

A CHRISTIAN LIBRARY - PART2 - VOLUME 1

by John Wesley

The second part of Wesley's Christian Library featuring biographical accounts of faithful ministers including Bishop Bedell and his efforts to learn the Irish language for ministry. This volume covers key figures in post-Reformation church history.

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Vol 16 - The Life Of Bishop Bedell Part I

THE LIFE OF BISHOP BEDELL

WILLIAM BEDELL was born at Black-Notley, in Essex, in the year 1570. He was the younger son of an ancient and good family. He was sent to Emanuel College, in Cambridge, and put under the care of DR. CHADDERTON, the famous Head of that House. And here all those extraordinary things, which rendered him afterwards so conspicuous, began to show themselves in such a manner, that, he came to have a very eminent character both for learning and piety so that appeals were often made to him, as differences or controversies arose in the University. He was put into Holy Orders by the Bishop-Suffragan of Colchester. In 1593 he was chosen Fellow of the College, and took his Degree of Bachelor of Divinity in the year 1599.

From the University he was removed to St. Edmund's-bury, in Suffolk, where he served long in the Gospel, with great success; the opening of dark passages, and comparing many texts of Scripture, together with a serious and practical application of them, being the chief subject of his sermons. He had an occasion, not long after his settlement in this charge, to show how little he either courted preferment, or was afraid of great men. For when the BISHOP of NORWICH proposed some things to his Clergy, with which they were generally dissatisfied, though they had not resolution enough to oppose them, he took that - hard province upon himself; and did it with so much strength of reason, as well as discretion, that many of those things were let fall: upon which, when his brethren magnified him for it, he checked them, and said, that he desired not the praises of men.

His reputation was so well established, both in the University and in Suffolk, that when KING JAMES sent SIR HENRY WOTTON as Ambassador to Venice, at the time of the Interdict, he was recommended as the fittest man to go as Chaplain in so critical a conjuncture. He was very near being an instrument of a great and happy change in that republic. I need not say much of a thing so well known as were the quarrels of POPE PAUL 5: and that republic; especially since the history of them is written so particularly by him that knew the matter best, P. PAULO.

Some laws made by the Senate, restraining the excessive donations extorted from superstitious men, and the imprisonment of two lewd friars, in order to the execution of justice upon them, were the grounds of the quarrel; and upon those pretences, the ecclesiastical immunity from the secular tribunals was asserted to such a degree, that after that high-spirited Pope had tried what the spiritual sword could do, but without success, (his interdict not being observed by any but the Jesuits, the Capuchins, and the Theatines, who were upon that banished from the state,) he resolved to try the temporal sword next, according to the advice given him by CARDINAL BARONIUS; who told him, in the Consistory, that there were two things said to ST. PETER;-the first was, " Feed my sheep," the other was, "Arise and kill;"-and therefore since he had executed the first part of ST. PETER'S duty, in " feeding" the flock, by exhortations, admonitions, and censures, without effect, he had nothing left but to " arise and kill."

Upon this the POPE, not finding any other Prince that would execute his Bulls, resolved to make war upon them himself. But when he saw that his censures had not created any distractions in the republic, and found their treasure and force likely to prove a match for the Apostolical Chamber, and for such forces as he could levy and pay, he was at last willing to accept of a mediation; in which the Senate, though they were content to deliver up the two profligate friars, yet asserted their right, and maintained their laws, notwithstanding all his threatenings; nor would they so much as ask pardon, or crave absolution. But without going further into matters so generally known, I shall only mention those things in which MR. BEDELL had some share.

P. PAULO was then the Divine of the State; a man equally eminent for vast learning and prudence, and who was at once one of the greatest Divines, and one of the wisest men of his age. It must needs raise the character of BEDELL much, that an Italian, who, besides the caution that is natural to the country, and the prudence that obliged one in his circumstances to a more than ordinary distrust of all the world, was tied up by the strictness of that government to a very great reservedness with all people, yet took BEDELL into his very soul, and, as SIR HENRY WOTTON assured the late King, communicated to him the inward thoughts of his heart; and professed that he had learned more from him in all the parts of divinity, whether speculative or practical, than from any he had ever con-versed with in his whole life. So great an intimacy with so extraordinary a person is enough to raise a character, were there no more to be added.

P. PAULO went further; for he assisted him in acquiring the Italian tongue, in which BEDELL became such a master, that he spoke as one born in Italy, and penned all the sermons he then preached, either in Italian or Latin. In this last it will appear, by the productions of his pen yet remaining, that he had a true Roman style, inferior to none of the modern writers, if not equal to the ancients. In requital of the instruction which he received from P. PAULO in the Italian tongue, he drew up a grammar of the English tongue for his use, and for that of some others who desired to learn it, that so they might be able to understand our books of Divinity. - He also translated the English Common-Prayer-Book into Italian; and P. PAULO and the seven Divines, who, during the interdict, were commanded by the Senate both to preach and write against the POPE's authority, liked it so well, that they resolved to have made it their pattern, in case the differences between the Pope and them had produced the effect which they hoped and longed for.

The intimacy between them grew so great and so public, that when P. PAULO was wounded by those assassins who were set on by the court of Rome, upon the failing of which attempt a guard was set on him by the Senate, who knew how to value and preserve so great a treasure, and much precaution was used before any were admitted to come to him, BEDELL was excepted out of those rules, and had free access to him at all times. They had many and long discourses concerning religion. He found that P. PAULO had read over the Greek Testament with so much exactness, that having used to mark every word, when he had fully weighed the importance of it, as he went through it, he had by going often over it, and observing what he had passed over in a former reading, grown up to that at last, that every word was marked of the whole New Testament. And when BEDELL suggested to him critical explications of some passages which he had not understood before, he received them with the transports of one that leaped for joy, and that valued the discoveries of divine truth beyond all other things.

During his stay at Venice, the famous ANT. DE DOMNIS, Ancnsisi:op of SPALATA, came to Venice; and having received a just character of MR. BEDELL, he discovered his secret to him; and showing him his ten books, De Republica Ecclesiastica, which he afterwards printed at London, BEDELL took the freedom which he allowed him, and corrected many ill applications of texts of Scripture, and quotations of Fathers. For that Prelate, being utterly ignorant of the Greek tongue, could not but be guilty of many mistakes, both in the one and the other; and if there remain some places still that discover his ignorance of that language, yet there had been many more, if BEDELL had not corrected them. DE DOMINIS took all this in good part from him; and did enter into such familiarity with him, and found his assistance so useful, and indeed so necessary to himself, that he used to say, he could do nothing without him.

A passage fell out, during the interdict, at made greater noise than perhaps the importance of it could well amount to; but it was suited to the Italian genius.-There came a Jesuit to Venice, THOMAS MARIA CARAFFA; who printed a thousand Theses of Philosophy and Divinity, which he dedicated to the POPE with this extravagant inscription PAULO 5.; VICE-DEO, Christiana; Reipublict Monarchw invictissimo, et Pont ficice Omnipotentice conservatori acerrimo:--" To PAUL 5.; the Vice-GOD, the most invincible Monarch of the Christian Commonwealth, and the most zealous Asserter of the Papal Omnipotency."-All people were amazed at the impudence of this title; but when MR. BEDELL observed that the numeral letters of the first words," PAULO 5.; VICEDEO," being put together, made exactly 666, the number of the Beast in the Revelation, he communicated this to P. PAULO, and the seven Divines, and they carried it to the Duke and the Senate. It was entertained almost as if it had come from heaven; and it was publicly preached over all their territories, that here was a certain evidence that the Pops was Antichrist. And it is likely that this was more promoted by them, because they found it took with the Italians, than because they could build much upon it. This flew so over Italy, that lest it should take too much among the people, the POPE caused his emissaries to give it out every where, that Antichrist was, now born in Babylon, and was descended of the tribe of Dan; that he was gathering a vast army, with which he intended to come and destroy CHRISTendom; and that therefore all Christian Princes were exhorted to prepare all their forces for resisting so great an invasion. And with this piece of false news, which was given out very confidently, the other conceit was choked.

When the reconciliation with Rome was concluded, P. PAULO wished he could have left Venice, and come over to England with MR. BEDELL;.. but he was so much esteemed by the Senate for his great wisdom, and trusted with their most important secrets, that he saw it was impossible for him to obtain his conge. He therefore made a shift to comply, as &r as he could, with the established way of their worship; but he had in many things particular methods, by which he in a great measure rather quieted than satisfied his conscience. In saying mass, he passed over many parts of the canon, and in particular those prayers in which that sacrifice was offered up to the honor of saints. He never prayed to saints, nor joined in those parts of the offices that went against his conscience; and in private confessions and discourses, he took people off from those abuses, and gave them right notions of the purity of the Christian religion.

Thus, he hoped, he was sowing seeds that might be fruitful in another age; and thus, he believed, he might live innocent in a church which he thought so defiled. And when one pressed him hard in this matter, and objected that he still held communion with an idolatrous church, and gave it credit by adhering outwardly to it, all the answer he made to this was, that GOD had not given him the

spirit of LUTHER. He expressed great tenderness and concern for-BEDELL, when he parted with him, and said that both he and many others would have gone over with him, if it had been in their power: but that he might never be forgotten by him, he gave him his picture, with a Hebrew Bible without points, and a little Hebrew Psalter, in which he wrote some sentences expressing his esteem and friendship for him; and with these he gave him the invaluable Manuscript of the History of the Council of Trent, together with the History of the Interdict, and of the Inquisition. The first of these will ever be reckoned the chief pattern, after which all, who intend to succeed well in history, must copy.

When BEDELL came over, he brought along with him the ARCHBISHOP of SPALATA, and one DESPOTINE, a Physician, who could no longer bear with the corruptions of the Roman worship, and so chose a more free air. The latter lived near him in St. Edmund'sbury; and was by his means introduced into much practice, which he maintained so well, that he became eminent in his profession, and continued to his death to keep up a constant correspondence with him.

MR. BEDELL had now finished one of the scenes of his life with great honor. The most considerable addition he made to his learning at Venice, was in the improvements of the Hebrew, in which he made a great progress by the assistance of R. LEO. In exchange for it, he communicated to him, that which was much more valuable, the true understanding of many passages in the Old Testament, with which that Rabbi expressed himself often to be highly satisfied. And once, in a solemn dispute, he pressed his Rabbi with so clear proofs of JESUS CHRIST being the true MESSIAS, that he, and several others of his brethren, had no other way to escape, but to say, that their Rabbins every where did expound those prophecies otherwise, according to the tradition of their fathers.

After eight years' stay, he returned to England; and, without pretending to preferment, he went immediately to his charge at St. Edmund'sbury, and there went on in his ministerial labors. He had a soul too generous to stoop to those servile compliances, which are expected by those that have the distribution of preferments. He thought that they implied an abjectness of spirit which became not a Christian philosopher, much less a churchman, who ought to express a contempt of the world, and a resignation to Divine Providence. He was content to deserve preferment, and did not envy others who arrived at it.

But though he was forgotten at Court, yet Sir THOMAS JERMYN, who was a Privy-Counsellor, and Vice-Chamberlain to KING CHARLES 1.; and a great patron of virtue and piety, took such a liking to him, that a considerable living, in his gift, falling void, he presented him to it in the year 1615.

When he came to the BISHOP of NORWICH to take out his title to it, he demanded large fees for his institution and induction: but BEDELL would give no more than sufficient gratification for the writing, wax, and parchment; and refused to pay the rest. He looked on it as Simony in the Bishop to demand more, and contrary to the command of CHRIST, who said, "Freely ye have received, freely give: " and he thought it a branch of Simony to sell spiritual things to spiritual persons; and since whatsoever was asked, more than a decent gratification to the servant for his pains, was asked by reason of the thing granted, he thought this unbecoming the Gospel, and a sin both in the giver and in the taker. He had observed, that nothing was more expressly contrary to all the primitive rules.

CHRYSOSTOM examined a complaint made against ATONINE, BISHOP of EPHESUS, for exacting fees at ordination. AUTONINE died before the process was finished; but some Bishops, that had paid those fees, were degraded. Afterwards, not only all ordinations for money, but the taking money for any employment that depended upon the Bishop's gift, was most severely condemned by the Council of Chalcedon. The buyer was to lose his degree, and the seller was to be in danger of it. And after that, severe, censures were every where decreed against all presents that might be made to Bishops, either before or after ordinations, or upon the account of writings, or of feasts, or any other expense that was brought in use to be made upon that occasion; and even in the Council of Trent, it was decreed, that nothing should be taken for letters dimissory, the certificates, the seals, or upon any such like ground, either by Bishops or their servants, even though it was freely offered.

Upon these accounts MR. BEDELL resolved rather to lose his presentation to the parsonage of Horingsheath, than to do that which he thought Simony; and he left the Bishop, and went home. But some days after, the Bishop sent for him, and gave him his titles, without exacting fees of him; and so he removed to that place, where he stayed twelve years, during which time he was a great honor to the church, as well as a pattern to churchmen. His habit and way of living were becoming the simplicity of his profession. He was very tender of those that were truly poor; but was so strict in examining vagabonds, and so dexterous in discovering passes, and took such care of punishing those that went abroad with them, that they came no more to him, nor to his town. In all that time, no notice was ever taken of him, though he gave a very singular evidence of his great capacity: for being provoked by the Letters of his old acquaintance, WADSWORTH, he wrote upon the points in controversy with the Church of Rome with so much learning and judgment, and in so mild a strain, that his book had a good effect on him for whom it was in-tended. This book was printed, and dedicated to the late KING, while PRINCE of WALES, in the year 1624.

He was well satisfied with that which GOD laid in his way, and went on in the duties of his pastoral care; and was a great pattern thereof in Suffolk, in the lower degree, as he proved afterwards in Ireland, in the higher order. He labored not as a hireling, that only raised a revenue out of his parish, and abandoned his flock, trusting them to the cheapest mercenary; nor did he satisfy himself with a slight performance of his duty, only for fashion's sake; but watched over his flock, like one that knew he was to answer to GOD for those souls committed to his charge. So he preached to the understandings and consciences of his parish, and catechised constantly. And, as the whole course of his own most exemplary behavior was a continued sermon, so he was very exact in the more private affairs of his function; visiting the sick, and dealing in secret with his people, to excite or preserve in them a deep sense of religion. This he made his work; and he followed it so closely, lived so much at home, and was so little known, that when DIODATI came over to England, many years after, he could hear of him from no person that he met with; though he was acquainted with many of the clergy. He was much amazed to find that so extraordinary a man, who had been so much admired at Venice, by so good judges, was not so much as known in his own country, and so he was out of all hope of finding him out; but, by a mere accident, he met him in the streets of London, at which there was a great deal of joy on both sides. And upon that, DIODATI presented him to MORTON, the learned and ancient Bishop of DURESME, and told how great a value P. PAULO set on him; upon which that Bishop treated him in a very particular manner. It is true, SIR HENRY WOTTON was always his faithful friend; but his credit at Court had

sunk: for he fell under necessities, having lived at Venice in an expense above his appointments. And as necessitous courtiers must grow to forget all concerns but their own; so the favor they are in lessens, when they come to need it too much.

While he was thus neglected at home, his fame was spread into IRELAND; and though he was not known either to USHER, or to any of the Fellows of Trinity College in Dublin, yet he was chosen, by their unanimous consent, to be the Head of their College, in the year 1627; and as that worthy Primate of Ireland, together with the Fellows of the College, wrote to him, inviting him to come and accept of that Mastership, so an address was also made to the KING, praying that he would command him to go over. And that this might be the more successful, SIR HENRY WOTTON was moved to give his Majesty a true account of him, which he did in the following letter.

May it please your most gracious MAJESTY, "Having been informed, that certain persons have, by the good wishes of the ARCHBISHOP of ARMAGH, been' directed hither, with a most humble petition unto your Majesty, that you will be pleased to make MR. WILLIAM BEDELL Governor of your College at Dublin, for the good of that society;--_and I myself being required to render to your Majesty some testimony of the said WILLIAM BEDELL, who was long my Chaplain at Venice, in the time of my employment there;--I am bound in all conscience and truth to affirm of him, that, I think, hardly a fitter man could have been propounded to your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God; wherein his travels abroad were not obscure, in the time of the excommunication of the Venetians.

For, may it please your Majesty to know, that this is the man whom PADRE PAULO took (I may say) into his very soul; with whom he did communicate the inwardest thoughts of his heart; from whom he professed to have received more knowledge in all divinity, both scholastical and positive, than from any in his days; of which all the passages were well known unto the King your father, of blessed memory. And so, with your Majesty's good favor, I will end this needless office: for the general fame of his learning, his life, and Christian temper, and those religious labors which himself has dedicated to your Majesty, better describe him than I am able.

Your Majesty's most humble and faithful servant,

" H. WOTTON."

But when this matter was proposed to Mr. BEDELL, he expressed so much real Christianity in the answer, that I will give it in his own words, in a letter he wrote to one employed to deal with him in this matter.

" SIR,

" I have this day received both your letters, dated the 2d of this month; for answer whereof, although I could have desired so much respite as to have conferred with some of my friends, such as possibly know the condition of that place better than I do, and my insufficiencies better than my LORD Primate, yet since I perceive, by both your letters, that the matter requires a speedy answer, thus I stand.--I am married, and have three children; therefore if the place requires a single man, the business is at an end. I have no want, I thank my GOD, of any thing necessary for this life: I have a competent living of above a hundred pounds a year, in a good air, with a very

convenient house near my friends, and a little parish, not exceeding the compass of my weak voice.

" I have often heard, that changing seldom brings the better; especially to those that are well. And I see well, that my wife (though resolving, as she ought, to be contented with whatsoever GOD shall appoint) had rather continue with her friends in her native country, than put herself to the hazard of the seas, and a foreign land, with many casualties in travel, which she perhaps, out of fear, apprehends more than there is cause.

" All these reasons I have, if I consult with flesh and blood, which move me rather to reject this offer; yet with all humble and dutiful thanks to my LORD Primate for his good opinion of me. On the other side, I consider the end wherefore I came into the world, and the business of a subject to our Lon] JESUS CHRIST, of a Minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, to GOD's Church, or of any better service to our common Master, I must close mine eyes against all private respects; and if GOD call me, I must answer, ' Here I am.' For my part, therefore, I will not stir one foot, or lift up my finger, for or against this motion; but if it proceed from the LORD, that is, if those whom it concerns there, procure those, who may command me here, to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but death itself in the performance.

" Sir, I have as plainly as I can, showed you my mind; desiring you, with my humble service, to represent it to my reverend good LORD, my LORD Primate. And GOD Almighty direct this affair to the glory of his holy name and have you in his merciful protection! So I rest,

" From Bury, " Your loving friend,

" March 5, 1626.

" WILLIAM BEDELL."

The conclusion of this matter was, that the KING, being well informed concerning him, commanded him to undertake the charge, which he cheerfully obeyed; and he set about the duties incumbent on him in such a manner, as showed how well he had improved the long time of retirement he had hitherto enjoyed, and how ripely he had digested all his observations.

He had hitherto lived as if he had been fit for nothing but study; and now, when he entered upon a more public scene, it appeared that he understood government and human life so well, that no man seemed to be more cut out for business. In the government of the College, he resolved to act nothing till he both knew the statutes of the House perfectly well, and the tempers of the people; therefore when he went over first, he carried himself so abstractedly from all affairs, that he passed for a weak man. The zeal which appeared afterwards in him, showed, that this coldness was only the effect of his wisdom, and not of his temper. But when he found that some grew to think meanly of him, and that even USHER himself began to change his opinion of him; when he went over to England' some months after, to bring his family over to Ireland, he was thinking to resign his new preferment, and return to his benefice in Suffolk; but the Primate wrote so kind a letter to him, that, as it made him lay down those thoughts, so it drew from him the following words, in the answer that he wrote to him

Touching my return, I thankfully accept your Grace's exhortation, advising me to have faith in GOD, and not consult with flesh and blood. Now I would to GOD, that your Grace could look into my heart, and see how little I fear lack of provision, or any outward thing in this world. My chief fear in truth was, and is, lest I should be unfit and unprofitable in the place; in which case, if I might -have an honest retreat, I think no wise man could blame me to retain it; especially having understood that your Grace, whose authority I chiefly followed at the first, did, from your own judgment, and that of other wise men, so truly pronounce of me, that I was a weak man. Now that I have received your letters so full of encouragement, it puts some more life in me. For, sure it cannot agree with that goodness of yours, praised among all GOD's graces in you, by those that know you, to write one thing to me, and to speak another thing to others of me, or to go about to be-guile my simplicity with words, laying in the mean while a net for my feet; especially since my weakness shall in truth redound to the blaming of your own discretion in bringing me thither."

Thus was he prevailed on to resign his benefice, and carry his family to Ireland; and then he applied himself with that vigor of mind, that was peculiar to him, to the government of the College. He corrected such abuses as he found among them; he set such rules, and saw these so well executed, that it quickly appeared how happy a choice they had made. And as he was a great promoter of learning, so he thought it his particular province to instruct the house in the principles of religion. In order to this, he catechized the youth in the College once a week, and preached once on the Sundays, though he was not obliged to it. And that he might acquaint them with a plain body of Divinity, he divided the Church-Catechism into fifty-two parts, one for every Sunday; and explained it in a way so mixed with speculative and practical matters, that his sermons were both learned lectures of divinity, and excellent exhortations to piety.

He had not stayed there above two years, when, by means of his friend, Sir THOMAS JERMYN, a patent was sent him to be BISHOP of KILMORE and ARDAGH.--And now, in the fifty-ninth year of his age, he entered upon a different course of life and employment; when it might have been thought, that the vigor of his spirits was much broken and spent. But, by his administration of his diocese, it appeared that there remained yet a vast force of spirit to carry him through those difficult undertakings to which he found himself obliged by his office; which, if it makes a man but a little lower than the angels, so that the term angel is applied to that office in Scripture, he thought it did oblige him to an angelical course of life, and to divide his time, as much as could consist with a body made of flesh and blood, as those glorious spirits do, between beholding the face of their Father which is in heaven, and ministering to the heirs of salvation. He considered that the Bishop's office made him the shepherd of the inferior shepherds, if not of the `whole diocese; and therefore he resolved to spare himself in nothing by which he might advance the interest of religion among them: and he thought it a disingenuous thing to vouch antiquity for the authority and dignity of that function, and not at the same time to express those virtues and practices that made it so venerable of old. For the forms of Church-government must appear amiable and valuable, not so much for the arguments which learned men use concerning them, as for the real advantages that arise from them: so that he determined, with the great NAZIANZEN, " to give wings to his soul, to rescue it wholly from the world, and to dedicate it to GOD, as one that had, got above all sensible things, and had attained to a familiarity with divine matters; that so his mind might be as an unsullied mirror, upon which he might receive and represent the impresses of GOD and divine things, unallied with the characters of lower objects." He saw that he should fall under envy, and

meet with great oppositions; but he considered that as a sort of martyrdom for GOD, and resolved cheerfully to undergo whatsoever uneasy things he might suffer in the discharge of his duty.

