, and has less Heat; he has his fair Days, and foul and rainy Days, and a changeable Intercourse of Day and Night, wherein he has only the Moon and Stars; but Light more or less there is still.

8. When no extraordinary Indisposition, no extraordinary Darkness was on me, this habitual Discovery of Forgiveness, and the Way to it, had its own Use. The Winter's Sun was not able to revive, when

I was cast into any of those Distempers above-mentioned; and therefore, as has been above-narrated, in that Case, I waited a Blink of the Sun in its Strength; but for ordinary, I by the Direction of that Light did endeavour daily as to Sins of Infirmary, to betake my

self in Prayer to the Blood of Attonement, according as the LORD has taught us by the daily Morning and Evening Sacrifice under the Law: As for particular

Cases and Pollutions, there were other Institutions with Respect to them.

9. This Application by Prayer to the Redemption that is in Christ, even the Forgiveness of Sin through Faith in his Blood, according to this Discovery of it, in and by Prayer, especially when the

LORD quickned by any new Blink: (for the Winter Sun has warm and refreshing Blinks even in the coldest Season) This Application, I say, especially when

the

Rom. 3.
25.

the LORD, as he frequently did, gave any new Breathing, did relieve me, and help to quiet my Conscience as to the afflicting Sense of these Sins of daily Incurſion: When the LORD helped to pray for cleaning from *ſecret Sins*, and keep back from *preſumptuous Sins*; I was ſatisfied as to my Uprightneſs and Freedom from the great *Transgreſſion*, and Acceptance with him in following any Duty of my Station, *through the Beloved*. 10. As the Caſe was not ſo urgent, ſo neither was the Outgate ſo diſcernible; but it was ſufficient to answer in ſome Meaſure the End above-mentioned, Freedom from diſſpiriting Diſcouragement, and ſome Meaſure of Comfort and Quiet as to my Acceptance with God through Chriſt.

I conclude with four Obſervations as to the whole.

1. Though we may ſometimes heal our own Wound *ſlightly*, yet it is GOD'S Prerogative to ſpeak ſolid Peace, yea, and the ſpeaking of it is a Work of the greateſt Power, where the Conſcience is really exerciſed; it is a *creating Peace*, and where he creates it, he can make it take Effect; *When he grieveth Quietneſs, who then can make Trouble? and when he hideth his Face, who then can behold him? Whether it be done againſt a Nation or againſt a Man only.* Job 34. 29.

2. The LORD let me ſee, That conſidering the Pride and Unbelief of our Hearts, and the Greatneſs of our Guilt, it is not eaſy to win to believe, that the Forgiveneſs that is with God is able to answer all we need, and ſo to engage a Sinner to betake himſelf unto it at all Times, when once he comes to ſee his Caſe throughly; and when this Unbelief is in ſome Meaſure maſtered, and the Soul ſatisfied of the Fulneſs of the Fountain, and extenſive, nay, infinite Reach of the Forgiveneſs that is with GOD, and the Pride of Heart ſo far broken, that the Soul is willing to be daily beholden to Grace and Mercy; it is not eaſy to keep up either a due Deſertation of Sin, or keep our carnal Hearts from a common Uſe of it, or rather an Abufe of it; Here, in my Opinion, lies one of the greateſt Secrets of practical Godlineſs, and the higheſt Attainment in cloſe walking with GOD; to come daily and waſh, and yet to keep as great a Value for this Diſcovery of Forgiveneſs, as if it were once only to be got, and no more: Indeed the more we ſee of it, the more we ſhould value it; but
our

our carnal Hearts on the contrary turn formal, and count it a *common Thing*. That which is our daily Allowance we value little, and we are fond of Novelties and Dainties: Bread is more precious than most, nay any of the Rarities which Men purchase at so dear a Rate; but because GOD has provided it in Plenty, and we daily use it, therefore we make a light Account of it: Blessed are they with whom it is otherwise in the Case now in Hand. 3. I observe that the Joy of the LORD is then only to be retained when we walk tenderly and circumspectly; 'tis inconsistent not only with the Entertainment of any gross Sin, but with a careless

Acts 9. 31. Walk: *Then had the Churches Rest throughout all Judaea and Galilee, and Samaria, and were edified, walking in the Fear of the Lord; and in the Comfort of the Holy Ghost, &c.*

4. I observe then when I was at the lowest Ebb, as to Forgiveness, doubting if the LORD would pardon, after many Duties have been essayed without finding the LORD, or any Sense of his Love, I have oft found him in the Duty of Thankfulness: And whereas one will say, What had I then to be thankful for? I answer, I began thus, What a Mercy is it that I am out of Hell? *It is of the LORD's Mercies I am not confirmed;* blessed be the LORD for this. Again, what a Mercy is it that not only the LORD has helped me to notice his Mercy in keeping me out of Hell, but to be thankful for it. Again, blessed be the LORD that has kept me out of Hell; blessed be the LORD that has made me observe it with Thankfulness, and blessed be the LORD that has made me observe his Mercy in helping me to Thankfulness: Thus I have gone on till the LORD has led me to a Sense of his Love, and restored Comforts to my Soul: They that will praise the LORD for little shall have more. *Let the People praise thee, O God: Let all the People praise thee. Then shall the Earth yield her Increase, and God even our own God shall bless us.*

Psal. 67.
5, 6.

Upon a further Observation of this Variety of Cases wherewith I was exercised, the LORD's Management of them, and what I have felt in my self, I see besides the Fruits before-mentioned, many others; 1. The LORD hereby rebuked me for my Fondness of Enlargement and my thinking to live a Life of Sense, and

strained

trained me somewhat up to a Life of Faith, the Faith of Adherence that cleaves to GOD as revealed in the Word, and refuses to quit the Word, even when it finds not the LORD in it, in a sensible Way that refreshes, which certainly is more strong than that which cleaves to it when it feels sensible Refreshment and Power; to trust in GOD when hiding and threatening to *slay*, is to *hope against Hope*. 2. He taught me not to judge of my State by my Framer; beside many other Lessons that now occur not.

C H A P. VI.

Recounting my Exercise about the Being of GOD, and shewing the Way of my Outgate from this Temptation.

1. I Have before mentioned, and given some Account of my Trials about the Being of GOD. Being now to give an Account of the Relief, it will be proper to recapitulate briefly my whole Exercise with Respect unto this Head, and set the Temptation, and the Relief together.

2. I have shewed above, that I was early, even as soon almost, as I began to have any clost Concern about Religion, exercised with Temptations, in Reference to this great and fundamental Truth. But at first I had no Arguments urged against this Truth, or injected into my Mind. Only being made to see, that this was the Hinge whereon the whole of Religion turns, all Hopes depend, and by which all Practices were to be regulated; I found my self at a Loss for Want of an Evidence, sufficiently clear and strong, and convincing, which I thought necessary, with Respect to a Truth, whereon so much Weight was to be laid. In a Word, I was at Pharaoh's Pals, *Who is the LORD that I should obey him, and let Israel go?* Plainly, very great Things are demanded of me, and I am call'd to hope for great Things, and before I trust so far, I would be satisfied to know more of that GOD in whom I am to trust, as to so great Things.

3. But afterwards Satan attack'd me by subtile Injections, as I have shewed before, took me at a Disadvantage,

tage, when I was estranged from GOD, and my Head intent upon abstract Subtilties; and while I followed such vain Speculations, intruding into Things I had not seen, he took his Opportunity, and said daily, *Where is thy God?* And when he had got me down, he triumphed, *where is now that Mouth* with which thou didst all along reproach Atheists? Such are their Arguments, try your Strength with them, and *fight them*.

Psal. 48.
3. 10.

Judg. 9. 38.

4. Hereon a sharp Conflict began to be managed in my Breast. On the one Hand, Satan in Conjunction with the natural Atheism of my Heart, plied me hard with *fiery Darts*, and subtle Sophistry, Arguments sometimes astonishing, so far were they above my Reach. On the other Hand, I a poor apostate Creature sadly darkned, but yet retaining some Remainers of Light, which GOD has made *manifest* in my Conscience, as in these of other Men, and somewhat confirmed in those Notions of GOD by Education, the outward Dispensation of the Word, and it may be by some common Work of the Spirit, riveting all the former, keeping alive these Impressions, or, at least restraining Satan and my Corruptions from blotting them out. Against that formidable Confederacy, I, such a one as I, have now represented my self, made head, and appear'd.

Rom. 1.
19.

Rom. 9.
20.

Psal. 14. 1.

Judg. 6. 31.

Rev. 12. 9.

5. In this Conflict, I us'd various Ways, 1. I sometimes rejected the Suggestions, and refus'd them a Hearing, *Who art thou that repliest, or disputest against GOD?* It shocks Nature's Light to say, *There is no GOD*. Even *the Fool* dare scarce lay it out. 2. Sometimes I prevented them as it were, and not only refused an Hearing, but representing in my own Soul how deep Resentment such a Provocation, such a Motion deserved. If any Man will plead against GOD, or for Babel, none should intreat for him, but he should early be put to Death. 3. When the impudent Enemy would not thus be put off, I essay'd to maintain the Truth, and answer his Arguments. But his Instances were so many, and so subtle, that I could not prevail this Way; but the longer I stood arguing the Case, I was put to the greater Loss. When we come in speaking Terms, he is too hard for us, and no Wonder he be so for us; he worked our
first

first Parents in Innocence. 4. When I found this, then I oft would wish for a Discovery of God himself. O that he would appear! and *O that I knew where I might find him!* when my Wishes took no Effect. 5. The Devil hereon took Advantage to tell me, That he did not appear, and that surely if there was a GOD, he would help one that was standing up for him in such a Strait. In this Case I sometimes hop'd, that he would arise, and then mine Enemies would be made to flee before him: Tho' the Truth is, I could but give little Reason for it. 6. Sometimes I pray'd. Satan urged me with the Unreasonableness of praying, till I was once sure there was a GOD. And I confess, I was sometimes hardly put to it, to defend the Practice; yet I always inclined to the Affirmative, and thought, That if there was a GOD, as I durst not say, but I had Reason to think there was, he could best satisfy me as to his own Being. 7. I was sometimes obliged to flee him, and seek Sanctuary in Diversions. 6. Sometimes the LORD mercifully restrained him, and he left me for a Season.

6. While this Trial was lengthned out, the LORD gave frequently some Checks to it, and to Satan. 1. By clear Discoveries of the horrible Tendency of the Temptations, that they tended to *destroy the Foundations* of all humane Happiness, cast Reproach upon all the best and wisest in the World, and account, and set up as the only happy and wise Men, proud Fools. *If the Foundations are destroyed, what hath the Righteous done?* Then are the Proud happy, and they that hate GOD, are exalted. 2. I was relieved by the Consideration of the comfortable Issue others had got, who had been in like Manner exercised. *Our Fathers trusted in GOD, they trusted in GOD, and were helped.* 3. GOD sometimes let me see some Glimpses of his Glory, even in the Works of Creation: *The Heavens declare his Glory.* 4. The LORD sometimes from the Word relieved me by some Beams of his Glory. And I remember I was oftner than once helped by the LORD's suggesting with unusual Power, the three Childrens Answer to the King of Babylon, with the glorious Issue; *O Nebuchadnezzar, we are not careful to answer thee in this Matter,*

Matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden Image which thou hast set up. There was something indeed here, that I could not reach: But my Heart was affected with the noble Resolution, and encouraged to attempt weakly as I could, to write after their Copy, and the Issue was encouraging. 5. The Devil in these Temptations acted so visible a Part, that I could not but discern that there was a Devil: And when I saw him so deeply engaged in this Quarrel, I

1 Sam. 24. was strongly induced to think he was not come out
14. against a Straw, or to hunt a Shadow. 6. When the LORD began to deal with me closely about Sin, the Edge of this Temptation was much blunted. Satan could not easily prevail in persuading there was no

Job 6. 4. God, while I found his Arrows sticking hard in me, and the Poison of them drinking up my Spirits.

7. But yet I was not fully relieved. Nothing but a

Zech. 3. 2. Discovery of GOD could give a full Defeat to Satan. Wherefore the LORD at length pitied me; not in the Way that I would have desired; for I would have

Exod. 33. had it then. But considering I was then an unhumbl'd
30. Enemy, GOD could not have appear'd otherwise than as an Enemy, and I could not have thus seen him and lived. Such an Appearance would indeed have made

James 2. me believe and tremble: But this would have cast me in-
19. to new Trouble. Wherefore the LORD led me to right Satisfaction another Way: He discovered Sin in the Way above-mentioned, and by this Discovery, as I have now hinted, diverted the Violence of this Temptation, and broke its Force, as has been above hinted: For he

Isa. 27. 8. stays his rough Wind in the Day of his East Wind. And having thus humbled me, he gave me the above-mentioned Discovery of himself in his Glory in Christ Jesus.

8. That then which brought me to a Soul satisfying Assent, and repelled all Temptations against the Being of a GOD, was the above-mentioned View of him in

2 Cor. 4. 6. his Glory. While God who commanded the Light to shine out of Darknefs, by his Word and Spirit, shined into my Mind, to give me the Light of the Knowledge of the Glory of

of God in the Face of Jesus Christ. I could not desiderate any more satisfying Evidence of his Being. And while that Light did shine, or when at any Time it does shine, Satan then dares not oppose. All the Mountains of Opposition, the bulky Arguments, that appeared like Rocks and Hills, shook at the Presence of the LORD, and were carried into the Midst of the Sea. And now, the *Light* being come, and the LORD being seen in his own Light, I had manifold and satisfying Evidences of this glorious Truth. 1 John 2.8.

1. I had the Evidence of Sight, not by the Eye of the Body, but by that of Faith; I saw the Glory of GOD as represented in the Word, shining with the clearest Lustre, that satisfied me it was Truth, and no Lie. The Glory was so great, that it not only let me see, and convinced me of its Reality, but really convinced me in some Measure, that nothing else is real. This Sight gave me more consistent, God-becoming Notions of him, his Nature and Attributes, than ever I attained before, which shook the Foundation of many of my former Scruples, that proceeded only from my Ignorance and Darkness about the Nature of God. 2 Cor. 3. 18.

2. I had the Evidence of the Ear; for I heard him speak not to my bodily Ears, but to my Soul; and his Voice did sufficiently distinguish itself from the Voice of any Creature. For, *First*, He spoke Terror to me from *Sinai*, and then when my Soul was as the troubled Sea, he said, *Peace be still*; and with Authority commanded he *the Winds and the Sea*, and they obeyed, and presently there was a *Calm*. His Words had Light and Power peculiar to a God, going along with them, both when he spoke for me and against me. His Word *enlightened mine Eyes*, and *converted my Soul*. It was a powerful Voice that came from the LORD most High. Heb. 12. 19.
Mark 4. 39.
Ps. 29. 4.
The Law of the Lord is perfect, converting the Soul. The Testimony of the Lord is sure, making wise the Simple. The Statutes of the Lord are right, rejoicing the Heart: The commandment of the Lord is pure, enlightning the Eyes. Ps. 19. 7-8.
Psal. 102. 10.

3. I had likewise a feeling of his Power. I not only heard his Voice, but I felt his Power *casting me down*, and raising me up again, and saying to one that was weak, *Be strong*; yea, and commanding Strength. Thus Isa. 35. 4.
Psal. 68. 28.
1 Cor. 2. 5.

my Faith stood not in the Wisdom of Man, but in the Power of God. I have before told what of his Power I felt, what Effects were wrought, and so here I forbear any further Account.

- Pf. 14. 8. 4. I was now made to taste and see that the LORD is
Cant. 2. 3. good, and that the Soul that trusts in him is blessed. I sat
down under his Shadow, and the Fruits above-mentioned
were sweet to my Taste.
5. I was made to feel the Savour, and relish a fragrant
Cant. 1. 3. Sweetness in his Word, Works and Ways. His Name
was as Ointment poured forth, and therefore I loved him.
- Heb. 11. 1. 6. Hereby all my Objections were solved. Faith is
the Evidence of Things not seen; it not only satisfies the
Soul about them by the clearest Evidence, but it re-
Pf. 18. 12. proves contrary Objections. At the Brightness that was
before him, the dark Clouds passed away. My Objections
now were like those Kings mentioned by the Psalmist,
who had come in a Combination to ruin the Church,
but were frighted by GOD's appearing: Lo the Kings
Pf. 48. 4, 5, 6. were assembled, they passed together. They saw it, and so
they marvelled, they were troubled, and hasted away. Fear
took hold upon them there, and Pain as of a Woman in Tra-
vail. Just so was it with my Adversaries; Faith (as the
Word rendred Evidence, Heb. xi. 1. signifies) reprov'd
them, and at this Rebuke they fled. For, 1. If they
Isa. 25. 9. should now say, Where is thy God? I was ready to reply,
Lo this God is our God, we have waited for him, and he will
save us; we have waited for him, and will be glad in his
Salvation. 2. If they should now object the seeming
Inconsistency of his Attributes, which was oft made Use
of to trouble me, I had an Answer given, a Word put in
my Mouth. At the same Time GOD condescended to
Exod. 33. shew me his back Parts, he satisfied me, That no Man
23. could behold his Face. He by the Discovery gave me
a View of his Incomprehensibility, sufficient to silence
Job 11. 7. all these; Canst thou by searching find out God? Canst thou
find out the Almighty unto Perfection? Our short Line
cannot measure God. 3. When the seeming Confusion
and Disorders in his Government were urged, I now had
wherewith to answer all these; He gives an Account
Job 33. 13. of none of his Matter. His Way is in the Sea, and his Paths
Pf. 77. 19. in the great Water: His Footsteps are not known. Yet
though

though *Clouds and Darkneſs are round about him, Righteouſneſs and Judgment are the Habitation of his Throne.* Pſ. 97. 2.

4. The LORD really cleared many particular Objections as to all theſe Heads; and by this Diſcovery of himſelf in the *Sanctuary*, he ſatisfied me in a Way rational, Pſ. 73. 17.
 yer above Reason, letting me ſee rational Answers in the Light of his Word and Spirit. He *laughs* at the Pſ. 37. 13.
 Proſperity of the Wicked, becauſe *he ſees their Day a coming.* Thus were mine Enemies foil'd, and ſo let all Judges 5. 31.
thine Enemies periſh, O LORD.

This Light thus kindled, he daily increas'd and confirmed me every Day more and more by new Diſcoveries of himſelf from the Word. And now I could look with Satisfaction upon the Heavens and the Earth, and ſee the Print of his Hand upon them.

C H A P. VII.

Containing an Account how I came to be ſatisfied that the Scriptures are the Word of GOD, and how Temptations in Reference to them were repelled.

1. **T**O give a clear Account of the Iſſue of my Temptation, it will be neceſſary that I ſhortly recapitulate what formerly has been ſpoken concerning the Trial, and my Carriage under it.

2. This Temptation did not attack me ſo early as the former, but it was managed much in the ſame Way; ſometimes my Mind only hung in Suſpence, and hovered in Uncertainty for Want of Evidence proportioned to the Importance of the Truth for my Faith to fix on: At other Times I was ſtrangely haraſſed with violent Temptations, multiplied and ſubtile Objections which were throug'd daily in on my Mind, by reading Books full of them, by Converſe with Enemies to the Word, by Satan's Suggestions, which were by much the more ſubtile and troubleſome to me.

3. This Exerciſe was in ſome Meaſure more perplexing than the former, becauſe it was no leſs ruining to all ſatisfying Religion; the Objections were much more plauſible, they were far more in Number, and entertain'd by Perſons of a better Character, and the Eviden-

dence of the Truth lay farther from the Reach of an unlightned Mind.

4 Before the Issue came, the LORD gave, by Considerations formerly mentioned, sometimes a merciful Check unto Temptations, and kept them from overwhelming me quite; of which I have formerly given some Account.

5. I tried many Ways besides Prayer and Attendance upon Ordinances; I bought, borrowed and read many Books written in Defence of them, which wanted not its own solid Use; for hereby I got a deep rational Conviction of the Truth, and so was emboldened to plead for them against Enemies, and oft-times to beat them at their own Weapons; and I got many particular Objections fully answered, and was hereby encourag'd to wait for full Satisfaction, without despairing: Especially one Book had this Use; after I had without the Satisfaction I desired, tho' not without the Fruits above-mention'd, perused many later Writings, the LORD led me to look into *the fulfilling of the Scriptures*, which had lien by me neglected: And I found this more convincing than any I had read, because it brought me nearer the proper Evidence whereon Faith should fix, than any of the rest; it discovered more of the intrinsic Worth of the Word than the others, and pleaded as strongly in Point of Reason.

6. Yet after all this, my Mind remained unsatisfied, none of these Arguings had Authority to repel Temptations, being but the Wisdom of Men; nor on the same Account did they lay a Foundation for Divine Faith, nor did they enlighten a darkned Mind to see the Evidence of God in the Word; nor were they able to rectify an indisposed Palate, and convey a Taste and Savour of the Word of God to the Soul, that was able to

Mat. 4. 4. satisfy me that it was such *Bread as a Man might live by.*

7. Thus it continued with me until the LORD came, and let in the fore-mentioned Discovery of his Glory into my Soul, and hereby I was relieved and satisfied as to this Doubt also. The LORD had before, when I was under the convincing Work of his Spirit, affected my Conscience with some Sense of his Authority in the Word, evidencing it self by that convincing and

1 Cor. 14.
24, 25.

condemning Light and Power which I discerned and felt; and hereby the Force of the foregoing Temptation was usually broke in some Measure, when the LORD by the Word did fasten on my Soul a Sense of my Guilt, but this 'Discovery of Sin by the Word being terrible to me, rather extorted an Assent, than induc'd to a willing Consent and chearful Acquiescence in the Word as coming from God: But the LORD, when he gave the before-mention'd Outgate by the Word, conveying a Sense of his Authority in it, by a Light and Power that relieved my Soul, repelled Temptations, revived, compos'd, comforted, and strongly bore up a Soul before depressed and bowed down: This made me not only give an Assent, but with much Pleasure acquiesce in his Word, as *the Word of Life*; then I found Jer. 15. 16. his Words, and did eat them, and I rejoiced as they that find great Treasure, and they were to me *the Joy and rejoicing of my Heart*: And hereon I was sweetly satisfied as to the Scriptures being his Word; for they did many Ways evidence that they were from him.

1. All Discoveries of Guilt were convey'd by them, before and since my Outgate; God by it spoke in mine Ear Sins, which none, save God that searches the Heart, could know; it made these Sins manifest which I knew not, no Creature else knew. By it *the Secrets* 1 Cor. 15. of my Heart were made manifest; and hereon I could not ^{25.} but fall down, and own that GOD was in it of a Truth; and that indeed it was a Beam from the Fountain of Light: *For whatever maketh manifest is Light.* And that it was from him who tries the Reins, and sets our secret Eph. 5. 13. Sins in the Light of his Countenance. It discerned Jer. 17. 10. the Thoughts and Intentts of my Heart in such a quick and Psal. 90. 8. powerful Way, and with that Authority, that made me Heb. 4. 12. own it the Word of God. And now I was ready to say, Mat. 7. 29. Come see a Book that has told me all that ever I did in my John 4. 29. Life, is not this the Book of God?

2. All the Discoveries that the LORD gave of his Wrath were convey'd by the Scriptures; it was by them that his Wrath was dropp'd into my Soul, and revealed Rom. 1. from Heaven against me. The Word as the Arrow of the ^{18.} Almighty, thrown by an Omnipotent Arm, pierc'd and Psal. 38. 2.

Pfal. 45. 5. *struck in my Soul, and the Poison of it drunk up my Spirit;*
 Job 6. 4. *it was the Rod of GOD's Strength, whereby he broke and*
 Psal. 110. 2. *crushed me while his Enemy.*

3. It was by the same Word that he let in upon my Soul that glorious Discovery of his Being, Attributes, Purposes, and his whole Will in Reference to my Salvation by Jesus Christ, whereof before; hereby he convey'd into my Soul sweet and satisfying Evidences as to his Being, satisfying, consistent, and some Way God-becoming Notions of his Nature. Herein it was that he *proclaimed his Name, the LORD GOD merciful and gracious* unto Sinners in Christ; as I have before shewed.

4. It was by the Word he convey'd all those *converting, transforming, quickening, supporting, reviving, composing* Influences above-mentioned. It was his Word *converted my Soul, while I lay in Sin, quickned me when I was dead, changed me into his Image* in some Measure; *revived me and watered me, when again I was weary, supported and stay'd me when I was ready to faint, and composed me when I was like the troubled Sea.*

5. It was by the same Word that he let in glorious Discoveries of all the Truths of Religion wherewith I was now made acquainted; let me see *the Wonders of his Law, excellent Things in Counsel and Knowledge.* By it he was pleas'd to discover the Craft, the Power, the Actings and Designs of my Enemies, and by it he satisfied me of my Doubts, let me see his secret Designs in my Trials, and somewhat of his Designs in many of those his publick Administrations, whereat I had before taken Exception.

6. As all these Discoveries and Influences were conveyed by the Word, so he now in the Conveyance affected my Conscience with his Authority, and evidenced that his Name was in it, by that Light and Power peculiar to God, that went along with it. It spake not in all these Things as the Scribes and Pharisees, the wisest, the greatest, or the best of Men, but with another Sort of *Authority* and Weight, it spake as *never Man spake.* Whatever it said, either with Respe& to GOD, or my Case, or others, my Conscience was made to stand to it, when he challenged by his Word for Things which

which I knew not to be Faults, Men notice not, Conscience obeyed, and took the Hint, and arm'd with this Authority, accused, arraign'd, condemn'd, and, as it were, executed the Sentence too. Nor would it stand to, or regard Defences or Pleas from any other Airth. When God spake Wrath, he kindled a Flame in my Soul by the Breath of this Word, that many Waters could not quench, he raised a Storm in it, that I could neither quiet, nor row against, so as to get to Land.

The Heart that before was as unconcerned as a Stone, Job 34. at reading the Word, or hearing it, now trembled and quaked. In like Manner when he spoke Peace, he creat-

ed it. He made the Dead to hear, and the Hearer to live. He sent his Word and healed me. He said to the troubled Sea, Be still, Peace: And immediately there was a Calm. The Winds and Seas obeyed him, at his Rebuke they fled. Temptations after it spoke not again. Isa. 57. Ps. 107. Luke 4.

When I was self-destroyed, self-condemned, and by its Power beat from all Pleas; so that I durst neither deny, excuse nor extenuate, nor quarrel the hardest Sentence which I dreaded most; and was hereon cast into the greatest Agony of Trouble, when I was ready to say with Job, *If I had called, and he had answered me; yet would I not believe that he had hearkned to my Voice.* Job 9. 16.

When with him I refused to be comforted, and scarce did think Comfort possible; yet whenever he sent his Word, it heal'd me, and my Soul was commanded to be at Peace; a glorious Calm alway ensued. Whereas on the other Hand, when I or others endeavoured to speak Peace to my self, mine Enemies boldly repelled all, and flew on me, as the Devil did on the Exorcists, Acts xix. 16.

7. The LORD now sweetly relieved me as to my Doubts about the Scriptures. 1. Whereas mine Enemies had oft pushed me with this, that there were many Pretenders to Revelation, and hereon to difficult me, asked how I would or could distinguish the Word of God from these Pretenders. The LORD himself now gave a quieting Reply: *The Prophet that bath a Dream, let him tell a Dream; and he that bath my Word, let him speak my Word faithfully: What is the Chaff to the Wheat, saith the LORD? Is not my Word like as a Fire, saith*

said the LORD? And like a Hammer that breaketh the Rock in Pieces? 2. He was pleased particularly to speak these Things, whereat I had stumbled, to my Soul, and oft to evidence his Authority in and by these Passages which I took Exception at. And this Condescension was of manifold Use; it satisfied as to those Passages, it reprov'd and humbled me for my Unbelief and Ignorance in quarrelling at them; it rendered me jealous of the like Temptations, with Respect to other Passages. It put me to plead clearing as to what was dark from the LORD, it gave me Hope as to the Issue. *These Things understood not his Disciples at the first.—They said therefore, What is this that he saith, A little while? We cannot tell what he saith.—*But when he had risen from the Dead, his Disciples remembered that he had said this unto them: And they believed the Scripture, and the Word which Jesus had said, John Chapter xii. 16. compared with Chapter xvi. 18. and with Chapter ii. 22. Then was I made to say with the Disciples, Chapter xvi. 29. *Lo, now speakest thou plainly, and speakest no Proverb.* 3. Where I was not presently clear'd, the LORD gave me Subsistence, as it were something to live on till Light came, he satisfied me from the Word, of the Reasons of his expressing himself in the Scriptures in Parables to the Multitude; and he told me, That what he did and said, I knew not now, but encouraged me to hope, that I should know hereafter, when my Need requir'd it.

4. He was as good as his Word; for when I was alone with him, he opened what before was spoken in Parables, and while he opened the Scripture, and discovered my Ignorance, he often made my Heart burn within me. Again,

5. He satisfied me as to many Things, that I was not yet able to bear them; as to others, That it was not for me to know them at present, that the proper Season of Light as to them, would come when he would shew me plainly of them, and then should I know them. 6. He let me see his Wisdom and Goodness in training me up to Dependence, for opening of my Eyes to see the Wonders of his Law, and leading me to importune him that what I knew not he might teach, and discovering hereby that I knew but in Part, and stood in Need of the Spirit to guide into all Truth, to bring all to Remembrance; and

John 13. 7.

Luke 24. 32.

Mark 4. 33.

John 16. 12, 13. Fla. 119. 28.

Job 34. 32.

John 16. 12, 13. 1 Cor. 13. 12.

and that it was my Duty to *meditate on God's Law Day* Pfal. 1. 2.
and Night, and search the Scriptures, and that with much
 Humility, since *the Secret of the LORD is with them that* Pfal. 25. 9,
fear him, and he shews them his Covenant, and he guides 10, 12, 14-
the Meek in Judgment, and clearly teaches them *his Way*.

8. When after this I now read the Scriptures, and
 found not that powerful Light shining with that warm-
 ing, quickening and sparkling Glory; yet I found mine 1 Cor. 2.
 Eyes opened, and an habitual Light planted in my Soul, 15.
 whereby I was enabled almost every where to discern John 10.
 the Glory of the LORD in some Measure, and there- 4, 5.
 by my Conscience was secretly overaw'd, and brought Col. 1. 13.
 even then to regard them as his Word; being *translat-* 1 John 2.
ed out of Darkness into Light, and illuminated in some 27.
 Measure in the Knowledge of God, his Nature, Pur- Col. 1. 13.
 poses, and the Tendency of his whole Dealings with
 Men; there was hereby a Light reflected on the whole
 Scripture, and I was ordinarily enabled to discern the
 Congruity of all that I read there to those Discoveries
 of God, and how worthy of him, and like himself every
 Thing was. And by this abiding Light, I was capable
 of discerning in the Words, Discoveries of the Actings
 of Sin in Grace, a Penetration and Exactness beyond
 the Reach of any, save the Omniscient and only wise
 God.

And being thus once in this Way quieted as to the
 Truth, in the same and other Ways of an alike Nature,
 I was daily confirm'd.

C H A P. VIII.

Containing a short Account of the Issue of some other Temptations wherewith I had been exercised, and the Relief I got with Respect to them, from the LORD.

1. I Have above shewed, That Satan, who had oft
 tempted me to Pride, when he found it for
 his Interest, turned himself another Way, and made
 it his Work to drive to a bastard Sort of Humility.
 When I was caught in the Thicket of his Temptations
 about the Truth of the Scriptures, and other Things of
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an alike Nature, and was using Means to get my Mind relieved; he oft, with much Importunity, urged me with this Thought, *To what Purpose do ye seek for Satisfaction, or how can ye be so vain, as to expect it about these Things, wherein Men of incomparably greater Reach, Abilities, Diligence and Opportunities, have been obliged to remain unsatisfied, and upon that Account, have given up with them?* This Temptation was often urged with that hellish Violence, that I had no Spirit left in me by it; I was ready to let my Hands hang down, my Knees turned feeble, and my Mouth was oft at speaking it out, that there was *no Hope*, and I went about to make my self despair of any good *Fruit* of any *Labour* taken, or that could by me be exercised, and laid out under *the Sun*.

2. When the LORD made the foregoing Discovery of himself to me, the Force of this Temptation was quite broke, by seeing the Truths of God in his own Light. But I got not a particular Discovery of the Weakness of this Temptation then, till some Time after reading in my Ordinary, the three first Chapters of the first to the *Corinthians*, the LORD was pleas'd to open mine Eyes, and make me understand the Weakness of this Temptation. The Light that then shin'd upon my Soul from, and by this Portion of Scripture, and the Satisfaction of Soul it gave, as to this Temptation, no Words can express: Nor can I at this Distance of Time narrate all that when the LORD made convincingly clear to me from his Word. Yet the Substance I do remember, and shall represent in the following Remarks.

3. *First*, God here represented to me, That his great Design in the Method of Salvation, made Choice of by infinite Wisdom, was to stain the Pride of all Glory; that *no Flesh might glory in his Sight*: But that *be that glories, should glory only in the LORD*.

4. *Secondly*, The LORD discovered, That a vain Ambition to be wise above what God allowed, was the Spring and principal Part of our Apostacy from God; and that ever since Satan first dropt that Poison into our Natures, it has wrought strongly: *Vain Man would be wise. The Jews ask a Sign, and the Greeks seek after Wisdom.*

5. *Thirdly*, That in order to the Attainment of the foregoing Design; and indeed for the Recovery of Man, it was plainly

plainly necessary, That Man's Ambition in this Matter should be effectually chock'd. This being a principal Branch of our Corruption, if it were not cured, we were not compleatly recovered. This lying in a plain Opposition to the Design of God, if it were not levelled, this Design could not be reached. Hereon it became necessary, That God should *destroy the Wisdom of the Wise, and bring to nothing the Understanding of the Prudent.*

6. *Fourthly*, God to vindicate his own Wisdom, which was reproached by this vain Ambition of Man, to fix an eternal Blot on this Wisdom of Man, set up in Opposition to it, and effectually discover its Vanity in the Depth of his Wisdom, and holy Severity in punishing this Ambition, and other Wickednesses of vain Man, *suffered for many Ages all Nations to walk in their own Ways*, and try them, whether they were better than God's Ways, whether they could supply the Defects which they fondly imagined God at first had made them with, or relieve themselves from the Misery their Apostacy had brought them under. *He said, I will hide my Face from them, I will see what their End shall be: For they are a very froward Generation, Children in whom is no Faith.* And the Event was every Way answerable to the Expectation and Design of Divine Wisdom and Justice, and the Desert of the Wickedness and Folly of Men, who made the Attempt; For after near Four thousand Years fruitless Endeavours spent, through the wise Forbearance of God, *The World by Wisdom knew not GOD.* They in the Wisdom of God, quite mis'd the Mark, *their foolish Minds were darkned, seeking to be wise, they became Fools*; and instead of getting their Eyes opened to see and know more than God allowed them, they could see nothing but their own Nakedness; and so imperfect were their Discoveries, that their Wisdom suggested to them, that Fig-Leaves could cure that.

7. *Fifthly*, After in the Wisdom of God, *the World by Wisdom knew not GOD*, after they had spent the Time allotted them, for the Trial and Discovery of the Vanity of their own Wisdom, with a Success answerable to the Vanity of the Attempt; God in the Depth of his Compassion, stepp'd in for the Relief of Mankind; and for a Furtherance of the glorious Design above-mentioned, was pleas'd to pitch on a Way quite opposite to all that the Wisdom of foolish Man

Man aim'd at. The Means he made use of, were not such as Man's Wisdom would or could expect, prescribe, or approve of. He made not Choice of the *enticing Words of Man's Wisdom*, or Eloquence, human Eloquence. It was no Way suitable to the Majesty, Truth and Sincerity of God, to make Choice of that mean Art, whereby the Affections of weak Men are inveigled, and their Judgments byass'd, and led blind-fold in a Subjection to these Passions, which they should govern. He made no Choice of artificial Reasonings, the other Eye of human Wisdom. It did not become the Majesty of God to dispute Men into their Duty, or a Compliance with his Will. And altho' he wrought Signs to waken the Attention of a World drown'd in Security, to conciliate Respect to his Ambassadors, to strengthen the Faith of his own, and cut off all seemingly rational Pleas for Unbelief; yet he choos'd not them, nor did he principally insist on them as the Means of converting and recovering the World, not being willing to derogate so far from his Word, as to encourage an Opinion, that the Devil would, and has forwardly propagate, That God's Word is not upon its own Evidence, without Miracles worthy of the Acceptation of rational Creatures. Nor would he gratifie the unbelieving Curiosity of Men, who would put God to the Drudgery of altering the Course of Nature, and please their Humour on every Turn.

8. *Sixthly*, God having reject'd all these, made Choice of the *Foolishness of Preaching*, that is a plain Declaration of his Mind and Will in his Name, in the *Demonstration of the Spirit and Power*, and not in the *enticing Words of Man's Wisdom*, by Persons commissioned for that Effect by him. After that in the *Wisdom of God*, the World by *Wisdom* know not God, it pleas'd God by the *Foolishness of Preaching*, to save them that believe. Now this was every Way worthy of God. Man was injurious to God by crediting the Devil rather than God. The Devil seem'd to have gain'd a considerable Advantage, in persuading Man in his Integrity to credit him, and discredit God. God on the other Hand rubb'd Shame on him, by engaging fallen Man to reject the Devil, and credit him on his bare Word: And upon this, to give up with Satan, and all that adhered to him.

9. *Seventhly*,

9. *Seventhly*, God yet further to manifest his Design, as he made use of the Foolishness of Preaching, that Mean which, though really it is *the Wisdom and Power of God*, yet Men look on as *foolish and weak*; so he made Choice not of the *Scribes*, the learned, wise Disputers to be his Ambassadors, but of foolish, weak, illiterate Men, that by *Things* which in Appearance are not, he might bring to nought these that are.

10. *Eighthly*, In a further Congruity to this Design, God saw meet to disappoint Mens Expectation and Wisdom as far, with Respect to the Saviour whom he raised up, as the Means of discovering him. He made Choice of a crucified Christ, a *Man of Sorrows*, and acquainted with Griefs, and pass'd by all the great and high Potentates of the Earth, and the worldly Pomp and Grandeur, which Men respect and dote upon.

11. *Ninthly*, To lay Man yet lower, that the LORD alone might be exalted, he chose not such Persons, as the World would have thought stood fairest for Mercy: But he chose the most miserable and contemptible for most Part. *Not many wise, not many noble, not many mighty are called: But God hath chosen the foolish Things of this World, to confound the wise, and God hath chosen the weak Things of this World, to confound those that are mighty; and base Things of this World, and Things which are despised, hath God chosen; yea, and Things which are not, to bring to nought Things that are.*

12. *Tenthly*, The LORD hereon let me see, 1. That it was to be expected, and was indeed inevitable, that a great Opposition should be made to the Gospel, and whole Revelation of himself in the Word. 2. That this Opposition was principally to be by Pretenders to Wisdom, learned Men. 3. That their Objections should be against all the Concernments of the Gospel, Matter, Manner, Means, all being opposite to their Expectations. And that therefore it was no Wonder to see some stumble at the Cross, some at Preaching, some at Preachers. 4. That their Pleas should be very different and various: The *Jews* seeking Signs, and the *Greeks* Wisdom, according as their different Principles and Inclinations led them. 5. That it was to be expected, that their Objections should be specious, they being suited to the Wisdom, the natural Apprehensions of all Men unrenewed, and not brought

brought to a Compliance with the grand Design of GOD.
 6. That it was a impossible for any Man that was not brought to be a Fool in his own Eyes, to be wise in in the Matters of GOD, or to discern and approve of the Wisdom of GOD in this whole Matter.