He found his diocese under so many disorders, that there was scarcely a sound part remaining. The revenue was wasted by excessive dilapidations, and all sacred things had been exposed to sale in so sordid a manner, that it was grown to a proverb.: One of his cathedrals, Ardagh, was fallen to the ground, and there was scarcely enough remaining, of both these revenues, to support a Bishop that was resolved not to supply himself by indirect and base methods. He had a very small clergy, -only seven or eight, in each diocese, of good sufficiency; but every one of these was multiplied into many parishes, they having many vicarages a-piece. Besides, being English, and his whole diocese consisting of Irish, they were barbarians to them; nor could they perform any part of divine offices among them. But the state of his Clergy will appear best from a letter which he wrote. to ARCHBISHOP LAUD concerning it; which I shall here insert.

"RIGHT REVEREND FATHER,

" My honorable good LORD"

" Since my coming to this place, I have not been unmindful of your Lordship's commands, to advertise you of the state of the Church; which I shall now the better do, because I have been about my dioceses, and can set down, out of my knowledge, what I shall relate. And shortly, to speak much ill matter in a few words, it is very miserable. The cathedral church of Ardagh, together with the Bishop's house, is down to the ground: the church is here built, but without bell or steeple, font or chalice: the parish-churches are all, in a manner, ruined: the people, saving a few British planters, which are not the tenth part of the remnant, are obstinate recusants: the Popish Clergy are more numerous by far than we, and in full exercise of all jurisdiction ecclesiastical, by their Vicar-General and Officials; who are so confident as to excommunicate those that come to our courts, even in matrimonial causes, which affront had), been offered to myself by the Popish Primate's Vicar-General, for which I have begun a process against him.

The Primate himself lives in my parish, within two miles of my house; the Bishop in another part of my diocese. Every parish has its priest, and some two or three a-piece; and so their mass-houses also in some places mass is said in the churches. Friars there are, in divers places, who go about, and by their importunate begging impoverish the people; who indeed are generally very poor, as from that cause, so from their paying double tithes to their own Clergy and ours, from the dearth of corn, and the death of their cattle these late years, with the contributions to their soldiers and their agents, and, (which they forget not to reckon, among other causes,) the oppression of the Court Ecclesiastical, which, in very truth, My LORD, I cannot excuse, and do seek to reform. For our own, there are seven or eight Ministers, in each diocese, of good sufficiency, and (which is no small cause of the continuance of the people in Popery still,) English, which have not the tongue of the people, nor can perform any divine offices, or converse with them: Even the clerkships themselves are in like manner conferred upon the English, and sometimes two, or three, or more, upon one man; and are ordinarily bought and sold, or let to farm. His Majesty is now, with the greatest part of this country, as to their hearts and consciences, King only at the Pope's discretion.

" O Kilmore," WILL. KILMORE and ARDAGIL."

April 1, 1630.

Here was a melancholy prospect to so good a mind enough to have disheartened him quite, if he had not had a proportioned degree of courage to support him. After he had recovered somewhat of the spoils made by his predecessor, and put himself into a capacity to subsist, he went about the reforming of abuses. The first he under-took was that of pluralities; by which one man had a care of souls in so many different places, that it was not possible to discharge his duty to them, nor to perform the vows, made at his ordination, of feeding and instructing the flock committed to his care. And though most of the pluralists did mind all their parishes alike, that is, neglected all equally; yet he thought this an abuse contrary both to the nature of ecclesiastical functions, and to the obligations which the care of souls imported, and to those solemn vows which churchmen made at the altar when ordained: and he knew well that this corruption was no sooner observed to have crept into the Christian church, than it was condemned at the fourth General Council of Chalcedon.'

He thought it a vain and an impudent thing for a man to pretend, that he answered the obligation of so sacred a trust and vow, by hiring some Curate to perform offices since the obligation was personal, and the watching over souls had so many things involved in it, besides officiating according to the rubric, that it drew this severe reflection from a witty man, " That when such betrayers and abandoners of that trust, which CHRIST purchased with his own blood, found good and faithful Curates that performed worthily the obligations of the pastoral care, the incumbent should be saved by proxy, but be damned in person." Therefore the Bishop gathered a meeting of his Clergy, and laid before them, both out of Scripture and antiquity, the institution, nature, and duties of the ministerial employment; and exhorted them to reform that intolerable abuse, which, as it brought a heavy scandal on the church, and gave their adversaries great advantages, so it must very much endanger both their own souls, and the souls of their flocks.

And to let them see that he would not lay a heavy burden on them, in which he would not bear his own share,. he resolved to part with one of his own bishoprics. For though Ardagh was considered as a ruined see, and had long gone as an accessory to Kilmore; yet, since they were really two different sees, he thought he could not decently oblige his Clergy to renounce their pluralities, unless he set them an example, and renounced his own. Even after he had been at a considerable charge in recovering the patrimony of Ardagh, and though he was sufficiently able to discharge the duty of both sees, (they being contiguous and small) and though the revenue of both did not exceed a competency, yet he would not seem to be guilty of that which he so severely condemned in others; and therefore he resigned Ardagh to DR. RICHARDSON. The authority of this example, and the efficacy of his discourse, made such an impression on his Clergy, that they all renounced their pluralities.

This concurrence from his-Clergy in so sensible a point, was a great encouragement to go on in his other designs. There seemed to be a finger of GOD in it, for he had no authority to compel them; and he had managed the minds of his Clergy so gently in this matter, that their compliance was not extorted, but free. One only was excepted, and he, being Dean, exchanged his deanery with another; for he was ashamed to live in the diocese where he would not submit to such terms, after both the Bisnor himself and all his Clergy had agreed to them. The opposition given him by the Dean, his sense of that matter, and his carriage in it, will appear from the following letter, which he wroth concerning it to the PRIMATE.

MOST REVEREND FATHER,

My honorable good LORD;

I cannot easily express what contentment I received at my late being with your Grace at Termonseckin. There had nothing happened to me, I will not say, since I came into Ireland, but, as far as I can call to remembrance, in my whole life, which did so much affect me in this kind, as the hazard of your good opinion. For, loving and honoring you in truth, without any private interest, and receiving so unlooked-for a blow from your own hand, which should have tenderly applied some remedy to me, when smitten by others, I had not present the defenses of reason and grace. And although I knew it to be a fault in myself, since, in the performance of our duties, the judgment of our Master, even alone, ought to suffice us; yet I could not be so much master of mine affections as to cast out this weakness.

But blessed be GOD" who at my being with, you refreshed my spirit by your kind renewing and confirming of your love to me; and all humble thanks to you, who gave me place to make my defense, and took upon you the cognizance of my innocence. And as for mine accuser, whose hatred I have incurred only by not giving way to his covetous desire of heaping living upon living, I am glad, and do give GOD thanks, that this malignity, which awhile masked itself in the pretence of friendship, has at last discovered itself by public opposition. It has not been, and I hope it shall not be, in his power to hurt me; he has rather shamed himself. And, although his high heart cannot give his tongue leave to acknowledge his folly, his understanding is not so weak and blind as not to see it. I could be well content to leave him to taste the fruit of it also, without being further troublesome to your Grace, save that I do not despair but your Grace's authority will pull him out of the snare of SATAN, whose instrument he has been to cross the work of GOD.

" Your Grace's letters of August 23d were not delivered to me till the 29th. In the mean space, what effect those that accompanied them had with MR. DEAN, you shall perceive by the enclosed, which were sent me the 28th, the evening before our communion. I answered them the next morning, as is here annexed. As I was at the LORD'S-table, beginning the service of the Communion before the sermon, he came in; and after the sermon was done, - those that communicated not being departed, he stood forth and spoke to this purpose:-" That whereas the Book of Common Prayer requires, that, before the LORD'S-Supper, if there be any variance or breach of charity, there should be reconciliation, this was much more requisite between Ministers: and because they all knew that there had been some difference between me and him, he did profess, that he bore me no malice nor hatred, and if he had offended me in any thing, he was sorry." I answered, "That he had good reason to be sorry, considering how he had behaved himself: for my part, I bore him no malice, and, if it were in my power, would not make so much as his finger ache. Grieved I had been that he, in whom I knew there were many good parts, would become an instrument to oppose the work of Go', which I was assured he had called me to." This was all that passed. He-offered him-self to the LORD's board, and I gave him the Communion. After dinner he preached out of 1 John 4:21 : "And this! commandment have we from him, that he that loves GOD, love his brother also." When we came out of the church, DR. SHERIDAN delivered me your Grace's letters. And thus MR. DEAN thinks he has healed all, as you may perceive by his next letters of August 30; only he labors about Kildromfarten: whereabouts I proposed to have spoken with your Grace at my being with you; but I know not how, it came not to

my mind;-whether it be that the soul, as well as the body, after some travel easily falleth to rest; or else GOD, would have it reserved perhaps to a more seasonable time.

" It is now above a twelvemonth (the day, in many respects, I may well wish may not be reckoned with the days of the year,) since your Grace, as it were, delivered to me with your own hands, Mr. CRIAN, a converted Friar. To him I offered myself as largely as my ability would extend; though I had, already, at your Grace's commendation, received Mr. DUNSTERVILLE to be in my house, with the allowance of twenty pounds per annum. The next day before my; departing, Mr. HILTON made a motion to me, that whereas he had in his hands sufficient to make the benefice of Kildromfarten void, if I would bestow it upon Mr. DEAN, he would do so; otherwise it should remain in statu. I answered with profession of my love and good opinion of Mr. DEAN, whereof I showed the reasons. I added, I did not know the place nor the people; but if they were mere Irish, I did not see how MR. DEAN could discharge the duty of a Minister to them. This motion was seconded by your Grace; but so, as I easily conceived, that being solicited by your old servant, you could do no less than you did. MR. DEAN afterwards pressed. me, that if, without my concurrence, your Grace would confer that living upon him, I would not be against it; which I promised, but heard no more of it till about April last. In the mean while,,, the benefice next unto that which MR. DUNSTERVILLE was already possessed of, falling void, whose former benefice was unable, he said, to maintain him, chiefly he promising residence, I united it to his former, and dismissed him to go to his cure; wherein how carelessly he has behaved, I forbear to relate. To return to MR. DEAN. About the middle of April, he brought me a presentation to Kildromfarten under the broad seal. I could do no less than signify it to the Incumbent, who came to me, and maintained his title,;requiring me not to admit. Whereupon I returned the presentation, indorsing the reason of my refusal; and being then occasioned to write to the LORDS Justices, I signified what I thought of these pluralities, in a time when we are so far over-matched in number by the adverse part. This passed on till the visitation; wherein MR. DEAN showed himself in his colors.

When the Vicar of Kildromfarten was called, he said he was Vicar, but would exhibit no title. Afterwards, the Curate, Ma. SMITH, signified to me, that his stipend was unpaid; and he feared it would be still in the contention of two Incumbents. Upon these and other reasons, I sequestered the profits, which I have heard, by a,Simonaical compact between them, should be for this year the former Incumbent's. Neither did MR. DEAN write or speak a word to me hereabout, till the day before the Communion, in the enclosed. That very morning I was certified that he proposed to appeal to your Grace, which made me in answer to his next to add, Quod fades, fac citius.

Here I beseech your Grace to give me leave to speak freely touching this matter; so much the rather, because it is the only root of all MR. DEAN'S despite against me. I think that of all the diseases of the Church in these times, next to that of the corruption of our courts, this of pluralities is the most deadly and pestilent; especially when those are instituted into charges ecclesiastical, who, were they never so willing, yet for want of the language of the people, are unable to discharge them. Concerning this very point, I know your Grace remembers the propositions of the learned and zealous Bishop of LINCOLN before POPE INNOCENT. I will not add the _confession of our adversaries themselves in the Council of Trent, nor the judgment of that good Father, the Author of the History thereof, touching non-residency. Let the thing itself speak. Whence flow the ignorance of the people, the neglect of Gov's worship, and defrauding the poor of the remains of dedicate things, the ruin of the mansion-houses of the Ministers, the desolation of churches, the

swallowing up of parishes by the farmers of them, but from this fountain There may be cause, no doubt, why sometimes, in some place, and to some man, many churches may be committed; but now that there are, besides the titular Primate and Bishop, of Priests in the dioceses of Kilmore and Ardagh, sixty six,-of Ministers and Curates but thirty-two,-in this so great odds as the adversaries have of us in number, (to omit the advantage of the language, the possession of people's hearts, and the countenance of the nobility and gentry,) is it a time to commit many churches to one man Him I will not undervalue: but what has he done in the parishes already committed to him, for the instruction of the Irish, that we should commit another unto him He that cannot perform his duty to one without a helper, or to that little part of it whose tongue he has, is he sufficient to do it to three No; it is the wages which are sought, not the work.

And yet with the means he has already, that good man his predecessor. maintained a wife and a family; and cannot he in his solitary life defray himself Well, if there can none be found fit to discharge the duty, let him have, the wages to better his maintenance. But when your Grace assureth us we shall lack no men, when there is, besides Ma. CHIAN, (whom Dr. SHERIDAN has heard preach as a friar in that very place; which I account would be more to God's glory, if now he should plant the truth, which before he endeavored to root out,) MR. NUGENT, who offereth himself, in an honest and discreet letter lately written to me,-when we have sundry in the College, and two trained up at the Irish lecture, one whereof has translated your Grace's Catechism into Irish, besides Mr. DUNCAN and others;--with what color can we pass by these, and suffer him to fatten himself with the blood of GOD's people Pardon me, I beseech your Grace, when I say We; I mean not to prescribe any thing to you; my-self, I hope, shall never do it. And so long as this is the cause of MR. DEAN'S wrath against me, whether I suffer by his pen or his tongue, I shall rejoice, as suffering for righteousness' sake. And, sith himself in his last letter excuses my intent, I do submit my actions, after GOD, to your Grace's censure; ready to make him satisfaction, if in any thing, in word or deed, I have wronged him.

Since my being with you, here was with me MR. BRADY, bringing with him the resignation of the benefice of Mullagh, which I had conferred upon MR. DUNSTERVILLE, and united to his. former of Moybolke. He brought with him letters from my Loin of CORR, and SIR WILLIAM PARSONS, to whom he is allied. But examining him, I found him (besides a very raw Divine) unable to read the Irish; and therefore excused myself to the LORDs from admitting him. A few days after, viz. the 10th of this month, here was with me MR. DUNSTERVILLE himself, who signified unto me that he had revoked his former resignation. Thus he plays fast and loose, and most unconscionably neglects his duty. Omnes quw sua Bunt qucsrunt. Indeed I doubted his resignation was not good; in as much as he retained still the former benefice, whereunto this was united. Now I see clearly that there was a compact between him and MR. BRADY, that if the second could not be admitted, he should resume his benefice again.

I Ashamed I am to be thus tedious. But I hope you will pardon me, sith you required, and I promised, to write often; and heaving now had opportunity to convey my letters, this must serve instead of many: concluding with mine and my wife's humble service to your Grace and MRS. USHER, and thanks for my kind entertainment, I de-sire the blessing of your prayers, and remain always

" Kilmore,

" Your Grace's humble servant,

"Sept. 18, 1630.

"WILL. KILMORE and ARDAGH."

The condemning of pluralities was but half of his project. The next part was to oblige his Clergy to reside in their parishes; but in this he met with a great difficulty. KING JAMES, upon the last reduction of Ulster, after TYRONE'S rebellion, had ordered glebe-lands to be as-signed to all the Clergy; and they'were obliged to build houses upon them, within a limited time. But, in assigning these glebe-lands, the commissioners had taken no care of the conveniencies of the Clergy: for in many places these lands were not in the parish, and often they lay not altogether, but were divided in parcels. - So he found his Clergy were in a strait. For if they built houses upon these glebe-lands, they would be thereby forced to live out of their parishes; and it was very inconvenient for them to have their houses remote from their lands. In order to remedy this, the Bishop, having lands in every parish assigned him, resolved to make an exchange with them, for more convenient portions of equal value. And that the exchange might be made upon a just estimate, so that neither the Bishop nor the inferior.Clergy might suffer, he procured a commission from the LORD-Lieutenant for some to examine and settle that matter; which was at last brought to a conclusion with so universal a satisfaction to his whole diocese, that, since the thing could not be finally determined with-out a great seal from the King, confirming all that was done, there was one sent over, in the name of them all, to obtain it.

The LORD-Lieutenant at this time was SIR Thomas WENTWORTH, afterwards EARL of STRAFFORD. At his first coming over to Ireland, he was possessed with prejudices against the Bishop, upon the account of a petition sent up by the county of Cavan, to which the Bishop had set his hand, in which some complaints were made, and some regulations were proposed for the army. This was thought an insolent attempt, and a matter of ill example; so that STRAFFORD, who was severe in his administration, was highly displeased with him: and when any commission or order was brought to him, in which he found his name, he dashed it out with his own pen; and expressed great indignation against him. When the Bishop under-stood this, he was not much moved at it, knowing his own innocence; but he took prudent methods to overcome his displeasure. He did not go to Dublin, upon his coming over, as all the other Bishops did, to congratulate his coming to the government: but he wrote a full account of that matter to his constant friend, SIR THOMAS JERMPH, who managed it with so much zeal, that letters were sent to the Deputy from the Court, by which he was so mollified towards the Bishop, that he well received, and was ever afterwards treated by him, with a very particular kindness. So this storm went over, which many thought would have ended in imprisonment, if not in deprivation. Yet how much soever that petition was mistaken, he made it appear very plain, that he did, not design the putting down of the army: the danger they were in from Popery, or he saw too evidently long safe without it. But a to think he could be vindication from that aspersion, carries in it likewise such a representation of the state of the popish interest then in Ireland, and of their numbers, their tempers, and their principles, that I will set it down. It was written to the Archbishop of Canterbury.

RIGHT HONORABLE,

My very good LORD;

" I have been advertised from an honorable friend in England, that I am accused to his Majesty to have opposed his service; and that my hand, with that of two other Bishops only, was to a writing touching the money to be levied on the Papists for maintenance of the men of war. Indeed, if I should have had such an intention, this had been not only to oppose the service of his Majesty) expose, with the public peace, mine own neck to the skeans of Romish cut-throats. I who knew that of his Majesty's, the Pope has another kingdom in this far; greater in number, and, as I have heretofore signified to the LORDs Justices and Council, constant the order of the new constantly guided and directed by transmitted by the means of he Pope's Nun iosdreat Rome, siding at Brussels; I who knew that the Pope has here a Clergy, if I may guess by my own diocese, double in number to us, the heads whereof are by corporal oath bound to him, to maintain him and his regalities contra omnem hominem, and to execute his mandates to the uttermost of their forces; which accordingly they do, styling themselves in print, " Ego N. Dei et Apostolicce Sedis gratin Episcopus Fermien. et Ossorien.; "-I who knew that there is in the kingdom, for the moulding of the people to the Pope's obedience, a rabble of irregular Regulars, commonly younger brothers of good houses, who are grown to that insolency, as to advance themselves to be members of the ecclesiastical hierarchy in better ranks than priests;--

I who knew that his Holiness has erected a new University in Dublin, to confront his Majesty's College there, and to breed the youth of the kingdom to his devotion, of which University one PAUL HARRIS styleth himself in print to be Dean;-I who knew, and have given advertisement to the state, that these Regulars dare erect new friaries in the country, since the dissolving of those in the city, and that they have brought the people to such a sottish senselessness, as that they care not to learn the commandments as GOD himself spoke and wrote. them, but flock in great numbers to the preaching of new superstitious and detestable doctrines, such as their own priests are ashamed of, at all which times they levy collections, three, four, five, or six pounds at a sermon;-1 who knew that those Regulars, and this Clergy, have at a general meeting, or synod, as themselves style it, decreed that it is not lawful to take an oath of allegiance; and, if they be constant to their own doctrine, do account his Majesty in their hearts to be King at the Pope's discretion; in this state of this kingdom, to think the bridle of the army may be taken away, would be the thought not of a brain-sick, but of a brain-less man.

" Your Lordship's

" in all duty,

" WILL. KILMORE."

By his cutting. off pluralities, there fell to be many vacancies in his diocese, so the care he took to fill these comes to be considered in the next place. He was very strict in his examinations before he gave orders to any. He went over the Articles of the Church of Ireland so particularly, that one who was present at the ordination of him that was afterwards his Archdeacon, MR. THOMAS PRICE, reported, that though he was one of the senior Fellows of the College of Dublin, when the Bishop was Provost, yet his examination lasted two full hours. And when he had ended any examination, which was always done in the presence of his Clergy, he desired every Clergyman present to examine the person further, if they thought any material thing was omitted by him; by which a fuller discovery of his temper and sufficiency might be made. When all was ended, he made all his Clergy give their approbation, before he would proceed to ordination: for he would

never assume that singly to himself, nor take the load of it wholly on his own soul. He took also great care to be well informed of the religious qualities of those he ordained, as well as satisfied himself by his examination of their capacity and knowledge. He had always a considerable number of his Clergy assisting him at his ordinations; and he always preached and administered the Sacrament on those occasions himself. And he never ordained one a Presbyter, till he had been at least a year a Deacon, that so he might have a good account of his behavior in that power degree, before he raised him higher.

He looked upon that power of ordination as the most sacred of a Bishop's trust, and that in which the laws of the land had laid no sort of imposition on them; so that this was entirely in their hands, and therefore, he thought, they had so much the more to answer for to GOD on that account: and he weighed carefully the importance of those words, "Lay hands suddenly on no man, and be not a partaker of other men's sins." Therefore he used all the precaution that was possible in so important an affair. He was never prevailed on by any recommendations or importunities to ordain any; as if orders had been a sort of freedom in a company, by which a man was to be enabled to hold as great a portion of the ecclesiastical revenue' as he could compass. Nor would he ever ordain any without a title to a particular flock.

For he thought a title to a maintenance was not enough, as if the church should only take care that none in orders might be in want; but he saw the abuses of those false titles, and of the vagrant priests that went about as journeymen, plying for work, to the great reproach of that sacred employment. And in this he also followed the rule set by the Fourth General Council, which carried this matter so high, as to annul all orders that were given without a particular designation of the place where the person was to serve. For he made the primitive times his standard; and resolved to come as near it as he could, considering the corruption of the age in which he lived. He remembered well the grounds he went on, when he refused to pay fees for the title to his benefice in Suffolk; and therefore took care that those who were ordained by him, or had titles to benefices from him, might be put to no charge: for he wrote all the instruments himself, and delivered them to the persons to whom they belonged, out of his own hands; and adjured them, in a very solemn manner, to give nothing to any of his servants. And, that he might hinder it all that was possible, he waited on them always on those occasions to the gate of his house; that so he might be sure that they should not give any gratification to his servants. He thought it lay on him to pay them such convenient wages as became them; and not to let his Clergy be burdened with his servants. And indeed the abuses in that were grown to such a pitch, that it was necessary to correct them in so exemplary a manner.

His next care was to observe the behavior of his Clergy. He knew that the lives of churchmen had generally much more efficacy than their sermons, or other labors, could have; and so he set himself much to watch the manners of his priests, and was very sensibly touched, when an Irish-man said once to him, in open court, " That the King's priests were as bad as the Pope's priests." These were so grossly ignorant, and so openly scandalous, both for drunkenness, and all sorts of lewdness, that this was indeed a very heavy reproach. Yet he was no rude nor remorseless reformer, but considered what the times could bear. He had great tenderness for the weakness of his Clergy, where he saw reason to think otherwise well of them: and he helped them out of their troubles, with the care and compassion of a father.

One of his Clergy held two livings; but had been cozened, by a gentleman of quality, to farm them to him for less than either of them was worth. He acquainted the Bishop with this; who, upon that, wrote very civilly, and yet as became a Bishop, to the gentleman, persuading him to give up the bargain: but having received a sullen and haughty answer from him, he made the Minister resign up both to him, (for they belonged to his gift,) and he provided him with another benefice, and put two other worthy men in these two churches; and so he put an end to the gentleman's fraudulent bargain, and to the churchman's plurality.

He never gave a benefice to any, without obliging them by oath to perpetual and personal residence, and that they should never hold any other benefice with that. So, when one BUCHANAN was recommended to him, and found by him to be well qualified, he offered him a collation to a benefice; but when BUCHANAN saw that he was to be bound to residence, and that to hold another benefice, he being already possessed of one, with which he resolved not to part, would not accept of it on those terms. And the Bishop was not to be prevailed upon to dispense with it, though he liked this man so much the better, because he was akin to the great BUCHANAN, whose Paraphrase of the Psalms he loved beyond all other Latin Poetry.

The Latin form of his Collations concluded thus: " Obtesting you in the LORD, and enjoining you, by virtue of that obedience which you owe to the great Shepherd, that you will diligently feed his flock committed to your care, which he purchased with his own blood; that you instruct them in the catholic faith, and perform divine offices in a tongue understood by the people; and, above all things, that you show yourself a pattern to believers in good works, so that the adversaries may be put to shame, when they find nothing for which they can reproach you."

He put all the instruments in one; whereas devices had been found out, for the increase of fees, to divide these into several writings. Nor was he content to write this all with his own hand, but sometimes he gave induction likewise to his Clergy; for he thought none of these offices were below a Bishop, and he was ready to ease them of charge as far as he could. He had, by his zeal and earnest endeavors, prevailed with all his Presbyters to reside in their parishes; one only excepted, whose name was JOHNSTON. He was of a mean education, yet he had very quick parts; but they lay more to the mechanical than to the spiritual architecture: for the EARL of STAFFORD used him for an engineer, and gave him the management of some great buildings which he was raising in the county of Wicklow. But the Bishop finding that the man had a very mercurial wit, and a great capacity, resolved to set him to work, that so he might not be wholly useless to the church; and therefore he proposed to him the composing of a universal character, that might be equally well understood by all nations; and he showed him, that since there was already a universal mathematical character received, both for arithmetic, geometry, and astronomy, the other was not impossible to be done. JOHNSTON undertook it readily, and the Bishop drew for him a scheme of the whole work, which he brought to such perfection, that he put it under the press; but the rebellion prevented his finishing it.

After the Bishop had been for many years carrying on the reformation of his diocese, he resolved to hold a Synod of all his Clergy, and to establish some rules for the better government of the flock committed to him. He appointed that a Synod should be held, thereafter, once a year, in the second week of September; that, in the Bishop's absence, his Vicar-General, if he was a priest, or his Archdeacon, should preside; and that no Vicar should be constituted, after that, unless he were

in orders, and should hold his place only during the Bishop's pleasure. He revived the ancient custom of Rural Deans; and appointed, that there should be three for the three divisions of his diocese, who should be chosen by the clergy, and should have an inspection into their deportment, and make report to the Bishop of what passed among them, and transmit the Bishop's orders to them;-that once a month the Clergy of each division should meet, and preach by turns, without long prayers or preambles;-and that no excommunication should be made but by the Bishop in person, with the assistance of such of his Clergy as should be present. The rest related to some things of less importance, which required amendment. When the news of this was carried to Dublin, some said it was an illegal assembly, and that his presuming to make canons was against law; so that it was expected he would be brought up as a delinquent, and censured in the Star-Chamber, or High-Commission-Court. But others looked on what he had done, as nothing but the necessary discharge of his episcopal function: and it seemed strange, if some rules laid down by common consent, for the better government of the diocese, should have furnished matter for an accusation or censure. His Arch-deacon, who was afterwards Archbishop of Cashel, gave such an account of this matter to the state, that nothing followed upon it. The Bishop had indeed prepared such a justification of himself; as would have vindicated him fully before equitable judges, if he had been questioned for it. ARCHBISHOP USHER, who knew well how much he could say for himself upon this head, advised those who moved that he might be brought up upon it, to let him alone, lest he should be thereby provoked to say more for himself than any of his accusers could say against him.

When he made his visitations, he always preached him-self, and administered the sacrament; and the business of his visitation was, what it ought truly to be, to observe the state of his diocese, and to give good instructions both to Clergy and Laity. The visitations in Ireland had been matter of great pomp and much luxury, which lay heavy on the inferior Clergy. Some slight inquiries were made, and those chiefly for form's-sake; and indeed nothing was so much minded, as that which was the reproach of them,-the fees, which were exacted to such an intolerable degree, that they were a heavy grievance to the Clergy. And as the Bishop's visitation came about every year; so, every third year, the Archbishop made his metropolitan visitation, and every seventh year the King's visitation went round: and in all these, as they were then managed, nothing seemed to be so much aimed at, as how to squeeze and oppress the Clergy, who were glad to purchase their peace, by paying all that was imposed on them by those severe exactors. These fees at visitations were not known in the primitive times; in which the Bishop had the whole stock of the Church in his hands to defray what expense necessarily fell on him, or his Church. It is true, when the Metropolitan, with other Bishops, came and ordained the Bishop at his see, it was but reasonable that their expenses should be discharged, and these came to be rated at a certain sum; and when these grew unreasonably high, the Emperors reduced them to a certain proportion, according to the revenues of the sees. But when the Bishops and the inferior Clergy came to have distinct properties, then the Bishops exacted of their Clergy that which other vassals owed by their tenure to the LORD of the Fee, which was the bearing the expense of their progress. When they began first to demand those subsidies from their Clergy, that practice was condemned; and provision was made, that in case a Bishop was so poor that he could not bear the charge to which his visitation put him, he should be supplied by the richer Bishops about him, but not prey upon his Clergy. And both CHARLES the GREAT, and his son Louts, took care to see this executed. Yet this abuse was still kept up; so that afterwards, instead of putting it quite down, it was only regulated, that it might

not exceed such a proportion: but that was not observed; so that an arbitrary tax was in many places levied upon the Clergy. But our Bishop re-formed all these excesses, and took nothing but what was by law and custom established: and that was employed in entertaining the Clergy; and when there was any overplus, he sent it always to the prisons, for the relief of the poor.

At his visitation, he made all his Clergy sit with him, and be covered, whenever he himself was covered. For he did not approve of the state in which others of his order made their visitations; nor of the distance to which they obliged their Clergy. And he had that canon often in his mouth, " That a presbyter ought not to be let stand, after the Bishop was set." He was much troubled at another abuse, which was, that when the metropolitan and regal visitations went round, a writ was served on the Bishops, suspending their jurisdiction for that year: and when this was first brought to him, he received it with great indignation, which was increased by two clauses in the writ. By the one it was asserted, " that in the year of the Metropolitan's visitation, the whole and entire jurisdiction of the diocese belonged to him." The other was the reason given for it, " Because of the great danger of the souls of the people." Whereas, the danger of souls arises from that suspension of the Bishop's pastoral power; since during that year he either could not do the duty of a Bishop, or, if he would exercise it, he must either purchase a delegation to act as the Archbishop's deputy, and that could not be had without paying for it, or be liable to a suit in the Prerogative Court. He knew that the Arch-bishop's power over Bishops was not founded on divine or apostolical right, but on ecclesiastical canons, and was only a matter of order; and that therefore the Archbishop had no authority to come and invade his pastoral office, and suspend him for a year. These were some of the worst of the abuses that the canonists had introduced in the latter ages; by which they had broken the episcopal authority, and had made way for vesting the whole power of the church in the Pope. He laid those things often before ARCHBISHOP USHER, and pressed him earnestly to set himself to the reforming of them; since they were acted in his name, and by virtue of his authority deputed to his Chancellor, and to the other officers of the court called the Spiritual Court.-No man was more sensible of -those abuses than USHER was; no man knew the beginning and progress of them better, nor was more touched with the ill effects of them; and, together with his vast learning, no man had a better soul, and a more apostolical mind. In his conversation he expressed the true simplicity of a Christian: for passion, pride, self-will, or the love of the world, seemed not to be so much as in his nature; so that he had all the innocence of the dove in him. He had a way of gaining people's hearts, and of touching their consciences, that looked like somewhat `of the apostolical age revived. He spent much of his time in those two best exercises, secret prayer, and dealing with other people's consciences, either in his sermons or private discourses; and what remained he dedicated to his studies, in which those many volumes that came from him showed a most amazing diligence, and exactness: so that he was certainly one of the greatest and best men that the age, or perhaps the world, has produced. But he was not made for the governing part of his function. He had too gentle a soul to manage that rough work of reforming abuses; and therefore he left things as he found them. He hoped a time of reformation would come. He saw the necessity of cutting off many abuses; and confessed, that the tolerating of those abominable corruptions, which the canonists had brought in, was such a stain upon our church, that he apprehended it would bring a curse and ruin upon the whole constitution. But though he prayed for a more favorable conjuncture, and would have concurred in a joint reformation of these things very heartily, yet he did not bestir himself, suitably to the obligations that lay on him, for carrying it on: and it is very likely that this sat. heavy on his thoughts when he came to die; for he prayed

often, and with great humility, that GOD would forgive his sins of omission, and his failings in his duty. Those that upon all other accounts loved and admired him, lamented this defect in him; which was the only alloy that seemed left, and without which he would have been held, perhaps, in more veneration than was fitting. His physician, DR. Boorius, who was a Dutchman, said truly of him, " If our Primate of Armagh were as exact a disciplinarian, as he is eminent in searching antiquity, defending the truth, and preaching the Gospel, he might without doubt deserve to be made the chief churchman of CHRISTendom." Yet though ARCHBISHOP USHER did not much himself, he had a singular esteem for that vigor of mind, which our Bishop expressed in the re-forming of these matters.

And now I come to the next instance of his pastoral care, which made more noise, and met with more opposition, than any of the former.-He found that his Court, which sat in his name, was an entire abuse. It was managed by a Chancellor, who had bought his place from his predecessor, and so he thought he had a right to all the profits that he could raise out of it; and the whole business of the Court seemed to be nothing but extortion and oppression. For it is an old observation, that men who buy justice will also sell it. Bribes went about almost bare-faced; and the exchange they made of penance for money was the worst sort of simony, being in effect the very same abuse that gave the world such a scandal when it was so indecently practiced in the Church of Rome, and opened the way to the Reformation: for the selling of indulgences is really but a commutation of penance. He found the officers of the Court made it their business to draw people into trouble by vexatious suits, and to hold them so long in it, that for three-pence-worth of the tithes of turf; they would be put to five pounds' charge. And the most solemn and sacred of all the Church-censures, excommunication, was performed in so base a manner, that all regard to it, as it was a spiritual censure, was lost; and the effects it had in law made it be cried out against, as a most intolerable piece of tyranny. And of all this the good Primate was so sensible, that he gives this sad account of the venality of all sacred things, in a letter to the ARCHBISHOP of CANTERBURY: "As for the general state of things here, they are so desperate, that I am afraid to write any thing thereof. Some of the adverse part have asked me the question, where I have heard or read before, that religion and men's souls should be set to sale, after this manner Unto whom I could reply nothing, but that I had read in MANTUAN, that there was another place in the world where admit est venale, Deusque:-' Both heaven and Go]) himself are set to sale.'" But our Bishop thought it not enough to lament this; he resolved to do what in him lay to correct these abuses, and to go and sit and judge in his own Courts himself. He carried a competent number of his Clergy with him, who sat about him, and there he heard causes, and by their advice he gave. sentence. By this means so many causes were dismissed; and such a change was wrought in the whole proceedings of the Court, that, instead of being any more a grievance to the country, none were now grieved by it but the Chancellor, and the other officers of the Court, who saw that their trade was sunk, and their profits were falling, and were already displeased with the Bishop, for writing the titles to benefices himself, and taking that part of their gain out of their hands: Therefore the Lay-Chancellor brought a suit against the Bishop into Chancery, for invading his office. The matter was now a common cause; the other Bishops were glad at this step our Bishop had made, encouraged him to go on resolutely in it, and assured him they would stand by him and they confessed they were but Half-Bishops, till they could recover their authority out of the hands of their Chancellors. But, on the. other hand, all the Chancellors and Registers of Ireland combined together, who saw this struck at those places which they had bought. The Bishop desired that he

might be suffered to plead his own cause himself; but that was denied him. But he drew the argument that his Counsel made for him; for it being: the first suit that ever was of that sort, he was more capable of composing his defense than his Counsel could be.

He went upon these grounds:-That one of the most essential parts of a Bishop's duty was to govern his flock, and to inflict spiritual censures on obstinate offenders; that a Bishop could no more delegate this power to a lay-man, than he could delegate a power to baptize or ordain, since excommunication, and other censures, were a suspension of the rights of baptism and orders, and therefore the judging of these things could only belong to him that had the power to give them; and that the delegating of that power was a thing null of itself. He showed, that feeding the flock was inseparable from a Bishop; and that no delegation he could make, could take that power from himself, since all the effect it could have was, to make another his deputy in his absence. Next, he showed how it had been ever looked on as a necessary part of the Bishop's duty, to examine and censure the scandals of his Clergy and Laity, in ancient and modern times: that the Roman Emperors had by many laws supported the credit and authority of these Courts; that since the practices of the Court of Rome had brought in such a variety of rules, for covering the corruptions which they intended to support, that which is in itself a plain and simple thing was made very intricate; so that the canon-law was become a great study, and, upon this account, Bishops had taken Civilians and Canonists to be their assistants in those Courts; but that this could be for no other end, but only to inform them in points of law, or to hear and prepare matters for them: for the giving sentence, as it is done in the Bishop's name, so it is really his office; and is that for which he is accountable both to GOD and man. And since the law made those to be the Bishops' Courts, and since the King had by patent confirmed that authority, which was lodged in him by his office, of governing those Courts, he thought all delegations, that were exclusive of the Bishop, ought to be declared void.

The Reader will perhaps judge better of the force of this argument than the LORD CHANCELLOR of Ireland, BOLTON, did, who confirmed the Chancellor's right, and gave him a hundred pounds as costs of the Bishop. But when the Bishop asked him, how he came to make so unjust a decree, he answered, that all his father had left him was a Register's place; so he thought he was bound to support those Courts, which he saw would be ruined, if the way he took had not been checked.

As this was a leading case, great pains were taken to possess the Primate against the Bishop; but his letters will best discover the grounds on which he went, and that noble temper of mind that supported him in so great an under-taking. The one is long, but I will not shorten it.

RIGHT REVEREND FATHER,

My honorable good LORD,

I have received your Grace's letters concerning MR. COOKE, and I do acknowledge all that your Grace writes to be true, concerning his sufficiency and experience to the execution of the ecclesiastical jurisdiction: neither did I forbear to do him right, in giving him that testimony, when before the Chapter I did declare and show, the nullity of his patent. I have heard of my LORD's attempt; and I do believe, that if this patent had due form, I could not overthrow it, how unequal soever it be. But failing in the essential parts, besides sundry other defects, I do not think any reasonable creature can adjudge it to be good. I shall more at large certify your Grace of the whole

matter, and the reasons of my Counsel herein. I shall desire herein to be tried by your Grace's own judgment, and not by your Chancellor's; or, as I think in such a case I ought to be, by the Synod of the Province. I have resolved to see the end of this matter; and do desire your Grace's favor herein no farther than the equity of the cause, and the good, as far as I can judge, of our Church, in a high degree, require. So, with my humble service to your Grace, and respectful commendations to MRS. USHER, I rest,

" Your Grace's in all duty,

" WILL. KILMORE."

" MOST REVEI;END FATHER,

" My honorable good LORD,

" Since it pleased GOD to call me to this place in this church, what my intentions have been to the discharge of my duty, he best knows. But I have met with many impediments and discouragements; and chiefly from those of mine own profession in religion. Concerning MR. HOILE, I acquainted your Grace. SIR EDWARD BAGSIIAW, SIR FRANCIS HAMILTON, MR. WILLIAM FLEMMING, and divers more, have been, and yet are, pulling from the rights of my church. But all these have been light in respect of the dealing of some others, professing me kindness, by whom I have been blazed as a Papist, an Equivocator, a niggardly Housekeeper, an Usurer. And to make up all,. it has been reported that I compared your Grace's preaching to one MR. WRISKINS's, MR. CREIGHTON'S, and MR. BAXTER'S, and preferred them; and that you found yourself deceived in me. These things have been reported at Dublin; and some of the best affected of mine own diocese were induced hereby to bewail with tears the misery of the church. Some of the Clergy also, it was said, were looking about how they might remove them-selves out of this country.

" Omitting all the rest, I cannot but touch upon the last;-preferring others to your Grace's preaching. Thus it was. MR. DUNSTERVILLE acquainted me with his purpose to preach out of Proverbs 20:6,' But a faithful man who can find.' From which he said, the doctrine he meant to raise was this, That faith is a rare gift of GOD. I told him, I thought he mistook the meaning of the text, and wished him to choose longer texts, and not bring his discourses to a word or two of Scripture; but rather to declare those of the HOLY GHOST. He said your Grace did so sometimes. I answered, there might be just cause; but I thought you did not ordinarily. As for those men, MR. WHISKIN's, and the rest, I never heard any of them preach to this day. Peradventure, their manner is to take longer texts; whereupon the comparison is made up, as if I preferred them before you. I know your Grace will not think me such a fool (if I had no fear of Got'), as to prefer, before your excellent gifts, men that I never heard. But look, as the French proverb is,' He that is disposed to kill his dog, tells men he is mad.' And whom men have once wronged, unless the grace of GOD be the more, they ever hate. Concerning the wrongs which these people have offered me, I shall take another time to inform your Grace. Where they say, your Grace does find yourself deceived in me, I think it may be the truest word they said yet. For indeed I do think both you and many more are deceived in me; accounting me to have some honesty, discretion, and grace, more than you will by proof find. But if, as it seems to me, that form has this meaning, that they pre-tend to have undeceived you, I hope they are deceived; yea, I hope they shall be

deceived, if by such courses as these they think to unsettle me, and the Devil himself also, if he thinks to dismay me.' I will go on in the strength of the LORD GOD, and remember. his righteousness, even his alone,' as by my LORD of Canterbury, when I first carne over, I was exhorted, and have obtained help of GOD to do to this day.

" But' had I not work enough before, but I must bring MR. COOKE upon my top How much better to study to be quiet, and to do mine own business, as at the first I came with a resolution to do.' But I could not be quiet, nor without pity hear the complaints of those that resorted to me, some of them mine own neighbors and tenants, called into the Court, commonly by information of apparitors, holden there without just cause, and not dismissed without excessive fees. Lastly, one MR. MAYOT, a Minister of the diocese of Ardagh, made a complaint to me, that he was excommunicated- by MR. COOKE, notwithstanding the correction of Ministers was excepted out of his patent. Whereupon I desired to see the patent, and to have a copy of it, that I might know how to govern myself. He said, MR. ASKS, being then from home, should bring it to me at his return. Himself went to Dublin to the term. At the first view, I saw it was a formless chaos of authority, conferred upon him against all reason and equity. I had, not long after, occasion to call the Chapter together at the time of ordination. I showed the original, being brought forth by MR. AWE, and desired to know if that were the Chapter-seal, and these their hands: they acknowledged their hands and seal, and said they were less careful in passing it, because they accounted that it did rather concern my predecessor than them. I showed its false Latin, nonsense, injustice, prejudice to them, contrariety to itself, and to the King's grant to me. I showed that there were, in one period, above five hundred words; and, which passed the rest, hanging in the air without any principal verb. I desired them to consider if the seal hanging to it were the Bishop's seal; they acknowledged that it was not: therefore, with protestation that I meant no way to call in question the sufficiency of MR. COOKE, or his former acts, I did judge the patent to be. void, and so declared it; inhibiting MR. COOKE to do any thing by virtue thereof, and them to assist him therein. This is the true history of this business, howsoever Mn,. COOKE may disguise it. I suspended not him absent, and indictd causal; it was his commission, which was present, that I viewed, and which, with the Chapter, I censured; which if he can make good, he shall have leave, and time, and place enough.

" And now to relate to your Grace my purpose herein. My LORD, I account, that to any work, to remove impediments is a great part of the performance. And amongst all the impediments to the work of GOD amongst us, there is not any one greater than the abuse of ecclesiastical jurisdiction. This is not only the opinion of the most Godly, judicious, and learned men that I have known, but the cause of it is plain. The people pierce not into the inward and true reason of things; they are sensible in the purse: and that religion that makes men to be despisers of the world, and so far from encroaching upon others in matter of base gain, as rather to part with their own, they magnify.