13. Upon this Discovery, I was fully satisfied, That though those Things were in *the Wisdom of GOD hid from the Wise and Prudent*, yet *Babes* might have a satisfying Discovery of them, because it has *pleas'd the Father to reveal these Things* to them.

14. I was made to see, That this Opposition of learned Men, and their Unsuccessfulness in their Enquiries were so far from being a just Prejudice to the Truth of God, that on the contrary, it was a strong Confirmation of the Truth of Religion. Thus, *Out of the Eater came forth Meat, and Sweet out of the Strong. While I thought to know this, it was too hard for me. Then went I to the Sanctuary, and there I saw their End.* Hence I was made to hope, *that though my Heart and my Flesh should, and did fail me, GOD would be the Strength of my Heart, and Portion for ever, that he would guide me by his Counsel, and afterwards receive me to Glory; And therefore, Surely it is good for me to draw near to GOD, who has not said to the Seed of Jacob, Seek ye me in vain: He is good to the Soul that seeks him, to them that wait for him. In the Mount of the LORD it shall be seen,*

15. I found frequently that common and much noised Pretence against the most important Truths of the Scripture, especially those which are controverted by *Pelagians, Arminians, and Socinians*, That they are contrary to Reason, making considerable Impression on my Mind: But this being rather by Fits and Starts, than for any fixed Tract of Time, I shall shortly point at the Springs of my Relief, from Temptations of this Sort.

16. *First*, GOD had long before I got a full Relief, fixed me in a deep, rational Conviction of the Shortness of human Knowledge, and that there is no Truth we receive, whether upon the Evidence of metaphysical, mathematical, or moral Principles, or even on the Evidence of our Senses, against which there lay not insoluble Objections, on which no Man yet thought it reasonable to question those Truths; nor though we would never so much, yet could we not for these Objections bring our Minds to hesitate

sitate about many of them. This I was fully satisfied about, on the clearest Conviction of Reason and Experience. And as this was one of the most considerable Fruits of my Studies in Philosophy; so it was many Ways useful to me; For, 1. It made me see through the Vanity of that Pretence against divine Truths, that there ly unanswerable Arguments against them. This I thought would not shake me, if once I saw sufficient Evidence for them. 2. I was brought under a Conviction hereby, that it was reasonable to expect more inextricable Difficulties about Truths supernaturally revealed, than about others, because they ly farther out of our Reach. 3. When Difficulties occurred, I was led rather to suspect myself of Ignorance, than the Truths of GOD.

17. *Secondly*, When the LORD gave me the foregoing Discovery of himself, he fixed me in the Faith of his Incomprehensibility. While he let me see his *back Parts*, he convinced me, that I could not see his *Face*. He let me see, That his *Ways are not our Ways*; And hereon I durst not any more attempt to measure him, or his Ways, by my short Line.

18. *Thirdly*, Hereby likewise I was brought to rest quietly in the Determination of the Word. I took all *to the Law and to the Testimony*: And where the Word clearly interposed its Testimony, my Soul was now in some Measure taught to acquiesce in, and stand to its Determination.

19. *Fourthly*, When I found the subtile Endeavours of Adversaries to pervert any particular Testimony, and myself unable at first to disprove their Evasions; I was much relieved by a View of the multiplied Testimonies of the Word, all running the same Way, and declaring as it were with one Mouth for the Truth.

20. *Fifthly*, When by consulting Interpreters, especially Criticks, I found myself rather darkned than cleared about the Meaning of particular Testimonies; I had Recourse to the Scope of the Words, the plain Meaning as it offered itself to View, with a humble Dependance upon GOD for Light, as to his Mind; and hereby found my Soul much more satisfied about the Meaning of the Word, than by the subtile Fetches of bold Criticks that are often injurious to Truth.

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21. *Sixthly*,

21. *Sixthly*, When for a Time by the subtle Perversions of Scripture Testimonies, I could not find the Use of them: The Analogy of Faith stayed my Mind as to the Truth, till I was in Case to recover the particular Testimonies out of the Enemies Hand: When the LORD manifested himself from the Word to me, he gave me a sweet View of himself and his Design, principally aim'd at in the whole Revelation he made of himself, and of the sweet and harmonious Consent and Concurrence of the principal Doctrines of the Gospel, in promoting that Design; and he let me see how the End and the Means were so closely linked together, that one of these Truths could not be overturned, but almost all the rest must follow its Fate: Hereon, whenever any of these Truths was controverted, its Connection with the other Truths uniformly and plainly attested by the Current of the Scriptures, presented itself, and my Mind was satisfied, it could not fall without they all fell: This I take to be the Analogy of Faith; and herein I oft took Sanctuary.

22. *Seventhly*, My Mind has oft stayed by the concurrent Suffrage of the Pious in all Churches and Nations, and Ages, witnessed in their particular Writings and Confessions of Faith: I loved to walk in *the Footsteps of the Flock*, that is, of these of whose Piety we had the best Security.

23. *Eighthly*, The direct Opposition, especially of the *Pelagian* Notions, to my own Experience, and that of all the Fearsers of GOD I conversed with, as well as the Scriptures, was a very great Relief.

24. *Ninthly*, One Thing that made me always read *Arminians* and *Socinians* with a just Jealousy, with a clear View of their scandalous Disingenuity in misrepresenting the Opinions they opposed.

25. *Tenthly*, When I seriously viewed the Difficulties they urged against the Truth, I oft found them caught in the Thicket and as deeply fastned and entangled in the same, or rather full as great or greater Inconveniencies.

26. *Eleventhly*, The fore-mentioned View of the Design of the Gospel, as represented from the first of the *Corinthians*, was of great Use.

27. *Twelfthly*, God very oft, when I was perplexed about particular Scriptures, gave me a View of their Meaning in his

his own Light, opened them to me; and after him Temptations spoke not again.

28. Many other Things and Considerations of an alike Nature, have been relieving; which, because they are too many and too long to be here narrated, I pass: These mentioned may serve for a Taste.

29. I now come to give some Account of my Relief from another Temptation, wherewith I have been continually exercised from my Youth, and yet sometimes am; and it respects Death: I have above narrated what a continual *Bondage* I was in thro' Fears of Death, and how early these Fears began; I shall now give some Account of my Relief.

30. *First*, I found the LORD's Mercy manifested in Christ; free me from the *Spirit of Bondage*, and acquaint me in some Measure with that Liberty, that is, The Attendant of the *Spirit of Adoption*; and hereby all my Fears were much weakned.

31. *Secondly*, The LORD by that Discovery he made of himself in Christ, removed in a great Measure the Grounds wher'in I had heretofore feared Death most, the Want of Evidence about the Reality of Things not seen, and Sin the Sting of Death; and hereon my Mind was much eased, because I was now in some Measure secured against both these Fears.

32. *Thirdly*, The strong Power of Sin that I found still remaining, and the Disturbance thence arising, made Life not desirable; and a Prospect of Riddance by Death; and a more satisfying Discovery of the LORD made Death appear more desirable.

33. *Fourthly*, Whereas a natural Aversion to Death still continued, and I found still more Fear upon a close Prospect of it arising in my Mind; I was much relieved by the Promise of the LORD's helping against Temptation, and engaging for his People, that they should not be tempted *above what they are able to bear*; but that when the Trial comes, he will provide a *Way of Escape*.

34. *Fifthly*, My Faith as to this Promise was often strengthened by former Experience; particularly, I remember one Day travelling from *Edinburgh* to *Leith*, and meditating upon Death, I was oppressed with Fear, when the LORD mercifully suggested this scriptural Thought, though not in Scripture Words, Have you not shrunked formerly under
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the remote Prospect of other Trials? And have you not yet been carried honourably and safely thro' them? What Reason have you to disturb GOD as to future Trials, who has given *Grace* formerly to help in *Time of Need*? This quieted my Mind at the Time.

35. *Sixthly*, With Respect to this, it has always been very satisfying to consider, That it is no Way meet that GOD should give us *Grace* before Trials come, but that he should keep us humble and dependent by reserving that in his own Hand, and teach us to submit to his Judgment, as to the Measure and Time of performing his own Promises, and giving the necessary Supplies of *Grace*.

36. *Seventhly*, Hereon my Soul is quieted under all my Fears of this Trial, in some Measure of the Faith of this, That *the LORD is a GOD of Judgment*, and that *they are all blessed who wait on him* in the Faith of his Promises, not doubting either of his Faithfulness as to the Accomplishment, or Judgment; as to the right timing and measuring them in Proportion to our Trials and Necessities.

37. *Eighthly*, The LORD has oft given me, when clouded by this Fear, a sweet Discovery of the Beauty of this Disposal, that we have Promises to live upon, till the Trials come, and that when they come, we shall then get Accomplishments to live on: *In the Mount of the LORD it shall be seen.*

Finally, The Experiences of the LORD's Faithfulness recorded in History, and learned by Report, or by my own Observation, did oft help to strengthen my Faith of this; and here I rest to this Day. I dare not say, I am ready to die; I dare not say, I have Faith or *Grace* sufficient to carry me through Death; I dare not say, That I have no Fears of Death; but this I say, There is *Grace* enough for helping me, laid up in the Promise, there is a *Throne of Grace* to which in our Straits we may have Recourse: He is a *GOD of Judgment*, who has the Disposal, and who will not withhold it when it is really the *Time of Need*.



P A R T IV.

Containing some Account of his Ordination unto the holy Ministry, and his Conduct therein.

C H A P. I.

Of his being licensed to preach the Gospel.

WHEN I was under the violent Strugglings related in the Account of the second Part of my Life, I had laid by all Thoughts of the Work of the Ministry. It was like Hell once, to entertain a Thought of preaching to others, what I did not believe myself: But now Things began to alter, and the LORD led me on to that which I declin'd before: And I find the Steps of his Providence about me in this Matter, do deserve to be remembred by me. 1. My Mother did devote me from my Childhood to this Work, and oft express'd her Desire to *lend me to the LORD* all the Days of my Life, to serve him in the *Gospel of his Son*: This has oft had its own Weight on my Spirit. 2. The Course of my Studies had look'd that Way: my Education pointed towards that Work; which providential Determination of my Studies, tho' I had no great Regard to it at some Times; yet on other Occasions it had some Weight on my Spirit, that I durst not rashly turn my Thoughts another Way. 3. The LORD forcibly, by his Providence, did break my Design of following the Study of Philosophy, by the foregoing Exercise, of which I have given an Account, brought my Mind to acquiesce in this Dispensation, and made Philosophy comparatively distasteful, and it was upon the serious Review of the Temptations moving me to incline that Way, made extremely unfavoury. 4. The LORD having thus loos'd my Heart from that Study, that for a While did rival it with the Study of Divinity; he did also, by the foregoing Issue of my dark Exercise, remove and take away the principal Stumbling-blocks, and make the Way straight. 5. He further by the Discovery of his Glory in the Face of CHRIST, engaged my Heart to, and endeared to my Soul the Knowledge of CHRIST, and him crucified. 6. He brought me
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under a lively Sense of that forcible Tie that was hereon laid on me, to lay out myself in any Way that he should call me to be serviceable to him, and I was made to think, That I should be the more happy, the more directly my Work should look that Way. 7. While, like *Peter*, I was musing sometimes on these Things, about the Month of *April* or *May* 1698, two Ministers were sent, to my great Surprize, from the Presbytery of *Kirkaldie*, urging me to enter on Trials: I did altogether decline the Proposal, because I had no Reading, wanted the Languages, and had been much diverted from Study, particularly by the foregoing Exercise, which had filled my Thoughts for near a Year and an Half, and it was not then two Years since I came from the College. In a Word, I did answer, *I am a Child, and cannot speak*, Jer. i. 6. And here I stuck surpriz'd and tossed with Thoughts what this might mean, and whence it was; for I had scarce ever look'd near the Presbytery. They prescrib'd *John* i. 12. for a Text, and left me to consider of it. 8. I found my Aversion strong to enter so soon at least on Trials; but still it had some Weight on my Spirit, and I did think further of it, and found that the LORD's Dealings with me of late in the great Variety of Trials, casting me down, and raising me up again and again, look'd at a Preparation for *consorting others with the Consolations wherewith I had been comforted*, and sympathizing with them, as having had Experience of a great Variety of Temptations, and I found that by these my little Knowledge of the Mystery of the Gospel received some Improvement. 9. The Ministers continued to sollicite me, and press home their Desire; but while I stood out against their Sollicitations, though not without some secret Struggle and Doubting, whether in so doing I might not be declining Duty, I began to observe the LORD raising a Storm against me: I began to see the Snares of the Station I was in, the Advantages my Corruptions had by it against me: and in a Word, the LORD made it out to me, That I behoved to change my Station; but I was not hereby cleared to comply with their Desire, yet I durst not flatly decline it. About this I was much tossed, *May* 20, 1698. The LORD was taking away some that had been most helpful and encouraging, my inward Perplexities grew, and I was not like to have Peace in my own Mind. 10. While I was in this Case, Mr. *Rid*

del did *May* 30, come to the *Wemyss*, and after much Converse, and many Reasonings, charged me to try, and have my Thoughts on my Text, and then do, or stand off, as the LORD should clear Duty, which I did consent to. 11. But after this I still did shift and decline, and could not think of a Compliance; and then *December* 28. *Provost Ramsay* wrote earnestly, desiring me to take the Charge of my Lord *Maitland*. This put me to a Stand a little, and I was inclin'd to embrace it at first; But on further Consideration I was fully clear'd to reject that Motion, and so I remain'd in my former Strait, crying to the LORD frequently, that he might discover Duty. I was fully satisfied that I behoved not to stay there, but yet was averse from the Ministry, at least so soon. But that which had well nigh turn'd me quite off, was an Express from my Friend and my Father's, the worthy Mr. *James Duncan*, urging me in the most pressing Terms to take the Charge of my Lord *Duplin's* Children, offering what Encouragement I pleas'd; my Father's deep Obligation to that Family, and several other Things, carried my Inclination strongly toward a Compliance: But having at Mr. *Forrester's* earnest Desire, undertaken a Homily in the New College, which I was to deliver next Week, I took Time to consider of it; and after that I had on *February* 28, 1699, delivered my Discourse on *Job* xxviii. 28. I went to visit my Acquaintance worthy Mr. *Sbiels*, who did urge me to enter on Trials, with that Gravity and Concern, that had more Weight on my Spirit, than all that had been spoken to me. Upon this, and other Things that offer'd themselves to View, I was fully satisfy'd it was Duty to lay aside Thoughts of Mr. *Duncan's* Proposal. 11. The Presbytery of *Kirkaldie* *March* 16, anno 1699, urged me to try a common Head, and if I was not after that clear to proceed, promis'd to leave me to my Choice; whereupon I consented, and delivered it *April* 20, when I accepted of a Text, and they offer'd me *Psal.* cxix. 9. which I delivered *May* 10, and afterward the Exercise and Addition which I delivered before the Synod that met about Mr. *Inglis's* Affair *May* 23, and thereon took a popular Sermon, being not a little encouraged by Mr. *Sbiels*, who spoke again seriously to me after Sermon and Exercise, which was on *Rom.* viii. 36. My popular Sermon on *Psal.* lxxiii. 24. which I delivered on *June* 22. and was licensed then, after I had

gone through the usual Trials. 13. As the LORD did, by the formerly mentioned Conduct of Providence about me, remove my Scruples, and clear my Mind; so his Countenance me in my first Appearances, not only by supplying me for the Work, but making it successful towards the awaking of some, and comforting of others, did not a little confirm and encourage me.

CHAP. II.

Of his entering on the Ministry at Ceres.

BEING thus licensed June 22, 1699, at *Kirkaldie*, I continued preaching, as appointed or desired every LORD'S Day, for most Part, blessed be GOD, not without some Countenance and Success. November 23, the Call of *South-Leith* came to me, where I had preach'd some Time before. Mr. *Wisbart* the Minister, with several Elders, came with it: And November 29, a Call from the *Eli*, where I also had preached, was put in my Hand; and much about the same Time the Call of the Parish of *Ceres* was put in my Hand. I took them to Consideration, and gave no Manner of Hopes to any; I found my self in a great Strait betwixt *Leith* and *Ceres*, and it was much the greater that both Posts lay not within one Province; and so there was no Judicature equally concerned in both, to whom I might submit; so that I was necessitated to make a Choice my self. After some Endeavours with my own Heart, to bring it to a Willingness to close with either, as GOD should clear up Duty, I did set my self to consider and ponder Reasons on the one Hand and the other; And for *Leith* the following Reasons, had Weight.

1. *The Importance of the Post, and Considerableness of the Charge.*
2. *The Unanimity of their Call, after they had been long otherwise.*
3. *The Colleague was most desirable, and one from whom I might learn much, both as to Preaching and Discipline.*
4. *There was a considerable Number of Godly in the Place.*

5. I

5. I should have the Advantage of living in the Presbytery of Edinburgh where there is unquestionably the fairest Occasion for Improvement.
6. The Commission's Interposition on Behalf of Leith by their Letter of the Date——

On the other Hand, for *Ceres* it was of Weight.

' 1. That the Parish was considerable, had been intirely without one of a long Time, had been divided, and were now harmonious, whereas *Leith* was well supplied of one.

' 2. That whereas *Leith* lying near *Edinburgh*, where they had the Choice of young Men, and had Men of Weight and Activity, and Interest to obtain whom they had a Mind to ; it was otherwise with *Ceres*.

' 3. Where Collegues are most desirable, a Collegiate Life is not without such Difficulties as should incline one not to run into them without an evident Call.

' 4. I had not enjoy'd Time for reading, and could not in a Town, and that so near *Edinburgh*, where the Charge was so great, have any Time for Improvement, which I might hope for in the Country, at least in the Winter Season.

' 5. The Charge was less than the Half of *Leith*, and my Body was but weak.

' 6. I found my Temper soft and unmeet for managing the Humours of Town's People. And,

' 7. I found my best Friends, whom I had Reason to respect, as designing nothing but my Good, firm of the Opinion, That *Ceres* was the more suitable Charge.'

Having weigh'd all, and laid the Matter before the LORD, as I could, I at length came to a Resolution, to reject the Call of *Leith*, and did, *January 2, 1700*, give it up, and chose with that of *Ceres*, to the great Disatisfaction of the Minister and People of *Leith*, who had been at more Pains with me than I deserved.

Being thus in some Measure clear'd to accept of *Ceres's* Call, that of the *Eli* making no Competition, I did enter on Trials, and delivered my common Head de *Communicatione Idiomatum*, *February 13*, at *Coupar*, and my Exercise and Addition on *Galatians iii. 9.* *March 19*, and *April 16*, I delivered my popular Sermon on *Revelation i. 6.* and underwent the other Parts of my private Trials; and at last; on *May 1, 1700*, was ordain'd at *Ceres*, *Mr. Alexander Pitcairn*

cairn Minister at *Kilmeny* preached on *Hebrews* xiii. 17. and Sabbath next I began my Ministry on *Acts* x. 29. May 5, 1700.

C H A P. III.

Of his Management in the Work of the Ministry.

AFTER he was licensed to preach, and before he was ordained to the Ministry, on some solemn Occasions, he dedicated himself to the Service of the LORD with earnest Prayer for the suitable Endowments, whereby he might be fitted for the Discharge of that high Trust, if it should please GOD to call him to it. This occurs frequently in his Diary, whereof take an Instance or two in his own Words.

April 18, 1700, being the Fast in Order to Lestly's Sacrament, I rose early in the Morning; and after some Review of my former Ways and serious Thoughtfulness of the Design of the present Duty, I did in Prayer pour out my Soul to God, confessing Sins; and I dare not say, but it was with some tender Sense of the Dishonour done to GOD, and of the wretch'd Unkindness that is in them to GOD. Original Sin imputed and inherent were both heavy, and my particular Evils. I did solemnly renew my Engagements to the LORD, accepting of Christ according to the Gospel-offer and Terms, and did endeavour particularly to act Faith on him, with Respect to the Ministerial Endowments, and did devote my self to him in that Service.

*May 1, 1700, being the Day of his Ordination. This Morning I renewed my Engagements to God, and accepted of Christ upon the Gospel-terms, casting my self over upon him, not only for what belongs to me as a private Christian, but as a Minister, eying his Strength for Throw-bearance in the Whole of the Work, particularly pleading for his Presence this Day; I cannot deny his Presence in secret. Mr. Alexander Pitcairn Minister of *Kilmeny* preached the Ordination-sermon on *Hebrews* xiii. 17. where he insisted upon the Watchman's Duty: I cannot deny, but my Heart was much weighted with the Sense of*

of the Greatness of the Work; and after I had answered the Questions put to me concerning my Soundness in the Faith; and the Sincerity of my Purposes in undertaking the Office and Work of the holy Ministry, I was ordain'd. *LORD, thou knows what my Heart's Desire to thee was in the Time. O LORD help, and thro' Grace I shall lay out my self for gaining Sinners to thee.*

Being thus entred into the Ministry, he studied and prepared his Sermons with much serious secret Prayer for Divine Assistance and Direction in his Work, and for a successful Blessing upon the Word, both to himself and his Hearers.

His Practice also was to review and remark his Behaviour, and acquitting himself in publick Duties, as to what Assistance and Enlargement he obtained, as to the Gravity, Seriousness, Tenderness in his own Frame, as to his Concern for the Souls of Hearers, as to the warming of his Affections with the Comforts and ravishing Sweetness of Divine Truths. And when he was remarkably helped, it issued in Thanksgiving to God, and watching against vain Pride and Self, that that might not rob the LORD of the Glory of his free Grace. When otherwise, it was Matter of Humiliation to him.

Knowing that he was called to *watch for Souls, as one that must give an Account*, he had the Weight of the Ministerial Charge much upon his Spirit. He was therefore at Pains to acquaint himself with the spiritual State of the Souls of his Flock, that he might be the more capable of dealing with them for their Edification, according to their particular Cases. In Order thereunto, so far as Health and Strength did allow, he was diligent in visiting all the Families within his Parish, in instructing his People by the familiar Way of Catechizing, and in marking their Proficiency in the Knowledge of the Truths of the Gospel. At some Seasons also, especially when he was about to administer the Sacrament of the LORD's Supper, he conversed severally with such who were to be admitted unto that holy Ordinance; not to bring them unto auricular Confessions, but to try what Sense they had of serious Religion and practical Godliness, what Efficacy and Influence the Word of GOD had upon them, and what Fruits of the preached Gospel were to be found

in them, that accordingly he might deal with their Consciences, and rightly divide unto them the Word of Truth. Take one Instance of this in his own Words, as they are found written, *July 8, 1703*, when he had laboured about three Years in the Ministry at *Ceres*.

I've, saith he, spent now about a Month in Converse with my People, and I observe the few following Things,

1. That of three or four hundred Persons, there were not above forty, who had not at one Time or other been in more or less awakned by the Word, tho' with far the greater Part it came no Length; whence notwithstanding it follows, 1. That where there is a faithful Ministry, it is not like, but most Part are at one Time or other in so far touch'd, as will be sure to issue in a dreadful Aggravation of their Guilt in quenching the Spirit, and putting out Light: For if so many were touch'd, so that they could remember of it, how many moe may have been so, who have not noticed this? 2. The LORD leaves not himself without a Witness, ev'n in the Bosom of his Enemies, whereby he makes them feign Submission; he gives the Word such Power, as makes them feel that it is *his*, which tends to enhance their Guilt.

2. All who were thus convinc'd, did declare, That any Awaknings ever they had, were either under the Preachers in the Fields, or since the Revolution. This, whatever may become of the Ministers, is a Testimony to their Way, and says, That *they are called of God*.

3. The most judicious, and engrain'd Malignants, did most frankly declare to me, That till the Revolution, they were never touch'd with the Word, there was never one that said he was touch'd by the Curates; but on the contrary, all declared otherwise, and the most zealous that Way were most frank in making undesired Confessions by the plain Evidence of Truth.

4. There has not been one Presbyterian Minister in the Parish since the Revolution, whom the LORD has not honoured to awaken many; besides their being helped to *boget some through the Gospel, to a new and lively Hope*. I conversed with some, of whom I have Reason to hope good Things, even Things that accompany Salvation, that seem to have been brought in by all the Presbyterian

terian Ministers, who were there these fifty Years by-gone,

5. I observe, for which I bless the LORD, That besides not a few, whom the LORD has awakned under my Ministry, some there are who seem to promise more than *Flowers*, even *Fruit*: And further, a general Acknowledgment from most, That the Word comes near them daily. Which, 1. Makes me asham'd of my own Negligence. 2. Adore GOD's Goodness that blesses my weak Labours notwithstanding. 3. Encourages me to think, that whatever may be amiss, yet I have not *run wast.*

6. I observe, That it is very hard to judge of the Competency of Knowledge, in order to Admission. And,

7. That knowing People, estranged from the Power of Religion, are in the most deplorable Condition imaginable; for I found it almost impossible to get such brought to any Sense of their Case.

His Ministerial Concern was not confined to his Parish of *Ceres*, but did extend it self to the whole Church: And the Consideration of abounding Errors and Profaneness of the Time, did fill his Heart with heavy and perplexing Thoughts; as may be observed from the following *Hints.*

Quest. What is the Duty that's in a special Manner called for from this Church in this Day?

Ans. 1. Mourning; 'Tis a Day of Abominations.

2. A serious Endeavour to be rooted, and established in the Truths of Religion; for there is an Aim to destroy the Foundations; and Temptations to final and total Apostacy abound.

3. A shining Gospel-walk as a Testimony against the horrid Profanity of the Time.

Herein O! that I might get my Soul continually exercised. Blessed shall he be at this Day who, when the LORD comes, shall be found so employed. A sad Neglect of these, gives Ground to fear terrible Things.

One Reason, why the Gospel is so unsuccessful at this Day is, because the Simplicity of preaching is neglected, a due Application of Scripture is best preaching; for confirming

firming which it is remarkable, that tho' GOD may make Use of the Words of Man in letting into the Meaning of it, yet 'tis the very Scripture Word, whereby he ordinarily conveys the Comfort or Advantage of whatever Sort; *'Tis this Tool of God's own framing that works the Effect.*

At another Time he saith, Having considered the Growth of Error, my Heart is affected and filled with many heavy and perplexing Thoughts: I saw, and daily see more and more the Growth of *Arminian, Pelagian and Socinian* Errors; this with the Growth of Profanity that's visible, gives me a sad Prospect of what may be a coming. This Observation that follows was strangely fix'd upon my Thought.

1. The Gospel truth when first published, was pure without the Mixture of Errors. Yet,

2. When it spread a little, Errors quickly were vented to discredit it.

3. Errors in Process of Time grew; and the further off from the first Times of the Gospel, the further off from the Simplicity and Purity.

4. When Christianity obtain'd external Establishment in the World, then there was a remarkable Increase of Error.

5. Superstition and Error at length overspread, and the LORD must both punish and purge.

6. The Way he took to do both, was to give up in the 6th Century to a general Apostacy, under *Mahomet* in the East, and the Pope in the West: Thus all these Errors, as it were, run into one, or run together: That thus the Churches were sufficiently punished by these two dreadful Plagues; and that there was a Purgation by them is plain, in that after the Reformation, Truth broke out with a beaming Lustre and much Purity: Since that Time Error has had a second Growth; whether the LORD may not take the same Method of purging us again by casting all into the Furnace, we cannot tell; we must leave it to himself.

Some of the Followers of Mrs. *Bourignon* having come into his Parish, and endeavouring to propagate their Opinions under the plausible Pretext of singular Piety and Devotion; he thought fit to guard his People against that Infection; a short Account whereof he gives in the following Words.

April

Chap. IV. *Mr. Halyburton's Life.* 143

April 20th, 1707. This Day the LORD directed to strike at the Root of prevailing Delusions: In Opposition to which I taught.

1. That true Holiness will not admit of leaving out of some Duties, and that the Devotees, while they withdraw from the World, omitted, 1. A Testimony to the Usefulness of the LORD's Institutions of Worship. 2. Usefulness among Men. 3. Diligence in their particular Calling.

2. That Holiness consists not in a strict Observance of self-devised Rules, such as many of theirs are.

3. That when Men pretend to Holiness in their Walk, and neglect the Institutions of Worship; then none can conclude, That in any Thing they are influenced by the Authority of the Lord Jesus; for that same Authority binds to the one as well as the other.

4. That the most effectual Inducement to Obedience is, a constant Improvement of the Blood of Christ by Faith, and a Sense of Forgiveness kept on the Soul. *LORD bear some Truth.*

· C H A P. IV.

Containing his Judgment concerning several Cases, especially with Respect unto his own Exercise and Practice.

Concerning Times of Trial.

CONCERNING Fears of Falling in Times of Trials, I was much assaulted, and was quieted with the following Remarks.

1. These Fears of this which disquiet are a Part of that Thoughtfulness for Futurity which is forbidden.

2. These Fears are bottom'd on many wild Suppositions, as that I should have Strength proportioned to Trials, before they come, unto Trials that may never come: That they that live upon the Promises have not a sure Bottom, &c.

3. That in 2 Cor. i. 9. *We have the Sentence of Death in our selves, that we may not trust in our selves,* was quieting. But,

4. My great Relief was that which has been my Life, that Promise, 1 Cor. x. 13. *There hath no Temptation taken you, but such as is common to Man: But God is faithful, who will*

will not suffer you to be tempted above that ye are able; but will with the Temptation also make a Way to escape, that ye may be able to bear it; 'Tis no what I have that makes me promise or expect Throw-bearance, but what is in Christ and in the Promises.

Of Eternity and Immortality.

I Had some Strugglings about the Belief of Eternity and Immortality; but was very much quieted, 1. By a clear View that Eternity was wrapt up and imply'd in every Truth of Religion. 2. Especially by much Light accompanying that Scripture, *Wherefore hast thou made all Men in vain?* Psal. lxxxix. 47! If there be not Eternity, Man answers no valuable Purpose with Respect to God, or with Respect to himself; and so is indeed *made in vain*: This did more establish my Soul than ever it had been in this Truth, which let me see how soon God can make Unbelief give back, and give Peace in believing.

Of Ministers consulting People in Ministerial Duties.

While I had Occasion to speak and hear of some Ministers, their being swayed much by the Advice of good People, in dark Steps of their ministerial Work, I was satisfied in the evident clearness of the following Rules.

1. That it is very dangerous to lay too much Stress upon the Advice and Apprehensions of the best of People as to what may be Sin or Duty in Matters that belong not to their Station; for the Promise of the Spirit's Teaching belongs not to them as to what may be the Duty of the Minister's Station; therefore,

2. It is safer to desire the Help of their Prayers, That God may according to his Promise clear us, or discover to us what is Duty, than to learn them to step out of their Stations, and advise in Things that belong not to them.

3. In consulting with others for Light, Regard would be had to the different Talents of Men, and most Regard should be had in Matters of Soul-Exercise, to those whom the LORD has fitted with Endowments that Way: In Matters of Government, most Regard should be had to those whom the LORD has fitted that Way.

4. In

In judging if such are likest to know the LORD's Mind, who walk the most closely, we would consider, when we judge of the Closeness of Walk, not only what Mens Walk is, but what their Temptations are; for one's Walk may be much influenc'd that Way, and Grace may be more in one in whom it appears not so much, than in others who appear to have more, when the one's Grace is continually tried with Floods of Temptations plunging on it, and the other's is free.

Observe, Ministers for most Part are more shaken about the Truths of Religion, and the Foundations, than about their own State; People more about their State, than about the Truths of Religion. Ministers are helped to clear People, as to what they are straitned about, and People are, or may be helpful to Ministers in what they are in the Dark about. Thus they mutually excell, and are excelled; to humble both, and keep both in their Stations.

To find Duty in doubtful Cases.

I was much refreshed with somewhat that occur'd clearing up a Doubt to me, when at a Stand which Way to chuse.

1. There is ever a Byals to one Way or other.
2. Seek to get that remov'd, and cry that God may bring your Heart to an equal Willingness to take either, or neither Way.
3. When this is attain'd to, then use Reason, and take the most feasible Way; and,
4. Cry to him that he may put a Stop, if ye be out of the Road.
5. If the LORD afford Light in any other particular Way, use it; but mind to seek Light soberly, use it tenderly, and be wary in the Application of it.

Of legal Preaching.

I saw the Evil of legal Preaching, which lies in one of two Things, or in both; 1. In laying too much Stress upon the Works of the Law, our Duties and Strength: Or, 2. In pressing evangelical Doctrines without an Eye to that which is the Spring of the Church's Edification, the Spirit

of the LORD. Some press the Duties so, that they seem to think, That their Reasonings are able to enforce a Compliance; or at least, they do not take Care to keep up upon themselves and Hearers, both a constant Sense of the Contrary, in order to engage to Eagerness in Dependence upon the Spirit of the LORD: This is legal Preaching. O LORD, thou knowest how much of it is in this poor Church. The Gospel's Glory is, That it is the Ministration of the Spirit: The great Privilege of Believers is, That the LORD manifests himself to them, as he does not to the World: When he manifests his Authority in the Command, 'tis often powerful: When he manifests his Goodness and Truth in the Promise, 'tis full of Sweetness: When he manifests his Wrath in the Threatning, it awes the Soul: When he manifests his Glory in the Face of Christ, 'tis ravishing, reforming, attracting.

Atheism the Root of Sin.

TWO Things I shall note, 1. The LORD gave me a sweet Discovery this Day in Lecture, of the Atheism of the Hearts of Men in rejecting the Word (notwithstanding there are moe, and more evident Prints of God on it, than on all his other Works of Creation) because they cannot get through some Difficulties in it; whereas there are many moe Difficulties in the Works of God: The Light whereby this was set Home and illustrated in particular Instances, was sweet. 2. Some Days ago, reading Exod. ix. and x. Chapters, and finding this, *That ye may know that I am God*, frequently repeated, and else where in Places innumerable, as the End of God's manifesting himself in his Word and Works; I observe from it, That Atheism is deeply rooted even in the LORD's People, seeing they need to be taught *this* so much:

That it is a high Attainment in Religion, Deut. iv. 35. to win to know that *God is the LORD*; and to believe that all Sin is resolvable in Darkness and Unbelief as to this one Point, *That God is the LORD*, and consequently, That all Sin is reducible to *Atheism*.

That the great Difficulty which the Whole of the Divine Revelation grapples with, is *Atheism*; and that its Struggle is to recover Man to his first Impressions of a GOD: This

one Point comprehends the Whole of Man's Recovery; as
~~as~~ the Whole of Man's Apostacy.

The LORD saw meet to bring him through many sharp
 Trials; and to keep him under much Soak-exercise in the
 Vicissitudes of discouraging Damps, and refreshing Revivals
 upon his own Spirit; that in his ministerial Station he
 might from his own Experience be the more capable of
 dealing suitably with others, according to their various
 Cases and Conditions. He also studied much a close Acquai-
 tance with his own State and Frame, and was observant of
 the LORD's gracious Dealings with him, as may be gather-
 ed from the following short Hints.

July 2d, 1702. The LORD, about this Time, giving
 somewhat of a Revival from a long Deadness, I think my
 self concern'd to notice the Means by which I obtain'd this
 Benefit; and,

1. It was signally promoted by a Converse with lively
 Christians: *As Iron sharpeneth Iron, so a Man sharpeneth the Con-
 science of his Friend, Prov. xxvii. 17.*

2. By some heavy Strokes laid on me, the LORD did
 chasten me, and, in some Measure, *teach me out of his Lawd.*

3. By terrible Providences, with Respect unto the Pub-
 lick, the LORD did awaken me in some Measure, *Awake
 Sleeper, call on the Name of thy God, Jonah i. 6.*

4. The LORD providentially brought unto my Hands
 some Papers, containing the Exercise of some noted Christi-
 ans, wherein I saw how far short I was of others; and also
 not a few of the Causes of my sadly wither'd and decayed
 Case. *For this shall every yully be pray unto thee in a Time
 when thou mayest be found, Psal. xxxii. 6.*

5. By some Discovery of the Vanity of my sweetest En-
 joyments: *Therefore I will go and return unto my first Husband;
 for then it was better with me than now, Hos. ii. 7.*

6. By leading me to some Subjects which I choos'd for
 others, wherein my own Case was also remarkably touch'd,
 the LORD did in some Measure awaken me: Thus while
 with David, I heard only a Parable at first, I was quickly
 told in the End, That I was *the Man.*

March 11, 1705. This Day I preached on my Ordinary,
 I was far out of Order; *Lord pity and strive on me:* At
 Night I was somewhat refreshed in Family-worship. In
 Meditation on my Case, I saw Unbelief to be the Root of
 all

all my Misery, and was broken on Account of it. I cry'd to the LORD for Relief against it, and that he might manifest himself to my Soul: *LORD bear.* I was much griev'd with this, That in a Time when so many strange Evils abound, there should be such a strange Stupidity on my Spirit, that I could not mourn for the Dishonour done to God; I cry'd for a Spirit of Supplication and Repentance.

April 7th, 1705, I was much disorder'd in Body this Day, and in little Case for any Work through Indisposition, till towards seven at Night, and then I was a little relieved as to bodily Disorder, and began to think of preparing for the Sabbath; and bowing my Knees to Prayer, I was full of Perplexity, the LORD hid himself, my Spirit was like to sink, I complained, and my Spirit was overwhelm'd. I got no Relief till after I had made some Preparation for the Work of the Sabbath, and then my Spirit was refreshed with that Scripture, *Heb. x. 19, 20. Having therefore, Brethren, Boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way which he hath consecrated for us, through the Vail, that is to say, his Flesh;* which I a little explain'd in my Sermon: Hereby I found my Mind compos'd; but, *O that it were with me as in Months past!*

His Case for some Time.

April 17th, 1705. I was much disorder'd in Body, till towards Night, then I began to muse on the State of Matters betwixt God and my Soul, and finding, 1. A great Withdrawing of Influences in Duty, in Secret, and Family, and Publick. 2. Hereon Deadness following. And, 3. Hereon a languishing of all Grace: And that, 4. Notwithstanding many loud Calls to Diligence, and to aim at more than ordinary Nearness to God; I hereupon resolv'd in the LORD's Strength to enquire into the Causes, and cry for Light as to them.

July 5th, 1705, This Morning in Prayer, the LORD pointed out further the Evil of a Neglect of distinct Exercise about the Guilt of Sin. I shall represent the sweet Discovery in the following Hints.

My Case was discovered, 1. I felt Deadness. 2. Weariness in Duty. 3. Aversion following hereon. 4. Deadness of Spirit for ordinary.

Causes

Causes of present Deadness.

1. **A**S to the Guilt of Sin, the Sense of it impaired. 2. Hereon the Discoveries of the Want of spiritual Strength, which flows from the distinct Observation of Sins weak'n'd hereon. 3. The Sense of Darkness likewise impair'd. 4. Hereon the Trade with Christ for Light, Forgiveness and Strength, decayed. 5. This Trade being the great Mean of endearing Christ, and the Sweetness of these Communications being that which keeps up Liveliness in Duty; all these Evils follow on the Want of it. *Bless, bless the LORD, O my Soul.*

Relief.

July 19th, 1705, This Day the LORD shin'd on me in Duty, my Heart was much compos'd, satisfied, and refresh'd, and in some Measure made to hope for a Revival. *Glory, glory, glory to free Grace in Christ.*

July 29th, 1705, This Day I was much refresh'd with a View of the Glory of the LORD Jesus in the Ordinances: My Soul was sweeten'd with a Sense of his Love, warmed and compos'd in preaching on *Philip. iii. 3.*

February 24th, 1706, Being the LORD's Day, and he being to preach, his Case he relates thus. In the Morning I was sore shaken about the Truths of God, but came to Peace as to what I was to speak in three Things. LORD, thou hast fully satisfied me as to the utter Vanity and Unsatisfactoriness of all other Courses to Satisfaction, as to our great Concerns, besides that reveal'd in the Gospel.

LORD, Thou hast fully satisfied me, That supposing the Truth of the Gospel, there is a Plenary, and full Security as to all that I can desire, with Respect to Time and Eternity in it.