This bred the admiration of the primitive Christians. Contrary causes must needs produce contrary effects. Where-fore, let us preach never so painfully and piously,-I say more, let us live never so blamelessly ourselves,-so long as the officers in our Courts prey upon them, they esteem us no better than publicans and worldlings; and so much the more deservedly, because we are called spiritual men, and call ourselves reformed Christians. And if the honest and best of our own Protestants be thus scandalized, what may we think of Papists; such as are all, in a manner, that

we live among The time was, when I hoped the Church of Ireland was free from this abuse, at least more free than her sister of England. But I find I am deceived; whether it be that distance of place, and being further out of the reach of the sceptre of justice, breeds more boldness to offend, or necessarily brings more delay of redress. I have been wont also, in Ireland, to except one Court.; but trust me, my LORD, I have heard it said, ' My LORD Primate is a good man; but his Court is as corrupt as others.' Some say worse; (which, I confess to your Grace, did not a little terrify me from visiting till I might see how to do it with fruit;) viz. that of your late visitation they see no profit, but the taking of money.

" But to come to MR. Coon: of all that have exercised jurisdiction in this land these late years, he is most cried out upon; although he came off with credit when he was questioned, and justified himself by the table of fees, as by a leaden rule any stone may be approved as well as hewed. By what little I met with since I carne hither, I am induced to believe that it was not for lack of matter, but that there was some other cause of his escaping in that trial. By this table, he has taken in my predecessor's time, and seeks to take in mine, fees for exhibits at visitations, for unions, sequestrations, relaxations, certificates, licenses, permutations of penance, and sentences (as our Court calls them) interlocutory in causes of correction. Such fees I cannot in my, conscience think to be just. And yet he does it in my name, and tells me I cannot call him into question for it.

Alas, my LORD, if this be the condition of a Bishop, that he standeth for a cipher, and only to uphold the wrongs of other men, what do I in this place Am I not bound by my profession, made to GOD in your presence, to be gentle and merciful for CHRIST'S sake to poor and needy people, and such as be destitute of help Can I be excused another day with this, that thus it was ere I came to this place' Or, since I am persuaded Mr. Cooen's patent is unjust and void, am I not bound to make it so; and to regulate, if I may, this matter of fees, and the rest of the disorders of the jurisdiction which his Majesty has entrusted me withal Your Grace says, ' Truly it is a difficult thing, if not impossible, to over-throw a patent so confirmed;' and I know in deliberations it is one of the most important considerations, what we may hope to effect. But how Son_1:1-17 : tell till I have tried. To be discouraged ere I begin, is it not to consult with flesh and blood Verily I think so; and therefore must put it to the trial, and leave the success to GOD. If I obtain the cause, the profit will be to this poor nation. If not, I shall show my consent to those my reverend Brethren that have endeavored to redress this enormity before me; and I shall have the testimony of mine own conscience, that I have sought to discharge my duty to God and his people. Yea, which is the main, the work of my ministry and service to this nation shall receive furtherance howsoever, rather than any hinderance thereby. And if by the continuance of such oppressions any thing fall out other-wise than well, I shall have acquitted myself towards his Majesty, and those that have engaged themselves for me. At least I shall have the better reason and juster cause to resign to his Majesty the jurisdiction, which I am not permitted to manage.

And here I beseech your Grace, to consider seriously whether it were not happy for us to be rid of this charge, which, not being proper to our calling, is not possible to be executed without such deputies as subject us to the ill conceit of their unjust or indiscreet carriage Or, if it shall he thought fit to carry this load still, whether we ought not to procure some way to be discharged of the envy of it, and redress the abuse, with the greatest strictness we can devise For my part, I cannot bethink me of any course fitter for the present, than to keep the Courts myself, and set some good order in them. And to this purpose I have been at Cavan, Belturbet, Granard, and Longford, and

do intend to go to the rest; leaving with some of the Minis-try there a few rules, touching those things that are to be redressed, that if my health do not permit me to be always present, they may know how to proceed in my absence.

Yea, and if MR. COOKE were the justest Chancellor in this kingdom, I would think it fit for me, as things now stand, to sit in these Courts; and the rather since I cannot be heard in the pulpits to preach, as I may in them. I have showed your Mace my intentions in this matter. Now I should require your direction in many things, if I were present with you. But, for the present, it may please you to understand, that at Granard one MR. NUGENT, a nephew as I take it to my LORD of WESTMEATH, delivered his letter to MR. ASKE, which he delivered me in open court, requiring that his tenants might not be troubled for CHRISTenings, marriages, or funerals, so they pay the Minister his due. This referred to a letter of my LORD Chancellor's, to the like purpose, which yet was not delivered till the Court was risen. I answered generally, that none of my LORD's tenants or others should be wronged. But then I would be strict in requiring them to bring their children to be baptized, and their marriages likewise to be solemnized with us; since they acknowledged these to be lawful and true, so that it was but wilfulness if any forbore. Here I desire your Grace to direct me. For to give way that they should not be so much as called in question, seems to further the schism they labor to make. To lay any pecuniary mulct upon them, as the value of a license for marriage, and three-pence or four-pence for a CHRISTening, I know not by what law it can be done. To excommunicate them for not appearing or obeying, they being already none of our body, and a multitude, it is to no profit, nay, rather makes the case worse.

And now ceasing to be troublesome, I commend your Grace to the protection of our merciful Father:

Your Grace's in all duty,

"Feb. 15, 1629."

The other Bishops did not stand by our Bishop in this matter; but were content to let him fall under censure, without interposing in it. Even the Primate told him, that the tide was so high that he could assist him no more; for he stood by him longer than others of the order had done. But the Bishop was not disheartened by this. And as he thanked him for assisting him so long, so he said he was resolved, by the help of Go), to try if he could stand by himself.

He went home, and resolved to go on into his Courts as he had begun, notwithstanding this censure. For he thought he was doing that which was incumbent on him; and he had a spirit so made, that he resolved to suffer martyrdom, rather than fail in any thing that lay on his con-science. But his Chancellor was either advised by those that governed the state, to give him no disturbance in that matter; or was overcome by the authority he saw in him, that inspired all people with reverence for him: for, as he never called for the costs of one hundred pounds, so he never disturbed him any more, but named a Surrogate, to whom he gave order to be in all things observant of the Bishop, and obedient to him. So it seems, that though it was thought fit to keep up the authority of the Lay-Chancellors over Ireland, and not to suffer this Bishop's practice to pass into a precedent; yet order was given under-hand to let him go on as he had begun. And his Chancellor had so great a value for him, that, many years after this, he said, he thought there was not such a man on the face of the earth as BISHOP BEDELL was; that he was too hard for all the

Civilians in Ireland; and that if he had not been borne down by mere force, he would have overthrown the Consistorial Courts, and had recovered the episcopal jurisdiction out of the Chancellor's hands. But now that he went on undisturbed in his episcopal Court, he made use of it as became him, and not as an engine to raise his power and dominion; but considering that all church-power was for edification, and not for destruction, he both dispensed justice equally and speedily, and cut off many fees and much expense; and also, when scandalous persons were brought before him to be censured, he considered that church-censures ought not to be like the acts of tyrants, who punish out of revenge, but like the discipline of parents, who correct in order to the amendment of their children: so he studied chiefly to beget in all offenders a true sense of their sins. Many of the Irish Priests were brought often into his courts for their lewdness; and upon that he took occasion, with great mildness, and without scoffing or insultings, to make them sensible of the tyrannical imposition of their church, in denying their Priests leave to marry, which occasioned so much impurity among them; and this caused a good effect on some.

This leads me to another part of his character,-the care he took of the natives. He observed with much regret, that the English had all along neglected the Irish, as a nation not only conquered, but undisciplineable; and that the Clergy had scarcely considered them as a part of their charge, but had left them wholly in the hands of their own Priests, without taking any other care of them, but making them pay their tithes. And indeed, their Priests were a strange sort of people, that knew generally nothing but the reading of their offices, which were not so much as understood by many of them; so that the state both of the Clergy and laity was such, that it could not but raise great compassion in a man that had so tender a sense of the value of those souls which CHRIST had purchased with his blood. He therefore resolved to set about that apostolical work of converting the natives with the zeal and care that so great an undertaking required. He knew that the gaining of some of the more knowing, of their Priests was likely to be the quickest way; for by their means he hoped to spread the knowledge of the reformed religion among the natives, or rather that of the Christian religion, to speak more strictly. For they had no sort of notion of Christianity; but only knew that they were to depend upon their priests, and were to confess such of their actions, as they call sins, to them, and were to pay them tithes.

The Bishop prevailed on several priests to change; and he was so well satisfied with the truth of their conversion, that he provided for some of them ecclesiastical benefices. This was thought a strange thing; and was censured by many, as contrary to the interest of the English nation. For it was believed that all, those Irish converts were still Papists at the heart, and might be so much the more dangerous, by that disguise which they had put on. But he, on the other hand, considered chiefly the duty of a Christian Bishop. He also thought that the true interest of England was to gain the Irish to the knowledge of religion, and to bring them by the means of that, which only turns the heart, to love the English nation: and so he judged that the wisdom of that course was apparent, as well as the piety of it; since such as changed their religion would become thereby so odious to their own Clergy, that this would provoke them to further degrees of zeal in gaining others to come over after them. And he took great care to work, in those whom he trusted with the care of souls, a full conviction of the truth of religion, and a deep sense of the importance of it. And in this he was so happy, that of all the converts that he had raised to benefices, there was but one that fell back, when the rebellion broke out: and he not only apostatized, but both plundered and killed the English, among the first. But no wonder if one murderer was among our Bishop's converts, since

there was a traitor among the twelve that followed our SAVIOR.

There was a convent of Friars very near him, on whom he bestowed much pains, with very good success. That he might furnish his converts with the means of instructing others, he made a short catechism, to be printed in one sheet, being English on the one page, and Irish on the other; which contained the elements and most necessary things of the Christian religion, together with some forms of prayer, and some of the most instructive passages of Scripture. This he sent about all over his diocese; and it was received with great joy, by many of the Irish, who seemed to be hungering and thirsting after righteousness, and received this beginning of knowledge so well, that it gave a good encouragement, to hope well upon further endeavors.

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The Bishop did also set himself to learn the Irish tongue; and though it was too late for a man of his years to learn to speak it, yet he came to understand it to such a degree, as to compose a complete grammar of it, (which was the first that ever was made, as I have been told,) and to be a critic in it. He also had the Common Prayer read in Irish every Sunday in his Cathedral, for the benefit of, the converts he had made, and was always present at it himself; and he engaged half his Clergy to set up schools in their parishes; for there were so very few bred to read or write, that this obstructed the conversion of the nation very much. The New Testament and the Book of Common Prayer were already put in the Irish tongue; but he resolved to have the whole Bible, the Old Testament as well as the New, put also into the hands of the Irish; and therefore he labored much to find out one that understood the language so well that he might be employed in so sacred a work. And, by the advice of the Primate, and several other eminent persons, he pitched upon one KING, who had been converted many years before, and was believed to be the most elegant writer of the Irish tongue then alive, both for prose and poetry. He was then about seventy; but, notwithstanding his age, the Bishop thought him not only capable of this employment, but qualified for a higher character; therefore he put him in Orders, and gave him a benefice in his diocese, and set him to work, in translating the Bible; which he was to do from the English translation, since there were none of the nation to be found that knew any thing of the Originals. The Bishop set himself so much to the revising of this work, that always after dinner or supper he read over a chapter; and as he compared the Irish translation with the English, so he compared the English with the Hebrew and the Seventy Interpreters; and he corrected the Irish where he found the English translators had failed.' He thought the use of the Scriptures was the only way to let the knowledge of religion in among the Irish, as it had first let the reformation into the other parts of Europe. And he used to tell a passage of a sermon that he heard FULGENT¹⁰ preach at Venice. It was on these words of CHRIST, " Have ye not read "—and so he took occasion to tell the auditory, that if CHRIST were now to ask this question, "Have ye not read "—all the answer they could make to it was, " No, for they were not suffered to do it." This was not unlike what the same person delivered in another sermon, when preaching upon PILATE'S question, " What is Truth " He told them, that at last, after many searches, he had found it out, and held out a New Testament, and said, " there it was in his hand;" but then he put it into his pocket, and said coldly, " But the book is prohibited." The Bishop had observed, that, in the primitive times, as soon as nations, how barbarous soever they were, began to receive the Christian religion, they had the Scriptures translated into their vulgar tongues, and that all people were exhorted to study them; therefore he not only undertook and began this work, but followed it with so much industry, that in a very few years he finished the translation, and resolved to set about the printing of it. And as he had been at the great trouble of examining the translation, so he resolved to run the venture of the impression, and took that expense upon himself. It is scarcely to be imagined what could have obstructed so great and so good a work. The Priests of the Church of Rome had reason to oppose the printing of

a book, that has been always so fatal to thetas; but it. was a deep fetch to possess Reformed Divines with a jealousy of this work. Yet that was done, but by a very well disguised method; for it was said that the translator was a weak and contemptible man, and that it would expose such a work, as this was, to the scorn of the nation, when it was known who was the Author of it: and this was infused into the EARL of STRAFFORD, and into the ARCHBISHOP of CANTERBURY. And a bold young man, one BAILY, pretended a lapse of the benefice that the Bishop had given to the translator, and so obtained a broad seal for it, though it. was in the Bishop's gift. The Bishop was much touched with this, and cited BAILY to appear before him. He had given him a Vicarage, and had taken an oath of him never to hold another; so he objected to him both his violent intrusion into another man's right, and his perjury. BAILY, to cover himself from the last, procured a dispensation from the Prerogative Court, notwithstanding his oath, to hold more benefices. The Bishop looked on this as one of the worst and most scandalous parts of Popery, to. dissolve the most sacred of all bonds, and it grieved his soul to see so vile a thing acted in the name of ARCHBISHOP USHER, though it was done by his Surrogates; so that, without any regard to this, he served his obstinate clerk with several canonical admonitions; but finding him still hardened in his wickedness, he deprived him of the benefice he had given him, and also excommunicated him, and gave orders that the sentence should be published through the whole deanery.

Upon this, BAILY appealed to the Prerogative Court; and the Bishop was cited to answer for what he had done. He went, and appeared before them; but declined their authority, and would not answer to them. He thought it below the dignity of a Bishop to give an account of a spiritual censure, that he had inflicted on one of his Clergy, before two laymen that pretended to be the Primate's Surrogates; and he put his declinator in twentyfour articles, all written with his own hand. He excepted to the incompetency of the Court, both because the Primate was not there in person, and because they who sat there had given clear evidences of their partiality, which he had offered to prove to the Primate himself. He said the appeal from his sentence lay only to the Provincial Synod, or to the Archbishop's Consistory; and since the ground of BAILY's appeal was the dispensation that they had given him from his oath, they could not be the competent judges of that, for they were parties: and the appeal from abusive faculties lay only to a Court of Delegates, by the express words of the law: and by many indications it appeared, that they had prejudged the matter in BAILY'S favor, and had expressed great resentment against the Bishop; and notwithstanding the dignity of his office, they had made him wait among the crowd, an hour and a half, and had given directions in the management of the cause as parties against him: they had also manifestly abused their power in granting dispensations contrary to the laws of GOD; and now they presumed to interpose in the just and legal jurisdiction that a Bishop exercised over his Clergy, both by the laws of GOD and the King's authority. Upon these grounds, he excepted to their authority. He was served with several citations to answer, and appeared upon every one of them; but notwithstanding the highest contempts which they put upon him, he showed no passion, but kept his ground still. In conclusion, he was declared Contumax, and the perjured intruder was absolved from the sentence, and confirmed in the possession of his ill acquired benefice. It may easily be imagined, how much these proceedings were censured by all fair and equitable men; the constancy, the firmness, and the courage, which the Bishop expressed, being as much commended, as the injustice and violence of his enemies were condemned. The strangest part of this transaction was that which the Primate acted; who, though he loved the Bishop beyond all the rest of the order, and valued him highly for the zealous discharge of his office, which distinguished

him so much from others, yet could not be prevailed on to interpose in this matter, nor to stop the unjust prosecution under which this good man had fallen for so good a work. Indeed, it went farther; for upon the endeavors which he used to convert the Irish, and after he had refused to answer in the Archbishop's Court, it appears that he was in some measure alienated from him, which drew from the Bishop the following answer to a letter that he had from him.

" MOST REVEREND FATHER,

" My honorable good LORD,

The superscription of your Grace's letter was most welcome unto me, as bringing under your own hand the best evidence of the recovery of your health, for which I did and do give hearty thanks unto GOD. For the contents of them, as your Grace conceived, they were not so pleasant. But the words of a friend are faithful, says the wise man; yet they are no less painful than any other. Unkindness cuts nearer to the heart than malice can do. Concerning your Grace's said letters, I have been at some debate with myself, whether I should answer them with DAVID'S demand, 'What have I not done' or, as the wrongs of parents, with patience and silence. But MR. DEAN telling me, that This day he is going towards you, I will speak once, come of it what will. You write, that the course I took with the Papists was generally cried out against; neither do you remember in all your life, that any thing was done here by any of us, at which the professors of the Gospel did take more offence, or by which the adversaries were more confirmed in their superstitions and idolatry wherein you could wish that I had advised with my brethren before I would adventure to pull down that which they have been so long in building. Again, what I did, you know, was done out of a good intention; but you was assured that my project would be so quickly refuted with the present success and event, that there would be no need my friends should advise me from building such castles in the air.

My LORD, all this is a riddle to me. What course I have taken with the Papists; what I have done at which your Professors of the Gospel did take such offence, or the adversaries were so confirmed; what it is that I have adventured to do; or what piece so long in building, I have pulled down; what those projects were, and those castles in the air so quickly refuted with present success;—as the LORD knows, I know not. For truly, since I came to this place, I have not changed one jot of my purpose, or practice, or course with the Papists, from that which I held in England, or in Trinity College, or found (I thank Go) any ill success, but the slanders only of some persons discontented against me for other occasions; against which I cannot hope to justify myself, if your Grace will give ear to private informations. But let me know, I will not say, my accuser, (let him continue masked till GOD, discover him,) but my transgression, and have place of defense; and if my adversary writes a book against me, I will hope to bear it on my shoulder, and bind it to me as a crown.

" For my recusation of your Court, I see it has stirred not only laughter, but some coals too. Your Chancellor desires me to acquit him to you, that he is none of those officers I meant; I do it very willingly; for I neither meant him nor any man else. But though it concerned your Grace to know what I credibly heard to be spoken concerning your Court, yet I did not think it was fit to take away the jurisdiction from Chancellors, and put it into the Bishops' hands alone: nor did I imagine you would account that a wrong from me, which, out of my duty to Go) and you, I thought was not to be concealed from you. Some other passages there be in your Grace's letters, which I but I will lay

my hand upon my mouth, and craving the blessing of your prayers, ever remain,

" Your Grace's poor brother, and humble servant,

"WILL. KILMORE."

The malice of MR. KING'S enemies was not satiated with the spoiling him of his benefice. For often it falls out, that those who have done acts of high injustice, seek some excuse for what they have done, by new injuries, and a vexatious prosecution of the injured person; designing by the noise which such repeated accusations may raise, to possess the world with an opinion of his guilt; which much clamor thus often produces, and to crush the person so entirely, that he may never again be in a capacity' to recover himself, and to obtain his right. But I will give the reader a clearer view of this invidious affair from a letter which the Bishop wrote concerning it to the EARL of STRAFORD.

" RIGHT HONORABLE, MY GOOD LORD,

" That which I have sometimes done willingly, I do now necessarily, to make my address to your Honor by writing. My unfitness for conversation heretofore has pleaded for me, and now your Lordship's infirmity allows, and, in a sort enforces it. The occasion is, not my love of contention, but Golfs honor and yours. I have lately received letters from my Lo RD of CANTERBURY; whereby I perceive his Grace has been informed that MR. KING, whom I employed to translate the Bible into Irish, is a man so ignorant, that the translation cannot be worthy of public use, and, besides, so obnoxious, that the church can receive no credit from any thing that is his. And his Grace adds, that he is so well acquainted with your Lordship's disposition, that he assures himself you would not have given away his living, had you not seen just cause for it. I account myself bound to satisfy his Grace herein, and desire, if I may be so happy, to do it by satisfying you. I subscribe to his Grace's persuasion, that if your Lordship had not conceived MR. KING to be such as he writes, you would not have given away his living. But, my LORD, the greatest, wisest, and justest men, do, and must, take many things upon the information of others who themselves are men, and may sometimes out of weakness, or some other cause, be deceived. I beseech your Lordship to take information, not by them which never saw till yesterday, but by the ancient, either churchmen or statesmen of this kingdom, (in whose eyes he has lived these many years,) as are the LORD PRIMATE, the BISHOP Of MEATH, the LORD DILLON, SIR JAMES WANE, and the like. I doubt not but your Lordship shall understand that there is no such danger that the translation should be unworthy, because he did it; being a man of that known sufficiency for the Irish especially, either in prose or verse, as few are his matches in the kingdom. And not to argue by conjecture, let the work itself speak, yea, let it be examined rigoroso examine: If then it be found approveable, let it not suffer disgrace from the small boast of the workman, but let him rather be absolved for the sufficiency of the work. Touching his being obnoxious, it is true that there is a scandalous information put in against him in the HighCommissionCourt, by his despoiler MR. BAILY, and by an excommunicate despoiler, as myself, before the execution of any sentence, declared him in the Court to be. And MR. KING being cited to answer, and not appearing, (as by law he was not bound,) was taken pro confesso, deprived of his ministry and living, fined one hundred pounds, and decreed to be imprisoned. His adversary, MR. BAILY, before he was sentenced, purchased a new dispensation to hold his benefice, and was the very next day after, both presented in the King's title, (although the benefice be of my collation,) and instituted by my LORD Primate's Vicar:

shortly after, he was inducted by an Archdeacon of another diocese; and a few days after, he brought down an Attachment, and delivered MR. KING to the Pursuivant: he was haled by the head and feet to horseback, and brought to Dublin; where he has been kept under arrest these four or five months, and has not been suffered to purge his supposed contempt, by oath, and witnesses, that by reason of his sickness he was hindered, whereby he was brought to death'sdoor, and could not appear, and that by the cunning of his adversary, he was circumvented, entreating that he might be restored to liberty. But it has not availed him. My Reverend Colleagues of the HighCommission do some of them pity his case; others say the sentence passed cannot be reversed, lest the credit of the Court be attacked. They bid him simply submit himself; and acknowledge his sentence just.

Whereas the Bishops of Rome themselves, after most formal proceedings, do grant restitution in integrum, and acknowledge, that *Sententia Romance Sedis potest in melius commutari*. My LORD, if I understand what is right divine or human, these be wrongs upon wrongs; which if they reached only to MR. KING'S person, were of less consideration; but when, through his side, that great work, the translation of GOD'S book, so necessary for both his Majesty's kingdoms, is mortally wounded, pardon me, I beseech your Lordship, if I be sensible of it. I omit to consider, what feast our adversaries make of our rewarding him thus for that service; or what this example will avail to the alluring of others to conformity. What should your Lordship have gained, if he had died (as it was almost a miracle he did not) under arrest, and had been at once deprived of living, liberty, and life GOD has reprieved him, and given your Lordship means, upon right information, to remedy with one word all inconveniences. For conclusion, good my LORD, give me leave a little to apply the parable of NATHAN to KING DAVID, to this purpose: If the wayfaring man that is come to us (for such he is, having never yet been settled in one place) have so short a stomach that he must be provided for with pluralities, since there are herds and flocks plenty, suffer him not, I beseech you, under colour of the King's name, to take the ewe of a poor man, to satisfy his ravenous appetite. So I beseech the heavenly Physician to give your Lordship health of soul and body. I rest,

" My LORD,

" Your Lordship's most humble servant in CHRIST JESUS,

" Dec. 1, 1635. " WILL. KILMORE."

By these practices was the printing of the Bible in Irish stopped at that time; but if the rebellion had not prevented our Bishop, he was resolved to have it done in his own house, and at his own charge. Preparatory to that, he caused some of CHRYSOSTOM'S Homilies, together with some of LEO'S, to be translated both into English and Irish, and reprinting his catechism, he added these to it in both languages: which were very well received, even by the priests and friars themselves.

He lived not to finish this great design; yet, notwithstanding the rebellion and confusion that followed in Ireland, the manuscript of the translation of the Bible escaped the storm; and, falling into good hands, was afterwards printed, chiefly by the zeal, and at the charge, of that noble Christian philosopher, MR. BOYLE.

But to go on with the concerns of our Bishop, as he had great zeal for the purity of the Christian Religion, in opposition to the corruptions of the Church of Rome; so he was very moderate in all

other matters, that were. not of such importance. He was a great supporter of MR. DRUNY's design of reconciling the Lutherans and the Calvinists; and as he directed him by many learned and prudent letters, so he allowed him twenty pounds a year, towards discharging the expense of that negotiation. And it appeared, by his managing a business that fell out in Ireland, that if all that were concerned in that matter had been blessed with such an understanding, and such a temper, as he had, there had been no reason to have despaired of it.

There came a company of Lutherans to Dublin, who were afraid of joining in communion with the Church of Ireland; and when they were cited to answer for it to the Archbishop's Consistory, they desired that some time might be granted them for consulting their Divines in Germany: and at last letters were brought from thence concerning their exceptions to communion with that church; because the presence of CHRIST in the Sacrament was not explained in such a manner as agreed with their doctrine. The ARCHBISHOP of DUBLIN sent these to our Bishop, that he might answer them; upon which he wrote so learned and full an answer to all their objections, that when this was seen by the German Divines, it gave them such entire satisfaction, that they advised their countrymen to join in communion with the church. His moderation in this concern was a thing of no danger to him, but he gave proofs of it upon more tender occasions.

The troubles that broke out in Scotland, upon the account of the Book of Common Prayer, are so well known, that I need not enlarge upon them. When the Bishop heard of these things, he said that which NAZIAN ZEN said at, Constantinople, when the stir was raised in the second General Council upon his account, " If this great tempest is risen for our sakes, take us up, and cast us into the sea, that so there may be a calm." And if all others had governed their dioceses as he did his, one may adventure to affirm, after DR. BERNARD, " That Episcopacy might have been kept still upon its wheels."

Some of those that were driven out of Scotland, came over to Ireland: among these there was one CORBET, that came to Dublin, who, being a man of quick parts, wrote a very smart book, showing the parallel between the Jesuits and the Scotch Covenanters. The spirit that was in this book, and the sharpness of the style, procured the author such favor, that a considerable living falling in the Bt snot. of KILLALA'S gift, he was recommended to it, and so he went to that Bishop, but was ill received by him. The Bishop had a great affection to his country, for he was a Scotchman born; and though he condemned the courses they had taken, yet he did not love to see them exposed in a strange nation, and did not like the man that had done it. The Bishop expressed an inclination to lessen the faults of the Scots, and, to aggravate some provocations that had been given them.' CORBET came up full of wrath, and brought with him many informations against the Bishop, which at any other time would not have been much considered; but then, it being thought necessary to make examples of all that seemed favorable to the Covenanters, it was resolved to turn him out of his bishopric, and to give it to MAXWELL, who had been BISHOP of Ross in Scotland, and was indeed a man of eminent parts, but by his towardness had been the unhappy instrument of that which brought on all the disorders in Scotland.

A Pursuivant was sent to bring up the BISHOP of KILL ALA, and he was accused before the High Commission Court; and every man being ready to push a man down that is falling under disgrace, many designed to merit by aggravating his faults. But when it came to our Bishop's turn to give his sentence in the Court, he, who was afraid of nothing but sinning against GOD, did not hesitate to

venture against the stream. He first read over all that was objected to the Bishop at the bar: then he fetched his argument from the qualifications of a Bishop set down by ST. PAUL, in his Epistles to TIMOTHY and TITUS; and added, that he found nothing in those articles contrary to those qualifications, nothing that touched either his life or doctrine. He fortified this, by showing in what manner they proceeded against Bishops, both in the Greek and Latin churches; and so concluded in the Bishop's favor. This put many out of countenance, who had considered nothing in his sentence but the consequences that were drawn from the Bishop's expressions, from which they gathered the ill disposition of his mind; so that they had gone high in their censures, without examining the canons of the Church in such cases. But though those that gave their votes after our Bishop, were more moderate than those that had gone before him; yet the current ran so strong that none durst plainly acquit him, as our Bishop had done. So he was deprived, fined, and imprisoned, and his bishopric was given to MAXWELL, who did not long enjoy it for he was stripped naked, wounded, and left among the dead, by the Irish; but was preserved by the EARL of THOMOND, who passing that way, took care of him, by which means he got to Dublin: and then his talent of preaching, that had been too long neglected by him, was better employed; so that he preached very often, to the edification of his hearers, who were then in so great a consternation, that they needed all the comfort that he could minister to them. He went to the King to Oxford; but was so much affected with some ill news which he heard concerning some misfortune in the King's affairs in England, that he was, some hours after, found dead in his study.

The old degraded Bishop ADAIR was quickly restored to another bishopric, which came to be vacant upon a dismal account, which I would gladly pass over, if I could; but the thing is too well known. One ATHERTON, Bishop of Waterford, came to be accused and convicted of a crime not to be named, which GOD punished with fire from heaven; and suffered publicly for it. He expressed so great a repentance, that DR. BERNARD, who preached his funeral sermon, and had waited on him in his imprisonment, had a very charitable opinion of the state in which he died. Upon this, ADAIR'S case was so represented to the King, that he was provided with that bishopric. From which it may appear, that he was not censured so much for any guilt, as to strike a terror into all that might express the least kindness to the Scots Covenanters. But our Bishop thought the degrading of a Bishop was too sacred a thing to be done merely upon politic considerations.

BISHOP BEDELL conformed exactly to the forms and rules of the Church. He went constantly to Common Prayer in his Cathedral, and often read it himself, and assisted in it always with great reverence and affection. He took care to have the public service performed strictly according to the Rubric. He preached constantly twice a Sunday in his Cathedral on the Epistles and Gospels for the day, and catechised always in the afternoon before sermon; and he preached always twice a year before the Judges, when they made the Circuit. His voice was low; but as his matter was excellent, so there was a gravity in his looks and behavior that struck his auditors.

When he came within the church, it appeared, in the composedness of his behavior, that he observed the rule given by the Preacher, of "keeping his feet when he went into the house of God;" but he was not to be wrought on by the greatness of any man, or by the authority of any person's example, to go out of his own way; though he could not but know that such things were then much observed, and measures were taken of men by these little distinctions, in which it was thought that the zeal of conformity discovered itself.

He preached very often in his episcopal habit, but not always, and used it seldom in the afternoon; nor did he love the pomp of a choir, or instrumental music, which he thought filled the ear with too much pleasure, and carried away the mind from the serious attention to the matter, which is indeed the singing with grace in the heart, and the inward melody with which Go] is chiefly pleased.

He never used the Common Prayer in his family; for he thought it was intended to be the solemn worship of Christians in their public assemblies, and that it was not so proper for private families.

So far I have prosecuted the relation of his most exemplary discharge of his episcopal function, reserving what is more personal and particular to the end, where I shall give his character. I now come to the conclusion of his life, which was suitable to all that had gone before. But here I must open one of the bloodiest scenes that the sun ever shone upon, and represent a nation all covered with blood, that was in full peace, under no fears or apprehensions, enjoying great plenty, under no oppression in civil matters, nor persecution upon the account of religion: for the Bishops and Priests of the Roman Communion enjoyed not only an impunity, but were almost as public in the use of their religion, as others were in that which was established by law; so that they wanted nothing but empire, and a power to destroy all that differed from them. And yet, on a sudden, this happy land was turned to a field of blood. Their Bishops resolved in one particular to fulfil the obligation of the oath they took at their consecration, that of persecuting all heretics to the utmost of their power; and their Priests, who were bred up in Spain, had brought over from thence the true spirit of their religion, which is ever breathing cruelty, together with a tincture of the Spanish temper, that had appeared in the conquest of the West Indies, and so they thought that a massacre was the surest way to work; and intended, that the natives of Ireland should vie with the Spaniards for what they had done in America.

The conjuncture seemed favorable; for the whole isle of Britain was so embroiled, that they reckoned they should be able to master Ireland, before any forces could be sent over to check the progress of their butchery. The EARL of STRAFFORD had left Ireland some considerable time before this. The Parliament of England was rising very high against the King; and though the King was then gone to Scotland, it was rather for a present quieting of things, than that he gained them to his service. So they laid hold of this conjuncture, to infuse it into the people, that this was a proper time for them to recover their ancient liberty, shake off the English yoke, and possess themselves of those estates that had belonged to their ancestors. And to such as had some duty to the King it was given out, that what they were about was warranted by his authority. A seal was cut from another charter, and put to a forged commission, giving warrant to what they were going about. And because the King was then in Scotland, they made use of a Scots seal. They also pretended, that the Parliaments of both kingdoms being in rebellion against the King, the English of Ireland would be generally in the interest of the English Parliament; so that it was said, they could not serve the King better than by making themselves masters in Ireland, and then declaring for the King against his other rebellious subjects.

These things took universally with the whole nation.; and the conspiracy was cemented by many oaths and sacraments; and in conclusion all things were found to be so ripe, that the day was appointed in which they should every where break out; and the Castle of Dublin being then a great magazine, it was resolved that they should seize on it, which would have furnished them with arms

and ammunition, and have put the metropolis, and probably the whole island, into their hands. But, though this was so well laid, that the execution could not have missed, in all human appearance; and though it was kept so secret, that there was not the least suspicion of any design on foot, till the night before; yet then one that was among the chief of the managers of it, out of kindness to an Irishman, who was become a Protestant, communicated the project to him the other went and discovered it to the LORD's Justices; and by this means not only the Castle of Dublin was preserved, but in effect Ireland was saved; for in Dublin there was both a shelter for such as were stripped and turned out of all they had, and a place of rendezvous, where they that escaped, before the storm had reached them, met to consult about their preservation. But though Dublin was thus secured, the rest of the English and Scots in Ireland fell into the hands of those merciless men, who reckoned it no small mercy, when they stripped people naked, and let them go with their lives, But the vast numbers that were butchered by them, which one of their own writers, in a discourse which he printed some years after, in order to animate them to go on, boasts to have exceeded two hundred thousand, and the barbarous cruelties which they used in murdering them, are things of so dreadful a nature, that I cannot go on with so dismal a narrative, but must leave it to the historians. I shall say no more of it than what concerns our Bishop. It may be easily imagined how much he was struck with that fearful storm, which was breaking on every hand of him, though it did not yet break in upon himself. There seemed to be a secret guard about his house: for though there was nothing but fire, blood, and desolation round about him, yet the Irish were so restrained, as by some hidden. power, that they did him no harm for many weeks. His house was in no condition to make any resistance; so that it was not any apprehension of the opposition that might be made to them, which bound them up. Great numbers of his neighbors had also fled to him for shelter: he received all that came, and shared every thing he had with them, so that all things were common among them; and now that they had nothing to expect from men, he invited them all to turn with him to God, and to prepare for that death which they had reason to look for every day; so that they spent their time in prayer and fasting, which last was now likely to be imposed on them by necessity.

The rebels expressed their esteem for him in such a manner, that he had reason to ascribe it wholly to that overruling Power, which stills the raging of the seas, and the tumult of the people: they seemed to be overcome with his exemplary conversation among them, and with the tenderness and charity which he had upon all occasions expressed for them; and they often said, he should be the last Englishman that should be put out of Ireland. He was the only Englishman in the whole county of Cavan that was suffered to live in his own house without disturbance: not only his house, and all the outbuildings, but the church and the churchyard, were full of people; and many, that a few days before lived in great ease and plenty, were now glad of a heap of straw or hay to lie upon, and of some boiled wheat to support nature; and were every day expecting when those swords, that had, according to the prophetic phrase, " drunk up so much blood," should likewise be satisfied with theirs. They did now eat the bread of sorrow, and mingled their cups with their tears. The Bishop continued to encourage them to trust in GOD, and in order to that, he preached to them, the first Loxn's day after this terrible calamity had brought them about him, on the third Psalm, which was penned by David when there was a general insurrection of the people against him under his unnatural son ABSALOM; and he applied it all to their condition. He had a doleful assembly before him, an auditory all in tears. It requires a soul of an equal elevation to his, to imagine how he raised up their spirits, when he spoke on these words, " But You, O LORD, art a

shield for me, my glory, and the lifter up of my head I laid me down and slept: I awaked, for the Lon]) sustained me: I will not be afraid of ten thousands of the people, that have set themselves against me, round about; " —and on the conclusion of the Psalm," Salvation belongeth unto the LORD: thy blessing is upon thy people." The next Lord's day, hearing of the scoffings, as well as the cruelty of the Irish, he preached on these words in MICAH, " Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy Go')" By these means, and through the blessing of GOD upon them, they encouraged themselves in GOD, and were prepared for the worst that their enemies could do to them.

The Irish themselves were at a stand. The miscarriage of the design on Dublin Castle was a sad disappointment they had no fleet, nor foreign support; and though there were some good officers among them, yet they found the soldiers to be as cowardly, as the English inhabitants felt them to be cruel. Those of the county of Cavan seemed to see their error; so they came to the Bishop, as the fittest man to interpose for them: he was willing to oblige those on the one hand, at whose mercy he was, and on the other hand to bring them to such a submission, as might at least procure some breathing time to the poor English, and to those few houses that stood out, but were falling within doors under an enemy that was more irresistible than the Irish; for they were much straitened, their provisions failing them. The petition, which they signed and sent up to the LORD's Justices and Council, was too well penned to come from those that set their hands to it. It was drawn by the Bishop, who put their matter in his own words; therefore I shall insert it here, though it gives the best colours to their rebellion of any of all their papers that I ever saw.

" To the Right Honorable the LORD's Justices and Council.

" The humble Remonstrance of the Gentry and Common, ally of the county of Cavan, of their Grievances common with other parts of this Kingdom of Ireland. " Whereas we, his Majesty's loyal subjects of his Highness's Kingdom of Ireland, have of long time groaned under many grievous pressures, occasioned by the rigorous government of such placed over us, as respected more the advancement of their own private fortunes than the honor of his Majesty, or the welfare of us his subjects, whereof we in humble manner declared ourselves to his Highness by our agents sent from the Parliament, the representative body of this kingdom; notwithstanding which, we find ourselves of late threatened with far greater and more grievous vexations, either with captivity of our consciences, losing our lawful liberties, or utter expulsion from our native seats, without any just ground given on our parts, to alter his Majesty's goodness so long continued to us; of all which we find great cause of fear, in the proceeding of our neighbor nations, and do see it already attempted upon by certain petitioners for the like course to be taken in this kingdom: For the preventing therefore of such evils growing upon us in this kingdom, we have, for the preservation of his Majesty's honor, and our own liberties, thought fit to take into our hands, for his Highness's use and service, such forts, and other places of strength, as coming into the possession of others, might prove disadvantageous, and tend to the utter undoing the kingdom. And we do hereby declare, that herein we harbor not the least thought of disloyalty towards his Majesty, or purpose any hurt to any of his Highness's subjects in their possessions, goods, or liberty: only we desire

that your Lordships will be pleased to make remonstrance to his Majesty, for us, of all our grievances and just fears, that they May be removed, and such a course settled by the advice of the Parliament of Ireland, whereby the liberty of our consciences may be secured unto us, and we eased of our burdens in civil government. As for the mischiefs and inconveniences that have already happened through the disorder of the common sort of people, against the English inhabitants, or any other; we, with the Noblemen and Gentlemen, and such others of the several counties of this kingdom, are most willing and ready to use our and their best endeavors in causing restitution and satisfaction to be made, as in part we have already done.

" An answer hereunto is most humbly desired, with such present expedition as may by your Lordships be thought most convenient for avoiding the inconvenience of the barbarousness and uncivility of the commonalty, who have committed many outrages without any order, consenting, or privity of ours. All which we leave to your Lordships' most grave wisdom.

" And we shall humbly pray, &c."

But this came to nothing. While these things were in agitation, the titular Bixhop of KILmoRE came to Cavan; he had a brother, whom the Bishop had converted, and had entertained in his house, till he found out a way of subsistence for him, He pretended that he came only to protect the Bishop; so he desired to be admitted to lodge in his house, and assured him that he would preserve him. But the Bishop, hearing of this, wrote the following letter in Latin to him; of which I shall give a translation in English.

"REVEREND BROTHER,

" I am sensible of your civility in offering to protect me by your presence in the midst of this tumult; and upon the like occasion I would not be wanting to do the like charitable office to you: but there are many things that hinder me from making use of the favor you now offer me. My house is small, and there is a great number of miserable people of all ranks, ages, and of both sexes, who have fled hither as to a sanctuary; besides that some of them are sick, among whom my own son is one. But that which is beyond the rest is the difference of our way of worship; I do not say of our religion, for I have ever thought, and have published in my writings, that we have one common Christian Religion. Under our present miseries, we comfort ourselves with the reading of the Holy Scriptures, with daily prayers, which we offer up to GOD in our vulgar tongue, and with the singing of Psalms; and since we find so little truth among men, we rely on the truth of GOD, and on his assistance. These things would offend your company, if not yourself; nor could others be hindered, who would pretend that they came to see you, if you were among us; and under that colour those murderers would break in upon us, who, after they have robbed us, would, in conclusion, think they did GOD good service by our slaughter. For my own part, I am resolved to trust to the divine protection. To a Christian, and a Bishop, who is now almost seventy, no death for the cause of CHRIST can be bitter: on the contrary, nothing is more desirable. And though I ask nothing for myself alone, yet if you will require the people, under an Anathema, not to do any other acts of violence to those whom they have so oft beaten, spoiled, and stripped, it will be both acceptable to GOD, honorable to yourself, and happy to the people, if they obey you: but if not, consider that GOD will remember all that is now done: To whom, Reverend Brother, I do heartily commend you.

" Yours in CHRIST,

"WILL. KILMORE."

Endorsed thus, " To my Reverend and Loving Brother, D. Sw I N EY."

This letter was the last which he ever wrote, and was indeed a conclusion becoming such a pen. It had at that time some effect; for the Bishop gave him no disturbance till about live weeks after this; so that from the 23d of October, which was the dismal day in which the rebellion broke out, till the 18th of December following, he, together with all that were within his walls, enjoyed such quiet, that if it was not in all points a miracle, it was not far from one; and it seemed to be an accomplishment of those words, " A thousand shall fall on thy side, and ten thousand at thy right hand but it shall not, come nigh thee: there shall no evil befall thee; for he shall give his angels charge over thee." But to this letter I shall add the last paper of spiritual advice which the Bishop ever wrote. This he did at the request of one Mils. DILLON, who was a zealous and devout Protestant, but had been fatally deluded in her widowhood by MR. DILLON, son to the EARL of Roscommon, whom, supposing him to be a Protestant, she had married, but enjoyed herself very little after that; for though he used no violence to her, or to her children by her former husband, in the point of religion, yet he bred up the children which he had by her in his own superstition, and he was now engaged in the rebellion: So that she had at this time a vast addition to her former sorrows upon her; and therefore desired that the Bishop, whose neighbor and constant hearer she had been, would send her such instructions in this sad calamity, as might both direct and support her. Upon this, he wrote the following paper.

" You desire, as I am informed, (dear sister in CHRIST JESUS,) that I would send you some short memorial, to put you in mind how to conduct yourself in this sorrowful time. I will do it willingly; the more, because, with one and the same labor, I shall both satisfy you, and recall my own thoughts also to the like performance of my own duty. Bethinking myself how I might best accomplish it, there came to my mind that short rule which the Apostle mentions in his Epistle to Thus, and whereof you have been a diligent hearer in the school of grace, where he reduceth the whole practice of Christianity unto three heads, of living soberly, justly, and Godly: this last directing our carriage towards Gen, the middlemost towards our neighbor, and the foremost towards ourselves. Now since this is a direction for our whole life, it seems to me that we have no more to do at any time, but to con this lesson more perfectly, with some particular application of such parts of it, as are most suitable to the present occasions. And as to sobriety, first, (under which the virtues of humility, modesty, and contentedness, are contained,) since this is a time, wherein, as the Prophet says, ' The LORD of Hosts calls to weeping and mourning, and pulling off the hair, and girding with sackcloth,' you shall, by my advice, conform yourself to those, that by the hand of Go]) suffer such things. Let your apparel and dress be mournful, as I doubt not but your mind is; your diet sparing and coarse, rather than full and liberal; frame yourself to the indifferency, whereof the Apostle speaketh, ' In whatsoever state you shall be, therewith to be content; to be full, and to be hungry; and to abound and to want.' Remember now that which is the lot of others; you know not how soon it may be your own. Learnt to despise, and defy, the vain and falsely called wealth of this world, whereof you now see we have so casual and uncertain a possession.—This for sobriety, the first part of the lesson pertaining to yourself.