LORD, Thou hast given me that full and rational Evidence for the Truth of the Gospel, far beyond what would in other Things fully satisfy me; and therefore it must only be the wretched Unbelief, of my Heart that keeps me hesitating here. I will look for Faith to the Author of it, Of these three I am so fix'd, that no Power of Temptation has been able to shake me.

All my Doubtings flow from Unbelief's Power, that will not be suppress'd without an overpowering Sense of Divine Authority. I preached, and was helped in publick Worship, being strengthened in Body, and sweetned in Spirit.

December 5th, 1706. Meditation on his taking a Journey from his own House, before the Dawning of the Day.

What a different Case am I in now, from what I was a little while ago? Then I was in a pleasant Habitation, surrounded with Wife, Children, Conveniencies, in a Habitation well illuminated with pleasant Light, whereby I saw my Enjoyments, discerned the Pleasantness of them, and their Suitableness. I had Necessaries, Quiet of Mind, and Opportunity to retire to my Closet, to converse with God, wherewith I was refreshed.

But what a Change do I now find! I am engaged in a Journey, my Way is dark, I find it cold. Now when I turn thoughtful, I fear every where, *Fear where no Fear is!* Now Use and Custom turn me secure, and I fear not where there is Fear, I see no Danger, and begin to conclude, there is none.

Have I not here a View of Man's State in Innocency, and his State when fallen?

But what a Change do I find! Light begins to appear! Had I never seen it, I should have had no Notion of it! What a Surprise is this! When did it begin! How did it grow! Where were my Senses! Did not I look on, and yet I cannot see, and cannot tell how it began, nor whence! *So is every one that is born of the Spirit.*

But sure it is, one Thing I know, whereas I saw nothing, now I see; I see where I am, what is near about me; I see where there is Hazard, and where there is Safety in the Way I am in; but what is at a Distance I yet perceive not: The first Dawning of saving Light is not perceivable in its Rise, in its Progress, but unquestionable in its Effects, and gives a View of the State I am at present in.

But a new Scene appears, Light grows, I see at a Distance, *but Men appear as Trees*, pleasant Trees, delightful Fields, Men suitable to me, and Friends appear as Monsters seen with an imperfect Light, my Fears are quickned: And is it not so with young Converts?

Light

Light still increases, it grows, every new Degree is inconceivable, and we have no Notion of the Discovery it makes. What before was dark, was frightful, is now pleasant and agreeable. Imperfect Views of the best Things, give but mis-shapen Notions; Light increasing satisfies as to them: *Eye hath not seen, Isa. lxiv. 4.*

Truly Light is sweet, even before the Sun is seen, Light is great, and is pleasant, makes the Way pleasant, and gives pleasant Discoveries; but it cannot be without Sense told or conceived, what satisfactory Discoveries, what quickning Warmth the Noon-day's Sun affords.

Solemn Self-examination.

January 11, 1708. In the Morning I arose greatly indisposed with a Loosness, but somewhat relieved before I went to the Church; yet immediately after Sermons, seiz'd with a Vomiting. LORD teach and lead me to some suitable Improvement.

Queries to be considered as to my private Case.

1. *Are daily Sins, Sins of Infirmity, searched, observed, weighed, mourned for?*
2. *Is there Care taken to exercise Faith distinctly in Order to Remission of them?*
3. *Is Peace taken, when not powerfully by the LORD spoken?*
4. *Does the Impression of the Necessity and Excellency of Christ's Blood decay?*
5. *Are the Experiences of its Use and Efficacy distinct as before?*
6. *Am I formal in Worship, Duties secret, private, craving Blessing to Men, returning Thanks, Prayer, Meditation, and Reading, &c.*
7. *Is there due Care of educating my Family?*
8. *Are Rods observed, and suitably improv'd?*
9. *Is there due Concern for the Flock? And Singleness and Diligence in ministerial Duties, Prayer for the Flock, visiting the Sick, &c.*
10. *Is there Sympathy with afflicted Saints and Churches?*
11. *Are the Sins of the Day mourned for?*

12. Is the Voice of the Rod heard calling to, 1. Deniedness to Relations, the dearest. 2, Deniedness to the World. 3. To Life. 4. Preparation for Death. 5. Spirituality in Duty,

January 1709. In secret I look'd up to God, and reviewed the State of my Soul for the last Year since January 12, 1708. These Queries have not been, alas! suitably regarded as they should.

2. Another Year added, under many new Calls to Repentance and Reformation, is not suitably improv'd.

3. Is not this the Design of present Indisposition to rebuke for this?

4. Ah! the Power of remaining Sin and Enmity against Duty appearing in diverting from secret Duties, Indisposition for them, and for Spirituality of Mind, Meditation, Self-examination, Prayer, reading the Word, and Liveliness in them.

5. Is it not a Rebuke for Failures as to Faithfulness in my Station, that I'm now put to Silence?

6. Is there not a Call, if the LORD spare, to give myself wholly to the Duties of my general and particular Calling?

7. May not this Indisposition be a Check from prosecuting scholastick Studies, and invite to apply myself to a Continuation of my Experiences?

Mercies I noticed this last Year.

1. **O**utward. 1. Tho' the LORD has chastis'd sore, yet he has spar'd. 2. When my Work did call for it, about my own and others Sacraments, I was strangely strengthned. 3. The LORD gives some Prospect as to an Issue of the Confusions of my worldly Affairs. And here, 1. Not all at once; this might tempt me to depend no more, or turn slack. 2. Not till the LORD had long exercised with Difficulties; this serves to humble and keep sober. 3. Lest all this should not do, he holds the Rod over my Head: O the Goodness, Mercy and Wisdom of GOD!

2. As to my Soul's Case, 1. The LORD kept from Despondency, though the Distemper I labour under fosters that Evil, yet I was kept from Sollicitousness as to Events.

2. The LORD kept from being altogether secure and inconsider'd,

cern'd, and kept up a Desire of divine Teaching while I was chastned. 3. I have been kept compos'd, and in a watching Frame, tho' much under Hiding. 4. He has not altogether ceased to be a Reprover. 5. Sometimes I have had some Blinks of his Countenance, and Hopes as to the Issue. 6. Some Evidences of more than ordinary Providence about me and my Concerns.

As to my Family, 1. The LORD has preserved us. 2. GOD has increas'd it. 3. GOD has directed to Servants sober and concerned; and however slowly we move, which I desire to lament before the LORD, yet we are desiring to look the same Way as to our eternal Concerns, at least, there is none venting any Thing of a Dislike to either Truth or Godliness in my Family. *Blessed be GOD for these. LORD forgive Unthankfulness. Above all, blessed be GOD for the Gospel.*

If the LORD spare me to labour among this People, the following Truths offer'd in Meditation as most suitable to my Case and theirs.

1. In the Gospel there is the most sweet, honourable, profitable, suitable, and in all Respects, satisfying Offer and Proposal made, *A Marriage with the King's Son, &c.*

2. In the Event the Generality of them to whom this is made, even the more sober that are not among *the Remnant that use the Servants despitefully*, reject it, *will not come, but make Excuses.*

3. An undue Regard to Things, in their own Place lawful, is that which gives Rise to this ill Entertainment among the sober Sort of People, at least, this is that whereby they countenance themselves in that Infidelity, which otherwise without Blushing they could not continue in. *I have married a Wife, I have bought a Yoke of Oxen, a Field, &c.*

4. In Times of Prosperity, or when the Church is under no present Trial, even the Godly may decay and turn secure, fall from *first Love*, and, with the foolish Virgins, *sleep.*

5. The Rise of this Evil is to be carefully discovered; 1. Reminders of Enmity. 2. Change of Condition, with the Want of Judgment how to give every Duty its own Place and Time, so that one may neither juggle out another, nor drive to a careless Management, doing this, without leaving *the other undone.* 3. The Cunning of Satan enforcing one Duty to a Neglect of another, as in Christ's Temptation.

This

This Night I got such a View of my Guilt, that nothing could have kept from Dispondency, but a View of that Grace that cannot be measured, but is best conceived by that astonishing Evidence of it, *Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* In the View whereof I desire to live and die, and spend Eternity.

At Night I was much refreshed in Converse about some of these Things.

Clouds return after the Rain: This in Time of a sore Fit of Sickness impressed me. *Lord keep from Security, might, pity. Lord thou knows my Frame.*

His Health was much broken for some Years before his Death, and somewhat of his Exercise in Sickness may be learned from the following Instance.

October 12, 1709. I was seized with a violent Flux, attended with painful Grippings, in three Days Time I was brought to the Gates of Death; but it pleased the LORD to bless the Means that were used, and it began to abate.

OBSERVES.

THE Causes of the LORD's contending were many, all reducible to this one, woful Remissness in the Terror of my Walk, and neglect to stir up myself to take Hold of GOD in the lively spiritual Attendance on the LORD in all the Ways of his Appointment.

2. I found myself on the Approach of the Trouble, at a great Loss, the LORD hid himself, the Spirit breathed not on the Promises; all was dark.

3. I had a Multitude of Pressures, my worldly Business, my Wife's Condition with a Child in her Belly; there was no Place as to these Things, but to roll them over on the LORD. That which weighted me most, was, Concern about my Soul's State. As to this I observe,

4. That tho' I found not that comfortable Evidence of it, that sometime I have done, yet I durst not
 2 Sam. quit this Hold, *That the LORD had made with me*
 xxxiii. 5. *an everlasting Covenant,* &c. And though many Challenges from all Hands surrounded me, I stood

stood resolved to throw myself on free redeeming Love, and to venture my surviving Wife and Children on the LORD's tender Mercies.

5. As to my Trouble, God kepted me, 1. Submissive, justifying the LORD, without repining at my Circumstances. 2. He brought me off Sollicitude about Events in a great Measure, and to commit the Disposal to the LORD, crying for a Removal of any Aversion to the LORD's Will.

6. As to my Work, tho' I wanted not heavy Challenges, especially as to the Want of secret Wrestling, and that Frequency in it, for the Success of the Word among my People, and their Salvation; yet it was refreshing, (tho' I durst not trust in any Thing but sovereign Grace) that I durst say in the Sight of God, without Heart-condemning, 1. That I was concerned to know the Truth. 2. That I durst not vent my own Conceits. 3. Nor did I keep back what might be profitable. 4. I preached what I resolved to venture my own Soul on. And that, 5. I desired to preach home to Consciences.

C H A P. V.

Of his Marriage and Conduct in his Family.

Mr. Halyburton had begun this Head in the following Words.

THIS being also a considerable Change in my Lot, and GOD's Providence being to be remarked, as in other Things so in this, whereabout he is particularly concern'd, a good Wife being from the Lord, who sets the Solitary in Families, I shall notice some Things here.

1. At the same Time the LORD did convince me, That it was not meet I should be alone; he also clearly convinced me, *That a prudent Wife is from the LORD*; and herefore I looked, and cried to, and waited, on the LORD for Direction, with that eminent Freedom, Assistance, and Preparation of Heart, as gave me some Ground to hope, That he would incline his Ear to hear.

2. My great Difficulty was as to the Way whereby I might know his Mind as to the Person whom I was to chuse and fix upon. The Command, *Be not unequally yoked together with Unbelievers*, in the strictest Sense, was powerfully impress'd

press'd upon my Soul, in somuch, that no Prospect of outward Advantages whatsoever could have sway'd me to make Choice of one whom I thought void of the Fear of God. But whether in my Choice to proceed upon the Information and Testimony of godly Persons, and concurring Providences justifying their Testimony, and clearing the Way; or whether personal and particular Acquaintance were not previously necessary, was my Strait.

3. I inclin'd to think this last necessary, which did, whatever Preerences it was supported withal, proceed from too much of a Dependance on my own Understanding, and that join'd with a Distrust of the Providence of God; which was the Beginning of my Mistake.

4. The Narrowness of my Acquaintance, which was confin'd to a very few of that Sex, increased my Strait, and had a considerable Influence into the wrong Choice I made. The Person I pitched on wanted not several Things which I did dislike; yet she appearing to be more suitable than any of whom I had Acquaintance particularly; and falling at that Time under some unusual Concern about Religion, which she did impart to me, it looked like a providential Clearing of the Way, and Ground to hope the Removal of what I disliked in her Walk; upon which I did too hastily proceed in the Proposal.

5. I durst never absolutely pray for Success, but had great Freedom and Liberty in pleading that the LORD would direct; and that if it were not for my spiritual Advantage, it might be effectually crushed, and that my Way might be hedged in.

Mean While, this Gentlewoman carried on an Intrigue with another, to whom she was clandestinely married, and thereby, in the good Providence of God, Mr. *Halyburton* was fairly disengag'd. And being thus happily disappoint'd in this, he sought Direction of God in Reference to a Design of Marriage with another: And also set apart some Time expressly to this Purpose. An Account whereof follows; as it was found written by himself.

December 13, 1700. This Forenoon I set apart for Prayer; and being to address God in Reference to my Proposal of Marriage with *J. W.* I did judge it suitable that I should begin the Work with some Inquiry into my own State, knowing that one unacquainted with Christ has no Reason

son to expect an Acceptance in Prayer. Therefore, after some serious Application to God in Prayer for the Assistance of his Spirit, to make a true Discovery of the State of my Soul, I found it as follows.

With Respect to GOD.

1. **U**nder a full Conviction, That *Life is in his Favour*, Psal. xxx. 5. *may his loving Kindness be better than Life*, Psal. lxxiii. 3.

2. The like Conviction I was under, That any Interest in this Favour, Admittance to, or Acceptance with this God, is utterly impossible, without Respect had to a Mediator. God being one that will by *no Means clear the Guilty*, I being guilty; God being holy, I unholy; *GOD a consuming Fire*, and I one, in Respect of Sin, meet to be devoured; *I cannot see God without a Mediator, and live*.

3. That God out of meer Love, without Regard to any Thing in Sinners, has been pleas'd to choose, furnish, and send into the World the **LORD JESUS CHRIST**, as the Mediator, thro' whom Sinners might be accepted of him.

With Respect to CHRIST.

Notwithstanding the frequent and lamentable Prevalency of Sin against Light, against Resolutions, Vows, Engagements, Strivings, and Prayers; yet I must say, That no Alteration of my Condition has ever been able to shake from under a Conviction of the following Particulars, since the **LORD** first convinced.

1. That the **LORD JESUS CHRIST** is such a Saviour, as became the Grace, Mercy, Love, Wisdom, Molleness, Righteousness, Justice and Power of God to provide; and on the other Hand, such a Saviour, as became Sinners Needs, their Desires, and therefore deserves their Acceptance, as fit, suitable, sufficient to *save all that come to GOD thro' him*, and that even to the uttermost, his Blood being able to *cleansse from all Sin*, his Power being able to *subdue all Things to himself*, and the Spirit sufficient to *lead unto all Truth*. God knows what Heart-refreshing Sweet-

Sweetness I found in a View of the Glory of GOD'S Wisdom, Holiness, Power, &c. in the Face of Jesus Christ?

2. That I do need him in all his OFFICES; No Time, either when Things did go ill or better as to my Sense, durst I, for my Soul, think of parting his OFFICES; God knows that my Heart is as much reconcil'd to his kingly, as to his priestly OFFICE; and that it would for ever damp and sink me, were it not that he has a Power, whereby he can captivate every Thought to the Obedience of himself? His Reign, God knows, I desire.

3. I dare appeal to the Searcher of Hearts, That 'tis my Desire above all Things to be found in him, &c. and never doth Sin reduce me to that Pass, 9, 10. that I dare admit a Thought of the Insufficiency of this Way of Salvation to save me, or of having Recourse to any other; or of abandoning this; but the more that Sin prevails, the more I see the Excellency, Sufficiency, Suitableness, and indispenfible Necessity of this Way of Salvation; and of my Adherence to it, rejecting all others.

4. All my Hopes as to Freedom from that Darkness, which is my Burden, is from Christ's Prophetical OFFICE; and my Hope of Freedom from the Guilt, Pollution and Power of Sin, and Acceptation with God, arises from his Priestly and Kingly OFFICES. In one Word, I have no Hopes of any Mercy in Time or Eternity, but only through him; 'tis through him I expect all, from the least Drop of Water, to the immense Riches of Glory.

As to the Law.

Notwithstanding my frequent Breaches of it, I dare take God to Witness, That,

1. I count all his Commandments, concerning all Things, to be right.

2. That I desire inward, universal Conformity to them all without Reserve, and that in their spiritual Meaning and Extent, as reaching all Thoughts, Words and Actions, and even the most minute Circumstances of these.

3. That

3. That I would not desire any Alteration in any of his Laws, but on the contrary, do see the greatest Excellency in those of them, which cross my Inclinations most; which,

4. Occasions at all Times, when not under the immediate violent Influence and Hurry of some impetuous Temptation, an habitual and strong Desire of Conformity to God's Law; my Heart ever breathing with the Psalmist, *O that my Ways were directed to keep thy Statutes.*

5. Since the Commencement of this Affair, particularly I have seen a peculiar Beauty in the Law, as exemplified in the Life of our LORD, who fulfilled all Righteousness, doing always the Things that pleased the Father, and more particularly in his absolute and unlimited Submission to the Divine Will, even in those Things which did cross the natural Inclination of his innocent Nature. And tho' at sometimes I could scarce reach this Submission in Reference to this Affair; Yet, 1. I would be made submissive. 2. I look upon it as exceedingly amiable. 3. I desire it, and condemn my self, in as far as I come short of it.

6. God knows, I desire to hate every evil Way, and would be free from every Sin.

As to my Frame and Success, I can say, I thought it issued in Calmness and Composure; and as to this Affair, contrary to my positive Resolution, I was carried out to be more peremptory than usual, as to the Success, tho' under Fears of a Refusal; yea, tho' I had my Spirit in a more submissive Frame, yet now I was more peremptory as to the Event, than when my Heart was most eagerly set upon the Thing.

January 17, 1701. This Day was set apart by *J. W.* and me, at parting, to be kept in order to our obtaining a Blessing upon our Marriage.

In the Morning I began this Day with Prayer, wherein I did endeavour to trace back Sin to my very Infancy, and found the LORD countenancing me, by bringing Sin to Remembrance. LORD, I have been in all Sin; not one of thy Commands but I have broken, and that almost in all Instances, save that I have been kept from the outward Acts, and no Thanks to me that it is so; for,
LORD,

LORD, thou know'st it was only thy restraining Grace that kept me from any Sin. O! how ignorant are they of their own Natures, or else of how far different Natures from mine, are they, that deny original Sin; it may be some of them, had they been acquaint with my Way and Manner from my Youth, would have been apt to think me of a good Nature, and not given to ill; but, O how ignorant are they who think so! tho' I had not the ensnaring Influence of bad Company to draw me aside, yet without Temptation I was inclined to Sin, and that against Nature's Light, very early. Whatever others speak of their good Natures, LORD, I must own mine sinful, and that all *the Imaginations of the Thoughts of my Heart* have been *only evil* from my Youth up. When I look at my Face in the Glass of thy holy Law, LORD, how black is it? Nothing but Sin, where-ever I set mine Eye.

" The LORD helped me to confess Sin, and did thereby, give a fresh Sight of the Need of Christ in all his Offices, of his Excellency, Sufficiency and Suitableness; and drew out my Soul solemnly to accept of him, renouncing all other Ways of Salvation, devoting my self in my Station as a Minister to him, waiting for, and expecting from him (according to his gracious Promise and Office as the *Prince* *scalded to give Gifts to Men*) such Supplies of Gifts and Grace, as are needful for my faithful Acquittance in the Discharge of that Office. Likewise I did solemnly devote my self in this new Relation I was to enter in, to him, pleading, That he would not contend with either of us for the Sins of our single Life, that he would make us holy, and grant us to walk before him, and that he would bless us with all the Comforts of a married State, fitting us every Way for one another.

In my second Address to God by Prayer, the LORD gave me much Sweetness and Enlargement, in Reference to that Particular, for which I set apart this Day, *Bless be GOD for his Spirit's directing what to pray for, and assisting in praying; I hope this shall be comfortable: When he prepares the Heart to pray, he inclines the Ear to hear.*

I looked on it as a Part of the Duty of the Day, to search into my State; and after serious Application to God for his Spirit, that *searches the deep Things of GOD* to assist me,

I pitched on the following Evidences of the LORD's gracious Work upon me.

1. The LORD has given me by his Spirit some Discovery of my Sin; and here the Spirit has been,

1. Particular; he has fix'd upon innumerable particular Sins of different Sorts, fixing mine Eye upon Time, Place and Circumstances.

2. He has been very full, letting me see my self guilty of all Sin; this Day he took me to all the Commands, and did clearly lay before me innumerable Breaches of every one.

3. He has discovered to me the Sins of all the different Periods of my Life, Infancy, Child-hood, and Youth.

4. He has discovered to me spiritual Evils, Selfishness, Pride, Unbelief, and Aversion from God.

5. He has given me a broad Sight of the Sin of my Nature, as the Root of all these Things, an amazing Discovery of its Enmity to God, of its Propensity to every Sin, of its Impotency and Aversion to every good Thing, of the utter Impossibility that ever it should lead me to any Thing that's really good.

6. The LORD has discovered the Guilt and Hatred of those Sins, so that I have been made to *loath my self* on Account of them.

2. The LORD has discovered to me the Vanity of all those Reliefs which Nature leads to, and that first, as to the Guilt of Sin, he has made me see, that my Duties cannot save, and I hope he has taken me off from resting upon them: For,

1. Under Disquietments occasioned by Sin, Nothing, save Christ, could quiet me; Duties have rather increased than allayed it, when look'd to.

2. The LORD, when I have been most assisted in Duties, took such Care to guard me against this, that he then always opened *mine Eyes* to see a World of Sin in them. And here,

3. I have been made with as much Concern to desire to be saved from my best Duties, as ever I was from my worst Sins. And,

L

4. The

4. The LORD from the Discoveries he made to me of my Heart's inclining to lay some Strefs, at sometimes, upon Duties, when spiritually performed, has stirred up in my Soul a Jealousie of my Heart in this Particular.

2. As to the Power of Sin, by manifold sad Experiences, I found it too hard for my Prayers, Vows, Tears, Resolutions, &c. so oft has this been felt, that I have been brought to an utter Despair of Relief this Way.

3. The LORD has been pleased to determine my Heart to chuse the Way of Salvation revealed in the Gospel, thro' Faith's Acceptance of, and resting on CHRIST JESUS for Wisdom, Righteousness, Sanctification and Redemption: This the LORD brought me to approve of,

1. As the only Way of obtaining these Things.
2. As a Way full of admirable Wisdom.
3. As a Way full of wonderful Love.
4. As a Way of great Peace and Security to Sinners.
5. As a Way suited to give Glory to God.
6. As a Way suited to honour Christ.
7. As a Way suited to honour the Spirit of God.
8. As a Way suited to honour the Law.

Now in all these Particulars, I thought this Way incomparable; and my Approbation of it was evident in that I found,

1. Every Day my Detestation of all other Ways to increase,

2. I found every Day the Necessity of this Way. And,

3. I found, that the more I looked at it, the more I loved it, and admired it, as full of all Things that can make it desirable.

4. I found in my self an Approbation of the Law, and Holiness of God in it, I am now satisfied, that the Law is holy, just, good and spiritual. *The carnal Mind is Enmity against God, is not subject to the Law of God, neither can be.* But blessed be God, that Enmity I once had at the Law of God, is removed.

Evidences

Evidences of that Enmity.

- I** Found in my Mind a stated Dislike at Spiritual-mindedness, and at the Law's enjoining it.
2. I had a Complacency in being freed from all Attendance upon Duty.
 3. I would fain have had some of God's Law altered, &c.

Evidences of its Removal.

- T**HE LORD did remarkably reconcile my Heart to these Laws, which formerly I would gladly have had alter'd, so that I would not have these by any taken away. And this is the stronger Proof, in Regard that, 1. I find these Sins deeply rooted in my Nature, which these Laws do cross. 2. I have manifold Temptations to them. 3. I have it to regret, that I am too oft overcome by them.
2. When I fear Hell and Damnation on Account of my Breaches of the Law, yet GOD knows this never occasions such Dislike, as Fear of offending him; see Rom. vii. 10, 11, 12.
 3. I do desire no Alteration, no Change to be made of the Law? God knows, I would have my Heart brought to it, and not it to my Heart.
 4. I find a constant Shame and Self-loathing for Short-coming, and Want of Conformity to it, and that in these Instances, wherein none, save GOD and my own Conscience, are Witnesses.
 5. I find extraordinary Satisfaction, when any Degree of Conformity to it is attain'd.
 6. The ordinary and serious Breathing of my Soul, is such as that of the Psalmist's in the cxix. Psalm throughout.
- Upon these Grounds I do conclude, That the LORD has wrought Faith in me, and therefore will save me, and compleat what concerns me; and because he has determined me to choose him, therefore I dare call him, *My God, my Saviour, my Sanctifier*. The LORD did this Day help to plead for Strength against Sin; and *my God will bear me*: I have Reason when I have done all, so say, I have done nothing, I cannot serve the LORD.

In the Beginning of this Affair in *March* 1700, I was confident to meet with a Disappointment, I was resolved to quit it, and did so for some Time: God by one Means or other broke all my Projects to turn away; he kept me intent in observing Providences, he gave an Opportunity, directed to Means I had not thought on, and prevented my Fears as to those whom I thought most opposite.

After I had the greatest Prospect of Encouragement, I met with Discouragements, and then Encouragement when least expected.

I have been kept off Means, kept low as to Thoughts of my self, and kept in Dependance on God as to the Issue.

The Thoughts of which Things made me with much Sweetness promise good at the Hand of God.

In Prosecution of his Purpose, he was married at *Edinburgh* *January* 23, 1701.

As God blessed him with Children, it was his constant Practice to devote them to the Lord: He was much in Prayer for his Family, submitting all his and their Concerns to the Divine Disposal as to Life, Health, &c. But most earnest was he for their Souls eternal Welfare; an Instance hereof follows.

March 1705, *An Account of my Exercise, with Respect to my youngest Child's Soul's State, a Girl of eleven Months old, represented in a few Remarks.*

1. **W**HEN two Years ago my Son died surprisingly in the Birth, I was much concern'd in desiring some Satisfaction as to his eternal State, but obtained no particular Promise at that Time, save only, 1. That I was made to bless God, That I had no Ground to fear the worst, as I might have had if he had been come to Age. 2. I was made to look to the extensive Promise of the Covenant that is to us and our Children. 3. I had Peace in this, That I had devoted him to the LORD as soon as I found him to live in the Belly.

2. When this Child fell into a languishing Sickness, and Death began evidently to be threatned, I was put to more close Exercise about her eternal State.

3. I was some Times much enlarg'd on her Behalf, but was unwilling to rest here. but humbly desired; That the

LORD

LORD would give me some Ground from the Word to hope as to her.

4. That I might not be wanting in the Use of the Means of the LORD's Appointment, I consulted Books, and the Experience of such of the LORD's People as I had Access to, to see what I might expect, but found no Satisfaction; yet I resolv'd to *wait on the LORD*, and cried to him.

5. When I cry'd to him, I found for a considerable Time no Answer, but heavy Challenges, 1. For not observing Returns by the Word as I should have done. 2. For not seeking more this Way, and resting too easily without this. 3. For not studying the Word so much as I should: Thus the LORD dealt with me as with *Israel, Judges vi. 7,*—
10. When they cry'd, before he sent Deliverance, he sent a Reproof.

6. The LORD further to humble me, tryed me with several Afflictions, my Wife's Frailty and my own.

7. When I was in this Distress, *I cry'd to the LORD*, and in Prayer he *relieved me* by that Passage, *Mark x. 13,*—
16. *Suffer little Children to come unto me*; as to which I remark, 1. While I was in Prayer crying for Mercy to the Child, it was then suggested. And, 2. The LORD let me see in it, That it was the Parents who brought their Children to Christ, desirous of his Blessing of them. 3. The Disciples were against Christ's taking Notice of them, or putting any particular Mark of Respect on them. 4. But Christ rebuked them, and said, *Suffer little Children to come to me, and forbid them not.* Though the Disciples would not have us to expect any Evidence of the LORD's special Love to young ones, yet the LORD is of another Mind. 5. The LORD approv'd of the Parents bringing, and *blessed the Children.* 6. Here the LORD enlarg'd me, helped me to rely on him, that he would put his Hand on the Child and bless her, and hereby quieted my Soul, and filled me with Thankfulness; and I was reliev'd as to the Child that is gone, and this that is dying: *Bless, bless, bless the LORD, O my Soul; he prepares the Heart to pray, and he will incline the Ear to hear. Remember the Word on which thou caus'dst me to hope.*

April 11, The Child died: *Blessed be God, I have had a Child to give at his Call, and blessed be the LORD that he helped to give her willingly.*

Another Instance at the Death of his Son *George*, *March* 23, 1712. The LORD's Day, a Day to be remembered by me, a Day wholly spent in Prayer and Praise, an Introduction to eternal Life: O my Soul, never forget what this Day *Efalt*, I reached. My Soul had Smiles that almost wasted *Nature*. My kind Colleague and I prayed alternately; Oh such a sweet Day! About half an Hour after the Sabbath, my Child, after a sharp Conflict 'twixt Nature and the Disease, *slapt* pleasantly in *Jesus*, to whom pleasantly, he was oft given.

Mercies and Grounds of Hope.

1. THE LORD from the Beginning fix'd the Eye on himself, and kept submissive and dependant as to the Child.

2. In the *Entsy*, the LORD brought the Disease pleasantly on; gave him astonishing Patience, when for several Days and Nights he slept none.

3. The LORD gave Warning by this, That tho' the Child, I doubt, scarce knew his Mother's Name or mine before, but nam'd us always, and only Father and Mother; in his Sickness, when asked who we were? He answered, *Thomas Haliburton* and *Fanst Watson*; Here the Relation was disown'd, which struck me at the first, and I thought the Relation was loos'd. His Mother one Day asked him, Why he call'd her so? But he returned no Answer. 4. I ask'd him some Days after he took it, *George*, would you be well and live, or die and go to Heaven? I expected a Child's Answer; but he readily, and more readily than was consistent with his usual Way of Speaking, said, *I will go to Heaven*. I had herein some Check for not being serious enough in the Question; and his Death I expected.

5. I had all this Winter been extraordinarily helped in crying for Mercy to the Children; and any Blinks I had, and loosing of my Bonds, was, when I did point Prayer this Way; oft got I Freedom to throw them on Sovereign Grace, oft to speak to them directly from the Word at Night, and never more than about a Month before this, from *Jacob's* last Words: I thought, now God was to take a Trial in the tenderest Point, whether I would stand to it, and hold by the oft repeated Resignation.

6. I

6. I could not find Freedom in seeking the Child's Life, but much in crying for Mercy to him, and a *Token for Good*.
 7. When the first fell ill, the Burden was great on my Spirit, till that Night after my kind Colleague, and I had communed with much Weight about the present State of the Church and of Religion in this Place: Concern for the *Lord's* Interest got far the Ascendant in my Heart, and my own dearest Concerns sunk; and from that Time the *Lord* scattered Clouds, and comforted me, as to my present weighty Concern for the Child; and that, 1. In giving me Enlargement to bless him, That I had no positive Grounds to call in Question his State. Again, 2. The *Lord* gave me to lay Stress on his Command of bringing little ones to him; nay, he caused me to hope on that Word, and on the Reach of the Promise to Children. 3. The nearer to his End, the more loos'd I was from him, the more chearful my Resignation, Submission, and humble Confidence, refreshing, purifying and quickning my Spirit. 4. The *LORD* led both me and others to express Confidence, we would not avoid it. My kind Colleague and I spent the whole Day in Prayer with and for him; and he in his Turn, praying just when the Child was dying, even could not hold short of this. *We desire to believe, we hope, nay, we are confident he is entering into Glory.* 5. Whereas he had been free of the fighting and roving for forty eight Hours before his Death, he came to have some little Struggles at last, tho' without Contortions: I was put to cry for Pity as to this, and that as a *Token for Good*, and was heard. 6. That same Grace that *prepared the Heart to pray, inclined the Ear to hear*, kept the Soul chearfully to Resignation, and not only compos'd, but sweerned out Spirits; so that before his Death, Prayers were well might made up of Praises, and he was set off with Thanksgiving.

CHAP. VI.

Of his entering upon the Profession of Divinity.

The Place of Professor of Divinity in the New College in the University of St. Andrews being vacant; a Proposal was once and again made to Mr. Halyburton, of

procuring him a Patent for that Post; but he gave no Encouragement to it, resolving to be no Way the Disposer of his own Lot. And in December 1709, being advertised That her Majesty's Patent was granted in his Favour, he said, *LORD crush it, if it is not for thy Glory.* Herein I have Peace, that I had no Hand in it.

The Queen's Patent being exped, the College thereupon applied unto the Presbytery of *Cougar*, for getting Mr. *Halyburton* loosed from his pastoral Relation to the Parish of *Ceres*, in order to his being settled Professor of Divinity in *St. Andrews*; But that reverend Judicatory did, in February 1710, refer the Affair to the provincial Synod of *Fife*, which was to meet at *St. Andrews* in April thereafter; and the Matter being gravely debated before the Synod, and the People of *Ceres* fully heard in what they had to say; the Desire of the College upon her Majesty's Patent was granted without a contradictory Vote.

Upon the whole, Mr. *Halyburton* had the following Reflections.

As to this Affair, it seems to be of the LORD: For

1. The first Rise of it was without any Thing so much as a Thought in me.

2. The LORD crossed all other Attempts, and disappointed other Prospects which they had to others.

3. The LORD kept my Spirit, and held me so by the Hand, that I durst give no Intimation or Encouragement that Way.

4. The Desires of many that feared the LORD run this Way.

5. The LORD laid his Hand on me, and therein seem'd to say, I was not like to be able for the Work in the present large Congregation.

6. As the LORD began it with me, so he did carry it on, over Obstructions remarkably enough.

7. I had no Reason to doubt the Singleness of any concerned, and who acted in it.

8. When I began to compare the Tract of the LORD's Dealing with me, and the Course of my Studies, I could not deny, That there might be something in it.

9. My People, whenever the Matter appeared, began to faint.

10. Their

10. Their Consciences were affected with the preponderating Evidence of the Reasons, as was mine; tho' ~~many~~ ~~non~~ lay cross.

11. The LORD condescended to bring the Matter to a Decision of the most competent Judicatory.

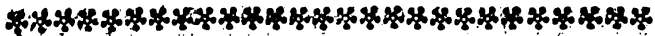
12. The LORD condescended to clear me as to Submission. 1. By that which I resolved, after serious Eying the LORD, *viz.* That since there was a present Harmony betwixt me and the Congregation, I should go as far as they inclin'd. 2. This being propos'd in a full Meeting, (*viz.* of the Elders) they all unanimously declar'd they design'd to acquiesce in the Sentence of the Synod. 3. It was my Desire to the LORD, That there might be some Evidence of the LORD attending the Determination; and I dare not deny, but that even beyond Expectation, so the Conviction of all my own People, there was, *viz.* Evidently, a great Weight on the Spirits of the Members about Light. 4. The LORD was remarkably with Mr. *Hog*, who prayed before the Vote. 5. When I retired; I cried to the LORD, That, if the Matter was not for his Glory, he might put a remarkable stop to it: If it was, That he might carry it on in a Way, that might give Evidence of himself. 6. The Synod inverted the Course of the Rolls, casting *St. Andrew's* and *Coupar* last; that two Presbyteries, that were not interested, might be first. 7. There was not one contradictory Vote; only the Presbytery of *Coupar* forbore to vote, because they could not vote against the Transportation, and would not irritate the Parish. 8. When all this was intimated, it was done with a convincing Light by Mr. *Grierison* the Moderator *pro tempore*. *The Will of the LORD be done.* I had Peace and Composure in my own Mind, the LORD condescending even beyond Expectation. *Now LORD fit for what thou dost evidently call to.*

Upon April 26th, 1710. He was by the Principal of the New College admitted professor of Divinity there; and delivered his inaugural Discourse in Confutation of an atheistical Pamphlet, intituled, *Epistola Archimedis ad Regem Golanem.*

Being admitted Professor, he enjoyed not much sound Health in the Exercise of that Office. For in the Beginning of April, 1711. he was suddenly seized with a dangerous Pleurisie; which obliged his Physicians to take from him a

vast

vast Quantity of Blood: And tho' he was relieved of that Disease, yet he never fully recovered his former Strength by Reason of the Indisposition of his Stomach, and frequent Vomiting, which prevented the regular Supply of Blood for the Nourishment of his Body. Hereupon ensued, in the following Winter a Coldness, swelling and Stiffness in his Legs, with frequent and excessively painful Cramps. But besides his bodily Indisposition, the Grievances of the Church of Scotland, did not a little add to his Trouble. His Spirit was much weightied with the melancholly News of the Toleration, and restoring the Power of Presentations unto Patrons; And no less with the imposing of the Oath of Abjuration upon Ministers, from the Apprehensions he had of the sad Effects that might follow upon their different Sentiments about the Lawfulness of that Oath. He freely declared his own Opinion in the Meeting of the Synod at St. Andrews, April 1712. And in Conferences of the Presbytery upon that Matter. He advised, That Ministers, after all due Means of Information, should act according to their Light. But what he especially endeavoured to inculcate, as he had Access, was, That the Difference among them about the Meaning of an Expression in that Oath, gave no just Ground for any Alienation of Affection, or for Division and Separation, either among Ministers or People.



*An Account of some of the last Words of
the Reverend Mr. Thomas Halyburton
Professor of Divinity in St. Andrews on
Death-bed, September — 1712.*

W Ednesday September 17th, when a Friend came and asked him in the Morning, How he had rested the bygone Night? He answered, Not well; and told, he had this Night been sore tossed with the Thoughts of Eternity; but, said he,
I dare

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I dare not say they were distracting. My Evidences are much clouded indeed. I have been thinking on ** Terribilis Dei*, and all that's difficult in ** i. e. The Death to a Saint.* All my Enemies have been round about me. I have had a great Conflict and Faith like to fail. O! that I may be kept now in this last Trial, that's ensuing, from being an Offence to his People.

Afternoon, when some of his Brethren came in to visit him, he said to them, I'm but young, and have little Experience; but this Death-bed now makes me old; and therefore I use the Freedom to exhort you to Faithfulness in the LORD's Work. Ye will never repent this. He is a good Master; I have always found him so; if I had a thousand Lives, I would think them all too little to employ in his Service.

All this whole Day, and some Days preceeding, he was under a Cloud and Desertion.

September 18. When a Friend returned to ask him, how he was in the Morning; he broke Silence with these Words, O what a terrible Conflict had I Yesterday! But now I can say, *I have fought the good Fight, I have kept the Faith.* Now he has fill'd my Mouth with a new Song, *JEHOVAH-jireh, in the Mouth of the LORD, Sec. Praise, Praise it loudly for the Upright.* Shortly I shall get another Sight of GOD than ever I had, and be more meet to praise him than ever. O the Thoughts of an incarnate GOD are sweet and ravishing! And O! how do I wonder at my self, that I do not love him more, that I do not admire him more! O that I could honour him! What a Wonder that I enjoy such Composure under all my bodily Trouble, and in View of approaching Death! O what a Mercy that I have the Use of my Reason till I have declared his Goodness to me!

To his Wife, he said, *He came to me in the third Watch of the Night walking upon the Waters;* and he said to me, *I am Alpha and Omega, the Beginning and the End, I was dead, and am alive, and live for evermore, and have the Keys of Hell and Death;* and added, *He still'd the Tempest, and Others's a sweet Calm in my Soul!*

There-

Thereafter, when desired to be tender of his Health, he
 * i. e. spend it *christly* and *shristly* and
 Piece-meal, *more to do with my Time, but to * reap it*
 out for the Glory of GOD.

Then he said, *I'll see my Redeemer stand on the Earth at the*
 last Day; but I hope to see him before that, *The Lamb in*
*the midst of the Throne, O it will be; a * bony*
 * beautiful. *Company, The Spirits of just Men made perfect,*
and JESUS the Mediator of the Covenant! O for
 Grace, Grace, to be patient to the End. Then he desir'd
 a Minister to pray.

After Prayer, he call'd for a little Water to wash his
 Eyes, and said, I hope to get them washen, and made like
 Dove's Eyes; and then farewell Sin, farewell Sorrow.

In a little, when taking some Refreshment, he said, Ye
 see I am eating heartily here. I get Sleep from him, and
 I get Food and Drink from him: I'll get himself. *My*
Heart, and my Flesh fails: But GOD is the Strength of my
Heart, and my Portion for ever, &c. but we have need of
Patience.

When one said, Keep the Light of the Window from
 him, it may hurt his Eyes: He said *Truly Light is sweet,*
and a pleasant Thing it is to behold the Sun, the Sun of Right-
eousness. O brave Light, where the Lamb is the Light of
that Temple! We cannot have a Conception of it now; Eye
has not seen, nor Ear heard, &c.

Seeing his youngest Child, he caus'd bring her to him,
 and said, *Mady, my Dear, the LORD bless you; the GOD of*
your Father, and of my Father bless you; The GOD that fed
me all my Life, the Angel that redeemed me from all Evil bless
you, and the Rest, and be your Portion. That's a goodly
Heritage, better than if I had Crowns and Scepters to leave
you. My Child, I got you from him, and I give you to
 him again.

To his Wife, he said, My Dear encourage your self in
 the LORD; he'll keep you, tho' you even come among
 Enemies Hands; surely he'll cause the Enemy to treat you
 well. And then declaring his Willingness to part with dearest
 Relations, he said, this is the Practice of Religion,
 Sirs; This is a practical Part of Religion to make Use of it
 when

when we come to the Pinch: This is a Lesson of practical Divinity.

When the Physician came in, he said, Is my Pulse weak, Doctor? *Ans.* Yes; but I have seen it as weak. Then he laid, Doctor, as to this Piece of Work, you're near an End with it. I wish you may lay it to Heart; it'll come to your Door too: And 'tis a Business of great Moment to die like a Christian: And 'tis a Rarity. CHRIST himself has told us, That *there are but few that shall be saved,* even among them who are called outwardly. I wish the L O R D himself may shew you Kindness. The greatest Kindness I am now capable to shew you, is to commend serious Religion to you. There is a Reality in Religion, Doctor; this is an Age that hath lost the Sense of it. *He has not said to the House of Jacob, Seek ye my Face in vain.* Atheists will see one Day, whether it be so or not.

I bless GOD, I was educated by godly Parents in the Principles of the Church of Scotland: I bless him, that when I came to riper Years, I did on mature Deliberation make them my Choice: I bless the L O R D, I have been helped ever since to adhere to them without Wavering: I bless him, I have seen, That Holiness yields Peace and Comfort in Prosperity and Adversity: What should I seek more, or desire more to give Evidence of the Reality of it? Therefore, *I'm not ashamed of the Gospel of CHRIST; because 'tis the Power of GOD to Salvation to every one that believeth.* I'm so far from altering my Thoughts of Religion by Reason of the present Contempt thrown on it, and Opposition made to it, that this endears it the more to me.

As to the Simplicity of Gospel-worship, many must have gaudy Pomp now a Days in Worship; 'tis an Evidence of the Decay of Religion; for when Folk want the Power and Spirituality of it, they must have something to please the carnal Heart. This is my Sense of it; and 'tis *the Words of Truth and Soberness;* and I speak as being shortly to appear in Judgment; and hope to give an Account of this with Joy, as a Part of the Testimony of JESUS.

Well, Doctor, the L O R D be with you, and persuade you to be in earnest. I return you Thanks for your Diligence. Is my Pulse low? *Ans.* Yes. He replied, I am very well

well pleased. I would have been content to have been away long ere now. I found my Spirits failing. 'Tis but a few Strokes more, and *Victory, Victory* for evermore, thro' the *Captain of Salvation*.

After a Pause, he said, Every one that is in Christ Jesus must be a *new Creature*; he must have Union with Christ, and a new Nature: That's the Ground-work of Religion. The Christian Religion is little understood by the most Part of us.

O the Gospel of Christ, how purely was it preached in this Place, when I was at the University! though I found not the Sweetness in the Time, when I heard others preach on these Subjects, I found it since; and it has fallen on me like Showers on the mown Grass. Verily, there's a Reality in Religion: Few have the lively Impressions of it.

Now get Acquaintance with GOD. The little Acquaintance I have had with GOD within these two Days, has been better than Ten thousand Times the Pains I have all my Life been at about Religion. 'Tis good to have him to go to, when we are turning our *Ears to the Wall*: He's known for a *Refuge in the Palaces of Zion, a very present Help in Trouble*.

O there's a strange Hardness in the Heart of Man! I believe there are few Men come to Age, but, when they see others dying, have a Conviction that they must die, and yet are not duly affected with it. 'Tis like one rising from the Dead, what they meet with. *But they have Madnes, and the Prophets; if they will not hear them, neither would they hear, though one should rise from the dead.* We must have an Ear from GOD before we can hear. *Ye hear not my Words, says Christ, because ye are not of God.* However, whether Folk will hear, or whether they will forbear, 'tis our Duty, whom the LORD has employed to preach his Gospel, to speak his Word: And when we are dead and rotten, what we speak of his Word in the Name of the LORD, it will take hold of them.

We must have Patience to wait till he come. *Let a little while, and he that shall come, will come, and will not tarry; and till he come, the Just shall live by Faith: But if any Man draw back, says the LORD, my Soul shall have no Pleasure in him.*

him. To point once Heaven-ward, and then *draw back*, is a dangerous Thing.

We are foolish Creatures, we would have all the Trial at our Disposal, and limit the LORD as to the Circumstances of our Trial. Why should I complain of a little Trouble in lying on the Bed? Bless'd be GOD, there's an everlasting Rest. Yea, Christ has perfum'd a Bed of languishing, and a Grave; he has unting'd Death.

To some at another Time, he said, Enemies in this Place will be insulting over me, but I am not afraid of that; but that which fills me with Fears is a misimproven Gospel in *St. Andrews*. *St. Andrews* has sinned against as clear Gospel-light as ever shone in the Isle of *Britain*. I remember, when I was at the College, O how much of God was there in the preached Gospel! I had my Part in the Misimprovement of it.

Afterwards, to his Children he said, My Bairns, I have nothing to say to you, but be Seekers of GOD, *fulfil my Joy*. Ah! that I was so long a beginning to seek GOD; and yet I was touched with Convictions, That GOD was seeking me ere I arriv'd at the Years of some of you.

To his eldest Child he said, Ay, *Margaret*; you seem sometimes to have Convictions, beware of them, they are the most dangerous Things that ever you meddled with; for if you seek not GOD, each of them is GOD's Messenger; and if you despise GOD's Messenger, he will be avenged on you. My Bird, seek the LORD, and be your Mother's Comfort.

In the Forenoon, to a Gentlewoman he said, Madam, I wait for the Supplies of the Spirit of the Lord *Jesus*, whereby I may be able to *finish my Course with Joy*. I began a Text at *Ceres*, being his farewell Sermon, and smiling, said, I stick'd it, I went not through with it. When I came to *St. Andrews*, I began where I left at *Ceres*, *I go bound to Jerusalem*, &c. *Acts* xx. 22, 23. The Point I pass was, *Ministers may have a clear Call to work in a Place, even where they have the certain Prospect of Difficulties, and winnowing Trials*; which I discours'd here. I was very clear of GOD's calling me hither, come of it what will, whether I signify any Thing or not. What would *besal me* I did not know, I had a very dark Prospect, 'specially from this Place, that had

had so much despised Gospel-light; and that when he was taking away his Servants here, it made me tremble to think that Wrath was coming, and that I could do nothing to hold it off; I can signify nothing. The LORD help, I wish for *Jerusalem's Peace and Joy.*

I have nothing to do with my Life, but yet to reap it, that I may lay it out for my GOD, and good my common. What had I been, if the Grace of GOD had not been revealed in the Gospel! He has brought Life and Immortality to Light. One said, Keep your Grips to the last; Satan is busy. He answered, I have had Trial of it already. O!

sober, sober Religion is necessary. I was often stealing from the LORD; but blest be his Name, he made me lay it down again with Shame, and to cry, *Not I, &c.* I was ay fear'd in publick on that Account.

He caused read one of Mr. *Rutherford's* Letters, and thereafter said, That's a Book I would commend to you all, there's more practical Religion in that Letter, than in a Book of large Volumes.

To a Minister that came in he said, I'm lying waiting for the Salvation of God; who said, Mind what I spoke to you anent Mr. *Anderson*, how gracious the LORD had been to him, taking him away before these Heart-breaking Providences that have fallen out since. He reply'd, I know there's a better End of it; the Cause that's down will not bide down; I said it, I'll stand to it, I'll venture my Soul on it: *Say to Zion, Thy God reigneth.* Kings and Ministers of State that build their State on the Ruins of *Zion*, they and their Buildings shall be ruined and perish, and their Memorial with them. One said, If the LORD would spare you, it would be a Mercy to the Place; the Apostle says, *Phil. i. 23, 24. to abide in the Flesh, &c.* He answered, What can a poor Wretch signify? I'll tell you Brother what I have thought Year and Day, I'm no Prophet, I pretend to know nothing but what the Word of GOD leads to, my Thoughts of the taking off the Servants of GOD at this Time, are, I fear 'tis coming to that, That there's no Stop to be put to the overflowing Scourge; there's like to be a general overflowing Consumption running

ning over not only this, but all the reformed Churches. Sovereignty I will not limit.

Afterward one was shewing the Difficulty we would have while in the Body, with indwelling Corruption. He answered, I oft find it; but the LORD has relieved me: I found this same Night, even after the LORD gave Relief, I found indwelling Sin shewing a great Deal of Strength. One said, You know, while you're in the Body, that will not be quite taken away; a perfect Separation from it we are not to expect here. He added, *This we know, that when he shall appear, we shall be like him.* This has been made a sweet Word to me the last Night.

After a little Interruption, he said, In the Day when I was in my Distress, and brought to the Foot of Mount Sinai, *the Mount that might be touched*, [it was a sensible Thing, but by Divine Appointment it might not be touched] and when I came to the *Blackness and Darkness*, and heard the crashing of Thunder, &c. I was standing trembling, wishing I had never been. While I was waiting for my Sentence, he brought me to *Mount Zion, and to the Blood of sprinkling*, &c. that View gave my Mind Rest.

To the Apothecary he said, The LORD is upholding me. The LORD shew you Mercy; study Religion in the beginning of your Years; mind, if you come to be handled as I am, without it you can have no Comfort: I give you this as a solemn Warning, if you come to be hardned by the frequent Sight of Persons in my Circumstances, you may come to be hardned for ever, and your Conscience never be sensible more.

To three Ministers in the Place he said, My dear Brethren, ye're all there that ate in the Town, except my dear Colleague, and I have sent for him; Dear Brethren, it is not from any Confidence in myself, but out of a sincere Love to you, and from what I myself have felt, that for your Encouragement I presume to say, When the LORD helped to Diligence in studying and meditating, I found him then remarkably shining upon me, and testifying his Approbation of a sincere Mint. *There is nothing to be had with a slack Hand.*—

Then to one of them lately entred into the Ministry he said, Your Entry into the Ministry is like to fall in an evil Day; there's one Thing for your Encouragement, you have

M

a Call

a Call: The Times will make hard Work to you in this Place; but that that makes your Work the harder, is, This Peoples being hardned under a long Tract of pure Gospel Ordinances. However, be faithful, and God will strengthen to his own Work. I will not say, Ye'll get Things brought to what you would have; but I'll tell you, I have one Thought, and I abide by it, If Ministers ply their Work, they cannot, 'tis true, bring Persons to the LORD, but they may make their Consciences, nill they will they, speak for the LORD.

Then continuing his Discourse to the Ministers, he said, Now, Brethren, give Diligence; for the LORD's Sake ply your Work, *hold fast what ye have*. I must have a Word to my Brethren, 'tis on my Heart, I'm young, but I'm near the End of my Life, and that makes me old. It becomes me to take Advice from you. However, 'tis only to exhort to Diligence in the *common Salvation*. I repent I did not more, but I have Peace in it, that what I did, I did it in Sincerity; he accepts of the *Mite*. It was the Delight of my Heart to preach the Gospel, and it made me sometimes neglect a frail Body. I ever thought, if I could contribute to the saving of a Soul, it would be a Star, a Crown, and a glorious Crown. I know this was the Thing I aimed at; I desired to *decrease*, that the Bridegroom might *increase*, and to be *Nothing*, that he might be *All*; and I rejoice in his Highness. When one said, So great Attainments might be comfortable to him now. He replied, I lay no Strefs thereon; the Thing I rejoice in is, That his Grace enabled me to this. Well Brethren, this is Encouragement to you to try and go further. Alas, I have gone no Length; but I would fain have gone further: *The Hand of the Diligent makes rich*. Much Study, much Prayer, Temptations also, and distinct Outgates from Temptations are useful Helps. I was fond enough of Books, but I must say in the Course of my Ministry, what the LORD let me see of my ill Heart, and what was necessary against it, was more steadable to me than all my Books. One said, That was to *believe*, and *therefore to speak*. He replied, The LORD help me to honour him; I desire no more but to honour him here and hereafter. O that I had the Tongues of Men and Angels to praise him! I hope, I hope in a little to get Will to answer Duty, and Skill and Ability

lity to answer Will. O to be helped so, and to fear always. One said, *Blest is he that feareth always*, and even under Manifestations and Discoveries of God; *He that stands let him take heed lest he fall.* He said, Sobriety, Sobriety, I would fall in a little if he withdraw; but do not stumble, Sirs, tho' I should be shaken, *the Foundations stand sure.*

When advised to lie quiet a little, he said, Whereon should a Man bestow his last Breath, but in commending the Lord Jesus Christ, God clothed in our Nature, dying for our Sins? *It pleased the LORD to bruise him, &c.* One said, The LORD hath said, *I will have Mercy and not Sacrifice;* and pressed him to be tender of his Body. He answered, O but my Heart is full! And then desiring a Minister to pray, he said, Pray that God may have Pity on a *weak Thing* that's not able to bear much in the Conflict.

After Prayer, when the Ministers were retiring, he said, Well, Brethren, mind me. I desire to be thankful for what I have. I do not desire to want you long.

Thereafter to a Minister's Wife he said, I recommend to you the Fear of the LORD; I know you have a Husband to direct you; I know you're the Seed of the Righteous; but neither of these will avail. Make it your Business to grow in practical Acquaintance with him, and encourage yourself in the LORD: I fear the Time is coming that it shall be said, *Blest are the Breasts that gave no Suck, and the Womb that never bare.* I fear heavy Trials are hastning on.

To two Ministers who came from the Country to visit him, he said, Brethren, I'll only say this, We have Need to take Care with the great Apostle, *lest when we preach CHRIST to others, we be Castaways;* if it be so, we have Need to fear; *happy is the Man that fears always.* Be diligent in preaching the Gospel. I presume in this Case I'm in, to suggest this Advice, That it may not only be your Care to be diligent in composing Sermons, but above all scan your own Hearts, and make Use of what Discoveries you get there, to enable you to dive into Consciences, to awaken Hypocrites, and to separate *the Precious from the Vile;* and to do it with that Accuracy and Caution, as not to *make sad the Hearts of these GOD has made glad.* That's the great Point in Religion, and in the Management of your Ministry, that you may obtain the Testimony of the great

Shepherd, when he shall appear. Now 'tis like I may not be far from the Conclusion of my Work. As to the Work of the Ministry, it was my deliberate Choice; were my Days lengthned out much more, and Days as troublesome as they are like to be, I would rather be a contemned Minister of God than the greatest Prince on Earth. I preached the Gospel of Christ with Pleasure, and I loved it; for my own Soul's Salvation was upon it; and since I lay down, I have not changed Thoughts about it. I commend it to you all, to make it your Business to double your Diligence; there may be hard Conflicts. You have a Prospect of Difficulties between you and the Grave; we are all good untried: But we have Need to have *the whole Armour of God, to watch and be sober.*

One of them said, I would gladly hear the Professor's Mind of the Oath. He answered, As to the Matter of the Oath, *Let every one be fully perswaded in his own Mind.* As these who are clear, should guard against every Thing that may endanger the Peace of this Church: So likewise others who are not clear, cannot get over Difficulties, and cannot in Conscience and Duty comply; they are bound in Conscience not only to abstain from separating, but laboriously to convince their People that it strikes at the Root of Church-communion. If Ministers go on in separating Courses, the Result of it will be, People will be taken up with the Publick and forget private Religion. Whoever they are that do so, they will have an Accession to this. We shall have People running about seeking to have their Ears gratified, that love not the Power of Godliness: We'll get a *publick Religion* in the Room of *real Godliness*. I love their Persons that differ from me, and I value what I see of God in them; but I'm to *call no Man Master but Christ.*

With Respect to the Difference that is like to ensue among Ministers, with the greatest Earnestness I say, My dear Brethren in the LORD JESUS, if Difference fall in, Difference is a hot Thing, there must be Condescendence, Forbearance, and Tendereness; we must not fly at the Ball. Whatever Apprehensions I have of the Consequence of some Ministers not acting conscientiously, and running preaching in such a Strain as may do Hurt, yet I would speak tenderly, and act tenderly toward them; and let there be much of the Forbearance and Meekness that's in JESUS; follow
Peace,

Peace, Peace is worth much; wounding our Church among her Enemies is sad. I would not have a Hand in wounding the Church of *Scotland* for a World: Wounding her at this Day is a stabbing here under the fifth Rib. Thir Things are weighting to me now upon the View of Eternity: For *let my right Hand forget her Cunning, if I prefer not Jerusalem to my chiefest Joy.* For my *Brethren*, for her Peace and Constitution I'll pray. The great Evil this Day that is like to be our *Bane*, nay *Ruin* and *Undoing*, is, That there's a Coldness and Indifferency that has crept on, an Untenderness in the Course of our Walk, that gives a great Advantage to our Enemies, we do not maintain the Testimony of GOD in a humble tender Way, in such a Day as this, when many are running from GOD. It seems to be a Principle now with many, how far they may go and not be ruined, that's to go to the Brink of Destruction; but the Christian Rule is to stand at a Distance. Now the LORD help you. Pray that I may be helped to honour GOD in Life and Death; there's much Reason to bless him. O to bear it out and stand the Trial thankfully: O what Ground of Thankfulness have I!

To his Successor in the Parish he was transported from, he said, I have this to say, as to my Congregation, That People were my Choice; with much Peace and Pleasure I preached as I could, though not as I should, the Gospel of Jesus Christ; though in all Things I own myself to have sinned exceedingly before the LORD, yet I have Peace that I aim'd with Concern at leading them to the Lord Jesus; and *another Foundation can no Man lay*: I hope you'll build on that same Foundation, and as you will, in that Way, save you own Soul, so 'tis the Way to save them that hear you. From Experience I can say, That the pursuing this sincerely, is the Way to Salvation. Signify to them, That, if it please the LORD to take me away, I die rejoicing in the Faith and Profession of what I oft preached to them, under a low State of Body; and without this I could have no Relief. I would have my Folk understand, That that Gospel which I recommended to them, if it is not receiv'd, it'll be a Witness against them. His Successor said, I'm persuaded you have Seals to your Ministry in that Parish. He answered, We are like our Master, *set for the Fall and rising again of many.* Though we can

reach no more, if we are faithful, they shall know that a Prophet has been among them.

To one that came in to him, he said, *Leaves to die*. 'Tis rare to die as a Christian, The most Part think there is no more to do, but to lay down their Heads and die: This is even as one would cover his Face, and leap over a Rock into the Sea.

To a Gentlewoman he said, I may cry, *Shame on me*, and *woe to me*, that began not sooner, and run not faster; for the LORD's Way is as *Silver triad*. We should never, in Matters of eternal Moment, chuse a Way that we'll rue of again. I will not detain you, you'll have your Uncle, he'll be a good Friend to you; follow his Advice, and such Persons as he, follow their Example. In a Word, follow the Example of Jesus Christ, and be conversant with the Word; be careful not only in reading the Word, you may soon tire of that; but cry for the Spirit of the LORD, to quicken it, and then ye'll be with it as the Child that cannot live without the Breasts. Be diligent in attending the Ordinances. The LORD bless you. As for me, for any Thing I see, I'm dying: But I dy, I bless his Name, in the Way that I have hitherto chosen deliberately, and I have no Ground to complain. Commend me to all Friends. Carry this Commission alongs; what I say to one, I say to all, Seek the LORD. And all I have to seek, is, that I may stand to it.

To a private Christian he said, Seek the LORD, and be real in Religion, content not yourself with the Form of it; a mere Profession will not do the Turn; this will be but the Shell without the Kernel; but they that are sincere, shall inherit the Crown. Let not the Scorn and Contempt that's cast on Religion, cause you give up with it. 'Tis not in vain to seek the LORD, you have found it. The Scriptures of Truth are a contemned Book by Men; but they are able to make you wise to Salvation; beware of casting out with them, and throwing them by as an useless Book; but converse with them, and ye'll find your Account in them: All the Books of the World could not have been in that Stead, that since Yesterday they have been to me. Chuse good Company; beware of ill Company, hold at a Distance from it; seek, That God may guide you into religious Company, and improve it; Folk by whom ye may learn

learn something, and that without learning any Thing that may be hurtful. Ye have a sad *Set* of Gentry round about here; take heed ye be not drawn off your Feet. This is a Friend's Advice; 'tis meet for me in my Circumstances, especially to give, and meet for you to receive.

After a little Stop, he said, I'll only tell you one Difference, there is this Day between my Case, and the Case of many in the World; the Course I have followed weakly, has been at least to join with them that are on God's Side: Now 'tis come to a Push, and I have Peace; I always wish'd to have God for my God, and the *Heritage of his Chosen*. But they that walk contrary to God, and forsake him, I have seen them frequently, when they were come to a Pinch, cry then, *O shame upon the Way I have been in.*

In the Night-time, to some present he said, Do ye observe this growing Weakness of my Eyes? Answer, No. He reply'd, Yea, But I know it is so; now that's a Prognostick of a Change. If he shut Eyes, he'll open Eyes, Eyes no more to behold Vanity: But I shall *behold him in Righteousness*, and *when I awake, I shall be satisfied with his Likeness.*

Thereafter he said, If this be the Day of the ending of my Conflict, I would desire, even humbly to seek of the Lord, That he would condescend to be tender to one that *loves his Appearance*; that as he has dealt wonderfully and condescendingly with me, so he may even deal tenderly to the End, in loosing the Pins of my Tabernacle, and that I may be helped to honour God by a compos'd Resignation into his Hand. O Religion, and the Glory of it, in this degenerate Age, has been much on my Heart; and he has said, *Them that honour me, I will honour.* I was willing through his Grace to have *born Reproach*; If my Adversary had written a Book, I would have taken and bound it as a Glory.

Finding some Sweat on his Face, he said, I fancy that's an Indication of a greater Change. I can compose my self, I bless his Name. I wot not how it comes to pass, that a Body, that has met with so much of God, should be so unthankful as in the least to doubt him about the rest. O what an *evil Heart of Unbelief*, cursed Unbelief, and cursed Self have I. O how has God honoured me! O that I

should yet have such an Enemy in my Bosom, as an *evil Heart*.

He caus'd read 1 *Thess.* i. iv. and v. *Chap.* And when one said, Sir, I think you need to take the Night's Rest; He answered, I have no need of any Rest, were it not to put me in Case to *finish my Course with Joy*. Lo, what the Power of Christ's Death, and the Efficacy of his Resurrection are! And now I find the Advantage and Efficacy explain'd in the Effects, I find the Advantage of one at *the Right Hand of God who is able to save to the uttermost*; and that's the Sight I long for; he will but shut the Eyes, and open them in Glory! O 'tis a great Matter, Sirs, to believe; yet we have strong Ground to believe, only we have *evil Hearts of Unbelief*. This I dare say, to have my Soul intirely submissive to God, and all Things, even every high Imagination and Thought made subject, is my sincere Desire; but I'll get that done shortly; then never will there be a reluctant Thought, never an estranged Thought more from God. *Now it does not appear what we shall be; we shall be like him when he appears; for we shall see him as he is.*

To one that alledged he was faint, he said, I'm not faintish, I'm compos'd, and I'm refresh'd, I'm not *drunk with Wine*, and yet I'm *refresh'd with Wine*, with the *spiced Wine*; O there's a sweet Calm in my Soul! And *my Desires are towards him, and the Remembrance of his Name*. Remember him! why should I not remember him, that *remembered me in my low Condition*? He *passed by*, and *said, Live*; and when he says, He commands, *he gives Rest*.

After reading of the foresaid Scripture, he caus'd read 2 *Cor.* i. *Chap.* 1. — 11. v. and after the 9. and 10. v. were read, he said, Now there 'tis all; God has delivered and filled me with Peace, when I was under that heavy Damp; and I hope that he will deliver, even from that which I fear'd in Death, and let me find that I have got the *Victory*, and that *the God of Peace will bruise Satan shortly under my Feet*, and he will get up no more; and I'll get *Victory over the cunning World, the deceitful Heart*. O! many a weary Day I have had with my Unbelief. If I had had Faith to believe Things not seen, if I had had Faith answerable to the Convictions I had on my Soul, that my Happiness lay not in *Things seen and temporal*, but *eternal*;

nal; If I had had Faith's abiding Impressions realizing these Things, I would not have known how to abide out of Heaven a Moment.

A little thereafter he said, As I preach'd the Gospel in my Life, so I desire to die preaching it; and tho' I live not till a suffering Time, I may get in among the Witnesses. Sirs, I'll be a Witness against St. Andrews, I'll be a Witness against the Professors that are come about me, if they follow not the LORD.

When desir'd to ly quiet, and take Sleep, he answered, The Folk I'm going to, *sleep not Day nor Night, but cry, Holy, Holy, Holy. They that wait on the Lord shall mount up as with Eagles Wings.*

Then he said, Find ye any Alteration as to my Coldness? The only Reason why I ask, is, I would not lose my Time.

Ah, poor blacked I, that think shame to come in among that fair Company. One said, You'll be as bra' as the rest, He said, Blessings to his Name, for Composure. I cannot get my Heart in a right Tune, as I would have it, but within a little, I'll get it so.

After he had lien quiet a little, one said, You have sleep'd none. He answered, No, I had much Work, but blessed be God, pleasant Work.

Thereafter, when his Wife ask'd how he was, he answered, My Dear, I'm *longing* for the *Salvation* of God, and hastning to it. Then seeing her very sad, he said, My Dear, encourage your self; here is a Body going to Clay, and a Soul going to Heaven, where I hope you are to come.

September 19, about 5 in the Morning, when he was desir'd to ly quiet, and try if he could Rest, he answered, No, No, should I ly here altogether useles? Should not I spend the last Bit of my Strength, to shew forth his Glory? He held up his Hands, and said, * *His Hands and Legs were greatly lame* Legs, but see, *A lame Man leaping and rejoicing.*

Speaking of his Children to his Wife, he said, They are all a *devoted Thing* to the LORD; and I can say, sometimes when they were baptized, that the LORD help'd me to devote them to him, and bade me bring the rest, and he would accept of them.

Thereafter, finding some Disorder in his Body, he said, This

This is just one of the Forerunners of the Change, the great Change. One said, Bless'd be the LORD, that he's providing you with Relief. He reply'd, His Word is a good Word; and O he has been condescending, astonishingly condescending! And I'm even made to say, *Why are his Chariot-wheels so long in coming?* When shall I be admitted to see the Glory of the higher House, and instead of that cloudy Light of a created Sun, to see that clear and perfect Glory, and the *Lamb in the midst of the Throne?*

After a while's Silence, in the Forenoon, finding himself very low, he took Farewel of his Wife and Children; saluting them all one by one; and spoke particularly to each of them: Then he said, A kind and affectionate Wife you have been to me; the LORD bless you, and he shall bless you.

To a Minister that came in, he said, Your Servant, Brother. I'm upon a Piece of trying Work; I'm parting with Wife and Bairns. Resolve on that, I bless his Name, tho' I have had one of the best of Wives, yet she's no more mine, but the LORD's.

Then to his Children he said, Now you're Fatherless; your Father is to be taken from you: But seek God: And now I got you from the LORD, and I give you to him. Now I leave you upon him; ye're no more mine.

To his Son he said, *God bless the Lad*, and let my Name be named upon him. But O what is my Name! Let the *Name of the LORD be named* upon him. I do not say, *Keep up my Name*; but O! that you may be honour'd to tell the Generation following, how good God is, and hand down the Testimony. And O that ye may be all the LORD's.

After that, he spoke to his Servants, and said, As for you my Servants, that have been in my Family, My dear Friends, make Religion your main Business, and mind that above all Things. I charge all my Servants in my House, beware of graceless Masters, avoid it, as what may turn to your Destruction; seek to be with them that fear God.

Then he said, I will not bring up an *ill Report* on Religion; nay, I cannot but give a Testimony to it; *Tribulation works Patience; and Patience, Experience; Experience works Hope; and Hope makes not ashamed.* God has *shed abroad his Love* in my Heart; and I'm waiting for *his Salvation*. Here's a Demonstration of the Reality of Religion, That I a poor weak

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weak, timorous *Man*, as much once afraid of Death as any; I that have been many Years *under the Terrors of Death*, come now in the Mercy of God, and by the Power of his Grace, composedly, and with Joy, to look Death in the Face; I have seen it in its Paleness, and all the Circumstances of Horror attending it; I dare look it in the Face in its most gally Shape, and hope within a little to have the Victory. Then he said, I hope he will deal tenderly: But pray for me that my *Faith fail not*: I lov'd to live preaching Christ, and love to die preaching Christ.

To some Ministers that were come in he said, My Brethren, I have been taking Farewel of Wife and Bairns, I have been giving them up to God from whom I got them: I'm upon the Wing of Eternity; but Glory to God, *I know in whom I have believed.*

Then he said, Dear Brethren, will you begin and speak a Word to one that longs to hear of him: O I love to hear the Gospel, I love to preach it, 'tis a *joyful Sound*, a sweet Sound; I love to hear of his Name; *his Name is us Ointment poured forth*; The Efficacy lies here, They are his Ordinances, his Institutions, and he has promised to bless them; that makes me desire them. The Gospel as dispensed is the *Ministration of the Spirit*.— I have need of Grace, that I may be helped to stand to it to the last, and in the last Conflict to honour him. One said, God has been gracious to you hitherto; and you know, He's always the same, he's the same to these that belong to him: There's one good Word, *I'll never leave thee nor forsake thee*. He answered, Blest be his Name that he'll stand by me: O to have him shut my Eyes himself, and then to open them, that I may behold him in his own Light.

Thereafter he said, Well Sirs, what shall we say of the LORD CHRIST? *He's altogether lovely*: Religion is a Mystery; but I was looking thro' the Promises this Night, and observing how to provide against the last Conflict: I was astonish'd, and at a Stand, when I saw the sweet Accomplishment of them: Every Promise of the Word of GOD is sweet; they are sure Promises. O Sirs, study the Word, observe the Accomplishment of it; it was the Thing I lov'd all my Days, and 'tis sweet to the last. O the Accomplishment of the Word is worthy to be observed, and specially when

when I was looking this same Night to what he has already fulfill'd to me.

To a Minister he said, Now, Sir, tho' I will not limit the LORD as to Time; I'm expecting the Onset from the last Enemy; and I know not but I may get many Enemies about me ere then.

Then exhorting some to think on Death, he said, To mind Death is a profitable Thing: To mind Death, is not to go to Church-yard and visit Tombs; —but it lies in this, To be habitually under the Impressions of Death in its Rise and Cause, in its present State and Relation to both Covenants, the various Issues and Consequences of it, and the Way of Delivery from it, and all the Circumstances attending it.

Then as to his spiritual Enemies, he said, But I think I'm now almost out of their Hands. One said, That's a great *Victory*. He answered, I dare not speak of *Victory*; but he holds me up, tho' I cannot hold Pace: I'm fear'd to speak, lest a curs'd Enemy, viz, Self, ly at the Door to catch: For when I had the greatest Advantages, I have felt Corruption stirring and making no small Difficulty, inclining me to spoil my LORD of his Glory. One said, We shall neither under Mercies nor Afflictions be free of this Trial. He said, O strange, That when Death has been so long kept in View, that it should be so! One said, You have Reason to count that a *Victory*, That the LORD has helped you over your late Fears: You know what a Damp you was under on *Wednesday*, and what a sweet Out-gate you got. He answered, I desire to bless his Name for it; but I should be yet under as great a Damp, if he should withdraw: Holy Fear, Caution and Jealousie is still needful.

After that, to the Ministers he said, Brethren, you're there: In case I should be surpriz'd, I take this Opportunity to acknowledge your Tenderness to me, that I'm most unworthy of it in many Respects; I can say, I desired to live in Love with you; and I bless God there was Harmony amongst us: The Lord bless you and your Labours, the Lord himself multiply spiritual Blessings on you and your Families, support you against Discouragements; and the LORD in Mercy look on the rising Generation; the Lord hold his Hands about the Seminaries in this Place, God look with Pity on them. Then to one he said, My dear
Brother,

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Brother, who has been my Comfort in Affliction, stand your Ground, quit your self like a Man, be strong. Now Sir, now my dear Friend, I shall only say, as I wish you the Blessing of God on your Family, so I desire that you'll ev'n shew Kindness to the Dead, in Sympathy with and Kindness to my dear Wife and Children; I recommend her to your Care; She has been the Friend of my Bosom, the Wife of my Youth, a faithful Friend. And turning to all the Ministers present, O Sirs, check my poor Babies, if you see any Thing in them disorderly: I have lent and devoted them to the LORD. Last Spring the LORD has taken Trial of it, and has taken me at my Word.

* O Sirs, 'tis an Evidence of the Decay of Religion, that Sympathy and Love among the Saints is decay'd: O if the Spirit were poured out from on High. Then he said, Pray Sirs, pray for Grace: I would have the Praise of the Victory to him.

* *By this he meant the Death of his Son George.*

Afterward, he said, *Patience must have its perfect Work*; I'll wait for it: My Soul longs more *than they that wait for the Morning.* Sweet LORD Jesus, make haste, *until the Day break, and the Shadows flee away.* Then to a Minister he said, Pray a Word for Patience to me to bide this last Trial.

Thereafter at his Desire, a large Paper was read over to him, which he had dictated some Days before, containing a Testimony unto Religion, and Advice to his Family, which being read, he own'd before several Witneses, That he had dictated the same; and desir'd that these as his Words might be attested by them; the Tenor whereof follows.

Having in another Paper apart made such a Disposition of my worldly Concerns, as I thought most expedient for my Family; I did think my self bound moreover by this present Testament and Latter-will, to declare my Sentiments and Sense as to Religion; being hitherto through the Mercy of God, in the full and compos'd Exercise of any Reason and Judgment that God has given, tho' otherwise very frail in Body: And this I am the rather inclined to do as a Testimony against the growing Apostacy of the Day we live in, and in Expression of my earnest Concern to have all with whom I have any Influence or Interest to adhere to the Truth and Way of God, in Opposition to that general

neral Inclination to Apostacy, in Principle and Practice that prevails this Day.

In the *first* Place then, I do ingenuously acknowledge, That I came into the World a defil'd, polluted Branch of apostate *Adam*, under the Guilt of his Sin, tainted with the Pollution of Sin deriv'd from him; having a Heart full of Alienation from, and an Enmity against God; in a Word, a *Child of Wrath, an Heir of Hell*. And long did I follow the Bent of this corrupt Nature, going on, notwithstanding reclaiming Means of all Sorts, from Evil to worse, tho' mercifully restrain'd from those more open Scandals, that bring Reproach before the World: In a Word, I had ruin'd my self, and could do nothing for my own Recovery, and must have been everlastingly ruin'd in this Case, if the LORD, in tender Mercy, had not look'd upon me,

I must on the other Hand, and the LORD knows I do it with much Cheerfulness of Heart, bless the LORD, who cast my Lot in a Land where the Gospel of Christ, and the Way of Salvation by him, is clearly, plainly, and purely reveal'd and preach'd, wherein the pure Ordinances of God's Worship, without the Mixture of Mens Inventions, have through the Mercy of God been kept up, and the beautiful Order of his House maintain'd, according to the Rule of his Word. I bless the LORD that he so ordered it, that I was born in a religious Family of godly Parents, and that I had this to say, That God was my Father's God, and that I had been earnestly and seriously by them devoted to him: And whereas I early subjected my self to other Lords in my Childhood and Youth, I bless and adore the LORD, That by his Word and Spirit, he ceas'd not to be a Reprover, Reclaimer, and to strive with me, until by a Day of his Power, he made me cheerfully give up with those Abominations, and return to the God of my Fathers. Long did I struggle against the LORD's Work, but Praises for free Grace, he prov'd stronger than I, and overcame me, and I rejoice in his Highness.

I bless the LORD, tho' by many Provocations of all Sorts, I have given him just Ground to abandon me quite, yet he has not so done; nay, even when *I was as a Beast before him, he held me by the Hand*, and left me not to run away; O astonishing Sovereignty of Grace! I bless the LORD, that when I stood trembling under the Terrors of GOD's Law, he

he seasonably sav'd me from Despair, by some Discovery of the blessed Way of Salvation for self-destroyed Sinners, through a slain Saviour; even such a Discovery, as made me resolve to part with all, that I might have the *Field*, Christ the Treasure hid in it, and *Pearl of Price*. There is nothing I dread so much as a Mistake in this Matter; 'tis Christ only that will answer me and my Case, and without him I am undone; on him, the Efficacy of his Sufferings, the Power of his Resurrection, and of his whole Meditation as reveal'd in the Gospel, do I build all my Hope.

I bless the LORD, that ever he honour'd such a sinful unworthy Worm, to preach the glorious Gospel of his Son; I confess I have but ill managed this glorious Trust; and my manifold Corruptions made me a Sinner in all I did, exceedingly; yet so far as I do know my own Heart, it was the *Life of my Life to preach Christ crucified*, and deal with Consciences about accepting of him; nor durst I deal coldly, or indifferently in a Matter whereon I knew my own and Hearers Salvation, to Eternity, did depend. Herein this Day I have Peace, and I know that in this Matter, I shall never have Ground of Regret. I must bear my honourable Master that Testimony, That he never bid me go any Part of my Warfare upon my own Charges; if I was *straitned*, it was in my own *Bowels*; as to him I always found, *Spend and have in his Service, was the best Thrift*; when I was help'd freely to give what freely I had received, I never wanted then *Seed for sowing, and Bread for the Eater, and I hope, somerimes a Blessing*.

I bless God, That he has cast an insignificant Worm's Lot among those to whom his weak Labours were not unacceptable; and I look upon it as an high Privilege, to have the Countenance of the Saints, the *excellent Ones of the Earth*; I have desired to live with them here, and desire to have my Lot with them eternally hereafter. I have Peace this Day, that thro' his merciful Hand, I have been kept from making any Worldly Interest the main Design; it is to his Grace only I owe this, as every Thing else.

I bless the LORD, That I have been happily tristed in the several Places wherein I lived, with kind, affectionate, useful Fathers and Brethren to me, with whom I have lived
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with much Delight and Satisfaction, and for whom I bless the LORD heartily.