" Now for justice, which respects others, (and containeth the virtues of honor to superiors, discreet and equal government of inferiors, peaceableness to all, meekness, mercy, just dealing in matters

of getting and spending, gratitude, liberality, just speech and desires,) GOD's judgments being in the earth, the inhabitants of the world should learn righteousness, as the Prophet speaketh: call to mind, therefore, if in any of these you have failed, and turn your feet to GOD's testimonies. Certainly these times are such, wherein you may be afflicted, and say with the Psalmist, 'Horror has taken hold of me, and rivers of tears run down mine eyes, because they keep not thy laws.' Rebelling against superiors; misleading, not only by example, but by compulsion, inferiors; laying their hands on them that were at peace with them; unjustly spoiling, and unthankfully requiting, those that had showed them' kindness; no faith nor truth in their promises; judge, by the way, of the school that teacheth CHRIST thus: are these his doings As for those that suffer, I shall not need to stir you up to mercy and compassion. That which is done in this kind is done to CHRIST himself, and shall be put upon account in your reckoning, and rewarded at his glorious appearance.

" The last and principal part of our lesson remains, which teacheth us how to behave ourselves Godly, or religiously. To this belong, first, the duties of GOD's inward worship, as fear, love, and faith in GOD; then outward, as invocation, the holy use of his word and sacraments, his name and sabbaths. The Apostle makes it the whole end and work for which we were set in this world, to seek the LORD; yet in public affliction, we are specially invited thereto, as it is written of JEHOSHAPHAT, when a great multitude came to invade him, that' he set his face to seek the LORD,' and called the people to a solemn fast. So the Church professeth in the Prophet ISAIAH,' In the way of thy judgments, LORD, we have waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early.' In this public calamity therefore it is our duty to turn to him that smiteth us, and to humble ourselves under his mighty hand; —to conceive a reverent and religious fear towards him, who only, by turning away his countenance, can thus trouble us; contrary to the fear of man, who can do no more but kill the body;—to renew our love to our heavenly FATHER, who now offereth himself to us, as to children;—to give a proof of. that love which we bear to our SAVIOR, by keeping his sayings, and by hating, in comparison of him, and competition with him, father, mother, children, goods, and life itself; (which is the condition and proof of his disciples;)—and above all to revive and to reinforce our faith and affiance, which are now brought to the trial of the fiery furnace, and of the lions' den. O that they might be found to our honor, praise, and glory, at the appearing of JESUS CHRIST. In the mean space, even now, let us be partakers of CHRIST'S sufferings, and hear him from heaven encouraging us,' Be you faithful unto death, and I will give thee a crown of life.'

" Touching prayer, we have this gracious invitation,' Call upon me in the day of trouble, and I will hear thee;' as well as the example of all GOD's saints, and of our SAVIOR in his agony. To this belong the humble confession of our sins, with earnest request of pardon; and the complaint of our misery and danger, with request of succor and protection. We have, besides the intercession of our Advocate with the FATHER, the cry of the innocent blood that has been cruelly shed, and the LORD'S own interesting himself in the cause, so that we may say with the Psalmist,' Arise, O GOD, plead ethine own cause; remember how the foolish man (of sin) reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise against thee increasing continually.'

"The stories of DAVID'S flight before ABSALOM, of JEHOSHAPHAT's behavior when the enemies came against him, of HEZEKIAH'S conduct, in SENNACHERIB'S invasion, (Isaiah 37:1-38 :) and

the whole Book of ESTHER, are fit scriptures now to be read, that through the patience and comfort of them we might have hope.

" Now because we know not how soon we may be called to sanctify GOD's name, by making profession thereof; you may perhaps desire to know what to say in that day. You may openly profess your not doubting of any article of the catholic faith, shortly laid down in the Creed, or more largely laid down in the Holy Scriptures, but that you consent not to certain opinions, which are no points of faith, which have been brought into common belief without warrant of Scripture, or pure antiquity; as namely:— That it is necessary to salvation to be under the Pope; That the Scriptures ought not to be read by the common people; That the doctrine of Holy Scripture is not, sufficient to salvation; That the service of GOD ought to be in a language not understood by the people; That the Communion should not be administered to them in both kinds; That the bread in the LORD's Supper is transubstantiated into his body; That he is there sacrificed for the quick and dead; That there is any purgatory besides CHRIST'S blood; That our good works can merit heaven; That the saints hear our prayers, and know our hearts; That images are to be worshipped; That the Pope is infallible, and can command Angels; That we ought to pray to the dead.'

"In all these, notwithstanding, you may profess your teachableness, if by sound reasons, out of Gores word, you shall be convinced of the truth of them: and because we know not how far it will please GOD to call us to make resistance against sin, whether unto blood itself, or not, it shall be wisdom for us to prepare ourselves for the last care of a Godly life, which is to die Godly. This the Apostle PAUL calls sleeping in JESUS,' implying thereby our faith in him, our being found in his work, and our committing our souls into his hands with peace. Such a sweet and heavenly sleep was that of ST. STEPHEN, whose last words for himself were, LORD JESUS, receive my spirit,' and for his tormentors, LORD, lay not this sin to their charge;' wherewith I will end this writing, and wish to end my life, when the will of GOD shall be, to whose gracious protection, dear sister, I do heartily commit you.

Nov. 23, 1641."

These advices show what temper that holy Man displayed in this his extremity. They had a very good effect on the lady; for as, by reading them over very often, she got to be able to say them all without book, so she did' that which was much more, she lodged them in her heart, as well as in her memory.—While this good man was now every day waiting for his crown, the rebels sent to him, desiring him to dismiss the company that was about him; but he refused to obey their cruel order, and resolved to live and die with them; and would much more willingly have offered himself to have died for them, than have accepted of any favor for himself, from which they would be shut out. And when they sent him word, that though they loved and honored him beyond all the English that ever came into Ireland, because he had never done wrong to any, but good to many, yet they had received orders from the Council of State at Kilkenny, who had assumed the government of the rebels, that if he would not put away the people who had gathered about him, they should take him from them; he said no more, but in, the words of DAVID and ST. PAUL, " Here I am; the LORD do unto me as seems good to him; the will of the LORD be done."

So, on the 18th of December, they came and seized on him, and on all that belonged to him, and carried him and his two sons, and MR. CLOGY, as prisoners to the Castle of Lochwater, the only place of strength in the whole country. It was a little tower in the midst of a lake, about a

musketshot from any shore: and though there had been a little island about it anciently, yet the water had so gained on it, that there was not a foot of ground above water, but only the tower itself. They suffered the prisoners to carry nothing with them; for the titular Bishop took possession of all that belonged to the Bishop, and said mass the next LORD'S day in the church. They set the Bishop on horseback, and made the other prisoners go on foot by him: and thus he was lodged in this Castle, which was a most miserable dwelling.

The Castle had been in the hands of one MR. CULLUM, who, as he had the keeping of the fort trusted to him, had also a good allowance for a magazine to be laid up in it, for the defense of the country; but he had not a pound of powder, nor one fixed musket in it; and he fell under the just punishment of the neglect of his trust, for he was taken the first day of the rebellion, and was himself made a prisoner here, All but the Bishop were at first put into irons; for the Irish, who were perpetually intoxicated, were afraid lest they should seize both on them and on the Castle. Yet it pleased GOD so far to abate their fury, that they took off their irons, and gave them no disturbance in the worship of GOD, which was now all the comfort that was left them.

The house was extremely open to the weather, and ruinous: and as the place was bare and exposed, so that winter was very severe; which was a great addition to the misery of those whom the rebels had stripped naked, leaving to many not so much as a garment to cover their nakedness. But it pleased Con to bring another prisoner to the same dungeon, who was of great use to them, one RICHARD CASTLEDINE, who came over a poor carpenter to Ireland, with nothing but his tools on his back, and was first employed by one Sin RICHARD WALDRON in the carpentry work of a castle, which he was building in the parish of Cavan: but SIR RICHARD wasting his estate before he had finished his house, and afterwards leaving Ireland, GOD had so blessed the industry of this CASTLEDINE, during thirty years' labor, that he bought this estate, and having only two daughters, he married one of them, out of gratitude, to SIR RICHARD's youngest son, to whom he intended to have given the estate that was his father's. He was a man of great virtue, and abounded in good works, as well as in exemplary piety: he was so good a husband, that the Irish believed he was very rich; so they preserved him, hoping to draw a great deal of money from him. He, being brought to this miserable prison, got some tools and old boards, and fitted them up as well as was possible, to keep out the weather. The keepers of the prison brought their prisoners abundance of provision, but left them to dress it for themselves; which they that knew little what belonged to cookery were glad to do, in such a manner as might preserve their lives, and were all of them much supported in their spirits.

They did not suffer as evil doers, and they were not ashamed of the cross Of CHRIST, but rejoiced in GOD in the midst of their afflictions; and the old Bishop took joyfully the spoiling of his goods, and the restraint of his person, comforting himself in this, that these light afflictions would quickly work for him a more exceeding and eternal weight of glory.

The day after his imprisonment, being the LORD's day, he preached to his little flock on the Epistle for the day, which set before them the pattern of the humility and suffering of CHRIST; and on CHRISTmasday he preached on Galatians 4:4-5, and administered the sacrament to the small congregation about him; their keepers having been so charitable as to furnish them with bread and wine. On the 26th of December Ma. WILLIAM BEDELL, the Bishop's eldest son, preached on ST. STEPHEN'S lastwords, which afforded proper matter for the meditation of persons, who were

every day in expectation when they should be put to give such a testimony of their faith, as that first martyr had done: and on the 2d of January, which was the last Sunday of their imprisonment, MR. CLOGY preached on Luke 2:32; Luke 2:34.

During all their religious exercises, their keepers never gave them any disturbance; and indeed they behaved so gently toward them, and their natures seemed to be so much changed, that it looked like a second stopping of the mouths of lions. They often told the Bishop, that they had no personal quarrel with him, and no other reason for being so severe to him, but because he was an Englishman.

But while he was in this dismal prison, some of the Scots of that county, who had retired to two houses which were strong enough to resist any thing but cannon, and were commanded by SIR JAMES CRAIG, SIR FRANCIS HAMILTON, and SIR ARTHUR FORBES, now LORD GRENARD, finding themselves like to suffer more by hunger, than by the siege that was laid to them, made so resolute a sally upon the Irish, that they killed several, took some prisoners, and dispersed the rest, so that many months passed before they offered to besiege them any more.

Among their prisoners, four were men of considerable interest; so they negotiated an exchange of them for the Bishop, with his two sons, and Ma.CLOGY, which was concluded; and the prisoners were delivered on both sides on the 7th of January. But though the Irish promised to suffer the Bishop, with the other three, to go safe to Dublin, yet they would not let them go out of the country, but intended to make further advantage by having them still among them; and so they were suffered to go to the house of an Irish Minister, DENNIS O' SHERIDAN, to whom some respect was showed by reason of his extraction, though he had forsaken their religion, and had married an English woman. He continued firm in his religion, and relieved many in their extremity.

Here the Bishop spent the few remaining days of his pilgrimage, having his latter end so full in view, that he seemed dead to the world, and every thing in it, and to be hasting unto the coming of the day of GOD. During the last Sabbaths of his life, though there were three Ministers present, he read all the prayers and lessons himself, and likewise preached on all those days.

On the 9th of January, he preached on the whole 44th Psalm, being the first of the psalms appointed for that day, and very suitable to the miseries in which the English then were, who were killed all the day long, as sheep appointed for meat. Next Sabbath, which was the 16th, he preached on the 79th Psalm, the first psalm for the day, which runs much on the like argument, when the temple was defiled, and Jerusalem was laid on heaps, and the dead bodies of GOD's servants were given to be meat to the fowls of heaven, and their flesh to the beasts of the earth, and their blood was shed like water, and there was none to bury them. Their condition being so like one another, it was very proper to put up that prayer, " O remember not against us former iniquities; let thy tender mercies speedily prevent us: for we are brought very low; "—together with the other, " Let the sighing of the prisoner come before thee; according to the greatness of thy power, preserve you those that are appointed to die."

On the 23d, he preached on the last ten verses of the 71st Psalm, remarking on their great fitness to express his present condition, especially in these words, "O God, you have taught me from my youth; and hitherto have I declared thy wondrous works: now also when I am old, and greyheaded, forsake me not."

And on the 30th, which was the last LORD's day in which he had strength enough to preach, he discoursed on the 144th Psalm, the first appointed for that day; and when he came to the words in the seventh verse, which are also repeated in the eleventh,— " Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood; he repeated them again and again, with so much zeal and affection, that it appeared how much he was hasting to the day of GOD, and that his heart was crying out, " Come, LORD JESUS, come quickly; how long " And he dwelt so long upon them, with so many sighs, that all the little assembly about him melted into tears, and looked on this as a presage of his approaching dissolution. And it proved too true; for on the following day he sickened; his disease, on the second day after, appeared to be an ague; and on the fourth day, apprehending his speedy change, he called for his sons, and his sons' wives, and spoke to them at several times, as nearly in these words, as their memories could serve them to write them down soon after.

" I am going the way of all flesh; I am now ready to be offered up, and the time of my departure is at hand: knowing therefore that shortly I must put off this tabernacle, even as our LORD JESUS CHRIST has showed me, I know also that if this my earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens, a fair mansion in the New Jerusalem, which cometh down out of heaven' from my GOD. Therefore to me to live is CHRIST, and to die is gain which increases my desire, even' now to depart, and to be with CHRIST, which is far better than to continue here in all the transitory, vain, and false pleasures of this world, of which I have seen an end.

" Hearken therefore unto the last words of your dying father: I am no more in this world, but ye are in the world; I ascend to my Father and your Father, to my GOD and your GOD, through the all sufficient merits of JESUS CHRIST My REDEEMER; whoever lives to make intercession for me, who is a propitiation., for all my sins, and has washed me from them all in his own blood; who is worthy to receive glory, and honor, and power; who has created all things, and for whose pleasure they are and were created.

"My witness is in heaven, and my record on high, that I have endeavored to glorify GOD on earth. And in the ministry of the Gospel of his dear Son, which was committed to my trust, I have finished the work which he gave me to do, as a faithful ambassador of CHRIST, and steward of the mysteries of God. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O. LORD, you knows. I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation of mankind. 'He is near that justifieth me, that I have not concealed the words of the Holy One; but the words that he gave to me, I have given to you, and ye have received them.

" I had a desire and resolution to walk before GOD, in every station of my pilgrimage, from my youth up to this day, in truth, and with an upright heart, and to do that which was upright in his eyes, to the utmost of my power; and what things were gain to me formerly, these things I now count loss for CHRIST; yea, doubtless, and I count all things but loss for the excellency of the knowledge of JESUS CHRIST My LORD, for whom I have suffered the loss of all things; and I count them but dung, that I may win CHRIST, and be found in Him, not having my own

righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of God by faith; that I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his. death. I press therefore towards the mark, for the prize of the high calling of GOD in JESUS CHRIST.

" Let nothing separate you from the love of CHRIST, neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor, peril, nor sword; though, ai we hear and see, for his sake we are killed all the day long, we are counted as sheep for the slaughter: yet in all these things we are more than conquerors, through Him that loved us: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate me from the love of GOD in CHRIST JESUS my LORD. Therefore, love not the world, nor the things of the world but prepare daily and hourly for death, which now besieges us on every side; and be faithful unto death, that we may meet together joyfully on the right hand of CHRIST at the last day, and follow the Lamb wheresoever he go, with all those that are clothed with white robes, in sign of innocency, and palms in their hands in sign of victory; which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more,' nor thirst; neither shall the sun light on them, or any heat; for the Lamb, that is in the midst of the throne, shall feed them, and shall. lead them unto living fountains of waters, and shall wipe away all tears from their eyes.

" Choose rather with Moses to suffer affliction with the people of Goes, than to enjoy the pleasures of sin for a season; which will be bitterness in the latter end. Look therefore for sufferings, and to be daily made partakers of the sufferings of CHRIST, to fill up that which is behind of the affliction of CHRIST in your flesh, for his body's sake; which. is the church. 'What can you look for, but one woe after another, while the man of sin is thus, suffered to rage, and to make havoc of GOD's people at his pleasure; while men are divided about trifles, who ought to have been more vigilant over us, and careful of those, whose blood is precious in God's sight, though now shed every where like water. If ye suffer for righteousness, happy are ye; be not afraid of their terror, neither be ye troubled; and be in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of GOD. For to you is given, in the behalf of CHRIST, not only to believe on him, but also to suffer for his sake. Rejoice therefore in as much as ye are partakers of CHRIST'S sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. And if ye be reproached for the name of CHRIST, happy are ye; the SPIRIT of glory and of CHRIST resteth on you: on their part he is evil spoken of, but on your part he is glorified.

" GOD will surely visit you in due time, and turn your captivity as the rivers of the south, and bring you back again into your possession in this land. Though now for a season, if need be, ye are in heaviness through manifold temptations; yet ye shall reap in joy, though now ye sow in tears. All our losses shall be recompensed with abundant advantages; for my God will supply all your need, according to his riches in glory by JESUS CHRIST, who is able to do exceeding abundantly for us, above all that we are able to ask or think."

After that he blessed his children, and those that stood about him, in an audible voice, in these words: " Gan of his infinite mercy bless you all, and present you holy and unblameable, and unreprouvable in his sight, that we may meet together at the right hand of our blessed SAVIOR

JESUS CHRIST, with joy unspeakable, and full of glory, Amen." To which he added these words, " I have fought a good fight; I have finished the course of my ministry and life together. Though grievous wolves have entered in among us, not sparing the flock, yet I trust the great Shepherd of his flock will save and deliver them out of all places where they have been scattered in this cloudy and dark day; and they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. O Loin), I have waited for thy salvation." And after a little interval he said, " I have kept the faith once given to the saints; for the which cause I have also suffered these things: but I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

After this time he spoke little; for as his sickness increased, his speech failed, and he slumbered out most of the time; only at intervals, it appeared that he was cheerfully waiting for his change; till about midnight, on the 7th of February, he fell asleep in the LORD, and obtained his crown, which in some soft was a crown of martyrdom; for no doubt the weight of sorrow which lay upon his mind, and his ill usage in his imprisonment, had much hastened his death: and he suffered more in his mind by what he had lived to hear and see during the last fifteen weeks of his life, than he could have done, if he had fallen by the sword, among the first of those that felt the rage of the Irish. On the 9th of February, he was buried according to the direction himself had given, next to his wife's coffin. The Irish did him unusual honors at his burial; for the chief of the rebels gathered their forces together, and with them accompanied his body from MR. SHERIDAN'S house to the churchyard of Kilmore, in great solemnity; and they desired MR. CLOGY to bury him according to the office prescribed by the Church; but though the Gentlemen were so civil as to offer, it, yet it was not thought adviseable to provoke the rabble so much, as perhaps that might have done; so it was passed over. But the Irish discharged a volley of shot at his interment, and cried out in Latin, *Requiescat in pace ultimus Anglorum*, " May the last of the English rest in peace." For they had often said, that as they esteemed him the best of the English Bishops, so he should be the last that should be left among them.

Thus lived and died this excellent Bishop; in whom so many of the greatest characters of a primitive and apostolical Bishop did show themselves so eminently, that it seemed fit that he should still speak to the world, though dead, both for convincing the unjust enemies of that venerable Order, and for the instruction of those that succeed him in it. It is to be hoped that the solemn, though silent language of so bright an example will have the desired effect in both ways. I shall add a little of his character.

He was a tall and graceful person; there was something in his looks and carriage that discovered what was within, and created a veneration for him. He had an unaffected gravity in his deportment, and a decent simplicity in his dress and apparel. He had a long and broad beard; for none ever saw a razor pass upon his face. His grey hairs were a crown to him, both for beauty and honor. His strength continued firm to the last; so that the week before his last sickness, he walked about as vigorously and nimbly as any of the company, and leaped over a broad ditch; so that his sons were amazed at it, and could scarcely follow him. His eyes continued so good that he never used spectacles, nor did he suffer any decay in any of his natural powers; only by a fall in his childhood he had contracted a deafness in his left ear. He had great strength and health of body, except that, a few years before his death, he had some severe fits of the stone, which his sedentary course of

life seemed to have brought on him, and which he bore with wonderful patience. The best remedy that he found for it was to dig in his garden till he had very much heated himself, by which he obtained a mitigation of his pain. He took much pleasure in a garden; and having brought over some curious instruments out of Italy, for racemation, engrafting, and inoculating, he was a great master in the use of them.

His judgment and memory, as they were very extraordinary, so they remained with him to the last. He always preached without notes, but often wrote down his meditations, after he had preached them. He did not affect to show any other learning in his sermons, but what was proper for opening his text, and clearing the difficulties in it; which he did by comparing the originals with the most ancient versions. His style was clear and full, but plain and simple; for he abhorred all affectation of pompous rhetoric in sermons, as contrary to the simplicity of CHRIST. His sermons did all aim at the great design of infusing into the hearts of his hearers right apprehensions and warm thoughts of the great things of the Christian religion; which he did with so much the more authority, because it appeared that he was much moved himself with those things which he delivered to others.

He was always at work in his study, when the affairs of his function did not lead him out of it; in which his chief employment was the study of the text of the Scripture. He read the Hebrew and Septuagint so much, that they were as familiar to him as the English translation. He read every morning the Psalms appointed by the Common Prayer for the day in Hebrew; or if his son, or any other that was skilled in the Hebrew, was present, he read one verse put of the Hebrew, turning it into Latin, and the other read the next, and so by turns, till they went through them. He had gathered a vast heap of critical expositions of Scripture. All this, with his other manuscripts, of which there was a great trunk full, fell into the hands of the Irish. He had written very learned paraphrases and sermons on all those parts of Scripture that were prescribed to be read in the second service, but all these were lost. His great Hebrew manuscript was happily rescued out of the hands of those devourers of all sacred things, and is to this day preserved in the library of Emmanuel College; for an Irishman, whom he had converted, went among his countrymen, and brought out that, and a few other books to him.

Every day after dinner and supper, a chapter of the Bible was read at his table, whosoever were present, Protestants or Papists; when Bibles were laid down before every one of the company, and before himself, either the Hebrew or Greek, and in his last years the Irish translation, was laid; and he usually explained the difficulties that occurred.