In a Word, I desire to join my insignificant Testimony unto that of the glorious Cloud of Witnesses; and particularly I do attest, as my fix'd Perswasion, That Christ only has the *Words of eternal Life*, that the Gospel only has brought *Life and Immortality to Light*, that this blest Revelation is able to make wise to Salvation; and this is the only safe Directory to be trusted in Relation to Eternity, and that the Gospel is the Power of God unto Salvation to every one that believeth. I must bear Testimony, That the Way of Holiness is the Way of Peace, and the Way of Pleasantness, and that Gospel Ordinances in their native Simplicity and Purity, are blest, and effectual Means of Communion and Fellowship with the Father, and with the Son.

I see a Generation, that has lost long ago any Thing of the Power of Religion, some of them once seem'd to have, hast'ning fast to an utter Rejection of the Purity of Gospel-ordinances, and strongly inclin'd to substitute in their Room that dead Carcase of Forms, Ceremonies, and Superstitions, which *England* at her Reformation, regarding political Considerations more than the Rule of Church-Reformation, retain'd to the unspeakable Prejudice of Souls, and to the endangering one Day or other, the Whole of the Christian Religion there; it being visible, That among those who adhere to them, the Power of Religion is still wearing lower and lower; and nothing could induce this Generation to the Change, but their utter Ignorance of the Power of Religion; and something Men must have. 'Tis obvious, the Change is not of God; the Lives of the Zealots for it demonstrate this, with the Opposition made by them unto serious Godliness, and the Encouragement given unto profane Persons, if they will but join with them in this Party-design. In a Word, my Sense of it is, That it flows from the Want of a Sense of the Spirituality that God requires in his Worship, and is likely to issue in the Loss of all Religion. Such as now cast at the Purity and Simplicity of Religion, and put Forms in its Room, are likely, ere long, as we have seen Instances, to set the Form a packing too.

In a Word, all in God's Way, in his Word, is glorious, honourable, and like himself, he needs none of our Testimonies;

monies; but 'tis the least that we can do, to signify our good Will, to have his Praises celebrated; and I, being so many Ways obliged, take this solemn Occasion to acknowledge, before I leave the World, these among the innumerable other Obligations, and desire to bequeath this, as my best Legacy to my Family, even my serious and solemn Advice, to make *Choice of GOD for their God*; he has been my Father's God, the God both of my Wife's Predecessors and mine; he has been, we hope, our God; and I recommend him to my Children for their God, solemnly charging them, as they'll be answerable in the great Day, all of them, to make it their first Care to seek after Peace with God, and Reconciliation through Christ crucified; and being reconciled, make it their perpetual Study to please him in all Things. I beseech them, with all the Bowels of a Father, as they love their Souls, sit not down short of saving Acquaintance with him, wait diligently upon the Means of Grace, and attend the Worship of God in all Duties, secret especially, Family likewise, and carefully attend publick Ordinances; beware of contenting yourselves with the mere Form of these Duties, but cry to the LORD for Communion with him in them, and the outpouring of his Spirit, whereby you may be enabled to *worship God*, who is a Spirit, *in Spirit*. 'Tis my Charge to you, and that which I'm above all Things relating to you, concern'd in, That ye follow God; follow him early, follow him fully, without turning aside to the right or left Hand. In this Way, I dare promise you Blessedness; if ye follow this Way, I bless you all, and pray, That *he who blesses*, and they are blessed, *may bless you all*. I have oft devoted, as I could, all of you to God; and there is nothing I have so much at Heart, as to have this stand, that ye may indeed be the LORD's; and if ye turn aside from this Way, then I will have this to be a standing Witness against you in the Day of the LORD. O that God himself, by his Grace, may in a Day of his Power, determine your tender Hearts to seek him early, and he will be a good Portion, and see well to you; *your Bread shall be given, your Water shall be sure*; Necessaries you shall have, and a Blessing; tho' you have not many Blood-relations, ye shall not want a Friend every where, and that a steadable Friend. I leave you, my dear Family, upon the Mercies of GOD in CHRIST,

and recommend him, and *the Word of his Grace* to you, and you to him, and to *the Word of his Grace*. Be obedient and comfortable to your Mother, as ye would have God's Blessing: She deserves this at your Hand, and will need that Comfort.

I leave this one Advice more to my Family, That whereas we have a Prospect of divided Times, and different Apprehensions and Practices among Ministers and People, particularly about this *Odious Abjuration*, beware of interesting yourselves in that Difference, or entertaining Prejudices against Ministers upon the one Hand or the other; there will be faithful Ministers on both Sides, and on either Hand they will act according to their Light sincerely; whoever shall have an Accession to the weakning any of their Hands, will find no Peace in it, in the Close of the Day; beware of a Religion that's most taken up about publick Matters. The Sum of the Gospel is Christ crucified. Seek where this is purely preached; beware of an Itch after Pulpit-debates; *walk humbly with God, fear always*; hold at a Distance from Appearances of Evil; follow Peace, Truth, Holiness. This In Stead of Legacies I leave unto you, as my last Will, never to be revoked.

As for my Body, I commit it to the Dust, under the Care of the Keeper of *Israel*, expecting and hoping, That that quickning Spirit, that is, the Spirit of the Head, and actuates all the Members of his mystical Body, will in due Time *quicken my mortal Body*; and for my Spirit, I commend it unto the LORD Jesus Christ, with him I have intrusted it long ago: And I'll end it with *Stephen*, crying, *LORD JESUS receive my Spirit*.

THO. HALYBURTON.

Thereafter, to some present, he said, Professors, I have this to say to Day about Religion, we have a double Call to give a Testimony to it, *Atheism* and *Profaneness* are coming in like a Flood. We should all be Martyrs. Blessings to his Name to get Leave to ly on this Bed, to testify against *Profaneness* and *Atheism*. But, said he, 'tis very painful to be lying here, when all is ready, I mean, when there is a Habitation, a better House to be dwelling in than

than this I'm loosed from my Enjoyments, my dearest Wife, and Baisns, I have given up with them, and my Heart is disengaged; but I put them in a good Hand, I have put them in the LORD's Hand. I do confess, GOD has been beating me a in Mortar this long Time, and I see he has been doing some Work; I was made like a *wedned Child*, I durst not repine. Then he cried, *O when will thou come? Come Lord Jesus. I wait for the Lord.*

Thereafter, when some People came in to see him, he said, These fourteen or fifteen Years I have been studying the Promises; but I have seen more of the Book of GOD this Night, than all that Time. O the Wisdom, that's laid up in the Book of GOD, that's to be found only there! Then he said, I know a great deal from a dying Man will go for Canting and Roving; but I bless GOD, he has so kept the little Judgment I had, that I've been capable to reflect with Composure on his Dealing with me. I'm sober and composed, if ever I was sober. And *whether Men will forbear, or whether they will bear*, this is a Testimony. The Operations of the Spirit of GOD are malign'd this Day; but if we take away the Operations and Influences of the Spirit of GOD in Religion, I know not what's left. He promised the Spirit to lead us in all Truth. O that this Generation would awaken, to seek after quickning Influences of the Spirit. O for a Day of the down-pouring of the Spirit from on high, in a Work of Conversion, for such a Day as that, when the Spirit of GOD effectually reached our Fathers, and brought forth great Men, and made others to be conquered by them. *The Residue of the Spirit is with him*

To a Minister, he said, I'm won now, I say, I'm won, Brother, longing for the Salvation of GOD, and for the Day when I shall see his Appearance; but I must keep my Post, and good Reason, if he send me but fresh Supplies, as much as help me, till I come home, that I may not dishonour him by begging at another's Door; I'm that proud, I would take all from him, and not so beg from other Lords. Our Master gives his Servants a very honourable Allowance.

Then to the Physician he said, Doctor, 'tis great Bravery to face Death on a sick Bed. The Heathens of old, when

ever they turned impatient, they run away to kill themselves; and make an End of themselves, they * i. e. They *dought not bide it. Is it not more Courage, and a nobler Spirit, that the LORD allows even the Weak, the Timorous, the Faintish, a Power, whereby they can lie under Sickness and Pain, and brave the stoutest Enemy, by a Patience of Spirit?

After a Pause he said, I think we shall lose the very Shew of Religion. Our Gentry and Nobility, I think, if the LORD do not reclaim them, they are like all to turn Heathens, Drunkards, Swearers, &c. Among other Things, I rejoice in it; That the LORD is taking me away in my younger Years, that I'll be free of the Transgression of the Wicked; and it has many a Year grieved my Soul to see it.

After a little he said, There's a sweet Composure on my Spirit. The Beams of the House are, as it were, cracking. I'm laying down my Tabernacle to be built again. O to get Grace to be faithful to the Death: For after we have gone thro' many Things, yet we have need still to wait on God till the last. For 'tis he that endures to the End that shall be saved. Am not I a Man wonderfully upheld by God under Affliction and Death? The Death of the Saints is made a Derision in our Day; but if they laugh at me, I can laugh at them; and I think I have better Reason; let them come to my Pass, and they dare not; and I'll rejoice in my God, and joy in the God of my Salvation; tho' the Fig-tree should not blossom, and there should be no Fruit in the Vine, and the Labours of the Olive should fail. But, said he, blest be God, I am provided; God is a good Portion. I want Death to complete my Happiness.

After a little Stop, he said, I was feared this Day in the Morning, That Want of Rest might have discompos'd me. I would fain have Rest for Fear of my Head. The LORD has been very kind to me, in giving me Composure and Exercise of my Judgment, after I had a gay distracting Trouble in the Beginning of this Death-bed Sickness. Then he said, But being laid here, I must speak; 'tis the last Service the LORD JESUS calls for at my Hand: And I owe him so much, that I cannot but commend him. As far as my Word will go, I must proclaim it, he's the best Master that ever I saw.

Then

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Then to the Physician he said, I fancy my Feet are growing cold, Doctor; yea, yea, all the Parts of this Body are going to Ruin. You may, said he, believe a Man venturing on Eternity. I am not acting as a Fool, but I have weighed Eternity this last Night. I have looked on Death as stript of all Things pleasant to Nature: I have considered the Spade and Grave, and every Circumstance in it that is terrible to Nature; and under the View of all these, I found, That in the Way of GOD that gave Satisfaction, not only a *rational Satisfaction*, but a *Heart-engaging Power* attending it, that makes me rejoice. The Doctor said, You speak beyond your Strength; 'tis a Wonder to see you hold out so. He answered, I cannot bestow my Strength better, Doctor; and I owe him much more. I have narrow Thoughts; I am like to be overwhelmed, and I know not where I am, when I think on what I am to be, and what I am to see, I have long desired and prayed for it; blessed be GOD, I am richly furnished. I had as much the Day after my Sister died.

To his Son he said; O Man, if I had as many Sons as there are Hairs in your Head, I would bestow them all on God. *David*, these are honest Folk, [meaning the Ministers] mind their Advice; the Curse of God will overtake you, if you follow it not. Beware of ill Company; read the Bible. I pray you may be an Encouragement to your Mother.

He was much concerned about his two Nephews abroad: on which he dictated a Letter for them, which is as follows.

Dear Nephew,

THE Words of your dying Uncle, the last Letter from him, should have some Weight; and my earnest Desire that it may have Weight in Order to your eternal Salvation, is the Reason of my employing some of my last Minutes, by a borrowed Hand, to commend unto you to make Earnest of Religion, and not to rest content with a dead, dry, barren Profession. I can tell you, since I came to this Bed of Languishing, I have found

a full Proof, That Religion is a real, useful, noble, and profitable Thing. I have been helped, through the Mercy of GOD, during my lying here, to rejoice in the Goodness of GOD, and by compassedly and pleasantly; nothing but Religion, nothing but the Power of the Grace of GOD can have that Efficacy, to enable me to do so: And having found it so pleasurable a Friend, I could not but commend it to you. 'Tis a Day of Power that only will engage you effectually, and will prevail with you to engage in earnest. A Providence like this may rouse some present Affections, that will go off in an empty Flash again; but it must be a renewing Work of Grace that will fix an abiding Anchor. The LORD in Mercy, engage your Heart to him, that you may find how good he is to the Soul that seeks him, as I do this Day to my Joy, and hope to do more fully in a little. I could not but commend the LORD to you, having found so much of his Goodness; I never found so much when I was in Health and Prosperity, as I find now in Sickness and Languishing; I find he makes all Things to be his Peoples for Good, Sickness or Health, or Diseases, or whatever they be, all is good; and I find all for Good. I am longing to be away, and I must break off. If God be pleased to bless this Advice from a dying Friend, we will meet, and meet comfortably in the higher House; I mean, If ye comply with the Design of the Advice, I fear the Influence of the Place you live in, Want of lively Ordinances, and the converse of lively Christians may endanger you. converse much with the Word of GOD, be much in secret Prayer. GOD can give a good Appetite, and a strong Stomach, that out of a very senseless Piece of Nourishment, can fetch something that will give Strength, and make coarser Food subsist and nourish too. However, as soon as you can, seek after lively Ordinances; endeavour by all Means to draw up Acquaintance with the Saints, the excellent Ones in the Earth that fear GOD.

Dear Nephew,

I Remember kindly your Wife, and I advise you in that Place, where you can scarce have Access to any Ordinances, and cannot but be exposed unto many Disadvantages and Dangers in Point of Religion; I advise you to take the first Opportunity of coming out of Babylon, and settling your Business, where
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ye may be under lively Means of Grace. I know you are a Child of many Prayers, and you were pray'd back from the Gates of Death; and now I wish that you may give Evidence, That you have been prayed back indeed for Mercy to your self. I shall be glad that this Advice from a dying Man come to be any Ways useful to you. The LORD be with your Spirit. You cannot expect from one of my Condition a digested, polish'd Letter; but I speak the Words of Soberness, and full Composure of Mind, blessed be God. Let your Kindness to the Dead appear in your Kindness to my dear Widow, whom I leave behind, and my six Children; shew your Concern with both.

THO. HALYBURTON.

To some present he said, O Sirs, I dread mightily, that a rational Sort of Religion is coming in among us; I mean by it, a Religion that consists in a bare Attendance on outward Duties and Ordinances, without the Power of Godliness; and thence People shall fall into a Way of serving God, which is mere Deism, having no Relation to Christ Jesus, and the Spirit of God. To his Colleague he said, Dear Brother, let not Modesty hinder you from laying out your Talent that Way; God has given you Abilities. Well Brother, to encourage you, I must tell you, I must say it, your Conversation has been a Blessing to me; our mutual Communication about the Concerns of the LORD was reviving. It was after a sweet Night's Communication of this Sort, that God took the Burden of my Son George off me, and brought me to sweet Submission in the Prospect of his approaching Death. O if we could be concern'd about God's Interest, he would look well to ours.

Then he said, If I had all our Brethren present now, I would tell them how much 'tis upon my Heart, that they may maintain brotherly Love, and beware of Division. One said, I have observ'd, That that has been many Times the greatest Trial of the Church of Scotland. Alas! the fatal Lengths that Division came in Time of Persecution, and not without the Influence of some by their Preaching, has brought us to that Pass, that we are not like to recover.

He said, O what a Care has God of me, that's hiding me from the Evil to come? I was willing to stand my Post with you, to stand and fall with the Church of Scotland; but my Master is calling me off. O, I pity, I pity you that stay behind. I am no Prophet, I do not pretend to Prophecy; but I'm persuaded a Storm is coming on this Church. One said, I hope, Brother, the LORD will not quit his Room in Scotland. He answered, Indeed I hope no; but I much doubt if this Generation will be honour'd to do God great Service, and see good Days. I do not much wonder that he has laid me by: But however, they that *keep the Faith*, and *fight the good Fight*, shall have abundant Peace. Well, well, Sirs, the Day must break, I hope, I hope the LORD will arise, and the Church will be made a Wonder, he'll say, *Lo! this People have I form'd for my self, he can make a Nation to be born at once.*

Often he said, This Day, O how compos'd am I! what a Wonder to be so, while I see the evident Symptoms of my Dissolution! and cried often, as in the Song, *when shall the Day break, and the Shadows flee away? Turn my Beloved and be thou like a Roe or a young Hart upon the Mountains of Bethel.* I'm longing to be dissolved and to be with Christ that's far better.

When a Minister's Son came in, he said, *John*, you're going to get another Lesson from a dying Man; you got one from a dying Father, and now another from a * second Father. Then telling how kind the LORD was to that Minister when dying, he said, I have found much of God's Goodness too: I did not think to come near to, but I was desiring and panting after a Share of his Happiness; and now God has given it me. And now, *John*, I charge you, trace your Father's Steps, as ye'll be answerable at the great Day. O serve the LORD, and for your Encouragement I tell you, Man, he's the best of Masters; be encouraged to seek God, beware of the Vanities of Youth; and take heed to your Ways, according to the Word of God. The LORD bless you, and bless your Sisters, and make them in their younger Years to seek God, and it will be well with you. The reverend old Man your Grandfather, your Father look'd on him as an Orphan; be you as a Father to him,

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be dropping ay the Word of Life to him, and have a tender Care of him; 'tis the Way to obtain a Blessing. Pray for me for Patience to the End, that I may win to praise him. I many Times had a mistun'd Voice, but, which is worse, I had a mistun'd Heart; but I'll get all right tun'd above.

To a Minister that came from *Edinburgh* to visit him, he said, Come and see your Friend in the best Case that ever you saw him in, longing for a Deliverance, and *hastning to the coming of the Day of God, waiting for the Salvation of God,* on a Bed of Roses, tho' Nature and Skin say not so, a Bed perfum'd. And, Man, I sent for you, I long'd to see you, that I might give you Encouragement in an ill World to preach the Gospel, and stand by Christ, that has been so good to me. This is the best Pulpit that ever I was in. I'm now laid on this Bed for this End, that I may commend my LORD. He answered, 'Tis a great Blessing that he commends himself to you, and I desire to bleis him on that Account. To which he reply'd, Yea, he commended himself first.

September 20th, In the Morning, when a Minister asked how he was, he said, I am compos'd waiting for him. To which he reply'd, You see how kindly he deals with you, he's both antidating in your Soul heavenly Exercise and heavenly Enjoyments. On which he said, he is preparing and making me meet for the *Inheritance of the Saints in Light.* The Minister said, He deals so tenderly with you, that he gives you little ado but to praise. He answered, I have Reason to desire the Help of all to praise him; *Bless the LORD O my Soul, and all that's within me magnifie his holy Name.*

A little after that, one said, Have you no Pain with the purging? He answered, Yea, yea, indeed have I; but I have no Complaint. And, said he, I'll be presented *without Spot;* and I'll get a clean Bed white and fair. O he's good to me!

To some entering the Room he said, indeed you're all very welcome, Sirs. I am taking a little Wine for Refreshment, and in a little I'll get my Wine fresh and New in his Kingdom of Glory; I dare scarce allow my Thoughts to run directly upon it, I must look aside, lest I should be overwhelm'd. But I rather speak than spare of him who has done wonderful Things for me, and has kept me this Day in a perfect Calm. One said, You have got, I trust, what your Heart can desire to make you meet for going thro' the

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the Valley of the Shadow of Death, since *Wednesday* that you had your own Trial. He answer'd, *Weeping may endure for a Night, but Joy comes in the Morning.* 'Tis but a little and I shall get that Rest, I'm getting the Earnest of it. 'Tis but a little and I'll get himself. *Light is sown for the Righteous, and Gladness for the Upright.* O! when will it come that I may win there where I'll conceive a right of Glory. *I cannot order my Speech now, because of Darkness:* But I long to behold it. I have the Patience to wait until he come. I have experienc'd much of his Goodness since I lay down in this Bed. I have found that *Tribulation works Patience, and Patience Experience, and Experience Hope.* And I have found the *Love of God shed abroad in my Soul.* Then turning to his Wife, he said, Come away, my Dear, and encourage your self in the Expectation, that under the Conduct of the same Captain of Salvation ye'll come thither, and cast your self and your Family upon the LORD; encourage your self, *God liveth*; blest be my Redeemer, the Rock of my Strength.

After that, to his Son he said, I'm going to die, I'm to be a Bridegroom the Day, at least, I'm to be the Bride; I'm going Home to my God, and I hope, your God: And be sure, that ye be with God oft; and if ye be oft with him, ye'll be where I am. My Dear, seek God, seek him, and seek him early, and he'll be found of you. *The Angel that preserved me, bless the Lad.* Mind, David, that I have commended God and his Way to you. Then he said, O! Sirs, if there were a Day of the Power of God going a-longs, and God gripping the Hearts of Youth. *Poor Thing,* read your Book, and be a good Scholar your self, and be sure to seek God, that he may teach you.

Then he said, Who is like him? Oh! What he has allowed me this Night! I know now the Meaning of that Word, *Ask what ye will in my Name, and ye shall receive it.* I say, The LORD has ev'n allowed me to be very home-ly in every Circumstance, and I have thought, I was e'en minting at it.

Then to his Daughter he said; Come, *Margaret,* I must again commend to you my God, and his Ways. Be an Encouragement to your Mother. Mind the many Exhortations I have given you, and despise them not, and save your own Soul: And cry, That by a Day of his Power, he

he may bring you to sound Sincerity. You have lost a loving Father: It will be God only that can make him up; But God can do more; and indeed we must not compare Fathers. Your Father and Mother have given you to God; do not you give your self unto the Devil. In all Things, aim at pleasing God; and, my Bird, ye'll never rue it.

After that, he caus'd his Son come to him, and said, *David*, keep not near vain Persons, any Body that will swear, or lie, or speak any Thing that is bawdy, or that will break the Sabbath-day, come not near them; and pray that God may give you a better Memory to mind the Sermons, and stay your Heart.

Then he said, O let us exalt his Name together. O Glory dwells in *Inmanuel's Land*. I long for the Fragrance of the spiced Wine. *Stay me with Flagons, comfort me with Apples; for I am sick of Love.* Then he caus'd a Minister to pray.

Thereafter, to a Minister that came in, he said, *I'm come to Jesus the Mediator of the new Covenant*; I'll be in among the blessed Company that stand by; I'll be in with that Assembly above, where *the Lamb is in the midst of the Throne*, has the Precedency: And now I wait for his *Salvation*; Glory to him. *What shall I render to God? Let us exalt his Name together*; he has done wonderful Things for me. I've been many a Day fear'd, how I should get through the Valley of the Shadow of Death. One said, 'Tis a Mercy, Sir, the LORD has taken away the Fears of Death, before Death come. He answered, O there's much in this, *He has wrought us for the self same Thing!* Since I was laid down here, the LORD has carried on a Work of Sanctification far on my Soul, that makes me meet for Heaven.

After Prayer, by one of the Ministers, it was asked at him, Find you any more Ease? He answered, Yea, I found Ease in Time of Prayer. Then he said, I long to launch out in his Praise; 'tis an Ocean. If I come not to be like an Angel of God, yet the weak will be like *David* the sweet Singer of *Israel*. O! be encouraged to follow the LORD every one of you, Sirs.

Then to one of the Elders of the Parish he said, *James*, ye're an old Man; and I'm dying, yet I'm dying old, old, and satisfied with Days; the Child is going to die, a hundred Years old. I'm like a Shock of Corn, fully ripe. I have

I have ripen'd fast, but O! I've been under a bright Sun, a Day when the Sun of Righteousness shines, and I have brave Showers.

After a little Silence, he said, I have been sleeping, and I have wakn'd as refresh'd; and now what shall I say? I can say no more to commend the LORD, not for Want of what to say, but for Want of Words wherewith to express it. Well, Sirs, ye'll meet with Difficulties and Discouragements; but this may encourage you, ye see God owns his Servants; and should not his Servants own him, and rejoice in him, and despite what Enemies can do, when the Master does so much for them? God has kept my Head to me, and my Judgment for the best Piece of Work that ever I had. Blest be God, my Head, and my Heart are so sound. Tho' many a Time, a vain Heart has run away, and carried me down the Stream, yet I may say, The habitually determinate Desires of my Soul, from the Day that God first *reveal'd his Son in me*, run out after him, and the Remembrance of his Name. And now I find he *meets them that rejoice, and work Righteousness*; Glory, Glory to him. O what of God I see! I never saw any Thing like it. The Beginning and End, Sirs, of Religion are wonderfully sweet. *Mark the perfect Man, and behold the Upright, &c.* I'm no calling my self perfect; the LORD knows, I'm far from it; I've found Corruption stirring since you came in this Morning. One said, His dealing with you has been very uncommon. He answered, Very uncommon indeed, if ye knew all that I know; yea, but therein is the Glory of the LORD, that he makes the weak strong; the *excellency of the Power* is the more remarkably seen. The other reply'd, There's a *borrow'd Perfection*. He answered, Yea, yea, that's *the Perfection*; Glory to him for that *Perfection*. The other adding, And as all our Righteousness comes from him, so does all our Strength. He said, Yea, yea; Now may ye all ascribe to him the *Honour of his Name*; may ye be all engag'd by this unto the LORD himself, and establish'd in his Way; the Glory is his, his only; and Engagement of Heart, as consequent to the Discovery, should be to him only: *Not unto us, not unto us, but to thy Name, O Lord, be the Glory.* O the Sweetness of a Creator to a Creature!

Having continu'd his Discourse a while to those about him, he said, O this is the most honourable Pulpit, that ever

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ever I was in! I'm preaching the same Christ, the same Holiness, the same Happiness I did before: I have much Satisfaction in that, *I'm not ashamed of the Gospel I preach'd*; I was never ashamed of it all my Days, and I'm not ashamed of it at the last, when I'm put to the Trial in the Bed of Languishing: Bless'd be God, we are all agreed in that, *That 'tis the Power of God to Salvation.*

After that, to the Minister that had come from *Edinburgh*, he said, Now tell my honest Friends at *Edinburgh*, tell them *what God has done for my Soul*, and encourage them to hold on their Way, they are a blessed Seed, and beside these, to Christian Acquaintances. I'm very willing it should be told how good God has been to me. Are we ashamed of the Gospel? Will these Experiences of the Reality of Religion be blown out of our Minds? Here I'm now a Man, a weak Man in Hands with the King of Terrors, rejoicing in the *Hopes of the Glory that's to be reveal'd*, and that by the Death and Resurrection of a despis'd Christ. That Minister answered, Sir, I believe you know that your Friends at *Edinburgh* will be very well satisfied, That Mercy from the Lord has been shown to you. He reply'd, All that fear God may be glad. Indeed I minted, as Strength would allow, when the Beginning of this Trouble was on me, at that, *Show me a Token for Good*; and indeed I think God has shown me a Token for Good.

Then to some present he said, 'Tis an ill Time this; I'll tell you, Sir, it was this ill Time that has helped on all this; it has weigh'd my Spirit, the dark Prospect was so uneasy; But may be, I took more Care than I should have done: We trust God too little. I sought my Judgment, and he has continu'd my Judgment. Then he desired a Minister to pray, and said, *O let us exalt his Name:—Truly the Lives are fallen in pleasant Places, and I have gotten a goodly Heritage.* Now pray; but be short, because I find a great Alteration on my Body; and praise him, O praise him; *Praise is comely.*

After Prayer he said, Christ is exalted; Death is not terrible, Death's unstring'd; the Curse of the fiery Law is done away.

To a Gentlewoman he said, I long for his Salvation; I bless his Name I have found him; I'm taken up in Blessing him, I'm dying rejoicing in the Lord: Well, said he, I long to be in the promis'd Land.

He

He apprehending himself very low, said, Here I dy, saying,
Lord Jesus receive my Spirit.—Come sweet
 * *Id est.* Lord Jesus, receive this Spirit * *flight'ring*
Buttering. within my Breast, like a Bird to be out of a
 Snare.—When will I hear him say, *Arise*
my Love, my fair one, and come away, the Winter is past, the
Rain is over gone, &c.—Come sweet Lord Jesus, come
 and take me by the Hand, that I stumble not in the dark
 Valley of Death. One said, He has been pleas'd to set his
 Love upon you, and he will help through in this last
 Conflict; for his Word is still the same. *I'll meet, never*
leave, nor forsake you; he's able to save to the uttermost. He
 answered, I know that.

A little after, the other said, We have, Brother, such a
 View of his Love and Glory that shall be reveal'd, that
 should excite to Praise and Thanksgiving, that'll be the
 eternal Song of the Redeemed. You're beginning that Song
 now. He answered, Ay, ay, blessed be his Name.

Then he prayed, and said, Pity me, and *let me depart in*
Peace; for mine Eyes have seen thy Salvation:

When a Minister said, Do ye desire one of us to pray?
 He answered, Yea, yea, Pray that I may win comfortably
 over. One said, He has Need of some Refreshment. He
 answered, I have Meat to eat. Pray, said he, that, like a
 good Soldier, I may strike the last Stroke!

After that, he said, *I wait for thy Salvation.*—How
 long? Come sweet Lord Jesus:—O come sweet Lord
 Jesus, take me by the Hand. Then he caus'd a Minister
 pray, and said, Pray, pray and praise.

After Prayer he said, *Come Lord Jesus; I have waited for*
thy Salvation.—*I wait for thy Salvation, as the Watchman*
watcheth for the Morning.—I'm weary with Delays,—
 I faint for thy Salvation.—*Why are his Chariot-wheels so*
long a coming?—He's trying my Patience.—He's
 trying my Patience. O what means he to stay so long?
 I'm like to faint with Delays.

Then having reviv'd a little, he said, Draw the Curtains
 about me, and let me see what he has a Mind to do with
 me. This done, after a while's Silence, he said, *Whence is*
this to me? There's a strange Change within this half Hour!
 Ah, said he, I'm like to be *Ship-wrecked to Health again;*
 I'm fear'd for it, and I tremble at this, Sirs. O what Sort
 of

of a Providence is this? I was in Hopes to have been at the End of my Journey; and now I'm detain'd with a Cross-wind. I desire to be patient under his Hand; but he must open my Heart to glorifie him. Then he said, Pray for me; pray for me, That none that fear him may be asham'd on my Account.

After that he said, *I have loved the Habitation of thy House, and the Place where thy Honours dwells. Thou that knows all Things, knows I love thee.* Lord, I may not want thee.

Then to the Ministers he said, Brethren, go and pray to the Lord for me. One said, Brother, I'm not disappointed in that Reviving you got. The Lord calls to Submission to his Will; he *does all Things well*; he has given you wonderful Assistance hitherto. He answered, I find Corruption vigorous and strong, so that I have no Reason to quit my Post, no not for Half an Hour.

Thereafter he said, O that I could bless the Lord, such a Wonder of Mercy as I've been made. When he was breathing forth a passionate Longing after his Dissolution, one said to him, You have Reason to account God's Kindness to you very surprizing, since now these three Days past you have had so much of sensible Comfort without Interruption, and some of the greatest Men in the Church of Scotland have been sore and long toss'd with Desertion, and have not had at Death the Half of your Consolation, have not got the Half of these Manifestations that you have had. He answered, His Loving-kindness is indeed marvellous to me: *What am I, O what am I, that he has brought me hitherto!* What I have is not a flashy and very sensible Joy; yet I bless, I bless his Name I am much compos'd, and have solid clear Scripture Manifestations of God, and the Things of God.

To the Apothecary he said, I thought to have been away, and I'm come back again: I'm glad to be gone, not that I'm wearied: He has not allow'd a fretting Thought to vex me. O I'm a Monument, a Monument of the Power of God. My Trouble is great, but I'm helped to bear it: and in so far I'm a Martyr as well as a Witness. My great Desire has been these many Years, to suffer for the Truth of our Religion; and now God has given me the greatest Honour, to be a living Witness to it, and a Monument of it; that we have not followed cunningly devised Fables. I'll be
as

at Heaven shortly ; I'll come there by the Word of my Testimony, and the Blood of the Lamb : All is of Grace : He has chosen me, called me, justified me, and sanctified me by his Grace : *He gives Grace and Glory, these are brave Gifts.*

Then he said to the Ministers, after many Apologies, &c. That he as a dying Man begged them to represent to the ensuing Synod, That they would keep up Brotherly-love, the Unity of the Spirit in the Bond of Peace, and with the utmost Care avoid divisive Courses, whatever Temptations they might be under to these. I'm concern'd, said he, as long as I'm in Time, for the Church ; I even pity you ; O fet all of us bide by him. O that the Ministry of Scotland may be kept from destroying the Kirk of Scotland. O that I could obtain it of them with Tears of Blood to be concern'd for the Church ! Shall we be drawn away from the precious Gospel, and from Christ ?

To one of the Students he said, If I had you Lads all about me now, I would give you a Lesson of Divinity : However, this will be a standing Witness of the Reality, Solidity, Power and Efficacy of these Truths I taught you ; for by the Power of that Grace reveal'd in these Truths, here I ly pain'd without Pain ; without Strength, and yet strong. I think it would not be a lost Session this, tho' you were all here.

To a Citizen he said, Sir, I'm a Monument of the great Goodness of God : There are but a few Names in this Place that set their Faces Heaven-ward ; be encourag'd to go on. The LORD bless you and your Family ; you have been a kind Neighbour. Then he said, *They that are planted in the house of the Lord, shall flourish in the Courts of our God.* I am planted in the House of God, here's an Evidence of it, I'm but young, and yet *the Child is going to die an hundred Years old.* In Winter last I thought I was going to be cast as a withered Stick over the Dyke ; and now the dead Stock that was cut, has budded again and grown a tall Cedar in Lebanon.

After a Pause, he said, My Body complains of Pain, but I complain of none. I was never more *my self* all my Life, than in this Sickness : I was never more indebted to Grace.

Ah, I mistook my self, O cursed Self, I would have been ov'r easily away without all this Scouring, and yet I'm scouring away to Heaven : I thought to win away with this Rubbish

* *Meaning*
bis Flux.

Rubbish; but my God sees meet to purge me of all my Dross; he's keeping me, and he'll have me *as Gold purified seven Times* ere I go hence; and I'll be bravely purg'd, and get fair clean Garments washen, and *made white in the Blood of the Lamb*; and the Enemy that accus'd *Joshua* the high Priest, dare not accuse me for *silly Garments*: *Yet not unto us, not unto us*; O there's a Beauty there! would you have a Mark of a true *Christian*? here it is, To strike at the bearing down of Self in all its most subtle Aftings. I'm full of Sores, said he, but all my Bones shall praise him.

Then he pretis'd the Ministers to discourse to him, and said, I desire to hear the Word read, the Word preached. Many Times when I thought on the Worthies that liv'd in the Days of old, I said, I was *as one born out of due Time*; but now I think I'm born in due Time, for I'll see Jesus; O sweet Jesus that delivers from the Wrath to come! I'll see *Elijah* and *Moses*, the great Old Testament Prophets; I'll see the two great Mediators, the Type, and the Anti-type: The three Disciples got a sweet and glorious Sight of Christ in his Transfiguration; this was indeed an edifying and confirming Sight allowed to the Disciples for strengthening their Faith against the Objections of the unbelieving *Jews*, and the shaking Trials they were shortly to meet with. Was he despised as a mean and meer Man, and his Godhead disowned? Lo! Here he appears in Divine Majesty and Glory. Did they say that he was against the Law? Lo! Here *Moses*, by whom the Law was given, paying Respect unto him. Did they say that he was not the promised *Messias* foretold by the Prophets? Lo! Here *Elijah*, the greatest Zealot among the Old Testament Prophets, owning and honouring him. Was he reproached as a Deceiver of the People? Lo! The Voice from Heaven saith, *This is my beloved Son in whom I am well pleased, hear ye him*. Yet this Sight was of short Continuance, and terrible while it lasted. But in Heaven we shall have a more glorious and abiding Sight, we shall behold *his Glory*, we shall be made like unto him, for we shall see him as he is: Lo! *This is our God, and we have waited for him!* When his People are in Trouble, the Wicked say, *Where's your God*; but wait the Issue till their Deliverance come, and then they can say, *Lo! This is our God*. O said he, I'm full of Matter I know not where to begin or end: The Spirit of the Lord has been mighty with me; O the Book of God is an unco'
Thing

Thing! 'Tis written within and without! I never studied it to the Half of what I should; but now God has given me much of it together. Never was I more uneasy in my Life, and yet I was never more easy: All my Bones are like to break, they stick thro' my Skin, a Hand is a Burden to me, my Mouth's a Burden, &c. and yet all easy; *Not unto us, not unto us;*—O there's a Beauty there!

Then to his Wife he said, O my sweet Bird, are you there? I'm no more thine; I'm the Lord's. I remember on the Day I took you by the Hand, I thought on parting with you; but I wist not how to get my Heart off you again, but now I got it done. Will not you give me to the Lord, my Dear? Then seeing her very sad, he said, My Dear, do not weep, you should rather rejoice; Rejoice with me, and let us exalt his Name together; I'll be in the same Family with you: You must even stay a While behind, and take Care of God's Bairns.

In the Night-time he said, Ah St. Andrews, I'm afraid 'tis coming to that with it, That the Power of Religion will wear quite out among Professors in St. Andrews, and that they'll not seek after the Influences of the Spirit in Ordinance.

Then he said, What Hours is it? *Answer,* 'Tis Ten of the Clock. Well, said he, the Sabbath's near, and, may be, I'll win Home then to my Rest; but if I win not Home on the Sabbath, I'll win Home in a little to keep the Sabbath.

When wakned out of Sleep, he said, I'm lying pleasantly, and waiting patiently till he finish and *perfect what concerns me.* God is with me still, and he will be with me: I'll be cold within a little, and I long for it, I long for my Dissolution. O who would not ly in this Pickle till they be all washen away! One said, He'll be sore lying. He answered, I have no Sores, he has bound up all my Wounds. *The gods that the blinded Nations fear are but lying Vanities, but the God of Israel, the PORTION of Israel, is not like them.* I'm now in the Hands of the King of Terrors, and within a little I'll be out of them: I'm now Hand in Hand to grapple with the last Enemy, and I find 'tis a conquerable Enemy; I'm more than a Conqueror. One said, A strange Champion indeed. He answered, I! Not I, but the Grace of God in me; by the Grace of God I am what I am. *The God of Peace has bruised Satan under my Feet.* Ye see, Affliction is no Mark of God's Displeasure: I oft wondred how the Martyrs could clap their Hands in the Fire;

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Fire; I do not wonder at it now: I could clap my Hands, tho' you would hold burning Candles about them; and think it no Hardship tho' the Flames were going round about them: And yet I would cry, and not be able to bear it, if ye would but touch my Toe, if the Lord withdrew.

Then he said to one, after a Shock he had, Find you any Alteration of my Pulse with this? *Ans.* No, 'tis as vigorous as Yesterday. Well, well, said he, I'll wait cheerfully. One said, Ye're well hir'd to it, as ye use to say your self. He answered, I am so. I'll wait till I be all wash'd away; but my Tongue's my Glory, to render the Calices of my Lips. God has given me my Head and my Tongue to praise his Name; I lost my Spirits; God has given me my Spirits again.

September 21, about 3 in the Morning, he said, And is it the Sabbath then? This is a brave Sabbath, the best that ever I had: My pleasant *George* on a Sabbath-night went into his Rest; I bestowed him on my God; Bless be his Name, he made me content: I would even have given him all my Bairns that Way, and I hope it shall be so; bless be his Name.

After a little Pause, he said, Shall I forget *Zion*? Nay let my right Hand forget her Cunning, if I prefer not *Jerusalem* to my chiefest Joy. O to have God returning to this Church, and his Work going on in the World; if every Drop of my Blood, every Bit of my Body, every Hair of my Head were all Men; they should go to the Fire to have this going on.

And after that, to some he said, O Sirs, I could not believe that I could have born, and born cheerfully this Rod so long; this is a Miracle, Pain without Pain; and this is not a Fancy of a Man disordered in his Brain, but of one lying in full Composure. O bless be God that ever I was born. I have a Father, a Mother, and ten Brethren, and Sisters in Heaven, and I shall be the eleventh. O bless be the Day that ever I was born. O if I were where he is. And yet for all this, God's withdrawing from me would make me as weak as Water. All this I enjoy, that it be Miracle upon Miracle, would not make me stand without new Supply from God. The Thing I rejoice in is, That God is altogether full, and that in the Mediator **CHRIST JESUS** there's

there's *all the Fulness of the Godhead*, and it will never run out.

After a While's Silence; some having heard him groaning, he said, 'Tis not for Pain I'm groaning, but for the poor Church of *Scotland*, and for the Cup of Indignation in the Lord's Hand that's going about. I have been Days, Weeks and Months in Terror, thinking what would I do in the Days of Pestilence; but now I see in him there's Safety, and that an invisible God can keep from a visible Stroke; but O! 'tis a strange Thing; to consider, how an unbelieving Heart could not trust him; but now I'm kept in perfect Peace. *The Name of the LORD's a strong Tower*; here's a strong Tower: And he that dwells under the Shadow of the most High shall abide, and not be afraid. O the Book of God, Sirs, is a rich Treasure; a sweet Book; make all much Use of your Bibles.

Then to his Wife, he said, O wait upon him, for he's a good God to his own; and he never takes any Thing from them, but he gives them as good, and better back again; ye'll get himself. My Dear, we have had many a sweet Day together; we must part for a While, but we'll meet again, and shall have one Work in the Praises of God, in the Praises of the Lamb. O how wonderful is it! and let my Soul wonder. O to get a Discovery of him, Eye to Eye; 'tis so much inliv'ning. *'Tis Life eternal to know the living God and Jesus Christ*. I will not say with *Job*, *When 'tis Morning, when will it be Evening?* No, I dare not say it. It will be but a little While, I'll get Rest.

Then to some present, he said, Do ye think that he'll come and receive the *Prisoner of Hope* the Day? Whether he do or no, holy and righteous is he, but I confess, I long for it. This is vastly more that I am bearing than many Deaths, and yet the Lord bears up sweetly with his Power. Were it not the Power of Grace, Nature would distract, under what I have upon me even now, but the Lord upholds me. I do not weary; but the Hireling longs for his Wages. He seems in his adorable Wisdom to try me further, and holy and reverend is his Name; he is not wanting to me. One said, Well that's enough, if he's now giving you a heavy Burden to bear, he gives you such remarkable Supply. He said, I desire only Grace to be *faithful to the Death*

Death unto the Lord Jesus, unto my God, until I come to the Land of Praises, even to *Jerusalem's Gates* to pay Thanks to the Name of the God of *Jacob*. One said, You have his Promise for Through-bearing, and he cannot fail in performing it. I hear the Defluxion has been uneasy to you the Night, He answered, Yea, yea; but O keep me from Impatience, or charging *my God foolishly*. One said, 'Tis weak Faith that cannot believe, when it has such a Support of sensible Comfort, as you have. He answered, The hundredth Part of this Trouble would have put me into a Distraction; if the Lord had not sustained me. This is his Day, 'tis his holy Rest. I long for the Rest; I long for this desirable Rest. One said, Well, you have reached a Will submissive to his. He answered, It takes a great Deal of hammering to polish us, and *make us meet for the Inheritance of the Saints in Light*.

To his Son, he said, My dear *David*, I'm lying here, Man, finding how good God is; and I would fain have my *David*, I would fain have you God's, and acquaint with his Way, that when I'm dead, I may live in you, and you may tell to the Generation not born, how good God is. O Man, if I had you a Seeker of God, I would think my self happy in it. Then a Minister ask'd, if he should pray. He answered, Yea, yea, pray for me.

After Prayer, he said, this Night my Skin has burnt, my Heart has panted, my Body has been bruised on the Bed with Weakness, and there is a Sore upon me that's racking my Spirit, and my Heart has been sometimes like to fail; and yet I cannot say, but the Lord after all this Trouble holds me in Health in the midst of all. If the Lord should give such Support, and continue me Years in this Case, I have no Reason to complain. One said, No Hypocrite is able to counterfeit that Language in such a Case as you are in. He answered, 'Tis as great a Wonder to me, as to any about me. Brother, I know not whether I may desire you to beg of the Lord, with Respect to this poor Body, even to pity and to short'n, if it be his Will; my Trial; the Hireling longs for his Wages; but I have Reason to do it with Submission.

Thereafter, he said, My Body has got such a Hurt, that I believe I will scarce recover it; and that's the Thing that keeps all my Body in a Fire. The panting for want of Breath is over; but 'tis the Mercy of God that keeps me compos'd. This Trouble of my Bowels draws my Stomach, and all together as if it were with Cords: And yet I must say, *What am I, and what's my Father's House, that God has brought me hitherto!* One said, You've resign'd your self to his Will and Pleasur; and he'll strengthen you with Patience; he gives Strength for the Burden. He answered, He has done it hitherto, I have a Heart warm to God, and I have a carnal Heart too. One said, Corruption will remain while in the Body. He answered, But I long to be away, to get a Deliverance. One said, In due Time that'll come. Then he said, I'm lying here, and the Lord helps me to wait for that Consolation that's in CHRIST, that will fill me with Admiration to Eternity: But I have already the pleasant *peaceable Fruits of Righteousness*, and sweet Composure. I had what was worse than a thousand Deaths, and he has held me by the Hand

To the Ministers he said, The Lord has been still with me. I'm carnal; but I long for a Deliverance from the Remainers of a Body of Sin. I long for a Deliverance from this Trouble; if God lengthen it out, if he give me Troubles, then why not, righteous is his Name. I know not what Alteration may be. I long indeed for a Share of that everlasting Rest; and I confess I'm like a Bird on the Wing, and I would fain be at *Inmanuel's Land*, where the Tree of Life is. Well, all this is Encouragement to you to acquaint your self with God; you see Religion is advantagious; *great's the Gain of Godliness*. All these soft Clothes are like Sacking about me; and yet I have perfect Ease of Spirit. My Breast is drawing together, as sore as it were with Cords; and still the Lord keeps Composure. What's this! I could have scarce believ'd, tho' I had been told it, that I could have been kept in the right Exercise of my Judgment under this racking Pain. The drawing of the Breast seems to me to be, as if I were all hung together, all pull'd together: So that I would make that Improvement, whatever come of it, I'm sure I'm a
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Demonstration that there is a Reality in Religion; and I rejoice in this, That GOD has honoured a sinful Worm, so as to be a Demonstration of his Grace. I'm preaching the Gospel, I have a Dispensation committed to me, Shame belongs to me; I'm a Sinner, the Praise of all belongs to him: *Worthy is the Lamb, to receive Glory.* I hope I shall shortly be at that Glory I've been long expecting; tho' I come not near Mr. *Shield's* Glory, nor Mr. *Anderson's*, &c. Only, O if I were in, I'll be well enough, I'll be well enough when I win in. Dear Friends about me, take the Commendation of my Hand; while I live I must preach the Gospel: He has given me a while yet here, that should be reckoned precious, and I reckon it should be my Work still to commend him. The Word speaks, Providence speaks in me; and if there be a despising of the Gospel under this new Discovery, take heed, it will still make it the worse with you. Glory to him that ever he revealed himself in me; he's free in his Love. I was *wallowing* in my Blood; but he *past by*, and *cast his Skirt* over me; like the kindly Mother to the Bairn, at first it behoved to be cleansed and swaddled, and again cleansed after that 'tis puddled; so I'll be to cleanse to the End.

To two Ministers that tarried with him, when the rest went to Church, he said, I would desire a Word read, and Prayer, and if my Head would endure, I would fain hear Singing. I do not now find any Change, but there may be; and I'm the less concerned, because the LORD in some Measure has taken away that Inclination to limit him as to the Hour; though ye may be sure the Hireling longs for his Wages. He caused read *Psa. lxxxiv.* and sing the latter Part of it, and pray: And after Prayer, he having joined in singing, said, I had always a mistuned Voice, a bad Ear, but which is worst of all, a mistuned Heart; but shortly, when I join the Temple-service above, there shall not be, World without End, one String of the Affections out of Tune. And after that, he caused one of the Ministers read to him, what Doctor *Owen* had said of this Temple-service above, in his Book on the Person of CHRIST. Often this Day did he bless GOD he had been helped to give such a Testimony to GOD's Ways.

To some that came from Church, he said, You have been in the Assembly of GOD's People, the desirable Assembly, wherein Communion and Fellowship with the Father and Son may be attained; and all these Enjoyments are among the most valuable to be had here, and they are the Way to our Rest, which remains for the People of God: But O! to be joined with the Company above. *How amiable are thy Tabernacles*, even here! But more so above, where there's the Eagle's Eye, that can see a glorious Light, even *the Light of the LORD*. Now, our Faith, even at its highest Elevation here, when it looks to these Things, they are so great, that we pass from our Compearance, we're not able to behold them. Now, I hope in God, and blest be his Name. Tho' I was once well near the saying, *My Hope, my Strength is perished from the Lord*; yet the Lord rebuked that. My Unbelief was very impudent in urging Suggestions. A Shadow of a Difficulty will fright, and lay me on my Back. I'm Nothing, less than Nothing, a vile Sinner; but Mercy does all, I bless his Name; and he himself has said it, and done it; and now I'm lying his Debtor not able to pay a Mite of it.

Then to the Ministers he said, Now I would fain hear, Sirs, hear of the Gospel, hear of CHRIST. On which the Ministers present discoursed a while on the Promises of GOD, the Faith and Experiences of the Saints in former Times. The LORD, said he, has indeed dealt wonderfully with me; he has taken me out of *the miry Clay*, and set my Feet on a Rock; he has come in the Watches of the Night, and calmed the Waves of the raging Sea. I expected no Smile when I took this Trouble; and many a Time I've been this Winter at saying, I'm like to be a Branch that's withered, cast over the Hedge; I brought all this Strait on myself; and I thought, if I could win away, creeping with Terrors, to be plunged into Eternity with a Peradventure, it was fair. *Praise is comely*: I am one of the Chief of Sinners very kindly dealt with; *whence is this to me!*

At Night, he said, There will be a Turn. One said, Yea, no Doubt of that; your Defluxion is already dried up. He said I take Shivers, that I am hopeful 'tis my Deliverance coming, under the Conduct of the great Captain of Salvation,

on, I'll shake Hands with the King of Terrors; tho' one Fit of Sickness would but take away my Tongue, another my Ear, another my Throat, I'll be content. One said, That's a Mercy. He said, Yea, yea, the troubled Sea, a Mind fretting, rising up in Rebellion against God, is uneasy. I bless him, I got that Mercy in the Violence of my Trouble; he kept me from daring to entertain a harsh Thought of him, he held me by the Hand: And I see now what Corruption is, even while under the *most* of God and his Goodness: I have been kept under a continual Fear of my ill Heart. These are the two worst Enemies I have, Self with its fair Shews, secret Insinuations and Unbelief, struggling hard against me. 'Tis a Mercy he gives me now and then, when I am able to speak, Leave to follow the old Trade, to preach and commend Christ; I think he has given me good Cause. Sometimes I find it safer for my Body and Head, to hear others speaking.

After he had lien quiet a little, to his Wife he said, O! my Dear, I was just praying for you and your Bairns, and commending you to your God, and my God, to our Fathers God. Being much troubled with the Cough, he said, There are no Coughs in Heaven.

In the Night-time, he caused read the Songs of Degrees, and said, They were so called by some, because they were sung on the Steps of the Stair, that led up to the Temple: And, said he, what meeter to be read to a poor Sinner, that aims at climbing up the Hill of God, where the Temple of God is. Under the Old Testament, it was only the high Priest that was to enter within the most holy Place, and that once a Year, and not without Blood; but now there's a Way opened into the Holiest of all, for every Believer.

One said, I thought, Sir, you was expressing your Fears anent the Times. He answered, Yes indeed; I'm no Prophet, I'm not positive on the Head, but I greatly fear a heavy Stroke coming on this Land, I fear the Plague of God is coming on *Scotland*. One said, The Pestilence, Sir, do you mean? He said, Yes indeed, and a bloody Sword also. Nay, 'tis what I fear'd these several Years, and I bide by it, I'm of the same Mind still; and I do not see what Way 'tis evitable without a Miracle; and a Miracle

I do not expect: But seek to be established in the Truth. These are like to be shaking Times.

September 22. At half two, he asked what Hours it was? and said, Early in the Morning my Friends should be acquainted, because I do expect this Cough will hasten the Deliverance; the LORD can do it speedily; but in the mean Time he'll give me Rest, Rest with himself. What needs a poor Creature, that has a Prospect of such a Rest, weary of outward Trouble? I'm lying very composedly, Glory to his Name; I hope I'm going to the Land where there's a Calm. One said, You have no Reason to doubt of that. He said, No, no.

Then he renewed his Discourse on the Case of the Church, and said *Zion* has been much upon my Heart; I have had much Tossing about the poor Kirk of *Scotland*; O what will come of it, and the Town of *St. Andrews*! Then he expressed his Fears of a Stroke coming on all the Churches, that GOD was about to give them a terrible Shake. One said, If so, I would fain hope it may be *Antichrist's* last Stroke. He answered, Perhaps it may be so. He spoke of Mr. *Hooker's* Denunciation of Wrath against *England*, which is mentioned in the History of *New-England*. And, said he, we are going to unite with the Sins of *France*, what Ground of Fear may this be? I fear Persecution by the Popish Party. One said, However 'tis the more hopeful that the reformed Churches are like to be join'd with us in the Trial. He answered, But I am very apprehensive GOD is about to winnow the reformed Churches indeed. Well, well, said he, I'll get out of the dark Cloud; within a little, I'll be in *Abraham's* Bosom, yea, in the Bosom of him that carries the Lambs in his Bosom; and I'm sure of Goodness and Mercy in great Store, even all that's laid up for his People, to follow me. O he's good to a poor Worm, the Chief of Sinners! O! let us exalt his Name together; 'tis the constant Employ of all above, they cease not Day nor Night, they see and sing, they have a clear Vision. O if I saw his lovely Face, that's fairer than the Sons of Men, yea, that's beyond the Sun at Noon-day! O to be where there's no Sin. How sweet has even this Bed been, though Sin remains, and my Trouble's great! yet I've been composed in the midst of my Trouble. He can give Heaven in the worst of Cases. What shall I say? How shall I conceal his Goodness?

Think-

Thinking on the Students of Divinity, who were then separate in Time of Vacance, he dictated a Letter, to be communicated to them at their next Meeting; the Copy whereof follows.

Dearly beloved in our LORD, my Joy and Hope, and the Hope, shall I say, of the Church of Scotland.

YOU are devoted to the Study of the Gospel, for preserving a Seed to serve the LORD in the Church of Scotland, in order to the Continuance of the Gospel, with the rising Generation. A Prospect this is of the highest Concern, the most honourable Piece of Service you can ever be employed in. This Study weakly as I could, I did endeavour to assist you in, according to the Measure of the Gift of Christ, in publick, in private, to the utmost that a fading Body would allow, and beyond; yet with much Pleasure and Satisfaction, in Hopes that the LORD one Day might make my weak Labours, and your vigorous Studies, through his Blessing, useful in the Church of God, a Blessing to Posterity, and a high Honour to yourselves. Want of Health allowed me not what was in my Heart to have done for your Assistance and Encouragement: And now I have no more left me, but to give a sincere Testimony of my intire Affection for you, and that I have really the Yearnings of a Parent's Bowels towards you, by signifying in this short Line, when upon a Death-bed, and near the Confines of Eternity, that you may vigorously ply that Study, and rest not short of saving Acquaintance with the Power of divine Truth, and experimental Knowledge of the Mystery of God and of Christ, diligently using all Means that the Word of GOD may dwell in you richly, and that ye may have Treasures furnished richly with Things new and old, and that ye may prove one Day able Ministers of the New Testament: But rest not, for the LORD's Sake, and for your own Soul's Sake, in the bare Fruits of your own Studies; but seek to be taught of GOD, that you may at once grow in Grace, and in the Knowledge of GOD: Beware of Curiosities and Novelties in Religion: Adhere, as you will be answerable, unto the Doctrine of the Church of Scotland, sincerely taught by your worthy and judicious Master, whom ye are happy in, if you know your own Mercy, and have Grace given you to improve it. This is a Time of abound-
ing

ing Errors; beware of drinking them in: Beware of an assuming Boldness in the Matters of God. The Fear of the LORD is the Beginning of Wisdom. What Man fears God, God will teach him the Secret of his Covenant. I have not Time nor Strength, being by the LORD's Hand cut short, to write my Mind distinctly to you: But since I am now very near Eternity, loaded with the Riches of God's Goodness, I could not but by this Line signify my sincere Desire, that you may be nourished up in the Words of Truth, and that you may use wholesome Food, and be kept from Poison. I recommend to you, among humane Writings, for a true View of the Mystery of the Gospel, especially those of the great Doctor Owen: But the Word of God, in Dependance upon the Spirit of GOD, must be your Study and Meditation Day and Night. Words cannot express what I have found of GOD since I came to this Bed of Languishing, what Advantage I have found of having minted at following that GOD, that Truth, that Gospel which I recommended to you; and therefore, am bold to recommend to you this as the most noble, honourable, advantageous Work you can be employed in; and I am this Day sure from Experience, that it is better to serve the LORD in the Gospel of his Son, than to serve the greatest Princes on Earth, in the highest Station. If GOD help you in this Service to be faithful, the Reward is too great to be expressed. My Thoughts, my Words are swallowed up, and my Affection towards you is such that my Body would quite sink to speak what is on my Heart of Love to you, and desire to have you acquaint with my dearest LORD, to whom I always was deeply obliged, but now am so much indebted, that I fear to mention how good he has been to my Soul. O chuse him, cleave to him, serve him, study to know more and more of him, live in Communion with him. Never rest till you reach eternal Communion with him. This is all from your dying Master. I have desired my Brother in Law to sign this in my Name. A Death bed will excuse Confusion. I wish nothing more than that, after you have done much Service to the Church here, I may have the Happiness to bear you approved by the great Shepherd of the Sheep.

THO. HALYBURTON.

To

To a Minister he said, I think, Brother, my Case is a pretty fair Demonstration of the Immortality of the Soul. One said, Your Case may be confounding to Atheists. Then he said, Glory, Glory for Support, continued Support to the chief of Sinners. O that I could sing forth his Praise. Indeed I'm patient, yet *not I, but the Grace of God in me. Not I,* should ay be at Hand. Curst Self, curst Self, that robs God of his Glory. Could I have believed (but I'm an unbelieving Body) that I could have had this Pleasure and Patience in this Condition! Once or twice Satan was at the brangling of my Faith. I wakn'd in a Sort of a carnal Frame, and I thought I had lost my Jewel; but now, I hope, he'll stand by me to the End. If ever I was distinct in my Judgment and Memory in my Life, it was since he laid his Hand on me; Glory to him; what shall I render to him? My Bones are riving through my Skin; and yet all my Bones are praising him. *I said, I am cast out of thy Sight, but I'll look again towards thy holy Temple.* The Enemies of the Gospel in St. Andrews, shall have this among other Things to answer for, that God has taken and singl'd me out for a Monument of his Mercy; but the Design and Upshot of it is, for the Establishment and Consolation of his own, and, I hope, for the engaging of some, may be, poor young Things to God. Glory to the Captain of Salvation. *O Death, where is thy Sting? O Grave, where is thy Victory?* There is no Curse of a broken Law here, I'll get the Cool the Day.

To a Minister that said, How are you, Sir, the Day. He answer'd, I bless his Name, I'm posting to Eternity, to Heaven.

To a Gentlewoman he said, well, desirable Neighbour, I'm dying in a Way that may confirm that *God is good.* Well, well, I'm near Heaven. Then he fainted, and said, This is another Messenger come for me.

When he was to take a little Refreshment, in seeking a Blessing he used these following Expressions, *Glory to God in the highest,* that there is *good Will to Men, and Peace on Earth;* Glory, that *Life and Immortality is brought to Light.* Help to put a Crown on the Mediator's Head, Grace's Head: It will be our Glory to Eternity, to run deeper and deeper in Debt. Glory to God, that a vile Worm, *the Chief of Sinners,* is singl'd out to be a Monument of his Grace, and a Trumpeter of his Praise. *Who's a God like unto thee, &c.*

Alter

After he had taken the Refreshment, he said; Trust him to all Eternity, credit his Word, I listn'd to Unbelief since I came to this Bed, and it had almost kill'd me; but God rebuked it. I sought the Victory by Prayer; and God has given it; he's the *Hearer of Prayer*. I have not much more to do with Death.

To one he said, Another Messenger comes for me, a Cough. O Man, I'm kindly dealt with! The LORD has done wonderful Things. Only Grace to be sober to the End; For our Strength lies in him. Not we, O Man, this is an Up-making for the Residue of my Days. Well, 38 Years come December 25th, is my Age. *Hezekiah* said, I'm cut off from the Residue of my Years; but I'll not say so. God's giving me this to make up the Residue of my Years. The LORD is e'en washing away my Body, so let see, that my Spirit can live without. I will not weary through his Grace now. Brother, mind me, that the LORD may help me to honour him to the End. Ay, I'll be washen, and get white Robes, the Crown on my Head, and Palms in my Hands.

I'm calling you to see a Miracle, God is melting me down into Corruption and Dust, and yet he is keeping me in a Calm. O! who is like unto our God? *Not unto us, not unto us, but to thy Name, O LORD, be the Praise.* Our light Afflictions that endure but for a Moment, work out for us a far more exceeding and eternal Weight of Glory. I'll get the Martyrs Crown, with the Minister of Christ's Crown; and O but the Martyrs Crown's a glorious Crown, I'm now a Witness for Christ, for the Reality of Religion; and I'm suffering. 'Tis given unto me, not only to believe, but to suffer for his Name. I sought an Increase of Faith from our LORD Jesus, and our LORD has heard me; and now 'tis but a little, and I'll get the Crown. And tho' there be a little Noisomness about me, yet I'm willing that you be Spectators of it; for it was not for my Sake that I met with this, but for your Establishment. Is there not a Beauty in this Providence?

After a wrestling with Desolation in his Throat, he said, The Lord has sent another Messenger for me, to hasten me Home. The other Day I would have been away without this glorious Evidence of the Grace of God; but this is

more

more for my Advantage, that I am thus tried and comforted, I'm hastning, and I'll not complain of the slow Paces of Time. I said, *Why are his Chariot-wheels so long a coming? But I'll not say so any more: Yet a little while, and he that shall all come, will come, and will not tarry. Come here all ye that fear the LORD, and I'll tell you what he has done for my Soul.* Then he caused a Minister pray, and said, Pray that, he may enable me for the last Stroke, so as I may be a Conqueror, and more than Conqueror.

To his Son he said, *David.* Come Man, O seek thy Father's God. I'm like the Slave born in God's House, and I, my Wife and Bairns are the LORD's; therefore let your Ear be bored to his Post-door, and be his Servant for ever; And if ye serve him, my God will bless you, he'll bless you for ever. Come my Dear, your Grandfather and Grandmother are in Heaven. Is it not hard, Man, to die well, for them that do not know God in Christ? If you knew the sore Skin that I have, you would cry and * greet; I'm not greeting, nor crying. How glad would I be, if I knew my little Stock, *David,* would be a Witness for God, a Sufferer for the Name of Christ, *striving and resisting even unto Blood?* I rather have you such, than an Emperor of the Universe, and would rejoice more in it. Were I called to it, I would spend my Blood, and go through Fire and Water for it.

Then he said, If I would say, That I would speak no more in the Name of the Lord, it would be *like a Fire within my Breast.* I was early musing with my self, how I would stand the Shock, and be a Martyr against Popery; I lay one Night musing about it, and slept none, &c.

[This is to be found in the Memoirs of his Life.]

When some look'd to him as if they had been amaz'd, he said, Why look ye stedfastly on me, as if by my *Might, or Power,* I were so? *Not I, but the Grace of God in me;* 'tis the Spirit of God that supports me, I'm here on a Death-bed, going to Heaven. 'Tis but a little Time, and *Corruption* will be rais'd in *Incorruption.*

To his Daughter he said, *Margaret,* I charge you to seek early the God of your Father; he's a Wonder-working God.

To his Wife he said, Be not discouraged, my Dear, at the unavoidable Consequences of Nature which I was under;

'tis

'tis an Evidence that there's but a very little, and Death will be swallowed up in Victory; the Body will be shaken into Pieces. I'm washing away, blessed be God; and yet my Head is as composed as it was before my Sickness.

To another of his Daughters, he said, *Janet*, O seek God; he's good, he'll be a better Father than I am; you are born in his House. I have not a Child, I have given you all to him; I leave you to the abundant Grace of God. I'm much concerned for the young Generation; I fear they shall all cast at Religion together.

To a Gentlewoman in the Parish of *Ceres*, he said, Behold your dying Minister; I'm hastning to Eternity, and hastning to Heaven as fast as I can: I'm dying in the Faith of these Truths I preached amongst you; you may remember

I preach'd on that Text, *When I heard, my Belly trembled: My Lips quivered at the voice: Rottenness entered into my Bones, and I trembled in my self, that I might rest in the Day of Trouble:*

Then you may remember, I told you, That *there was a Rest* to the Lord's People even in Trouble; and now I feel this Rest: O! I'm well hir'd to all this; I have perfect Composure of Spirit, perfect Peace, without any Roving, or any Thing that's the Effect of Disorder: O what wonderful Power is that! Tell my Parishoners, That my God is blessing me, that the single Mints I made at serving him in preaching the Gospel of his Son, the Lord has already rewarded it to a Miracle: Now I find the *Gospel the Power of God to Salvation*, all Sorts of Salvation. All in our Religion is experimental, it will bide the Proof. Well Mrs. God bless you, and bless your Bairns, and make them a Blessing to you: Seek God, make earnest of Religion. *O what shall I render to the LORD!* Blest be God that he gives so honourable an Occasion to commend him.

To one of his Children he said, If you forsake the God of your Father, that has been so kind to me, this will be a Witness against you: Here I'm a Witness, That *our Rock is not as their Rock.*

Then to some present he said, My Moisture is much exhausted this Night; but *the Dew lies all Night on my Branches, the Dew that waits not for Man, nor carries for the Sons of Men.* O what cannot Grace do! how have I formerly fretted and repin'd at the hundredth Part of the Trouble I have on my
Body

Body now. Here you see a Man dying a Monument of the glorious Power of admirable astonishing Grace: And Generations to come shall call me blessed. Follow my Advice, study the Power of Religion; 'tis the Power of Religion, and not a Name that will give the Comfort I find. Now, Sirs, here is something to be improv'd for a while, it will take telling; there is telling in this Providence, it will cost me Telling to Eternity. If there be such a Glory in his Conduct about me now, O what will be in that, to see the LAMB in the midst of the Throne, to see the LAMB that was slain, in the midst of the Throne, the LAMB that has the seven Horns, and the seven Eyes? I have Peace in the midst of Pain; and O how much of that I have had for a Time past! My Peace has been like a River, not a discompos'd Thought. There has been some little Suggestions since I got the great Assault of my Enemies in one League together; I got one Assault, and I was like to fall; but since the LORD rebuked them, there's not a discompos'd Thought, but all calm.

To the Ministers he said, Brethren, bless God on my Behalf, and pray I may be help'd. I've been grappling with the King of Terrors, and I find he is conquerable; I found the Rattling of his Drum in my Throat, and I was not affrighted: I'm melting away bravely.

* Meaning the choking Defluxion in his Throat.

To two of the Students he said, Well, Lads, you see your dying Master confin'd within these four Stoops, and by the Grace of God, is what he is, he is dying as one unto whom the LORD is shewing himself marvelously good: This is no Roving of a sick Man; I bless God I never had my Judgment more distinct all my Days, an Evidence of the Reality of Religion. When the Defluxion came up, he called for a little Twist, and said, I think all the Substance of my Body shall evacuate this Way, but with a smiling Countenance said, 'Tis welcome: Now, my Body is wafting like a Piece of a Brae by a mighty Current; and yet the Power of God keeps me up.

To a Gentlewoman he said, you are come to see your old dying Friend, a Wonder indeed, but a Wonder of Mercy: I've preached from the Pulpit, but now I'm preaching from a Death-bed; and I would be content, if sensible Presence were continued, to speak till Flesh and Bones were washen and wasted to nothing. Labour to get a clear View

of

of him. The God of Glory appear'd to me; and the first Sight I got of him, was such, as it wan my Heart to him, so as it was never loos'd; tho' I have had many Wandrings, yet I can say, I was never my self, till I wan back to the Center again. Follow me, take my Word for it, he is a good Master, ye'll never rue the Service; and I am well hired to it. He took a little Rattle in his Throat, and said, This may be irksome to you; but every Messenger of Death is pleasant to me, and I am only detained here, that I may trumpet forth his Praise a little longer.

About Noon he said, I was just thinking on the pleasant Spot of Earth that I'll get to ly in, beside Mr. *Rutherford*, Mr. *Forrester*, Principal *Anderson*, &c. And I'll come in as the little one among them, and I'll get my pleasant *George* in my Hand; and O we'll be a Knot of
 * *i. e. comely.* * bony Duff. Then he said, It will not be all my fore Bones that will make me weary yet (as long as God gives me a Tongue to speak, and Judgment to conceive) to preach his Gospel.

He broke out in frequent Admiration with the greatest Warmness at what he felt: Strange, said he, this Body is washing away to Corruption, and yet my Intellects are so lively, that I cannot say there is the least Alteration, the least Decay of Judgment or Memory; such vigorous Actings of my Spirit toward God, and Things that are *not seen!* But said he, *not I, not I, but the Grace of God is in me. Not unto us, not unto us;* which still I must have on my Heart, since curs'd Self is apt to steal Glory from God; here I must watch, lest the Enemy give me a Wound.

Then to some Ministers when they came in, he said, What a Demonstration has God given you and me of the Immortality of the Soul by the Vigor of my Intellects, and the lively Actings of my Spirit after God, and the Things of God, now when my Body is so low, and also pain'd.

At Night he fell very weak, and after a sore Conflict, Prayer being ended, he said, *Ebenezer.* One said, *The LORD has helped hitherto,* and he will help.

Sometime thereafter he said, *Good is the Will of the LORD,* and every one of these Throws is good, and I must not want one of them; I must not flie from my Post, but stand as a Sentinel, for this is my particular Work: This would
 be

be hard Work without Christ, but 'tis easie, having him the Captain of Salvation.

He complain'd of his Head, but said, In a Battle there must be Blood and Dust; every Battle of the Warrior is with confus'd Noise, and Garments roll'd in Blood. 'Tis meet I should be so hard put to it, that I may know to whom I owe my Strength. O that I were at the Throne above, that my glimmering Sight were taken away, that this unsteady Faith might terminate in perfect Vision.

Then looking to a Minister, he said, This is *Gymnasium*. And some who stood by, asking what that Word meant, he said, It was a School for Exercise, a Place where they wrestled and fought naked; and I'm in Agony and wrestling with the King of Terrors. But (said the Minister) you'll obtain the Victory through the Captain of Salvation, who, you know, is able to keep what you have committed to him.

When he revived after a severe Shock, he said, I am defeat; and added, *I am Shipwreck'd into Health again.* One said, But you have still a pleasant View of an End of all your Pain and Trouble in that Land where the Inhabitants shall not say he's sick. At which he gave pleasant Looks and Smiles, and turn'd up his Eyes and Hands while he was not able to speak.

One said, *Bless are they that die in the Lord*; there's much that goes before, along with, and after it. *We groan in this Tabernacle, being burnd, not simply that we would be dissolv'd, but cloath'd upon with our House which is from Heaven.* Then he said, when I fall so low that I am not able to speak, I'll shew you a Sign of Triumph when I am near Glory, if I be able.

Then he was for a While very low, he swoon'd, and thereafter, as Prayer was ended, he reviv'd a little. One said, Had you no Trouble? He answered, No, I knew not where I was; I know nothing about it. *Yea, yea, he can do no Iniquity.* 'Tis meet there should be a Trial. I'm wonderfully helped beyond the Power of Nature. If my Mouth be not wet every Moment, 'tis as hot as Fire.

Then he said, The Conflict is pretty long, but blest be he that gives Patience. I'm mightily spent. One said, Shall we pray a short Word? He answered, *Yea.*

Thereafter One said, That Tabernacle will be repair'd again in a more glorious Manner. *Our vile Bodies will be fashioned like unto his glorious Body.* Then he said, I'm very well pleas'd if the Lord take me away now. The Lord has allow'd me long the Exercise of Thoughts about my Condition.

A little after that, he said, Lord pity.

Long after, being like to vomit, he said, I'm effectually choked. Then he said, I desire to adhere to the Lord; but I'm like to be quite choked with Defluxion. He had elevated Looks, and cried, Pity, pity Lord.

To his Wife he said, My Dear, be not discouraged, tho' I should go away in a fainting Fit, the Lord's Way is the best Way; and I am compos'd.

To some others he said, You need not be discourag'd, Sirs, what if I should go away, with a Fit of Vomiting or Fainting, 'tis all one. I did not know whether I was up or down.

After that he said, Tho' my Body be sufficiently teaz'd, yet my Spirit is untouch'd.

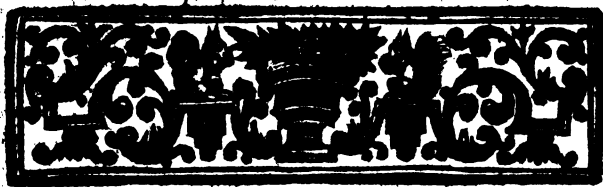
One said, You seem to be near the Crown that you've been wrestling so long for. He cried, Free Grace, Free Grace, not unto me. Speaking of his Body he said, Why should it not go to Duff?

One said, You've been crying much to God that he would be with you; and I doubt not but you're finding it now. He said, Yes. One said, Now you're putting your Seal to that Truth, that *great is the Gain of Godliness.* He answered, Yes indeed. One said, And I hope you're encouraging your self in the Lord. As a Sign of it he lifted up his Hands and clapp'd them, when he could not speak.

Then in a little he went to the Land where the weary are at rest.

Note, That he spoke little the last six Hours before his Death, only some broken Sentences, which with Difficulty were understood, but urged the Ministers present with him to discourse to him, and oft cried, Pray, pray, which was done by five or six Ministers till he fell asleep in the Lord, which was about Seven in the Morning, 23^d September, 1712.

Two



Two Sermons preached by the Author, on
Occasion of the Death of a Friend, ne-
ver before published.

S E R M O N I.

2 COR. iv. 16, 17, 18.

*For which Cause we faint not, but though our out-
ward Man perish, yet the inward Man is renewed
Day by Day.*

*For our light Affliction, which is but for a Moment,
worketh for us a far more exceeding and eternal
Weight of Glory.*

*While we look not at the Things which are seen,
but at the Things which are not seen: For the
Things which are seen are temporal; but the Things
which are not seen are eternal.*



*M*AN that is born of a Woman is of few Days, and
full of Trouble; he is born to it as the Sparks
fly upward. The World is nothing else but a
Scene of Vanity, a Stage whereon a contin-
ued Tragedy is acted; in which, however some
for a While may seem to act a very pleasing
Part, yet the Conclusion of the Play is ever sad and melan-
cholly, while Death shuts up the Scene, and the Shadows

of the everlasting Evening, as a Curtain, are drawn over all the Actors.

And if we seriously observe the whole Race of fallen Adam, plung'd headlong into this bottomless Deep of Trouble, three Things amongst others, worthy our most serious Thoughts, will offer themselves to our View. 1. The exceeding Sinfulness of Sin, the Source of all this Trouble, may easily be discern'd by any considerate Observer of those Streams which issue from it. The bitter Fruit speaks the Bitterness of the Root: Who, or what has poisoned the Streams of all earthly Comforts? Who has made the World a Hospital? Who has turned so many living Men into Dust and dry Bones? Surely Sin has done this; *For the Wages of Sin is Death*; and its Entry into the World has turned a delightful Palace into a melancholly Prison, a Garden of Pleasure into a waste and howling Wilderness: And in one Word, the World into a House of Mourning, Sorrow and Lamentation, wherein few laugh but Fools: *For the Heart of the Wise is in the House of Mourning*, saith the wise Man, *Eccles. vii. 4.* 2. The serious Observation of the Children of Men lying thus under Trouble, and the far greater Part of them utterly destitute of any solid Relief against those Calamities, under which they groan, will at once affect our Hearts with a piercing and heart-melting Sorrow for the Misery of so many, who partake with us in Flesh and Blood, and over-awe our Minds with deep Impressions of the holy and just Severity of the sovereign God, who has *Mercy on whom he will, and hardens whom he will.* Which, in the 3. Place, will serve greatly to heighten our Admiration of, and wonder at the sovereignly free Mercy and Kindness of the glorious God, in providing a solid Relief against all those Miseries, for some of the Race of Apostate Adam.

Though every one of those Things now mentioned were worthy to be insisted upon, yet because to discourse of the two former, would but increase Sorrow, which suits not our present Design, we shall fix our Thoughts upon the Third, *The Goodness of GOD in relieving a Remnant of sinful Mankind from those Troubles which Sin has brought upon them.* Now the Goodness of God in this cannot be better known than by a serious Consideration of that Relief, which is the Effect of it. And of this the Verse now read gives us a fair

a fair Occasion to discourse. *While we look not at the Things that are seen; but at the Things which are not seen: For the Things which are seen are temporal; but the Things which are not seen are eternal.* These Words express the Means of a Christian's Relief, and tells us what it is that supports the Believer under all his Troubles in this World. And in them we may notice these five Things, which require some Explication.

1. We have the *Persons who are relieved*, WE, viz. Believers, into whose Minds God, who commanded the Light to shine out of Darkness, hath shined, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. We, who travel Heaven-ward through manifold Afflictions. Of these it is our Apostle speaks, whom he includes with himself in the Particle *We*; *While we*, &c.

We have the *Means of their Support*, that which relieves them, which keeps them from fainting, and makes them exceeding joyful in all their Tribulations; and that is a *Look at Things not seen and eternal; while we look not at Things*, &c. By which we are to understand the Exercise of Faith upon Things not seen; for the Scripture commonly expresses Faith thus; so *Isa. lxxv. 22. Look unto me, and be ye saved, all the Ends of the Earth.* Thus also doth the Apostle to the Hebrews express it, *Heb. xii. 1, 2. Let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith.*

3. We have the *Object of this Look* expressed negatively, *Not the Things that are seen*, that is, 'tis not any present Enjoyment nor sensible Objects, that can relieve us against our Troubles; but positively, *The Things that are not seen*, that is, Things future, Things spiritual, and Things no Way discernible, save by the Eye of Faith, which is *the Evidence of Things not seen*, *Heb. xi. 1.*

4. We have the *Influence or Power of this Look* insinuated in the Word *While*, which leads us back to the two foregoing Verses: From which we may learn what the Efficacy and Force of this Faith is for the End mentioned, and this we conceive cannot be done with more Clearness than by a simple Proposal of those Effects as they stand connected with their Cause, by this Word *While* in the Context; which will give us a Discovery of a threefold notable Influence of this Faith.

1. It keeps from fainting under Trouble. *We faint not,* saith the Apostle Verse 16. *while we look not at, &c.*

2. It makes outward Disadvantages turn to inward Advantages: Decays of the Body turn profitable to the Spirit. And in one Word, it makes the inward Man to grow by the perishing of the outward. *Though our outward Man perish, ver. 16, yet the inward Man is renewed Day by Day; while we look not at the, &c.*

3. It makes momentary Afflictions work for Believers a more exceeding and eternal Weight of Glory: For our light Afflictions, which are but for a Moment, work for us a far more exceeding and eternal Weight of Glory; while we look not, &c.

The only Thing that can with any Shew of Reason be alledged against this Interpretation, is taken from the first Clause of the 16. Verse, viz. *For which Cause we faint not;* which some may think a sufficient Insinuation, that the Cor-tial whereby Believers are kept from fainting, is rather to be lookt for in the preceding Verses than in those which follow.