He wrote many books of controversy; which was chiefly occasioned by the late engagements that lay on him, to labor much in the conversion of persons of the Roman Communion: and the knowledge which he had of that church, and their way of worship, by what he had seen and observed while he was at Venice, raised in him a great zeal against their corruptions.

He kept a great correspondence, not only with the divines of England, but with many others over Europe; for he wrote both Latin and Italian very elegantly. He was very free in his conversation, but talked seldom of indifferent matters; he expressed a great modesty of spirit, and a moderation of temper in every thing he spoke, and his discourse still turned to something which made his company useful and instructive. He spoke his own thoughts very plainly; and as he bore well the freedom of others, so he took all the discreet liberty that became a man of his age and station, and

did not hesitate to tell even the learned and worthy Primate USHER such things as he thought were blameworthy in him: and with the same sincerity he showed him some critical mistakes which he met with in some of his works. They were very few, and not of any great importance; but they did not agree with the Primate's exactness in other things, and so he laid them before him; which the other received from him with that kindness and humility that were natural to him. His habit was decent and grave; he wore no silk, but plain stuffs the furniture of his house was not pompous nor superfluous, but necessary for common use, and proper. His table was well covered, according to the plenty that was in the country, but there was no luxury in it. Great resort was made to him, and he observed a true hospitality in housekeeping. Many poor Irish families about him were maintained out of his kitchen: and in the Christmas' time he had the poor always eating with him at his own table; and he brought himself to endure both the sight of their rags, and their rudeness. He was not forward to speak, and he expressed himself in very few words in public companies. At public tables he usually sat silent. Upon a certain occasion at the EARL of STRAFFORD'S table, some one observed, that while they were all talking, he said nothing: so the Primate answered, " Broach him, and you will find good liquor in him." Upon which that person proposed a question in divinity to him, and in answering it, the Bishop showed both his own sufficiency so well, and puzzled the other so much, that all at table, except the Bishop himself, fell a laughing at the other. The greatness of his mind, and the undauntedness of his spirit on all occasions, have appeared very evidently in many of the passages of his life; but though that height of mind is often accompanied with a great mixture of pride, nothing of that appeared in the Bishop. He carried himself towards all people with such a gaining humility, that he got into their hearts. He lived with his clergy as if they had been his brethren. When he kept his visitations, he would not accept of the invitations that were made him by the great men of the country, but would needs eat with his brethren in such poor inns, and of such coarse fare, as the places afforded. A person of quality, who had prepared an entertainment for him during his visitation, took his refusing it so ill, that whereas the Bishop promised to come and see him after dinner, as soon as he came near his gate, which was standing open, it was presently shut, on design to affront him, and he was kept half an hour knocking at it: the affront was visible, and when some would have had him go away, he would not do it, but said, " They will hear ere long." At last the master of the house came out, and received him with many shows of civility; but he made a very short visit, and though the rudeness he met with prevailed not on him, either to resent it, or to go away upon it, yet it appeared that he understood it well enough. He avoided all affectation of state or greatness in his carriage: he went about always on foot, when he, was at Dublin, one servant only attending him, except on public occasions, that obliged him to ride in procession among his brethren. He never kept a coach, for his strength continued so entire that he was always able to ride on horseback. He avoided the affectation of humility as well as of pride; the former flowing often from, greater pride: and amidst all those extraordinary talents, with which GOD had blessed him, it never appeared that he overvalued himself; or despised others; that he assumed to himself a dictatorship, or was impatient of contradiction. He took an ingenious device to put him in mind of his obligations both to purity and humility: it was a flaming crucible, with this motto in Hebrew, " Take from me all my tin." The word in Hebrew that signifies tin was Bedil. This imported that he thought that every thing in himself was but. base alloy, and therefore he prayed that GOD would cleanse him from it. His great humility made the secret parts of his goodness, as to his private walking with GOD, less known, except as they appeared in that best and surest indication of it, which his life and

conversation gave yet if the rebels had not destroyed all his papers, there would have been found among them great discoveries of this; for he kept a daily journal for many years; but of what sort it was, how full, and how particular, is only known to GOD; since no man ever saw it, unless some of the rebels found it: though it is not probable that they would take the pains to examine his papers, it being more likely that they destroyed them all in a heap. He never thought of changing his see, or of rising to a more advantageous bishopric, but considered himself as under a tie to his see, that could not be easily dissolved: so that when the translating him to a bishopric in England was proposed to him, he refused it, and said he should be as troublesome a Bishop in England, as he had been in Ireland.

It appeared that he had a true and generous notion of religion, and that he did not look upon it so much as a system of opinions, or a set of forms, as a divine discipline that reforms the heart and life; and therefore when some men were valued upon their zeal for some lesser matters, he had these words of ST. AUGUSTINE often in his mouth, " It is not leaves but fruit that I seek." This was the true principle of his great zeal against Popery: It was not the peevishness of a party, the sourness of a speculative man, nor the concern of an interested person, which wrought on him: but he considered the corruptions of that church as an effectual course for enervating the true design of Christianity; and this he not only gathered from speculation, but from what he saw and knew differing his long abode in Italy.

His devotion in his closet was only known to Him, who commanded him to pray in secret. In his family, he prayed always thrice a day; in the morning, and before dinner, and after supper: and he never turned over this duty, or the short devotions before and after meat, to his chaplain, but was always his own chaplain. He looked upon the obligation of observing the sabbath, as moral and perpetual, and considered it as so great an engine for carrying on the true ends of religion, that as he would never go into the liberties that many practiced on that day, so he was exemplary in his own exact observation of it; preaching always twice, and catechizing once; and besides that, he used to go over the sermons again in his family, and sing psalms, and concluded all with prayer.

As for his domestic concerns, he married one of the family of the L'ESTRANGES, who had been before married to the Recorder of St. Edmond'sbury. She proved to be in all respects a very fit wife for him; she was exemplary for her life, humble and modest in her habit and behavior, and was singular in many excellent qualities, particularly in a very extraordinary reverence that she payed him. She bore him four children, three sons and a daughter; but one of the sons and the daughter died young, so none survived but WILLIAM and AMBROSE. The just reputation which his wife had for her piety and virtue, made him choose for the text of her funeral sermon, " A good name is better than ointment." She died of a lethargy three years before the rebellion broke out; and he preached her funeralsermon, with such a mixture both of tenderness and moderation, as touched the whole congregation so much, that there were very few dry eyes in the church all the while. He did not like burying in the church; for, as he observed, there was much both of superstition and pride in it, so he believed it was a great annoyance to the living, when there was so much of the steam of dead bodies rising about them. He was likewise much offended at the rudeness which the crowding of dead bodies in a small parcel of ground occasioned; for the bodies already laid there, and not yet quite rotten, were often raised and mangled; so that he made a canon in his Synod against burying in churches: and as he often wished that burying places were removed out of all towns, so he did choose the most remote and least frequented place of the churchyard of

Kilmore for his wife, and by his Will he ordered that he should be laid next her with this bare inscription, Depositem GULIELMI quondam Episcopi KILMORENSIS.

Depositem cannot bear an English translation, it signifying somewhat given to another in trust; so he considered his burial as a trust left in the earth till the time that it shall be called upon to give up its dead. As for his two sons, he was satisfied to provide for them in so modest a way, as showed that he neither aspired to high things on their behalf; nor did he consider the revenue of the church as a property of his own, out of which he might raise a great estate for them. He provided his eldest son with a benefice of eighty pounds a year, in which he labored with that fidelity which became the son of such a father: his second son, not being a man of letters, had a little estate of sixty pounds a year given him by the Bishop; which was the only purchase that he is said to have made: and we are informed, that he gave nothing to his eldest son but that benefice, which he so well deserved. So little advantage did he give to the enemies of the Church, either to those of the Church of Rome, against the marriage of the Clergy, or to the dividers among ourselves, against the revenues of the Church: the one sort objecting that a married state made the Clergy covetous, in order to the raising of their families; and the others pretending that the revenues of the church being converted by Clergymen into temporal estates for their children, it was no sacrilege to invade that which was generally no less abused by churchmen, than it could be by laymen.

May the great Shepherd and Bishop of souls so inspire all that are the overseers of that flock, which he purchased with his own blood, that in imitation of all those glorious patterns that are in church history, and of this in the last age, which is inferior to very few that any former age produced, they may watch over the flock of CHRIST, and so feed and govern them, that the mouths of all adversaries may be stopped, and that all differences about lesser matters being laid down, peace and truth may again flourish, and the true ends of religion and Church government may be advanced; and that instead of biting, devouring, and consuming one another, as we do, we may all, build up one another in our most holy faith.

Vol 16 - The Life Of Archbishop Usher

THE LIFE OF ARCHBISHOP USHER

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JAMES USHER was born in Dublin, in the parish of St. Nicholas, in the year 1580: His father, Mr. ARLAND USHER, was brought up in the study of the law, a person of excellent parts and endowments. His mother, MRS. MARGARET STANIHURST, was seduced to the Romish Religion while he was in England, whom they had in some vows so en-gaged, that when he came back she could not be reclaimed, to his no small grief. His grandfather by his mother's side was JAMES STANIHURST, three times Speaker of the House of Commons in Ireland: he made the first motion for the founding of a College and University in Dublin; he was Recorder of that city, one of the Masters of the Chancery, and a man of great wisdom and integrity. His uncle by his father's side was HENRY USHER, Archbishop of Armagh, a wise and learned man, who was sent over to petition QUEEN ELIZABETH for the founding of a college and university in Dublin, which he obtained; so that the college (of which this person was the sacred first-fruits) had its being by his grandfather's motion, and his uncle's effecting. He had a brother, AMBROSE USHER, who died young; a man of great abilities also, who excelled in the knowledge of the Oriental languages.—Two of his aunts, who by reason of their blindness never saw letters, taught him first to read. Their readiness in the Scripture was marvelous, being able readily to repeat any part of the Bible.

At eight years old he was sent to the grammar-school; SIR JAMES FILLERTON (who was afterwards ambassador in France and died in a great office at Court) was his schoolmaster. He, with SIR JAMES HAMILTON, (after-wards LORD VISCOUNT CLANDEBOISE,) who was usher of the school, were sent then out of Scotland by KING JAMES upon another design, only disguised in that employment: they came very opportunely for his founding in learning; in which he often acknowledged the providence of God.

At ten years old he found in him the true sense of religion, by a sermon which he heard preached upon Romans 12:1. His reading then of some notes, taken in writing from MR. PERKINS, concerning the sanctifying of the LORD's day, took so with him, that he was ever after careful to keep it. He then read in Latin ST. AUGUSTINE'S Meditations, which so moved him, that he wept often in the reading of them.

Upon the accustoming himself thus to good duties in his tender years, the Devil endeavored to nip him in the bud, by divers sorts of terrors and affrightments, sleeping and waking, tending to the discouraging of him in the way of GODliness. But he constantly applied himself to prayer, and at length was heard in that he feared, by some unusual way of support and comfort; which made such impression on him, that it was fresh in his memory in his elder years. When he could not be frighted out of that course, the Devil laid a bait of pleasure to withdraw him from it, by some of his friends teaching him to play at cards, with which he found himself so delighted, that it not only took

place of the love of his book, but began to be a rival with that spiritual part in him; upon the apprehension of which, he gave it over, and never played after.

At twelve years old he was so affected with chronology and antiquity, that reading SLEIDAN on the Four Empires, and other authors, he drew out an exact series of times when each eminent person lived. In the space of five years he was perfectly instructed in grammar, rhetoric, and poetry. He excelled in poetry, with which he found himself so delighted, that he took himself from it, lest it should have taken him off from more serious studies.

At thirteen he was admitted into the College of Dublin, being the first scholar that was entered into it. And now SIR JAMES HAMILTON, hitherto usher of the school, was chosen Fellow of the College, and so became his tutor; whom I have often heard admiring his quickness and proficiency. At fourteen years old he was called to receive the LORD's Supper. The afternoon before, his usual custom was to sequester himself, and spend it in strict examination, and penitential humiliation of himself for his sins, which was so operative, that streams of tears ran from him; on which, as an exemplary provocation and censure of him-self; he often reflected, when he became more advanced in years.

I have often heard him speak of a certain place by a water-side, whither he frequently resorted, sorrowfully to recount his sins, and with floods of tears to pour them out in the confession of them; the fruit of which he found to be so sweet to his soul, that he thirsted for all occasions of such a sequestration, and so usually on Saturdays in the afternoon it was his custom. One sin he lamented was, his too great love of human learning, that he should be as glad of Monday to go to that, as of the LORD's day for his service; it cost him many a tear, that he could not be more heavenly-minded at that age.

At fifteen he had made such a proficiency in chronology, that in Latin he drew up an exact chronicle of the Bible, as far as the Book of Kings. About that time he had a strong temptation, that GOD did not love him, because he had no outward afflictions, or troubles of conscience, occasioned by some inconsiderate expressions. which he read in some writers.

Before he was Bachelor of Arts, he had read STAPLETON'S " Fortress of the Faith; " and finding his confidence in asserting antiquity for the tenets of Popery, he was put to a plunge within himself: this he took for a truth, that the most ancient church must be the best. His suspicion was, that STAPLETON might misquote the Fathers, or wrest them to his own sense: hence he took up a resolution, that if GOD gave him life and health, he would read the Fathers all over; and so he began that work at twenty years of age, and finished it at thirty-eight, strictly observing his proportion each day, whatever occasions diverted him.

But now his Father's intention to send him over hither to the Inns of Court, for the study of the Common Law, much disturbed him; yet, in obedience to his Father, he assented, and resolved on it. But, not long after, his Father died, and being then at liberty to make choice of his studies, he devoted himself to Divinity, and was chosen Fellow of the College; before which he was incapable of taking the oath then given at the admission of them, viz. " That the present intent of their studies should be for the profession of Divinity, unless Go]) should afterwards other-wise dispose their minds."

Here was given another occasion of disturbance, His Father left him a very good estate in land: but finding that he must have involved himself in many suits in law before it could have been settled, to the withdrawing him from his studies, he gave it up to his brother and sisters, and suffered his Uncle to take letters of administration for that end; being in those years resolved to cast himself upon the Providence of GOD, to whose service in the ministry he had devoted himself, and not doubting but He would provide for him.

When he was nineteen years old, he disputed with HENRY FITZ-SYMONDS, the Jesuit, in the Castle of Dublin. He offered to dispute with him through the controversies of BELLARMINE. The first subject was De Anti-CHRISTO: twice or thrice they had solemn disputations. He was ready to have proceeded; but the Jesuit was weary of it, yet gives him a tolerable commendation, and much admires his forwardness at such young years. Some of his words are, " There came once to me a youth of about eighteen years of age, one of a too soon ripe wit, scarcely, as you would think, gone through his course of philosophy, or got out of his childhood, yet ready' to dispute of the most abstruse points in Divinity." And after-wards the same Jesuit, living to understand more of him, said he was Aetholicorum doctissinus,—as an unusual, so a tender expression. He was does to call him a heretic, but terms him " of such as are not Catholics, the most learned."

About twenty years of age he commenced Master of Arts, and was chosen Catechist of the College, where he went through a great part of the body of Divinity in the chapel. And now by reason of the scarcity of Preachers, (it being there then as in SAMUEL'S time, " The word of Go]) was precious,") three young men of the College were appointed to preach in CHRIST-Church before the State. One of them was this most learned Primate; and his part was to handle the controversies for the satisfaction of the Papists, on the LORD'S day in the afternoon; which he did so perspicuously, ever concluding with matter of exhortation, that it was much for the confirmation and edification of the Protestants. But after a little space, he refused to continue it, because he had not yet received ordination; and that he also made a scruple of taking yet, on account of his defect of years, the constitutions of England requiring twenty-four, and he not yet being twenty-one; but by some of the most grave and learned men, he was told the LORD had need of him. Upon their urging him, and his age being dispensed with, he was ordained by his Uncle HENRY USHER, then Archbishop of Armagh.

The first text on which he preached publicly, after his ordination, was Revelation 3:1, " You have a name that you live, and art dead." It fell out to be the same day with the battle of Kinsale, the Friday before Christmas-day, 1601; and it being a day specially set apart for prayer for a good success upon that engagement, and being his first-fruits in that office, might possibly be the more efficacious. He began that Epistle to the Church of Sardis then, and finished it afterwards. The design was then known, that if the Spaniards had got the better, most of the Protestants would have been slain by the Irish Papists, both in Dublin and elsewhere, but especially the Ministers, without any distinction: hence arose a temptation in him to have deferred ordination till the even of that battle were known, whereby he should not have been in such imminent danger; but he repelled that motion, and resolved the rather upon it, conceiving that he should, in that office of the ministry, and for that cause, die the next door to martyrdom.

After the overthrow of the Spaniards at Kinsale, the hopes of the Irish being lost, they began to subject them-selves to the statute now put in execution, in coming to church; and for their further

information in point of religion, the LORD-Lieutenant and Council desired the Ministers so to divide themselves, that in each church, on the LORD'S day in the afternoon, in imitation of what he had already begun at CHRIST-Church, there might be a sermon for that end. A convenient church (St. Catherine's) was assigned for this reverend person, who removed accordingly, and duly observed it. His custom was to draw up the sum of what he had delivered into questions and answers; and, on the following Sunday, persons of good esteem voluntarily offered themselves to repeat the answers before the whole congregation, which occasioned them to be the more taken notice of by the Papists.

By this his labor, and that of others of his brethren, not only in Dublin, but in other parts of the kingdom, the Papists came to church so diligently, that if they had occasion to absent themselves, they would send their excuse to the Churchwardens. But notwithstanding these good beginnings, suddenly the statute was again suspended, and the power of the High-Commission was withdrawn; at which the Papists presently withdrew themselves again, and Popery from that time returned to a higher tide than before, and overflowed its former banks in a general deluge over the whole nation.

Upon this, the spirit of this holy and eminent person, like ST. PAUL'S at Athens, was stirred within him; and preaching before the State at CHRIST-Church, Dublin, upon a special solemnity, he did, with as much prudence and fortitude as might become those younger years, give them his sense of that their toleration of idolatry; and made full and bold application of that passage in the Vision of EZEKIEL, (chap. 4:6,) where the Prophet, by lying on his side, was to bear the iniquity of Judah forty days: " I have appointed thee a day for a year, even a day for a year," as the old translation of that Bible which he then used, reads it. This, by consent of interpreters, signifies the time of forty years to the destruction of Jerusalem, and of that nation, for their idolatry. He made then his direct application. in relation to that connivance of Popery, viz. " From this year will I reckon the sin of Ireland, that those whom you now embrace shall be your ruin, and you shall bear this iniquity."

Having since had occasion further to consider it, we found that there were, from the year 1601, forty years to the late rebellion and destruction of Ireland, in the year 1641, done by those Papists, and Popish Priests, who were connived at. He had reserved the notes of that sermon, with the dates of the year and day on which he preached it; and it is the more observable, for it was one of the last which he wrote throughout word for word; afterwards, without writing any thing but the heads, he put his meditations wholly upon the strength of his memory, and GOD'S assistance.

This is a very observable passage; and if it may be conceived to be a prophetic impulse in those years, he was the more like to SAMUEL, who in his youth was sent with a similar message to ELI, relating the ruin of his native country, " That the LORD would do such a thing in Israel, that whosoever heard it, both his ears should tingle." And what a continued expectation he had of a judgment upon his native country, I can witness from the year 1624, when I had the happiness first to be known to him; and the nearer the time every year, the more confident he was, to my admiration, there being nothing visibly tending to the fear of it.

After this, he constantly came over to England once in three years, and thus he spent the summer:—one month at Oxford; another at Cambridge; (searching the books, but especially the manuscripts, of each University;) the third month at London, attending chiefly Sin Thomas COT-TON'S library, and conversing with learned men, with whom in those younger years he was

in great esteem. And in after years, there was scarcely a choice book in any eminent person's library, in France, Italy, Germany, or Rome, but he had his way to have it, or what he desired transcribed: and he was better unacquainted with the Pope's Vatican, than some who were its daily visitors.

The first church-preferment he had, was the Chancellor-ship of St. Patrick's, Dublin, unto which he took no other benefice. In this dignity the law might have excused him from preaching, excepting only sometimes, in his course, before the State; yet he would not omit it to the place from whence he received the profits, but went thither in person, viz. to Finglas, a mile from Dublin, and preached there every Lord's day, unless upon extraordinary occasions he were detained; and in having been a constant Preacher, he took in his elder years more comfort than in all his other labors and writings.

His experiences in prayer were many, and very observable in the return of his desires in kind, and that immediately, when he had been in some distresses; and the Providence of GOD in taking care of him in his younger years, as he did often recount, confirmed his dependence upon him in these his elder.

When he was twenty-seven years old, in the year 1607, he commenced Bachelor of Divinity, and immediately after was chosen Professor of Divinity in the University of Dublin.

In the year 1612, he proceeded Doctor of Divinity: one of his lectures, pro grade, was on the Seventy Weeks to the slaying of the MESSIAH; (Daniel 9:24;) the other (Revelation 20:4) concerning the sense of "The saints reigning with Cnnisr a thousand years." In the year 1613, he published that book "De Ecclesiarum Christianarunz Successione et State," magnified by CASAUBON and SCULTETUS, in their Greek and Latin verses before it. It was solemnly presented by ARCHBISHOP ABBOT to KING JAMES, as the eminent first-fruits of the College of Dublin.

In the year 1615, there was a Parliament in Dublin, and a Convocation of the Clergy, when those learned Articles of Ireland were composed and published, which he, being a member of the Synod, was appointed to draw up, They were highly approved by the most orthodox Divines. I know no cause of some men's speaking against them, unless for that they determine, according to ST. AUGUSTINE'S Doctrine against the Pelagians, "the man of sin" (2 Thessalonians 2:1-17 :) to be the Bishop of Rome, and the Morality of the Sabbath; of both which, this most learned Primate was very confident, and wished that some learned men of late had spared their pens to the contrary.

And now he wanted not enemies in scandalizing him to KING JAMES, under the title of a Puritan, to prevent any further promotion of him. But it so fell out, that this was the occasion of his advancement; for KING JAMES, being in some fear of him upon that score by the eminency of his learning, fell into some full discourse with him, and received such abundant satisfaction of the soundness of his judgment and piety, that, notwithstanding the opposition of great ones, without his seeking, he made him Bishop of Meath in Ireland, and, as I have heard, did often boast, that "he was a Bishop of his own making." But the misinterpretations which some of his enemies had raised and spread of him moved him voluntarily to declare his judgment, as to the doctrine and discipline of the Church of England, which was to the satisfaction of all good men.