But to this is easily answered, That the Apostle in the preceding Verses doth indeed lay down some relieving Considerations; which are of no small Use to Believers under their Troubles, and which do preserve against fainting; and to these it is that the Clause mentioned has Respect: But as true it is, that Believers have this Advantage from those Encouragements then, and then only, when they exercise Faith upon Things not seen; so that the whole Efficacy and Power of these Encouragements is owing to Faith, and this is all we plead.

4. We have an Account of the Nature both of these Things to which Faith looks, and to which it looks not; *The Things that are seen are temporal,* that is, they are only of a short Continuance, and serve Time; but *the Things that are not seen are eternal,* that is, they are so either in their Nature, or Use, or both.

Now though we might from the Words, thus shortly explained, take Notice of many very considerable Observations, yet we shall at present wave them, and only lay before you this one Doctrine,

That the Exercise of Faith upon Things that are not seen, or Faith's looking to Things not seen, gives Believers a blest Relief under all their Troubles.

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The Rise of this Doctrine from the Words, as they have been explained, is evident; and if any desire to see this Truth confirmed by Scripture, they may at their Leisure read that xi. Chapter of the Epistle to the *Hebrews*, where they will see this Truth abundantly confirmed.

Now, that we may prepare the Way for Application in the further Prosecution of this Truth, we shall, I. name some of those Things that are not seen, to which Faith looks.

II. We shall enquire what it is that Faith, seeking to relieve the Believer under his Troubles, principally notices in those Things.

III. We shall enquire in what Glass Faith sees those Things that are not seen, or are in their own Nature invisible.

IV. We shall a little open the Nature of this Look to Things not seen. And,

V. We shall enquire, how it relieves the People of God under their Troubles. Now of each of these we shall discourse in Order. And,

I. We shall name a few of these Things that are not seen, to which Faith looks, and whereby it relieves the People of God under their Troubles.

1. then, Faith looks to the *invisible God*, and by looking at him brings to the Believer solid Relief under the greatest Pressures. The invisible God, as discovered in the Lord Jesus Christ, in whose Face his Glory is seen, as being the Image of this *King Eternal, Immortal and Invisible*, is a never-failing Spring of sweet and Soul-satisfying Consolation. The Riches of his Love, his unalterable Faithfulness, his Omnipotent Arm, his unsearchable Wisdom, his glorious Grace and Mercy, with all the other glorious Properties of his Nature, when seen by the Eye of Faith, are able to give the Beholder strong Consolation under the greatest Pressures. *Moses* found it so, as we are told by the Apostle, *Heb. xi. 27. By Faith he forsook Egypt, not fearing the Wrath of the King; for he endured as seeing him who is invisible.* This Sight of him who is invisible bore upon him, and made him *καταπαύειν* endure, or rather undergo, Dangers with Courage and Resolution: And the like Sight is able still to make the People of God endure the worst that can befall them.

2. The

2. The Believer by Faith looks at the Lord Jesus Christ, the glorious Captain of Salvation, and compassionate High-Priest of our Profession; whom though once his People saw on Earth by the Eye of Sense, yet now they see him no more that Way. *Whom though now they see him not, yet believing in him, they rejoice with Joy unspeakable and full of Glory.* And that even when for a Season they are in *Heaviness thro' manifold Temptations*, 1 Pet. i. 8. and 6 ver. compared. The Christian should run his whole Race, *looking unto Jesus, who is proposed for this very End, I mean the relieving of his People under Sufferings, Heb. xii. 1, 2, 3.* where we are called to view him in his Sufferings, and in the Issue of them; and that lest we faint in our Minds, sweet are the Apostle's own Words, *Wherefore, seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin that doth so easily beset us, and let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who, for the Joy set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God. For consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds. Dying Stephen, Acts vii. 55. when he look'd up steadfastly unto Heaven, and saw the Glory of GOD, and JESUS standing on the right Hand of GOD, had his principal Relief from Faith's Sight of the merciful and compassionate Jesus in his State of Exaltation. And indeed Faith's Discovery of the Compassion, Mercy, Kindness, Faithfulness, Glory, and Power of an unseen Christ, is a Spring of inconceivably powerful Relief.*

3. The Believer under Trouble for his own Relief looks at the Resurrection of the Body, with its blessed Concomitants, which at present can be no otherwise seen than by Faith, which is *the Evidence of Things not seen, and the Substance of Things hoped for.* Sense looks at those clay Tabernacles wherein we dwell, and sees them under a daily Decay, which occasions fainting; but noble Faith looks to the Period of Time, and sees the dry Bones moving one toward another, and every Part of the dissolved Body taking again its own Place, and sees all the Ruins of Death repair'd by a Resurrection. *It sees that which was sown in Corruption, raised in Incorruption: That which was sown in Dishonour, raised in Glory: That which was sown in Weakness, raised*

raised in Power: That which was sown a natural Body, raised a spiritual, 1 Cor. xv. 42, 43, 44. This was Job's Relief, he got a joint View of his Redeemer and of his own Resurrection, and this when he was at a very low Pass, was very relieving to him, Job xix. 25, 26, 27.

4. Toils'd Believers for their own Relief under their present Troubles, do by Faith look unto that unseen Rest that remains for the People of God, after Death has closed their Eyes, of which the Voice from Heaven, Rev. xiv. 13. informed John the beloved Disciple; *I heard,* says he, *a Voice from Heaven, saying to me, Write, Blessed are the Dead that die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.* A threefold blessed Rest Faith looks at beyond Death.

1. There is a sweet, everlasting, and fully satisfactory Rest from Sin provided for the People of God in Emmanuel's Land, where Glory dwells; *for there shall in nowise enter into it any Thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie,* Rev. xxi. 27.

2. There is in Reserve for the People of God a blessed and entire Rest from all their Toils. Duty is no more their Poil, but their Happiness, tho' they cease not Day nor Night, but are continually praising God, yet they rest from their Labours, saith the Spirit, *i. e.* their Work is no more laborious, toilsome, or troublesome to them: But, on the contrary, they have in it a sweet and blessed Rest; *for there shall be there no more Pain,* Rev. xxi. 4.

3. There is, as the Consequence of the two former, a blessed and eternal Rest from Sorrow, Rev. xxi. 4. *And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow nor Crying; neither shall there be any more Pain: For the former Things are passed away.* Such is the blessed Rest which Faith looks unto, and sometimes anticipates the Possession of, while it gives the Believer sweet Foretastes of it in the Beginnings of Sanctification; and in some sweet Heaven-resembling Enjoyment of God manifested in Christ Jesus, in the Ordinances appointed of God for that End. And in a Word, Faith assures the Believer, that *it is a righteous Thing with God to recompence Tribulation to all who trouble his People; but to them that are troubled, rest with himself,* 2 Thes. i. 6.

5. Faith is to the Believer the Evidence of unseen Magnificence of Glory, which Christ is gone to prepare for them

in his Father's House. This our Apostle in the first Verse of the ensuing Chapter points out as a blessed Relief, not only with Respect to presently incumbent Troubles, but also with Respect to the formidable Issue of them, Death; For we know, says he, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens. What was it that made Abraham undergo chearfully so many Inconveniencies, wandering up and down? The Apostle answers, Heb. xi. 9, 10. *By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs of the same Promise: For he looked for a City which hath Foundations, whose Builder and Maker is God.*

6. To add no more, Faith is the Evidence to the Believer of these unseen Rivers of Pleasure, which are to be enjoyed at God's right Hand. Faith satisfies the Believer upon the Testimony of that God who is eternal Truth, that really there are such Rivers of Pleasures, *Psal. xvi. 11. Thou wilt shew me the Path of Life; in thy Presence is Fulness of Joy, at thy right Hand are Pleasures for evermore.* And furthermore, it gives him a full and blest Assurance, leaning upon the faithful Promise of God, that such of the Children of Men as do put their Trust under the Shadow of the Wings of the Almighty, shall be abundantly satisfied, or, as the first Language has it, *watered with the Fatness of his House*, and he will make them drink of the River of his Pleasures. Pleasures which issue in great Abundance, 1. From the Soul-up-making Vision of God, when we shall see no more darkly, as through a Glass, but Face to Face; *Beloved, says the Apostle John, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is,* 1 John iii. 2. Now if these dark Glimpses of God, which Believers do sometimes enjoy, be capable to fill them with Joy and Pleasure that's *unspeakable and full of Glory*, what Heart can conceive, what Tongue can express the Joy and Satisfaction resulting from this immediate View of God, as he is in the Light of Glory! 2. Unspeakable Pleasures issue from a full and satisfying Discovery of the Lord Jesus Christ, with whom Believers shall for ever be; as also a full Discovery of the glorious Work of Redemption, with the whole

whole Concernment of the glorious Trinity in the Contrivance, Progress, and Consummation of that glorious Master-piece of Divine Wisdom, with all the advantageous Consequences of it towards themselves. At that Day, how will they be ravished to find our Lord his punctual Accomplishment of that Sweet Promise which he makes, *John xiv. 20. At that Day ye shall know, that I am in my Father, and you in me, and I in you. Now we know but in Part, but then shall we know even as also we are known; for when that which is perfect is come, that which is in Part shall be done away.*

3. A sweet River of Pleasure issues from the full Conformity of our Natures unto God. Most Part of our Sorrows are the Result of the unhappy Contrariety of our Natures unto God: For the Hearts of Believers, whose Eyes God has enlightned, will be ready to break, through the longing they have to God's Commands at all Times; and the ardent Desire which they have of a Conformity to him, as manifesting his Holiness in his spotless pure Law, that's written in the Word, and made visible to the Eye of Faith in the Life of Christ. How sweet was the Expectation of this to the Psalmist in that xvii. *Psal. 15 Verse, But as for me, I will behold thy Face in Righteousness, and when I awake I shall be satisfied with thy Likeness.* 4. Abundant Pleasures do sweetly flow from the pleasant Society of all the Nations of them that are saved. In Heaven it is that Believers, who do here come by Faith, are brought in a more noble and excellent Way unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, and to the General Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant. These, and the like, are the unseen Things whereat Faith looks, and by the Look relieves and refreshes Believers under all their Troubles. We are now,

II. To enquire what it is in those unseen Things, which Faith fixes principally upon, and from which it draws Relief and Refreshment unto Believers? In answer, Faith mainly looks at, and observes;

1. The

1. The Reality,
2. The Excellency,
3. The Unchangeableness,
4. The Eternity.

} of these Things which are
not seen.

1. Faith observes in them a great Reality. 'Tis the Evidence of Things not seen; it brings in Assurance that there are such Things, and that they only may justly be said to be. Other Things have an imaginary Sort of a Being; or if any will not allow us to call all the Enjoyments of Time merely imaginary, yet sure I am they do in so far resemble those Things, which have only a Being in the Imagination, that to us they are of no other Use than that which imaginary Things do serve. Imaginations give some Sort of a pleasant Satisfaction, and then vanish, leaving us no more but the melancholly Remembrance of an unaccountable Sort of Pleasure now lost and gone, and of our own Folly, first in looking upon that which really was not, as if it had been; and then in flattering ourselves with Expectations of the Continuance of those Things which are not. Now fain would I know, what there is more to be had by those temporal Enjoyments, which are thought to be most real and comparatively valuable, than by these Imaginations? Doth the one afford some Pleasure? So doth the other. Doth the Pleasure of the one quickly vanish? So doth that of the other. And when Enjoyments are gone, what in the one Case or the other is left us more than melancholly Thoughts and Reflections, partly for our Loss, and partly for our Folly, in expecting more than the Thing was capable to afford? And may not both the one and the other upon this Account justly deserve that Epithet, given by the Spirit of God to Things of a low Account in the World's Esteem, 1 Cor. i. 28. even that they are *Things which are not seen, while really to be, remains*, and that most justly, as the peculiar Property of these Things, and of these only, *which are not seen*? Thus Faith makes the Believer to inherit Substance, and to look to Things that are real; while the rest of the unbelieving World weary themselves in chasing Shadows, and feed their deluded Eyes with the Sight of vain Imaginations.

2. Faith observes in these Things that are not seen not only a Reality, but an Excellency. Things that are seen have their Use, and deserve their own Commendation; but

but Things that are not seen excel, and that, 1. In their Nature. Things seen are corruptible, Things unseen incorruptible. Things seen are subjected to Vanity by Reason of Sin, not so the *Things that are not seen*. Things seen are earthly, or corporeal, that is, they have a particular Relation to our Estate in this World, where the Body and its Concerns have the principal Sway; but *the Things that are not seen are spiritual*. 2. *Things that are not seen* excel in their Use as well as Nature. The *Things that are seen* are but of Use to Man in some particular Circumstances; nay, Man sometimes may be so circumstantiated, that all the *Things that are seen* can signify but very little to him. Of what Use I pray are all Things in a World to a Man stepping into Eternity, or in the hourly Expectation of his Dissolution? He can carry nothing hence: for *naked came we to the World, and naked must we go from it*; they cannot, all taken together, preserve from Death; for *the Soul's Redemption is precious, and ceaseth for ever*; nor can any Man by any Means redeem his Brother, or himself, nor give to God a Ransom that he should still live for ever, and not see Corruption; Psal. xlix. 7, 8, 9. Finally, *Things that are seen* are not capable to support, or give any sensible Relief as to the present Pressure of one in the Agonies of Death, who is grappling with this great and formidable Enemy, the King of Terrors: Future Expectations from them he has none; for now he is to leave them. What he has formerly had from them is now gone, and has left nothing but a melancholly Remembrance that once he had Treasure, which he now wants, and that consequently he is not only at present in Trouble, but this Trouble is a Fall to him, a Change from a better to a worse, and this aggravates his Misery. And now being thus destitute of any Advantage from what is past, or Prospect of what is to come, he has nothing at all, unless he relish some Sweetness at present: But this he can by no Means do, for now the evil Day is come, and the Years wherein Men are brought to say, *We have no Pleasure in them*; for now *Desire fails, because Man goes to his long Home*. There is no more Taste in all these Things than in the White of an Egg. But 'tis quite otherwise with *Things that are not seen*; *Godliness is indeed profitable for all Things, having the Promise of the Life that now is, and of that which is to come*, 2 Tim. iv. 8. That is to say, a Man exer-

exercised to Godliness, one who lives by Faith, which looks to Things that are not seen, find Supplies suited to all his Needs in those Promises, that are fraught with all Things needful for Life and Godliness. Whatever he needs with Respe& to Time or Eternity, he finds it there, though others cannot see it; because 'tis not to be discerned but by the Eye of Faith. 3. Faith observes an Excellency of Power in Things not seen. The Things that are seen in some Cases are nowise useful; and even in those Cases wherein they may be of some Use, their Efficacy and Power is but small in Respe& of that which Things which are not seen have. The Abundance of Things which a Man possesses may allievate his Troubles, but they cannot make him to rejoice in Tribulation: This only can be done by Faith, which not only kept our Apostle from fainting, but filled him with Comfort, and made him exceeding joyful in all his Tribulations. Nay, we may venture to say, that the Efficacy, or Power of Faith upon Things that are not seen, is such, that it can fill the Heart with Joy under a Concurrence of the greatest outward Afflictions, while all the Things that are seen, are scarce able to allievate the Trouble arising from one, and that a very small outward Trouble, the aiking of a Tooth or a Toe. A Saint has been seen and heard singing in the midst of the Flames by the Power of Faith, while a King in the midst of a Palace, surrounded with all the Delights of the Sons of Men, has been disconsolate, desperate, and capable of no Allevation, far less Comfort, and all by the Pain of a Tooth or a Toe. 4. Faith discovers an Excellency of Glory and of Beauty in Things that are not seen, insomuch that even these Things which a carnal Mind would think to be ugly and deformed, yet when lookt upon by the Eye of Faith, are seen to out-shine the most glorious sparkling and dazzling of those Things which are seen by the Eye of Sense. Faith sees a Glory in the Cross of CHRIST that outshines the Glory of an earthly Crown, Sceptre and Kingdom. And if so, how far may we suppose the highest Glory of created Things to be outshone by that Glory which Faith will discern in the glorious Reward of the Cross.

3. Faith

3. Faith looks at the *Unchangeableness* of *Things that are not seen*. *Things that are seen* run in a perpetual Round; and therefore if a Man be happy, by their present Posture, he must presently be miserable by the Change of that. Few Hours, far less Days, Weeks, Months or Years pass without some remarkable Change: And so are they link'd together, if not in themselves, yet with Respect to us or our Comfort in the Use of them, that a Turn in one makes a heavy Change in all: And so sets these Things, which before seem'd to combine for our Happiness, as it were in Battle-array against us on every Hand, leaving us with *Job* to complain, *That Changes and War are against us*. A Man surrounded with Pleasures, if but seized with a very ordinary Disease of Body, a Fever, a Gout or Gravel, &c. which many Times comes surprisngly in a Moment, he has not only all his Comfort imbittered by this, but they are now become, as it were, so many Tormentors to him, in as much as every one of them becomes an Aggravation of his Misery; and the more Pleasures we are deprived of, by that the greater still is the Trouble. In a Word, *Things, that are seen*, are constant in nothing, save in their Unconstancy; and therefore surely, all Comfort, Pleasure, Satisfaction or Happiness, that depends upon Things perpetually changing, is it self not solid, but a very Vanity, that deserves not the Name of Pleasure, far less of Happiness. But now Things are quite otherwise on the other Hand; *Things, that are not seen*, are *unchangeable*, *God changeth not*, *Christ Jesus is the same Yesterday, Today and for ever*. Heaven, and in a Word, the Promises, in which all Things are wrapt up, continue ever the same. *They are not yea and nay, but in Christ Jesus, they are all yea, and in him Amen*, 2 Cor. i. 18, 20.

4. Faith observes with Delight the *Eternity* of *Things that are not seen*. *The Things that are seen*, says our Text, *are temporal*, but *the Things that are not seen are eternal*. And indeed *this one* may very justly be put in the Room of all, as it is in our Text. For *to be temporal* is to be (I had almost said, *not to be*) I say, 'tis to be imaginary or vanishing, useless, or at most of little Use, and to be changeable; whereas, on the other Hand, *to be eternal* is indeed *to be*, that is, to be solid, real, useful, excellent and unchangeable. O but here is a noble Prospect for Faith to look

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at! Here all Things are real, all glorious, all useful, and liable to no Alteration for ever. The more he looks at *Things that are not seen*, the more Reality doth he observe and find in them; whereas the more he looks at *Things that are seen*, the more Vanity and Emptiness finds he in them: He looks to *Things seen*, and they mock him: He looks upon them, and they are not, a serious Look of them looks them into nothing: But *Things not seen* have in them Substance, Reality and Solidity, which he with Delight beholds. He looks upon *Things seen*, and sees them Refuse, Loss and Dung; but he sees the *Things that are not seen* to be so excellent, that even these Things, which seem to have some Glory, have yet no Glory, by Reason of this Glory which doth excel. And to conclude, He looks at *Things that are seen*, and sees them like a Meteor or airy Vapour, in a continual Motion while they are, and in a little they quite vanish; but *Things not seen*, he perceives fix'd, unchangeable, and that for ever; And therefore, *One Thing he desires of the Lord, and that he will seek after to obtain, even that he may dwell in the House of the Lord all the Days of his Life, to behold the Beauty of the Lord, and to enquire into his Temple, Psal. xxvii. 4.*

We have shewed in some Measure, what these unseen *Things* are, and what it is that Faith principally notices in them: Our next Enquiry is, 3dly, In what Glass doth Faith look at them, that it may discern their Reality, Excellency and Permanency. In answer to which we say,

1. Faith looks at them in their everlasting Spring, sovereignly free Grace and electing Love. 'Tis from this Fountain, that all Believers Expectations, all their Mercies, here & hereafter flow, *Jer. xxxi. 3. The Lord hath appeared to me of old, saying, Yea I have loved thee with an everlasting Love; therefore with Loving-kindness have I drawn thee.* Faith has a Back-look, as well as a Fore-look, it not only sees these Things that are to come, in God's Revelation of them; but it also in like Manner sees these Things which have been of old, even from everlasting. And indeed a humbled Believer could not believe the Reality of any Favour rendered unto a vile Sinner, such as he knows himself to be, by the *holy God*, unless he saw it flowing from the sovereign Grace as the Fountain; he could not believe any Thing useful unto himself in his present

present Condition, if it were not the Product of wonderfully free Love, that observes not the Desert, but the Need of these upon whom it bestows its Favours. Again, he could not be persuaded to believe, that he shall have any unchangeable Mercy, while he himself changes so often, and very oft to the worst, unless he saw them the Product of free, sovereign and eternal Love of him who is God, and changes not. And this indeed is the true Reason, why the Sons of *Jacob* are not consum'd. Here is one sweet Glass, wherein the Believer has indeed a satisfying Discovery of the Solidity, Excellency, and eternal Unchangeableness of those Things that are not seen.

2. Faith looks at Things unseen in their procuring Cause, the Death of the eternal Son of God, who neither by the Blood of Goats or Calves, but by his own Blood entered once into the most holy Place, having obtained eternal Redemption, Heb. ix. 12. Here the Believer sees the Reality of the Things which has Faith's Eyes; for sure the Blood of God was not shed for nothing; nay, here it sees their Glory and Excellency. A wise Merchant will not give Pearls for Trifles, far less the only wise God this precious Blood for Things of no or small Value. Here, if any where, the Believer may see them beyond all rational Contradiction real, great, durable and eternal.

3. Faith sees, and is satisfied about Things not seen by the View it gets of them, their Reality and their Glory, in that well ordered Covenant, which is the Mean of their Conveyance, *Isa. lv. 3. Incline your Ear, and come unto me, hear, and your Souls shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.*

4. Faith looks at them in the Charter, whereby this Conveyance is express'd, and Security given as to all Things the Believer can justly desire, I mean the Promises of the written Word. God in his wonderful Condescension being abundantly willing, that all his People should have strong Consolation, has given them full Security in the great and precious Promises of his Word, by which we are made Partakers of the Divine Nature, and escape the Pollution that is in the World through Lust. Promises they are, which have in them all Things requisite for the Life that now is, and that which is to come. And indeed this is the Glass, wherein Faith not only discerns Things invisible,

but also sees these other Things, the sovereign Grace of God, the meritorious Death of the Son of God, and the well ordered Covenant, which serve, as we have said, to satisfy the Believer as to the Reality and Glory of the *Things that are not seen*; for none of these Things are to be known any other Way, than by the Revelation God has made of them in his Word.

5. Faith discerns the Reality and Excellency of these Things that are not seen in the Fore-tastes, which thro' Grace are obtained here. *For Faith is the Substance*, or as others, the Subsistence of *Things that are hop'd for*. It gives them a Sort of a Being in the Soul, and the Soul in Time has an Earnest of eternal Glory. Faith fetches a Cluster of Grapes from the *Canaan* that is above; and not only so, but it breaks them, and squeezes out the Juice, Sweet and Sap (if I may so speak) in the Believer's Mouth, whereby he is made not only to see, but even to taste, *That the Lord is*, and that *he is the Lord Jehovah*, one that has a Being, and gives a Being to his Promises: And that therefore *the Soul that trusts in him is blest*, Psal. xxiv. 8.

6. Faith sees these *Things that are not seen* in the Glass of Gospel Ordinances. Here it is, that *all we with open Face, behold as in a Glass the Glory of the Lord*, as well in what he has promised to, and prepared for his People, as in what he is in his own glorious Nature; and hereby *we are transformed into the same glorious Image from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. iii. 18. In these Glasses it is that Faith beholds, to the unspeakable Comfort of Believers under all their Troubles, the unquestionable Reality, the surpassing Glory, the unalterable Firmness and everlasting Continuance of these *Things that are not seen and are eternal*. Unless they be such, they cannot be suitable to the royal Bounty of sovereign Grace, the vast Expence of the Blood of God, the Solemnity of the everlasting Covenant; the Firmness of the Word and Oath of God, who *cannot lie*, the ravishing Sweetness of the First-fruits of Glory, and the alluring Beauty of the Gospel Ordinances.

4thly, It now remains, that we speak somewhat of the Nature of this Faith. And in a Word, this *Look* is comprehensive of these five Things.

1. It necessarily implies *Knowledge*. What we see by the Eye of *Sense*, we in some Measure know; so likewise we in some Measure know what we see by the Eye of *Faith*. And hence it is, that in Scripture we frequently find *Faith* called *Knowledge*, Isa. liii. 11. *By his Knowledge* (that is, by *Faith* in him, or the Knowledge of him) *shall my righteous Servant justify many, for he shall bear their Iniquities*. And of this, no doubt, the Apostle also speaks, *Phil. iii. 8.* and onward.

2. This *Look* implies *Certainty and Assurance*. When the Eye looks upon Things, it assures us that they are, and in some Measure also what they are. In like Manner also does *Faith* satisfy the Believer about Things unseen, it shews him their Being, and in some Measure their Nature: For *it is the Evidence* (or *Demonstration*) of *Things not seen*, Heb. xi. 1.

3. This *Look* implies a settling, or fixing of the Soul upon these Things in the steady Contemplation of them; for if we consider the Text, we may easily discern, that by this *Look* we are to understand not so much one particular Act, as the habitual Posture of Believers under their Sufferings; *While we look*, that is, while in the whole Course of our Sufferings we keep our Eye fixed upon *Things that are not seen*.

4. This *Look* has in it *Trust, Dependance and Expectation*. It supposes our Acceptance of *Things unseen* for our Portion, our Trust in them for Relief, and our waiting in the Expectation of this Relief. It is such a *Look*, as that of the lame Man, *Acts iii. 4, 5.* upon whom Peter fastening his Eyes with *John*, said, *Look on us, and he gave heed unto them, expecting to receive something of them*. It is the Answer of his Call, who bids us, *Look unto him and be saved*, Isa. xlv. 22. and therefore it necessarily imports Dependance and a fiducial Expectation of his Salvation.

5. It implies, as the Result of the former, a *sweet Complacency and Delight in Things that are not seen*. A Soul, wearied under the Pressure of Troubles, by *Faith* comes unto *Jesus*, and from him it has a blessed Rest. *Unbelief* shuts out of God's Rest, but by *Faith* Believers enter into Rest, and enjoy a sweet Repose in God under all their Troubles.

5thly, We are now come, in the last Place, to enquire, How *Faith* looking to *Things not seen* relieves the People of God under Trouble? We told you in the Entry, that

it keeps them from fainting, it furthers Sanctification, it increases future Glory. We shall now then, in a Word shew you three Things for Answer to the Question.

1. How Faith keeps Believers from fainting.
2. How it furthers their Sanctification.
3. How it increases their Glory.

1. Faith looking, under Troubles, to *Things not seen*, keeps the Believer from fainting several Ways; of which I shall name a few.

1. It turns away 'the Eye from that which occasions fainting. Some weak People, if they look upon themselves, when a Chirurgeon bloods them, they will readily faint; but let them turn their Eyes else-where, and they can easily endure without any Inconveniency of that Sort: A clear Proof, that it is rather our own Imaginations about the Pain, than the Pain itself, that makes us faint. Just so it is with the People of God, when they pore upon their Troubles, fix their Mind upon them, and like the Church in the *Lamentations*, *Remember* (that is, roll over in their Thoughts) *their Affliction and their Misery, the Wormwood and the Gall of their Condition*; then like her they must faint, and draw the melancholly Conclusion, *My Strength and Hope is perished from the Lord*, Lam. iii. 19, 20. The same Practice had the same Issue, *Psal. lxxvii. 3. I complained*, (that is, I pored upon my Trouble) *and my Spirit was overwhelmed*. But Faith prevents this by turning the Eye another Way.

2. Faith not only turns the Eye away from the Trouble, but it fixes the Soul on the ravishing Glory and Beauty of *Things that are not seen and are eternal*. And this is a sweet and ravishing Cordial against the Trouble that really we feel, as the former was a good Preservative against what is merely imaginary, and yet proves many Times the heaviest Part of the Burden. When the Church turned her Eyes to the Mercy of the Lord, she quickly reviv'd from her fainting Fit. *This I call to Mind; therefore have I hoped. David*, when his Men spake of stoning him, was sore distressed; but when he turned his Eyes unto the Lord, he presently got Encouragement.

3. It discovers to the Soul a Fountain of Strength, whence it may have abundant Supplies to enable it to bear the greatest Troubles that can betel the Believer; and even

even this, while yet these Supplies are not obtained, may keep the Soul from fainting. Faith's Assurance, that in the Lord Jehovah there is everlasting Strength, even while we have not the Experience of the Communications of it, is a Cordial against fainting. The Psalmist for an Encouragement against present Troubles brings in this, *The Lord will beat when I call unto him*, Psal. iv. 3.

4. Faith not only lets see a Fountain of Strength, but it furnishes the Believer with Supplies thence. Faith drawn out into waiting brings an Increase of Strength, *Isa. xl. 31. They that wait upon the Lord shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not weary, and they shall walk and not faint.*

2. We are to show how it furthers Sanctification. This is one of the Fruits of this Faith that looks at Things unseen, that while under Troubles Believers thus look at Things unseen, they obtain a Growth of their inward Man proportionable unto that Decay of their outward Man, which their Troubles do occasion. Now this Increase of Sanctification, by the Exercise of Faith upon Things unseen, is many Ways promoted.

1. Exercise of Faith upon Things that are not seen and are eternal, renders Sin exceeding sinful, by giving clear Discoveries thereof. Now we know there is a great Progress made toward the Destruction of any one, if we once have brought our Hearts the Length of a vehement Hatred against Sin. So when Sin becomes very hateful unto us, a great Progress is made towards its Mortification. One View by the Eye of Faith made Job exceedingly vile in his own Eyes; *I have heard of thee, says he, by the hearing of the Ear, but now mine Eyes have seen thee, wherefore I abhor and loath my self, and repent in Dust and Ashes*, Job xiii. 5, 6. Well then, does Job abhor and loath himself? Then certainly one remarkable Advance he has made towards the Destruction of proud self. If one View of an invisible God made him loath and abhor himself, surely frequent Views would improve his Hatred into a downright Rage, issuing in the entire Destruction of whatever durst oppose the Lord.

2. Faith's Views of Things not seen and eternal, help the Soul that believes, unto clear Discoveries of the Vanity and Unsatisfactoriness of the Pleasures of Sin. Thus

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Moses his Faith discovering the Vanity of those Pleasures, made him choose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season, Heb. xi. 25. And certainly when a Soul is brought under clear and convincing Impressions of the Vanity of that Pleasure, which Sin promises, and so is no more to be gull'd or cheated by that Pretence, Sin has then receiv'd a mortal Wound, and has its Locks cut, which were the principal Seat of its Strength.

3. The Exercise of Faith upon Things that are not seen and are eternal, fills the Soul with Thoughts about spiritual Things. Now hereby Sanctification is further'd in both its Parts; for spiritual Life is strengthened, and the Habits of Grace receive an Increase of Force by the Exercise of Grace (it being undoubtedly certain, that Exercise, or the Multiplication of Acts does strengthen Habits) Mortification is also advanced, while by the vigorous acting of this Grace, the Soul is filled with a Multitude of spiritual Thoughts, whereby there is no Room, as it were, left for the Actings of Sin; and thus while the Habits of Grace are strengthened by acting, the Habits of Sin are weakened by not acting. As it is certain, that this Exercise of Faith promotes Spiritual-mindedness, so it is no less certain, that Spiritual-mindedness strengthens spiritual Life, Rom. viii. 6. *To be spiritually minded is Life and Peace.*

4. The Exercise of Faith upon Things not seen, and particularly upon the Lord Jesus Christ, according to the Gospel-discovery of him, has a mighty Force to transform the Soul of the Beholder into his Image, 2 Cor. iii. 18. *But we all with open Face beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, as by the Spirit of the Lord.* And indeed the Glory of the Lord thus seen has in it a manifold Efficacy towards the Soul's Transformation into that blessed Image. It has in it the Force of a Command, of an Example, of an Argument; nay of many Arguments; Further, it has a meritorious Influence, the Influence of an Ordinance, nay, and of a special Ordinance of God's Appointment for this very End. But these Things we only name, our present Design not allowing us to enlarge any further upon this Head.

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3. It now remains that we shew briefly, how the Exercise of Faith upon Things not seen increases our Glory, or works for us a far more exceeding and eternal Weight of Glory. Now it furthers our Glory in as far as, 1. It gives a Right unto far more Glory than otherwise we could claim; not by meriting more Glory, but by interesting us in a twofold Promise, in which the Lord of his infinite Grace has been pleased to secure his own People upon certain Conditions. 1. It gives them an Interest in that Promise, *Mat. xxv. 29. Unto every one that hath shall be given, and he shall have Abundance.* I know that this Promise is commonly restricted unto Sanctification, as if the Intendment were no more but a Promise of more Grace to such as do improve what they have received. This we willingly grant to be the Principal, yet not the only Intendment of the Promise; for we think that any one who with Attention reads that Parable of the Talents, to which this Promise is subjoin'd, will easily discern, that this also must be understood as a Promise of Glory granted in Proportion to our Improvement of Grace, or Growth in Sanctification, which, as we have just now shown, is signally further'd by this Exercise of Faith we now speak of, and consequently this Exercise of Faith gives us an Interest in that Increase of Glory, which is promised unto an Increase of Sanctification. 2. The Exercise of Faith upon *Things not seen* makes us contentedly forego much for Christ, as we find it did make Moses do, *Heb. xi. 24.* And hereby we come to be interess'd in that Promise, *Matth. xix. 29.* whereby an *Hundred-fold* is secur'd even in this Life, (and if in this Life, much more in that which is to come) to such as do quite any Thing for Christ. Now the lively Exercise of Faith makes us quit all for Christ contentedly, and therefore by the Tenor of this Promise doth undoubtedly interests us in a far more exceeding and eternal Weight of Glory.

2. Faith encreases our Glory by increasing our Capacity. The Exercise of Faith upon *Things not seen* and eternal widens the Soul as it were, and hereby entitles us unto an Increase of Glory, for every one shall have what they can hold. *When I awake, I shall be satisfied with thy Likeness, Psal. xvii. 15.*

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3. It heightens their Glory by all that additional Excellency and Sweetness which it will receive from the Consideration of past Trouble; For no doubt Glory will be double Glory to a People come out of great Tribulation, *To the hungry Soul every bitter Thing is sweet*, and consequently every Sweet is doubly sweet. Finally, I might add, that this Exercise of Faith hastens Glory, while it ripens us for Glory, and even in this Respect it may be justly said, *to work for us a far more exceeding and eternal Weight of Glory.*

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We come now to make some Improvement of this Truth, and herein we shall have a principal Regard unto Believers; But the far greater Part of the Hearers of the Gospel being unquestionably Unbelievers, therefore we shall begin with a short Address to them.

To you then, O Unbelievers, we have a few Things to say, which this Subject leads us unto, and we beseech you listen unto them as Truths, tho' sad, yet undoubtedly certain, and of high Importance unto your Souls.

1. Know of a certain, you have no Security against Trouble. Trouble you may fall into, for *Man is born unto Trouble, as the Sparks fly upward*, Job v. 7. and that Trouble may be such as may sink you into Anguish and deep Despair. This alone is terrible, but 'tis not the worst of your Case. For

2. When Trouble comes ye have no Relief, you have nothing to look at but *Things that are seen*, and they are miserable Comforters. For, 1st, All of them taken together are not able to balance a very small Trouble. A King upon a Throne possess'd of all the Delights of the Sons of Men, if seiz'd but with the Tooth-ach will find all his Enjoyments not able to balance this small Trouble. Nay, 2^{dly}, The more ye have of these Enjoyments, the more heavy and perplexing will your Trouble in some Respect be. For the greater the Good is, or is apprehended to be, which we are deprived of, or detain'd from the Enjoyment of, the greater still will that Evil appear to be, which stands in the Way of our Enjoyment of that Good.

3^{dly}.

3dly, These Enjoyments, if ye look to them, will only buoy you up with Hopes of Relief, till ye are brought unto an Extremity, and then they will double your Trouble by a sad Disappointment, *Isa. xx. 5, 6.* 4thly, They can yield you no Relief or solid Satisfaction, because they liable to perpetual Changes, and consequently any Satisfaction resulting from them must be as changeable as they. 5thly, These Things give no real Communication of Strength. Any Supprt they give is by Way of Argument, and how weak is this to a Soul groaning under an heavy and unweilded Load of Affliction.

3. We say, as *Things seen* will minister no Comfort unto you, so *Things unseen* may be justly terrible unto you, because as ye have just Ground to expect Vengeance from the unseen God, so what ever Stroak he designs you, must of Necessity be very terrible; because (1.) it will be a Surprize, as not being seen a coming. When his Hand is lifted up, ye will not, ye cannot see, what is not to be seen but by the Eye of Faith. 2dly, As the Consequent of the former, there will be no Access to provide against it, because not seen. 3dly, A Stroak from this unseen Hand may be nearer you than you are aware.

4. When *Things unseen* are terrible unto you, consider that ye have no Relief to look for from *Things* either of the one Sort or other. *Things seen* cannot relieve you, as you have heard: And *Things unseen* are your Terror. O that therefore ye were wise to understand your own Interest, so far as to make Choicé of these *Things that are not seen and are eternal* for your Portion, and then you may have, and not till then shall you have a blessed Relief under any Troubles that may befall you: And with this we leave you, and proceed to the second Sort of Persons, whom we principally design.

We are now in the *second* Place to speak unto Believers, and to you, who are such, we have

1. Some Things to offer for your Information from the Truth formerly opened. Is it so, that the Exercise of Faith upon *Things that are not seen and are eternal* gives the People of God a blessed Relief under all Troubles? Then learn hence,

1. The remarkable Goodness of God, who, tho' he sees meet to exercise his People with Troubles, yet does not leave

leave them comfortless under Trouble, but while in the World they have Tribulation, provides Peace for them in himself, *John* xvi. 33.

2. Hence you may learn, that the true Reason, why Believers are dejected sometimes under their Troubles, is, because they turn their Eyes off from *Things that are not seen*, and pore upon their Trouble, whereby it is increas'd, as the Church found to her sad Experience, *Lam.* iii. 19, 20. *Remembring mine Affliction and my Misery, the Wormwood and the Gall, my Soul bath them still in Remembrance, and is humbled in me.*

3. Hence also you may learn the true Way to bear all Affliction easily, the same, which we have been speaking of, even by the lively Exercise of Faith on *Things that are not seen and eternal*. This *Moses* had Experience of, *Heb.* xi. 24. *By Faith Moses, when he was come to Years, 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 unto the Recompence of the Reward. Cast thou thy Burden on the Lord, and he will sustain thee.*

Now for *Exhortation*. The only remaining Use I design of this Point is of *Exhortation*. Is it so then, that Faith is thus relieving to Believers under Trials? O then we beseech you, get Faith, exercise Faith, look unto *Things that are not seen*, live upon *Things that are not seen*. Now that I may set home this *Exhortation*, let me use with you a few Motives or Arguments inducing to a Compliance with this Duty. And

1. Exercise Faith upon *Things not seen*, for hereby you shall have the Advantage of all the great and precious Promises of the Word, which are fraught with Grace and Glory and every good Thing; Faith gives the Use of them all, for when the Word is mixed with Faith, then it turns profitable unto these who hear it, *Heb.* iv. 2. *The Word, which they heard, did not profit them, not being mixed with Faith in them that heard it.* Faith is like to that Juice, or whatever else it is in the Stomach, that digests the Food, dissolving it, and turning those Parts of it, which are suitable unto our Bodies, into Nourishment for them, sending such and such Parts to the respective Parts of the Body to which

which they are suited, and with which they do incorporate and turn of a Piece, thereby adding Strength unto the Part thus increased. In like Manner Faith digests the Promise, which is the Soul's Food, 1 Pet. ii. 3. For 'tis by the *Milk of the Word* that Believers live. Faith mixes itself with the Promise in a Way full & mysterious as that, wherein that natural Ferment of the Stomach mixes with the Food. And in like Manner it, as it were, resolves the Promise into its Parts, and turns such Parts of it as are suited into the Soul's Need into solid and useful Nourishment, which incorporates with the Soul, if I may so speak, whereby the Soul finds a sensible Increase of Strength, tho' it can as little account for the Way of its Conveyance as for that of the Conveyance of Strength to the Body from the Stomach's Digestion of Meat. And indeed it is but little of this that can be understood by any, far less by me, and that Little which may be understood is better felt than spoken; but whatever there be as to the Manner of the Thing, its Truth and Reality is attested by a Cloud of Witnesses, and cannot be called in Question, and therefore should be a strong Inducement to you to get, and vigorously to act that Faith, which undoubtedly will put you in the Possession of this glorious Privilege.

2. By any Means get Faith, exercise Faith, for it will sweeten the bitterest Cup you can have put in your Hand by giving you a Taste of the Sweetness and Goodness of *Things that are not seen and are eternal*. For says the Apostle, *It is the Substance of Things hoped for*. The Things, you know, that are hoped for, are good, and Faith gives them a Sort of Subsistence or Being, as the Word signifies, in the Soul, and puts the Soul in the Enjoyment of that, which sometimes is so sweet as not only to make the Soul forget its Sorrow, but even to cast it in a Transport of Joy. This was that which made the Apostle not only joyful, but exceeding joytul in all his Tribulations, and even fill'd him with Comfort, 2 Cor. vii. 4. A large Account of its Power this Way we have given us by the same Apostle in that Fifth of the *Romans*, from the Beginning. It fetches the Clusters from *Eschol in Canaan* to Believers in their Wilderness Lot, and breaks the Grapes, as it were, in the Believers Mouth, whereby the bitter Taste of his Afflictions is put away. When this strong Drink is given

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unto those who are ready to perish, this Wine, to those that be of heavy Hearts, they do indeed drink, and forget their Poverty, and remember their Misery no more, Prov. iii. 6, 7.

3. O afflicted Believers exercise Faith vigorously; for not only will it give you a Taste of the Sweetness, but also of a glorious Experience of the Power of *Things that are not seen*. It will make you know, *What is the exceeding Greatness of his Power, yea and what the working of his mighty Power is toward those that do believe*, Eph. i. 19. This Moses felt, while it made him endure or bear his Afflictions with a strong and courageous Mind, as the Word imports, Heb. xi. 27. *By Faith he forsook Egypt, not fearing the Wrath of the King, for he endured (μαρτυρος) i. e. he endured strongly, as seeing him who is invisible*. This also you shall experience, it will make you strong to bear up under your Troubles; yea your Need so requiring, it will strengthen you with all the Power of his Might, whose Name is God Almighty.

4. Get, O get, and exercise Faith! What Benefit shall we have thereby will ye say? I answer, you shall thereby have an Earnest and Pledge of the full Enjoyment of all these great Things which it discovers. *Faith is the Evidence of Things not seen*, it not only is the Evidence and Demonstration that they are, but also that they are ours, and moreover putting us in Possession of a Part, as we have heard, it thereby gives us a Pledge of the Enjoyment of the whole. Thus by Faith you shall have a double Security, that of an Evidence or Charter: For Faith, as said is, gives the Advantage of all the Promises, which are indeed the Saints Charter; and that of an Earnest or Pledge, Faith giving us the Enjoyment in some Sort of *Things that are not seen*, for Faith is the Subsistence of *Things hoped for*.

5. Among other Advantages innumerable, this is none of the least, which you shall have by Faith, which is the Evidence of *Things not seen*; thereby you shall have not only a Discovery of the Reality, but a ravishing Representation of their Glory and Beauty. The Eyes of your Understanding being hereby enlightned, you will know, what the Riches of the Glory of the Saints Inheritance is; it will, as it were, take you to mount Pisgah, and thence give

give you a View of the *Canaan* that is above, that Land flowing with Milk and Honey, that Land of which 'tis evidently true, that the Inhabitants thereof do not say they are sick, and the People that dwell therein are forgiven their Iniquity; the Glory whereof seen by the Eye of Faith made *Abraham* travel thro' the Land of Promise, that was indeed the Glory of all Lands, and in which he had a special Interest as a strange Land, making no great Account of it, because he lookt for a better Country, even this heavenly one, which his Faith had discovered unto him, as the Apostle discourses at large, *Heb. xi.*

6. Faith not only is the Evidence or Demonstration of *Things not seen*, and of our Interest in them, but it is a Demonstration attended with this glorious Advantage, that it solves all Difficulties or Objections that can be started against the Reality, Usefulness, and Glory of *Things that are not seen*. The Word rendred [*Evidence*] is in the first Language *αἰτιολογία*, which imports not only a Demonstration of the Truth, but such a Demonstration as gives a Re-
proof to all contrary Objections. Now Faith, and Faith only, is capable of solving, or reproving all Objections against Things not seen and eternal. Reason's Persuasions of Things not seen, either as to their Nature or Reality, are easily shaken by the Power of Temptation, as the sad Experience of the Lord's People abundantly clears; and the Reason of this is, any Certainty we have by Reason leans upon the Strength of Arguments, framed by the weak Mind of Man, which is liable to manifold Mistakes in its most seemingly firm and strong Reasonings, to which also Satan and our deceitful Hearts oppose subtle Arguments, which seem to be of equal Weight with those whereby the Mind is persuaded of the Being and Reality of Things not seen: And whatever can be alledged for those Reasons which persuade us of Things not seen, and against the contrary Objections Temptation urgeth, that the like may be said for those Objections which it urgeth, and against those Arguments whereon the Soul's Persuasion leans. Are those Arguments seemingly clear? Are they such as you do not see what can be answered unto them? Are the several Propositions plain in Appearance? Is the Connexion clear? The Temptation will answer, That the like may be said for its Objections against Things that
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are eternal: And indeed so subtil many Times are those Objections, that little can be said against this. Again it is alledged, that these Objections are framed by the darkned Mind of Man, that's easily deceived, and that there may be some Deceits in them, though the Soul cannot see them at present: The like still, may the Temptation say, can, with equal Reason, be alledged against those Arguments which are the Ground of our Persuasion about Things spiritual and not seen. Thus the Soul, leaning only upon its own Ratiocinations about those glorious Truths of God, is easily entangled, perplexed, and even put to Despair; and despair it would, if Faith came not in for its Relief: But when Faith comes, it silences all Objections: For all the Objections I know against Things spiritual, not seen, and eternal, are reducible unto four Heads, or do arise from four Grounds, which I shall mention and shew, how Faith solves them all. 1. Many Objections are framed against the Truth of *Things not seen and eternal*, and those Objections do arise either from an alledged Want of Evidence for them, or the Strength of Reasonings against them, or both: But Faith reproveth, solves, and silences all Objections of this Sort arising from this Ground, by fixing upon the faithful Word of God, who cannot lie, deceive, or be deceived, which is undoubtedly the greatest Evidence; and what we take upon this Evidence will not be called in Question, nor reasonably can it upon the strongest Reasonings framed by any Creature, which is both capable of deceiving and being deceived. If any object, that the Soul may be attacked by Temptation as to the divine Original of that Word, whereon it builds its Faith, and may be put to question, Whether it be the Word of God whereon it builds its Assent? I answer, This is indeed the only Thing that can be objected; but yet it is of no Weight, because when God speaks to the Souls of his People, he can, and doth speak in such a Way as to let the Soul know, and know most certainly, that it is the Lord who speaketh, that it is the Voice of God, and not of Man or Devils. And the Enemies of divine Faith are Enemies, and injurious not only unto the Saints, who from their firm Experience do attest the Truth of this, and to the Scriptures, or the Lord speaking in the Scriptures, who assures us, that his Sheep know his Voice, and will not hear, or listen unto the Voice of a Stranger,

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John x. 4, 5. but also they are injurious even to Reaſons which ſcared not to tell any conſiderate Man, that 'tis Blaſphemy to ſay, that God cannot diſcover his Mind, and ſpeak ſo to a rational Creature, as to make it diſtinguiſh his Voice from the Voice of any Creature, while one Man may ſpeak ſo to another, even while he does not ſee him, as to make the Perſon to whom he ſpeaks, not only ſure that it is his Voice, but even to make it impoſſible for him to doubt it.

2dly, Another Set of Objections againſt Things ſpiritual are taken from the Incomprehenſibility of their Nature, and the Difficulty of conceiving or entertaining clear Apprehenſions of them. Theſe Objections Faith ſilences, by fixing the Soul's Eye upon the Lord, his incomprehenſible Nature and Aſtings, which it will by no Means allow us to meaſure by our finite and weak Capacities, which are ſcarce capable of forming any diſtinct Apprehenſions of the moſt plain and obvious Works of Providence, far leſs of thoſe deep Things of God. Thus it leads the Believer with the great Apoſtle, *Rom. xi. 23.* to admire what cannot be underſtood; *O the Depth of the Riches, both of the Wiſdom and Knowledge of God! How unſearchable are his Judgments, and his Ways paſt finding out! Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto Perfection?* This, when ſpoken to the Soul by the Lord, and received by Faith, will quiet the Soul, and ſcatter all Miſts which Temptation may raiſe from this Airth.

3dly, Another Set of Objections againſt Things not ſeen and eternal, have their Riſe from the Difficulty of finding out Means, and the Inconceivableneſs to us of any Way how they may be brought about. Many a Time can the Believer tell us *Nicodemus's* Queſtion urged againſt Things not ſeen, *How can theſe Things be?* But Faith eſſentially ſilences all Doubts of this Sort, by taking Hold of that ſhort, but ſignificant and powerful Answer, *Iſa. lv. 8, 9* *My Thoughts are not your Thoughts, neither are your Ways my Ways, ſaith the Lord: For as the Heavens are higher, than the Earth, ſo are my Ways higher than your Ways, and my Thoughts than yours.* One View of the only wiſe God, of whoſe Underſtanding there is no ſearching out, will eaſily put any Temptation ariſing from this Ground to the Blaſh, and quiet the Soul in the Faith of the undoubted Firmneſs of divine Truth, notwithstanding of any Difficulty in this Sort.

4thly, Another, and the laſt

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Set

Set of Objections, have their Rise from the Difficulties and seeming Impossibilities, that are in the Way of the Accomplishment of what the Lord has promised. Now Difficulties of this Sort Faith easily solves, by looking at the Omnipotent Arm of God, who is wise in Heart, and mighty in Strength, with whom all Things are possible. And to conclude this Motive, the only Difficulty is to win the length of believing; for Faith will remove all other Difficulties, tho' like Mountains. O admirable and significant, though short Direction, given by our Lord to *Jairus* in a great Perplexity, *Mark v. 36. Be not afraid, only believe.* Follow this one Direction, O Believers, and you cannot think what a Weight of Trouble it will take off you, and how glorious a Victory it will give you over those Assaults of Temptations of this Sort, which otherwise will be crushing.

7. Look to the Things that are not seen; for the Exercise of Faith this Way will exceedingly lighten all your Afflictions, and thereby make you go easily under that, which otherwise would be a Burden too heavy for you to bear. If you ask me, what Way does it lighten Affliction? I answer, many Ways, of which I name a few.

1. Whatever our Affliction is, Unbelief makes it double, by adding a great many false Weights unto it, which I cannot stand to name; such was that Addition which *Jairus* his Trouble met with, when it told him his Daughter was dead; formerly his Trouble was heavy, but now, no doubt Unbelief put the Weight to it, the Case is now hopeless, there is no Cure for stark dead. Of the like Sort also was that additional Trouble which Unbelief gave *Martha*, the Sister of *Lazarus*, *John xi. 39.* while it whispered her in the Ear what she again objects to our Lord, that by this Time her Brother was not only dead, but stinking; as much as she had said, truly the Case is past a Cure. Now Faith lightens Trouble by taking off us all those false Weights, which make the one Half of our Trouble. *Fear not, only believe. And said I not unto thee, that if thou wouldest believe, thou shouldst see the Glory of God?* 2dly, It fairly weighs, and puts in the opposite Balance all the Mercy which is found in our Lot, which for the most Part will be found to outweigh our Trouble. Thus the Church found it, *Lam. iii.* Unbelief made her put her Affliction

Affliction in the one Scale, without putting her Mercy in the
 other, and then the Weight of it was like to crush her,
*Remembering mine Affliction and my Misery, the Wormwood
 and the Gall; my Soul bath them still in Remembrance, and is
 bumbled (in the Margin is bowed) in me.* And no doubt she
 had sunk if Faith had not come to her Relief, observed
 the Mistake, and put her Mercy in the opposite Scale,
 which made her see here Affliction was nothing so heavy
 as she apprehended; as we see ver. 21, 22. *This I recal^d to
 my Mind, therefore have I hoped; it is of the Lord's Mercies
 that we are not consumed, because his Compassions fail not.*
 3^{dly}, It sinks the Weight of Afflictions, and makes them
 lighter, by putting in the opposite Scale the Provision of
 Strength and Comfort, which the Lord has given, and
 doth give under them. The Trouble is heavy, but the
 Support is equal to it; *The Lord suffers not to be tempted
 above what we are able to bear, but with the Temptation pro-
 vides a Way of Escape, that we may be able to bear it,* 1 Cor.
 x. 13. 4^{thly}, As the former takes almost the whole Weight
 away, by making, as it were, the two Scales hang equal,
 so that which we are to add in the next Place, makes
 that Scale, which is opposite to Affliction, appear the
 weightier, while Faith lays into it the great Advantages
 which Believers do reap by their Afflictions. Faith as-
 sures them, that Afflictions are Means to purge away Sin,
 and make us Partakers of God's Holiness. And Experience
 confirms this Truth, while the Soul is made to find, as it
 is in the Context, ver. 16. *That as the outward Man perishes,
 the inward Man is renewed.* 5^{thly}, It puts a Weight of Glo-
 ry into the Scale; and O! but then the heaviest Afflic-
 tions appear light, when there is a far more exceeding Weight
 of Glory laid in the opposite Scale. 6^{thly}, It puts in Eter-
 nity in the Balance with this Glory against that Time which
 is in the Scale of Affliction? And then as the Weight of
 Glory makes the Soul think Afflictions light, so the length
 of Eternity makes the Years of Affliction dwindle into a
 Moment. Thus the Apostle reckons not only in the Verse
 immediately preceding our Text, but also Rom. viii. 18.
*For I reckon, says he, that the Sufferings of this present Time
 are not worthy to be compared with the Glory that shall be re-
 vealed in us.* Once more in the 7th Place, If yet the Af-
 fliction be too heavy, Faith will rid thee altogether of it,

by casting thee and thy Burden over on the Lord, *Psa. lv. 22. Cast thy Burden on the Lord, and he shall sustain thee: He shall never suffer the Righteous to be moved.*

8. Look unto Things that are not seen, exercise Faith; for this Exercise of Faith will make you like Mount Zion, that can at no Time be removed; it will make you steady under all your Afflictions. *They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever, Psa. cxxv. 1.* And this it will do, 1. By fixing you upon a steady and unchangeable Foundation, even that sure and tried Foundation which God has laid in Zion, even *Jesus Christ, the same Yesterday, To-day, and for ever.* 2dly, It will make you steady, by keeping you from leaning to any Thing that is changeable, or liable to be shaken, while it assures you, *that truly in vain is Salvation looked for from the Hills and Multitude of Mountains, Jer. iii. 23.* And where there is nothing expected, thence no shaking Disappointment can arise. 3dly, Faith makes us draw all our Comforts from a Fountain that will never fail, while it makes us look only to the Lord, *in whom truly there is Salvation for Israel, Jer. iii. 23. and who has not forsaken them that seek him. The Lord will be a Refuge for the oppressed, a Refuge in Times of Trouble. And they that know thy Name, will put their Trust in thee; for thou, Lord, hast not forsaken them that seek thee, Psa. ix. 9, 10.* Once more,

9. As there is nothing will more allay our Sorrow upon any Loss we sustain in this World, than the serious Consideration of our Death, that great and remarkable Change we are all to undergo; so Faith exercised on Things not seen will fortify us against all the Difficulties that do occur in Death, and which are like to occasion any Trouble to one seriously viewing the ghastly Face of pale Death, the King of Terrors. There are only four Things which I can conceive, that may be terrible unto one seriously exercised about his own Death. I shall name them, and shew how the Exercise of Faith fortifies against them all. 1. May such any one think or say, What is beyond Time. Heaven and Glory, and eternal Joys are no doubt preferable to any Thing I have in Time; but ah! how do I fear, lest all these Things be but only Imaginations? My misgiving Mind suggests, and ever and anon whispers me in the Ear, what you now enjoy, you are sure of, but you
have

have but a Peradventure for these Things, and is not a Bird in the Hand worth two in the Bush? Now against this the Exercise of Faith doth fortify the Believer many Ways. 1. What we may doubt of while we take only a Glance of it, we will be certified of when we look long and steadily at: So albeit we may doubt of Things not seen, while we have but glanced at them, yet we will be brought and put beyond Doubt, by a steady and believing Observation. 2. As the Exercise of Faith in a steady Observation will confirm us, so the frequent Exercise of Faith this Way will confirm us. What we see but once we may doubt of, but what we see every Day we can by no Means doubt of. 3. Many Acts of Faith do strengthen the Habit, and thus it is every Day made easier and easier for us to believe while we daily exercise Faith; and hence we may with the more Ease also get a View of these at any Time, when our Establishment requires it. 4. The more we look at them, the more we will grow in the Knowledge of them; and the more we know of any Thing, the more Security we have as to its Being. 5. The more we exercise Faith about them, the more Experience we have of the Reality and Power, and the more we feel, the less we fear: We cannot doubt, when, what we have heard with our Ears, we have also seen with our Eyes, and our Hands have handled. From all which Considerations 'tis plain, that as Faith is *the Evidence of Things not seen*, Heb. xi. 1. so the steady and frequent Exercise of Faith is the Way to make those Things still the more satisfyingly clear unto our Souls, and to free us from all Manner of Doubt.

2dly, Will such a Soul exercised with Thoughts of Death say, I make no Doubt of the Truth of these Things that are not seen: I believe they are, and are really more glorious than those Things that are seen: But ah! my Fear is, that I have no Interest in them. Now against this Fear also will the Exercise of Faith fortify; for, 1. Faith, as you have heard, gives a Taste of the Goodness of those Things which are not seen and eternal; and the more Tastes ye get, the more fully will you be secure of your Interest in them. For Foretastes are not only a Pledge that they are, but that they are yours. 2. The more you look at them, the more like you will be to them, 2 Cor. iii. 18. *But we all with open Face beholding as in a Glass the Glory of the Lord, are changed*

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into

into the same Image from Glory to Glory, even as by the Spirit of the Lord. And surely Conformity to them is one of the best Evidences of our Interest in them. 3. Faith much exercised grows into that highest Stature, the full Assurance of Faith, and that is what ye would be at. 4. The Exercise of Faith will lead you to fear the Lord, as it did Noah, Heb. xi. 7. and so put you upon God's Secrets; for the Secret of the Lord is with them that fear him, and he will shew them his Covenant, Psal. xxv. 14. the Substance whereof (I will be thy God) is the very Thing thou wouldest be at.

3dly, Ah! doth the Soul say, I still find a huge Difficulty to part with the desirable Things which I find so sweet and pleasant to me here, even tho' it be for Things far better, and this makes Death still a great Difficulty to me. Now the Exercise of Faith will make this easy also, 1. By keeping us from over-valuing them, the only Thing that makes it so hard to part with them: For Faith will assure from the Word, that they are *Vanity and Vexation of Spirit*. 2. Faith by fixing thy Soul while here upon Things that are not seen, will make thee forget Things seen, even while ye are here with them; and thus it will be easy to part with them. 3. It will assure us of a large upmaking for all our Loses, and this will make them easy to be born, when we shall know, that for our Loss we shall have double, and so shall be Gainers by our Loses. 4. The more we look at Things that are not seen, the more will our Desire after the Enjoyment of them be whetted, as it were, and quickned. We will, with Paul, if we look much at Jesus, *have a strong Desire to depart, and to be with Christ, which is far better*, Philip. i. 23. And this will make parting with that which is far worse easy. 5. To add no more to this Head, if any of these Things thou now enjoyest, such as may be the Society of the Saints, who are the excellent of the Earth, be absolutely needful for thee, Faith will assure thee, that thou shalt not want it. *He will give Grace and Glory, and no good Thing will he withhold from his People*, Psal. lxxxiv. 11.

4thly, One Difficulty more remains; may the believing Soul say, I fear to conflict with the Terrors and Pains of Death. This, I confess, wants not its own Difficulty; but Faith will do Wonders here. 1. It will give such a Discovery of the Recompence of Reward, as will make you
with

with the Apostle, *Acts xx. 24. Not count your Life dear, that you may finish your Course with Joy.* 2. Faith will bring you unto those who, under the Conduct of the great and glorious Captain of Salvation, have already been made more than Conquerors over all their Enemies, and particularly over this. By Faith it is that we are brought to Communion and Acquaintance with the Spirits of just Men made perfect, many of whom encountered Death in its blackest Shapes, triumphing over it, *not accepting Deliverance, that they might obtain a better Resurrection,* Heb. xi. 35. 3. Faith will relieve in this Case, by giving a Sight of him who has overcome Death, and him that has the Power of it, who must reign until he hath put all his Enemies under his Feet. Now the last Enemy that shall be destroyed, is Death, 1 Cor. xv. 25, 26. 4. Faith will show you for your Relief Death untinged, have in it Pain, and no Wrath, and this will put that Song of Triumph in your Mouth, 1 Cor. xv. 55. O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law. But Thanks be to God who giveth us the Victory through our Lord Jesus Christ. 5. It will swallow up the Thoughts of Death in the Thoughts of that Glory that is to be revealed in you, Rom. viii. 18. *I reckon that the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us.* 6. To add no more to this Head, Faith will make you with the Psalmist, *Psal. xxxi. 5. Commit your Spirit into his Hand, who has redeemed you, and is the Lord God of Truth; Resting,* 1. on his Skill and Ability, who in respect of both, is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make Intercession for them, Heb. vii. 25. 2. On his Experience who has already conducted many Sons to Glory, who now upon that Account do celebrate his Praises, who redeemed them by his Blood, and has made them Kings and Priests unto God, Rev. v. 10. 3. On his Care and Tendernefs, who has undertaken, *Isa. x. 11. as to gather the Lambs with his Arm, so to carry them in his Bosom.* 4. On his Faithfulness, as knowing in whom ye have believed, and that he is able to keep that which you have committed unto him against that Day 2 Tim. i. 12.

This Discourse I shall now conclude in two or three short Words of Direction.

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1. Set

1. Set apart some Time daily to converse with, meditate on, and exercise Faith about *Things that are not seen and are eternal.*

2. Let all seen Enjoyments lead you unto the unseen Fountain whence they flow. Never rest upon any Thing you have, without you see God in it; and then be sure you rest not upon the Enjoyment, but upon that God who manifests himself by it; for the Enjoyment will quickly be gone, but the Fountain will remain.

3. Let your occasional Thoughts about *Things not seen and eternal* be many; and this is the best Way I know to make up that Loss we sustain by the Unsteadiness of our Minds in Meditation about these Things.



S E R-



S E R M O N II.

2 COR. iv. 18.

*While we look not at the Things which are seen,
but at the Things which are not seen: For the
Things which are seen are temporal; but the Things
which are not seen are eternal.*



Being unexpectedly call'd to preach here again, and the Tract of God's Providence calling us still to look out for what may be relieving under Trouble, we have chosen this Text once more. I have already opened it unto you: and therefore now for further clearing of the Text, I shall only make two or three

Short Remarks.

1. *Things* in Scripture are said to be *unseen* upon a three-fold Account. 1. Because they are in their own Nature such, so God is call'd the *invisible God*, Heb. xi. 27.
2. Things in themselves visible are yet reckon'd among *Things unseen*, because they are either so in their Causes, or in some one or other of their Concernments, that is, by the Eye of Sense we cannot discern their Rise or some other either of their Properties or Defects. Thus the
Word

Word discovers many Things of the visible World, and Things in it to Faith, which by Sense we cannot learn: And that both as to their Rise, and Usefulness or Unusefulness. Thus by Faith we understand that the Worlds were made by the Word of God. And upon this Account they are reckoned among the *Things that are not seen*, Heb. xi. 3. because in their Causes they are unseen: *Things that are seen* not being made of, or by *Things which do appear*. So also Faith discovers much of the Usefulness in some, and the Vanity in other Respects of *Things that are seen* in themselves, which we could never have understood, if the Lord had not reveal'd them in his Word to the Faith of his People. Again (3i) in the Scripture, some Things are said to be unseen, in Regard of their Distance from us, either in Respect of Time or Place. Thus the Departure of the Children of *Israel*, tho' in its self visible, is yet reckon'd among the invisibles, which *Joseph* saw by Faith, Heb. xi. 22. Because it was at such a Distance of Time from him, that he could no other Way discern it than by Faith.

2. Tho' all these Things are the Object of Faith, yet these only are meant, and to be regarded in the Text, which are eternal as well as unseen. However some of these other Things, may, as seen by the Eye of Faith, be of some Use for the Relief of the Lord's People under their Trouble, as there are several Instances in that xi. Chap. to the *Hebrews*, yet their greatest and main Comfort comes from these *which are not seen and are eternal*.

3. 'Tis to be observed for understanding the Words, that not every Discovery even of these Things is able to give Relief under Trouble, but that particular Sight of them that is got by the Exercise of the Faith of God's Ele&. Hence it is, that natural Men have no Comfort by their Knowledge of unseen Things.

4 For clearing of the Text, I add this one Remark more, that while Believers are said *not to look unto the Things that are seen*, we are not to think that the Exercise of Faith is inconsistent with every *Look unto Things which are seen*. What these Looks are to *Things seen*, which Faith will not allow, we shall hear anon.

This

This much being added to what we formerly said for clearing the Words, they afford Ground for the two following Doctrines.

Doct. I. That the Exercise of Faith upon Things that are not seen, or Faith's Looking to Things not seen and eternal gives Believers a blest Relief under all their Troubles.

This Truth we have opened and applied already.

Doct. II. That the Exercise of Faith upon Things not seen, which relieves Believers under their Trouble, takes them off from, and is inconsistent with a Looking unto Things that are seen and are temporal.

I need not spend Time in proving this Truth, it being so clear in the Text. I shall only refer you to one Scripture, wherein the Opposition betwixt our looking to, setting our Heart and Eye upon Things seen and unseen, temporal and eternal, Things on Earth and Things that are above, is clearly express, and it is *Colos. iii. 1, 2.* *If ye then be risen with Christ, seek those Things which are above, where Christ sitteth on the Right Hand of God. Set your Affection (or Mind, as the Word will bear) on Things above, not on Things on the Earth.*

In the further prosecution of this Purpose, we shall shortly touch at these three Things.

I. We shall shew what are these teen Things which Faith will not allow us to look to.

II. Clear what Looks to these Things Faith will not allow.

III. Shew whence this Inconsistency doth arise, or how Faith takes off from looking unto Things that are seen, and are temporal.

I. We begin with the first; and for clearing what these Things are, which are called seen and temporal in the Text.

First, You may take these Generals.

1. By Things seen and temporal, we are to understand all these visible Enjoyments whereon carnal Men dote: All these sensible Delights, which by the Apostle to the Hebrews are called the Pleasures of Sin that are for a Season, to which Moses prefer'd the Reproach of Christ and Affliction with the People of God, *Heb. xi. 25, 26.*

2. Even all lawful sensible Enjoyments in Time are to be ranked amongst these Things which are seen, and to which

which Faith will not allow Believers to look. It made the Patriarchs to sojourn in the Land of Promise, as in a strange Land. that is, not look to it, while they looked for a Country and City that has Foundations, whose Builder and Maker is God Heb. xi. 9, 10.

3. These Things of whatever Sort, which we do enjoy in Time, all our present Enjoyments are to be accounted Things seen. Our temporal Possessions of whatever Sort are comprehended here. For in the Text Things seen, and temporal Things are all one.

4. By *Things seen* we are to understand not only what we do at present enjoy, but whatever we may have any rational Prospect or Probability of enjoying in Time. For Things are such as the People of God in any Circumstances may see while here away, and to these Things it is that Faith will not allow them to look, nor to any Probabilities or Improbabilities about them.

But 2^{dly}, To be somewhat more particular.

1. Faith will not allow us to look to personal Excellencies, Endowments either of Body or Mind. *Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, Jer. ix. 23.*

2. Of this Sort also are comfortable Relations; to them Faith will not allow us to look, 1 Cor. vii. 29. *But I say Brethren, the Time is short, it remaineth that both they that have Wives, be as tho' they had none: And they that weep, as tho' they weep not; and they that rejoice, as tho' they rejoiced not, &c.* These Words contain a plain Dissuasive from looking to the most comfortable Relations.

3. Faith will not allow us to look to honourable Stations. For the Account it gives of them is short, but significant. *Mean Men are Vanity, and great Men are a Lie, Psal. lxxii. 9.* This holds true both with Respect to the Persons themselves, and others who trust in them. And hence it is, that to this Discovery of them there is in the Verse immediately preceding an Exhortation to trust in God, *Trust in him at all Times, ye People, pour out your Heart before him, for God is a Refuge for us, Selah.*

4. Faith will not allow us to look to our agreeable Accommodations, our Houses, our Vineyards, and other delightful Things, *Prov. xxiii. 31. Look not thou upon the Wine when it is red, when it gives its Colour in the Cup,*
when

when it moveth itself aright. That is, we are not to look on our Enjoyments of this Sort, when they are most charming, and promise most Satisfaction.

5. Faith will not allow us to look to our temporal Securities: For it will tell us, that by none of them can we be secure in the Possession of any Enjoyment, while we ly still open to that surprizing Sentence, *Thou Fool this Night is thy Soul required of thee.* This cancels all Bonds, and robs thee at once of all Things of Time, in spight of the best Securities thou canst have.

6. Faith will not allow us to look to comfortable national Establishments, which are liable to the like Vicissitudes with other Things. The Lord puts down one by Death, or otherwise, and raises another up, *Psal. lxxv. 7. Cities are razed, and their Memorials perish with them.* Of this, this Day we have a sad Instance in the Fall of our King. But this I leave, and proceed to the next general Head I propos'd.

II. We are to shew what looks to these Things Faith will not allow.

1. Then we say, Faith is inconsistent with a Look of Dependance upon them. However it allows us to look to lawful Enjoyments, and to use them in their own Place, and in a just Subordination to God, yet where Faith is in Exercise, it will lead to depend only upon the Lord, and look only unto him with the Psalmist, *Psal. lxiii. 5. My Soul wait thou only upon God, for my Expectation is from him.* And this it will do, (1.) As to Provisions secur'd to Believers by that Promise, *He will give Grace and Glory, and no good Thing will he withhold from them that walk uprightly,* *Psal. lxxxiv. 11.* (2.) As to Protection; for *from him alone cometh Salvation,* *Psal. lxii. 1.*

2. Faith is inconsistent with a Look of Lust or excessive Desire after these Things; for Faith measures all Things by the Law and Will of God, setting in our View his Example, who said, *Not my Will, but thy Will be done;* it was this made *Job* make a Covenant with his Eyes.

3. Faith will not allow a Look of Rest and Satisfaction in them; such as was that of the poor rich Man in the Gospel, who look'd upon his Stores, and said, *Soul, thou hast much Goods laid up for many Years, take thine Ease,*
eat,

eat, drink and be merry, that is, in a Word, take thee Rest. This Course Unbelief takes, but Faith will have us to rest only in the Lord, Psal. xxvii. 7. Rest in the Lord, and wait patiently for him; fret not thy self because of him, who prospereth in his Way, because of the Man who bringeth wicked Devices so pass.

4. Faith is inconsistent with a Look of too much Love or Delight in these Things; for it engageth us to a Compliance with that Command, *Psal. xxxvii. 4. Delight thy self also in the Lord, and he shall give thee the Desires of thine Heart.*

5. Faith is inconsistent with a Look of vain Glory, a Look of this Sort to a stately Palace provok'd the holy God to turn the proud Eastern Monarch to eat Grass among the Beasts, as we read in the Book of *Daniel iv.* This Faith will by no Means allow, while it engages the Believer to glory only in the Lord.

III. In Compliance with the Method proposed we are to show, whence this Inconsistency betwixt the Exercise of Faith and these Looks to Things seen proceeds. Now this flows,

1. From the Nature of Faith, which has in it, (1.) An Assent unto the Promises, *Rom. iv. 20. Abraham staggered not at the Promise through Unbelief; but being strong in Faith gave Glory to God* by assenting to, or crediting the Truth of the Promise. (2.) It contains in it a Renunciation of all Things pretending any Usefulness unto the same End for which the Promises are offered. *Asbur shall not save us; we will not ride upon Horses, nor will say any more to the Works of our own Hands, Ye are our Gods, for in thee the Fatherless findeth Mercy.* This is the Language of Faith; and here by *Asbur* and *Horses* are meant all Creature confidences: As by the Works of their Hands all Confidences in self: Faith renounces both, as we see here, *Hos. xiv. 3.* And also *Jer. iii. 24.* plainly it makes them look away from all these Thing which are seen. (3.) It has in it a receiving of the Things promised, as the only Object of our Dependance, Rest, Satisfaction and Glorifying. It receives *Jesus Christ*, who is the Marrow of all the Promises, *John i. 12.* Now this being the Nature of Faith, what Place is there for looking to those that are seen, when it evidently and necessarily imports and implies

plies in its Nature, not only a Renunciation of, or turning the Eye from them, but also the Acceptation of something else in their Room, even *Things not seen and eternal*.

2. This Inconsistency flows from the Discoveries which Faith makes of Things that are seen; it makes such Discoveries of them, as will not allow the Soul to look to them, Faith from the Word discovers in Things that are seen,

1. Imperfection.
2. Unsuitableness.

1. I say Faith discovers a great Deal of Imperfection in *Things that are seen*. In the Text they are discovered to be temporal, and so liable to a great many Changes. (1.) They may be turned into nothing; and cease to be. If God look upon them, they are not. (2.) Tho' they cease not to be, yet they may cease to be ours. The World's Enjoyments daily shift Hands. Riches are a Vanity tost too and fro, and so are all other Enjoyments. (3.) They are temporal, that is, tho' they continue to be, and to be ours, yet for a Time; only may they continue to be to us what they now are. The sweetest Enjoyments may become bitter. God can turn our Wine into Water. A little Thing embittered all *Haman's* Comforts, *Eth. v. 13*. (4.) So far may they change, that they may become our Tormentors. A small Change in the Course of Providence will make our Comforts our Torments. Now the Light of Faith discovering this Imperfection, thereby takes the Soul off from them.

2. Faith takes the Soul off from them by a Discovery of their Unsuitableness in many Respects unto the Believer. (1.) As a mortal and dying Man, they cannot make such an one happy; for by none of them can he deliver his Soul from Death: For what Man (*Psal. lxxxix. 48.*) is he that lives, and shall not see Death, &c. Nor can they support us in Death, since they all leave us as soon as we enter the Valley of the Shadow of Death, *Naked came we into the World, and naked must we return, Job ii. 21*. Far less can they go over to Eternity and comfort us there; this their Nature will not allow, they being temporal. Again, (2.) They are unsuitable to Men born to Trouble; so far are they from relieving them under Trouble, that they are the Spring whence most of our Troubles flow and arise. (3.) They are unsuitable to Man

Man as possess of an immortal Soul. Mortal or temporal Enjoyments and an immortal Soul are no Way suited to one another. (4.) They are unsuitable unto a spiritual and renewed Nature. *They who are risen with Christ should seek those Things that are above, where Christ sitteth at the Right Hand of God, Coloss. iii. 1.* (5.) They are unsuitable unto the large and vast Capacity of the Soul of Man, that's not to be fill'd with any, nay nor all the temporal Things when taken together. This the Book of *Ecclesiastes* is design'd to prove, and proves at length. *Finally, They are unsuitable unto the Design of Man, which is full and compleat Happiness, which they, upon all the Accounts mentioned, are no Way able to afford. Now by these Discoveries of Imperfection and Unsuitableness, doth Faith take the Soul off from Things that are seen and are temporal.*

3. Faith takes off from these Looks unto *Things that are seen*, by its glorious Power and Efficacy, whereby, (1.) It brings into the Soul a Representation and Discovery of unseen Things. The Soul knows nothing of them, until Faith from the Word brings Life and Immortality to Light.

2. Faith satisfies the Mind about the Reality and Glory of those unseen Things; for 'tis the *Evidence of Things not seen*, it demonstrates them to the Soul from the Word. (1.) By a certain Sagacity, whereby it knows the Voice of God speaking and uttering, as it were, the Promises. By this the *Thessalonians* received the Word, *not as the Word of Man, but as the Word of God.* (2.) It discerns something in the Revelation of those Things in the Word transcending all Creature-excellencies or Contrivance. (3.) It discovers in the Revelation the very Image of the Divine Perfections, and by these Ways satisfies and establishes the Soul as to the Truth of that Revelation, whereby *Things not seen and eternal* are brought to Light.

3. It excites Love to Things not seen, and thereby draws the Soul to them; and consequently from Things that are seen. *To them that believe Christ is precious, 1 Pet. ii. 7.*

4. It casts the Soul into the Mould, as it were, of these *Things that are not seen*, 2 Cor. iii. 18. *But all we wish open Face beholding as in a Glass the Glory of the Lord, are changed*

changed into the same Image from Glory to Glory, even as by the Spirit of the Lord.

5. It improves Occasions for taking us off from *Things that are seen*. When Experience had taught the Church, that *Salvation was in vain expected from Hills and Multitudes of Mountains*, Jer. iii. 23. Faith fails not to take that Occasion to draw the Soul's Eye off them toward the Lord, in whom is the Salvation of Israel, as we see in the Close of that Verse.

6thly and lastly; It influences the whole Conversation Heaven-ward. The Christian lives, walks and converseth by Faith, and this carries his Conversation Heaven-ward, *Philip. iii. 20. Our Conversation is in Heaven, from whence we look for the Saviour the Lord Jesus Christ.*

For USE.

I shall conclude this whole Subject in two or three short Inferences from the whole of what has been discoursed. And,

1. We may conclude, That undoubtedly the greater Part of those, who are called Christians, are Strangers unto this Faith, which relieves the People of God under Troubles: Since 'tis plain beyond Contradiction, that they look in all the Ways mentioned unto those *Things which are seen and are temporal*. And this is plainly inconsistent with this Exercise of Faith.

2. We may draw this Conclusion, That the World is greatly mistaken, when they think that any Alteration in seen Things will sink with Discouragement; or mar the Comfort of the Lord's People. Their Comfort we see depends upon Things unseen; and if all be right with them, with Respect to these, go the World and all seen Things in it as they will, their Joy shall run high? *Tho' the Fig-tree do not blossom, they can rejoice in the Lord.* Their Comfort, their Joy, their Relief is neither in Kings nor Armies, nor any such outward Things; and therefore come of these what will, wicked Men are Fools to conclude, that the People of God are broken, when any of these Things go wrong. Their Hope, their Strength, their Joy, all depends upon Invisibles.

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3. We may draw this Inference from it, That the ungodly World cannot judge, when 'tis up or down with the People of God. For when they think 'tis worst with them, that's to say, when visible Things go against them, then it is many Times best with the People of God. And, on the other Hand, when they think it is best with them, that's to say, when visible Things favour them, then many Times the People of God are in the most comfortless Condition. Thus we see the Lord's Mercy to his own People, that while they are in a dejected Condition, Enemies are not allowed to insult, but are made to droop; and while Enemies insult, they are in a Case to bear it. Thus also the wise God befools Enemies, and they are made to spend their Days in Vanity, rejoicing when they have no Cause for it, and sorrowing when they have as little. But here I conclude the whole, having said more than was at first design'd.

F I N I S.

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