He did not now slacken in his constancy of preaching, but bound himself the rather to it, by the motto of his episcopal seal, *Yoe nzihi si non evangelizazero*; which he continued in the seal of his primacy also. While he was in England, PRIMATE HAMPTON dying, he was made, in the year 1624, Primate of Ireland, the hundredth Bishop of that see, from the first, supposed to be PATRICIUS, who lived in ST. AUGUSTINE'S time, four hundred years after CHRIST, of whom we read much in divers ancient writers. And this reverend Primate, in his book called "The Religion of the Ancient Irish," has made it appear very probable, that the doctrine which ST. PATRICK planted, and preached among them at first, was the same now professed by us.

When he was thus promoted to the highest rank which his profession allowed, in his native country, he was the more humble and laborious in preaching. And it so fell out, that, for some weeks together, preaching beyond his strength, to the over-much wasting of his spirits, at the request of some Ministers in Essex that he would preach upon the week-days, he fell into a quartan ague, which held him three quarters of a year.

After his recovery, the LORD MORDATJNT, afterwards EARL of PETERBOROUGH, being a Papist, and desirous to draw his Lady to the same religion, was willing that there should be a meeting of two prime men of each party, to dispute what might be in controversy between them. The Lady made choice of the LORD Primate, and prevailed with him, though newly recovered, and scarcely able to take that journey. The Jesuit chosen by the Earl, went under the name of BEAUMOND, but his real name was ROOXWOOD; and he was the brother of AMBROSE ROOKWOOD, one of the conspirators of the Gunpowder-Treason, who was executed. The place of meeting was at Drayton, in Northamptonshire, where there was a great library, so that no books of the ancient Fathers were wanting for their view. The points proposed were concerning Transubstantiation, Invocation of Saints, Images, and the Visibility of the Church. Three days were spent in disputations, but the conclusion was this: after the third day, the LORD Primate hitherto having been opponent, and now the Jesuit taking that part upon him, and my LORD that of respondent, that morning about the time he was expected, he excused his coming to the Earl, saying, "That all the arguments he had framed in his own head, and which, he thought, he had as perfect as his Pater-noster, he had forgotten, and could not recover them again; that he believed it was the just judgment of Go]) upon him, thus to desert him in the de-fence of his cause, for undertaking of himself to dispute with a man of that eminency and learning, without the license of his Superior." Whereupon the Earl, upon some further discourse with this LORD Primate, was converted, and became a Protestant, and so continued to the last. Upon this, the COUNTESS of PETERBOROUGH owed him a great respect; and upon his losses in Ireland, and other distresses here, she took him to her own house. He lived, with her about nine or ten years, and died there.

In the year 1616, in August, he returned into Ireland, where he was received with all the expressions of joy that could be given. The discourses which daily fell from him at his table, on the clearing of difficulties in the Scripture, and other subjects, were of great advantage to those who were capable of understanding them. They put me often in mind of that speech of the Queen of Sheba to SOLOMON, "Happy are these thy servants that continually stand about thee, and hear thy wisdom."

The order observed in his family, as to prayer, was four times a day; in the morning at six, in the evening at eight, and before dinner and supper in the chapel; at all of which he was always present. On Friday, in the afternoon, an hour was constantly spent in the chapel in going through the principles of religion, for the instruction of the family. And every Sunday evening, we had a repetition of his sermon.

In Michaelmas Term, in the year 1626, propositions were made by the Papists for a more full toleration of their religion, viz. the maintenance of five hundred horse, and five thousand foot, wherein the Protestants must have borne some share also; for the consideration of which a great assembly of the whole nation, Papists and Protestants, was called in the LORD-Deputy FALKLAND'S time.

The Bishops, by the LORD Primate's invitation, met at his house; and he and they unanimously subscribed a Protestation against the toleration of Popery, which is as followeth:

" The religion of the Papists is superstitious and idolatrous; their faith and doctrine erroneous and heretical; their church, in respect of both, apostatical. To give them therefore a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin, and that in two respects:

" For, 1. It is to make ourselves accessory not only to their superstitions, idolatries, heresies, and, in a word, to all the abominations of Popery; but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the deluge of the Catholic Apostasy.

" 2. To grant them toleration, in respect of any money, or contribution to be made by them, is to set religion to sale, and with it the souls of the people whom CHRIST our SAVIOR has redeemed with his most -precious blood. And as it is a great sin, so also a matter of dangerous consequence; the consideration whereof we commend to the wise and judicious: beseeching the jealous GOD of truth to make them who are in authority zealous of GOD's glory, and of the advancement of true religion; zealous, resolute, and courageous against all superstition and idolatry. Amen."

JAMES, Armachanus.

ANDREW, Alachadens.

MAL. Caschellen.

THOMAs, TiilmoreBrArdagh.

ANTH. Medensis.

THEOPHILUS, Dromore.

THO. Hernes. Sr Laughlin.

MICHAEL, Waterford and

Ro. Dunensis,

GEORGE, Derens.

FRANCIS, Limerick.

RICHARD, Cork,

Cloyne, Ross.

And here let me give you some of his exemplary injunctions. Every LORD's day he preached in the forenoon, in which he spent himself much. In, the afternoon, this was his order to me, that, besides the catechising of the youth before public prayers, I should, after the first and second lesson, spend about half an hour in a brief and plain exposition of the principles of religion in the public Catechism; and after that I was to preach. First, he directed me to go through the Creed at once, giving but the sum of each article; the next time at thrice; and afterwards, each time an article, as they might be more able to bear it; and so proportionably the Ten Commandments, the LORD'S Prayer, and the doctrine of the Sacraments. The good fruit of this was apparent in the common people, upon their approach to the Communion, when, as by the then order, the names of the receivers were to be given in, so some account was. constantly taken of their fitness for it. His order throughout his diocese to the Ministers was, to go through the Body of Divinity once a year. When a public fast was enjoined, he kept it very strictly, and preached always first himself, at least continuing two hours, and more than ordinarily extending himself in prayer.

His expenses were much in books: he first procured the Samaritan Bible, which is only the Pentateuch, to the view of these Western parts. It would seem incredible if I were to relate how, many years ago, he did confidently foretell the changes that have come to pass in these dominions, and the poverty he expected himself, as he said often, in the midst of his plenty.

Some have much observed that text which he took at St. Mary's in Cambridge, in the year 1625, on the late King's day, and the first annual solemnity of it; (1 Samuel 12:25;) " But if ye still do wickedly, you shall be consumed, both you and your king." Others have remarked the last text he preached on at Court immediately before his return into Ire-land; (1 Corinthians 14:33;) " GOD is not the author of con-fusion, but of peace, as in all the churches of the saints:" His application to the confusions and divisions, which he was confident were at the doors, was then observed.

He has often acknowledged, that sometimes that which he has resolved in his sermon not to utter, was like JEREMIAH's fire shut up in his bones, so that he could not forbear reproving the greatest: even before kings he was not ashamed. And his preaching was with authority; he " withstood to the face " any toleration of Popery and superstition, by whomsoever attempted. At hearing him I have thought of that speech in the Psalms, " The zeal of thy house has eaten me up."

I remember a speech of his, in the year 1624, which he has often confirmed: "That he was persuaded the greatest stroke to the Reformed Church was to come yet; and that the time of the utter ruin of the See of Rome should be, when she thought herself most secure; according to that boast of Babylon at her destruction, (Revelation 18:7,) which he thought to be meant of the same, " She shall say, I sit as a Queen, and shall see no more sorrow."

His farewell sermon, in or very near the place where he had lived and preached in England, was much observed; the text of which was, (James 1:15,) " Sin, when it is finished, brings forth death." His strong application of it to the fullness of the sins of this nation, which certainly would bring forth destruction, (which subject he further illustrated by the " Angel putting in his sickle; " when the " harvest was ripe,"-by the "ephah " filled with wickedness, in the vision recorded in Zechariah 5:1-11 :—and by the case of the Amorites, destroyed when their iniquities were full,) much

affected the auditory.

The last time he was in London, he did much lament the deadly hatred kindling in the hearts of men one against another, by the several opinions in matters of religion; some of them in opposition to a Ministry, and contemning the Sacraments; others spreading damnable doctrines, heresies, and blasphemies. He was confident, that the enemy which had sown those divisions up and down the nation, were Priests, Friars, and Jesuits, sent out of their seminaries from beyond seas, in other disguises; who, by their numbers multiplying in London and elsewhere, expected a great harvest; and who, he was persuaded, if not timely weeded out, would either lead to Popery, or massacres, or both. He added, how willing he was, if GOD so pleased, to be taken away before that evil to come.

Now, it is not improbable that so great a prophet, so sanctified from his youth, so knowing and eminent, might have, at some special times, more than ordinary impulses, in doing the watchman's part by giving warning of judgments approaching. In the year 1640, he came out of Ireland hither, being invited by some eminent persons, upon occasion of the difference between the King and Parliament; and of this I take notice, as GOD's special providence for his preservation, it being the year before the rebellion of Ireland. At taking leave of him, I cannot forget the serious preparative he gave me against the heavy sorrows and miseries I should see before I saw him again, and with so much confidence, as if it had been within view: it put me in mind of that declaration in Amos 3:7, " Surely the LORD will do nothing, but he will reveal it to his servants the Prophets."

In the first year of the rebellion of Ireland, 1641, his library was with us at Drogheda, when we were besieged four months by the Irish rebels, and when they made no question of devouring us. The Priests and Friars without, talked much of the prize they should have in it; but the barbarous multitude spoke of burning it, and me by the flame of the books, instead of faggots: it pleased GOD, however, in answer of our prayers and fasting, wonderfully to deliver us and it out of their hands; and so the whole, with all his manuscripts, were sent to him that summer at Chester.

The sufferings which he now endured were many. All his personal estate, and whatever else belonged to his primacy in Ireland, were destroyed; only at present he was preacher at Covent-Garden church. Upon his losses in Ireland, and straits here, two offers were made him from foreign nations: one was from CARDINAL RICHLIEU, only in relation to his eminent learning, pro-posing to him a large maintenance, and liberty to live where he pleased in France with the Protestants; the other from the Hollanders, offering him the place of Professor at Ley-den, which had an ample stipend; but he refused both.

And now, by the disturbances of the times, he was perpetually removing, having, with ST. PAUL, "no certain dwelling-place." The saying of DAVID was often in his thoughts, " You tellest my wanderings; put you my tears into thy bottle." Some of those evidences which ST. PAUL produceth to approve himself to be the Minister of CHRIST, (2 Corinthians 6:1-18 :) were applicable to him; of which he was often put in mind by learned men of other churches.

In 1642, he obtained leave of both Houses of Parliament to go to Oxford for his study. In the year 1644, the King coming thither, he preached before him, November 5. The text was Nehem. 4:11: "And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the works to cease." It was a most apt text for the day; but one passage

in his sermon, against the Papists, advising not to repose any trust in them, because upon the first opportunity they would serve us here as they did the poor Protestants in Ireland, offended some persons there attending.

In March following, he went from thence into Wales, to Cardiff in Glamorganshire, and abode with his daughter. In 1615, on Sept. 16, he removed thence to St. Donnet's, (the LADY STRADLING'S,) when by the way he was barbarously used by some soldiers; who pulled him off his horse, broke open two of his trunks full of books, and took all away; amongst which he lost two Manuscripts of the History of the Waldenses, which he never got again: most of the other books were restored, by the Preachers exhorting all ranks, in their sermons, to that end.

Not long afterwards, he fell into a painful sickness, and bled four days together, so that all hope of life was gone: but he recovered, and in 1646 he came to London. After some time he was chosen Preacher to the Honor-able Society of Lincoln's-Inn, where he continued divers years with great honor and respect, till, having lost his sight and strength, he was advised to forbear, and reserve the remainder of his spirits, like PAUL the aged, to the writing of his books, yet expected. No spectacles could help him only when the sun shined, he could see at a window, which he hourly followed from room to room; in winter, the window was often open for him to write at. The next winter he intended to have an amanuensis; but Go] was pleased to prevent it, by taking him to the sight of himself.

After he left Lincoln's-Inn, he was prevailed with to preach in several places;—at Gray's-Inn on Nov. 5, 1654; at the Temple, on occasion of MR. SELDEN'S funeral; and at two other places in the City, both which latter sermons were very effectual in the conversion of divers persons that came unto him: and indeed, seldom did that sword, drawn by him, return empty. The last sermon which he preached was at Hammersmith, about the Michaelmas preceding his death.

He told me how much he was troubled, that he found himself unable to continue preaching: his dreams were on it; and though he had been about fifty-five years a Preacher, and so, like the Levites, might well be excused from the service of the sanctuary, only employing himself in directing others, yet he had resolved to have returned to it again, in the following summer.

He never sought great things for himself. In his pecuniary distresses, occasioned by his losses in Ireland, the Parliament for some years had been bountiful to him in an annual stipend; but this was suspended during the last two years of their sitting. After the dissolution of the Parliament, the care of him was renewed by the LORD-Protector; by whose order a competent allowance was given him.

All who knew him found him very communicative, not only of his studies, but of what he had out of his stipend, to persons in want. He was not wanting, with ST. PAUL, to magnify his office, which may be seen and read of all men; but he did it without partiality. He was not so severe as to disown the ministry of other Reformed Churches; but declared, that he did love and honor them as true members of the Church Universal, and was ready, both for the Ministers of Holland and France, to testify his communion with them.

He was a man of most exemplary moderation, meekness, humility, and ingenuity. In the year 1641, he drew up an expedient, by way of accommodation in some ecclesiastical affairs, which some moderate persons of each party were ready to subscribe. In matters of doctrine, for

substantials, it was often his charge not to preach any thing as pleasing men, but GOD, who has put us in trust: that in so seeking to please men, we should not be the servants of CHRIST. In the defense of which truths of doctrine, no man was more resolute and constant, not giving place by way of subjection, no, not for an hour. But he thought the case was altered in circumstantial; and that it was our duty, with ST. PAUL, a to please all men, and not ourselves, in all such things," to edification and concord.

In a word, he was without " wavering," always one and the same, " holding fast the form of sound words," and walking in the " old paths and good way; " and " there is none that has drunk the old wine, that straightway desires new; for he says, The old is better."

The night before he left London, he uttered, with tears, many humble expressions of his own unworthiness, and demeaned himself as if he had been the least of saints: it wrought much upon us, who found ourselves so far beneath him. He did then, as he had often before, wish us to prepare for afflictions and trials, which he was persuaded were not far from us. And the next morning, being Feb. 13th, 1655, I took my last leave of him; and he returned to Ryegate to the COUNTESS of PETERBOROUGH'S.

The day on which he first sickened, March 20th, he had spent mostly at his study: he went from thence to visit a gentlewoman sick in the house, and gave her most holy advices for three quarters of an hour, in such a heavenly manner, as if, like Moses upon Mount Nebo, his eyes had been then strengthened to the sight of that celestial Canaan; or as if, with ST. PAUL in his rapture, he had been within the gate of heaven, to which he was now nearer than he was aware.

That night, about eight o'clock, he first complained of his hip, judging it to be a touch of the sciatica, which, about thirty-five years before, he had brought on by sitting up late in the College-library of Dublin. He was relieved from this by the use of medicine, and took some rest that night. In the morning he complained of a great pain in his side. A physician was sent for; but the pain continuing, and his spirits decaying, he applied himself to prayer, and, upon the abatement of the torture, employed himself in advising those about him to provide in their health for death, that then they might have nothing else to do but to die, the approach of which event to himself he received with great content.

In prayer he had the assistance of a Minister, but after-wards desired to be left to himself. The last words he was heard to utter, in praying` for forgiveness of sins, were these, " But, Lo an, in special, forgive my sins of omission." In general, he had his wish, which I have often heard him make, that he might die like MR. PERKINS, crying for mercy and forgiveness.

With this humble expression expired this holy man of GOD, this DANIEL, greatly beloved;—a speech which may be a lesson to us all, and give us, to our last, matter of solemn meditation and imitation.

Vol 16 - Letters Of Mr. Samuel Rutherford, Part I

EXTRACTS THE LETTERS OF MR. SAMUEL RUTHERFOORD.

Vol 16 - TO THE CHRISTIAN READER.

CHRISTIAN READER,

LITTLE need have MR. RUTHERFOORD'S Letters of any man's Epistle-Commendatory; his great Master, whom he served with his spirit in the Gospel of his Son, having given them one, written by his own hand on the heart of every one who is become his epistle, and savours the things of GOD, and has experienced those rare, those most refreshing, yea and, beyond all expression, ravishing emanations of the love of GOD upon the soul, which produce the emanations of its love back again upon Him, who shed abroad his love in the heart; a thing as much and manifestly exemplified in these epistles, as in any piece which the world has yet seen, or this day can show. For, in each of these, you may perceive how the writer's heart is inflamed with a holy fire, and how his soul ascends, as if snatched up to heaven, and caught up above all that is below GOD. O how much is what drops from his pen above the ordinary attainments even of such as seem to have out-run others! So that in respect of us, this Angel of the Church speaks as one standing already in the choir of Angels, or as an Angel come down from heaven among men, to give us some account of what they are doing above!

Thus leaving thee to peruse what is made public for thy edification, and wishing thee an experimental know-ledge of that surpassing and inconceivable sweetness, which is in the fruition of GOD, and in a fellowship with the FATHER and with his SON JESUS CHRIST; (without which, while he speaks as coming forth out of the King's banqueting-house, to persuade thee to go in thither and feast, he will be to thee a Barbarian;) I shall only wish and beg, that you wouldest seriously seek of GOD the same thing for him, who seeks this for thee, and who has his design in the pains taken in publishing these Letters, if you be thereby provoked to seek till you find. This is that adequate recompense which he seeks, earnestly en-treats, and expects, who is Thy soul's well-wisher,

And servant in CHRIST JESUS.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

MR. RUTHERFOORD'S LETTERS.

TO THE VISCOUNTESS OF KENMURE

MADAM,

I HAVE heard of your Ladyship's sickness, with grief; yet I trust ye have learned to say, " It is the LORD, let him do what seems good in his eyes.", It is now many years since the apostate Angels made a question, whether their will or the will of their Creator should be done; and, since that time, froward mankind has always in that suit compeered to plead with them against GOD, in re-pining against his will. But the LORD, being both party and judge, has obtained a decree, and says, (Isaiah 46:10,) " My counsel shall stand, and I will do all my pleasure." It is then best for us, in the obedience of faith, and in a holy submission, to give that to GOD, which the law of his almighty and just power will have of us. Therefore, Madam, your Lord, willeth you, in all states of life, to say, " Thy will be done in earth, as it is in heaven." And herein shall ye have comfort, that He, who seeth perfectly through all your evils, and knows the frame and constitution of your nature, and what is most healthful for your soul, holdeth every cup of affliction to your head with his own gracious hand. Never believe that your tender-hearted SAVIOR will mix that cup with one dram of poison, Drink then with the patience of the saints; and the patience of GOD bless your physic! I hive! e d your Ladyship complain of deadness, and want of the power of the life of GOD; but courage! He who walked in the garden, and made a noise that made ADAM hear his voice, will also at some times walk in your soul, and make you hear a more sweet word. Yet ye will not always hear the noise of his feet when he walks: Ye are at such a time like JACOB mourning at the supposed death of JOSEPH, when JOSEPH was living. The image of the Second ADAM is living in you; and yet ye are mourning at the supposed death of the life of CHRIST in you. En It Al H is bemoaning and mourning, (Jeremiah 20:1-18 :xi.) when he thinketh GOD is far off; and heareth not; and yet GOD is like the Bridegroom, (Son_2:1-17 :) standing only behind a thin wall, and laying to his ear; for he says himself, (ver. 18,) " I have surely heard EPHRAIM bemoaning himself." I have good confidence, Madam, that CHRIST JESUS, whom your soul through forests and mountains is seeking, is within you: and yet I speak not this to lay a pillow under your head, or to dissuade you from a holy fear of the loss of CHRIST, or of provoking and stirring up the Beloved, before he please, by sin. I know, in spiritual confidence, the Devil will come in, as in all other good works, and so endeavor to bring you under a fearful sleep, till He whom your soul loves be departed from the door, and have left off knocking; and therefore, here the SPIRIT of GOD must hold your soul's feet in the golden mid-line between confident resting in the arms of CHRIST, and drowsy sleeping in the bed of fleshly security. There-fore, so count little of yourself; that ye count not also little of GOD in the course of his mercy. For there be many Christians, like young sailors, who think the shore and the whole land does move, when the ship and they themselves are moved: just so, not a few imagine that Goes moveth, and faileth, and changed: places, because their giddy souls are under sail, and subject to alteration; but " the foundation of the LORD abideth sure." God knows

that ye are his own: wrestle, fight, go forward, watch, fear, believe, pray; and then ye have the infallible symptoms of one of the elect of CHRIST within you. Ye have now sickness before you; and after that, death; gather then food for the journey. GOD give you eyes to see through sickness and death, and to see something beyond death! I doubt not but if hell were between you and CHRIST, as a river which ye must cross before ye could come at him, but ye would willingly put in your foot, and make through to be at him, upon hope that he would come in himself; in the deepest of the river, and lend you his hand. Now I believe your hell is dried up, and ye have only these two shallow brooks, sickness and death, to pass through; and ye have also a promise that CHRIST shall do more than meet you, even that he shall come him-self and go with you foot for foot, yea, and bear you in his arms. O then! for the joy that is set before you, for the love of the Man (who is also a GOD over all, blessed for ever ") that is standing upon the shore to welcome you, run your race with patience. The Lon]) go with. you! Your LORD will not have you, nor any of his servants, to exchange for the worse. Death in itself includeth both the death of the soul, and the death of the body; but to GOD's children the bounds of death are abridged, and drawn into a more narrow compass: so that, when ye die, a piece of death shall only seize upon you, and that is the dissolution of the/body; for in CHRIST ye are delivered from the second death; and therefore, that serpent, sin, shall but eat your earthly part. As for your soul, it is above the law of death. Not willing to weary your Lady-ship further, I commend you, now and always, to the grace and mercy of that GOD, who is able to keep you, that ye fall not. The LORD JESUS be with your spirit!

Your Ladyship's servant

Anwoth,

At all dutiful obedience in CHRIST,

July 27, 1628. S. R.

Vol 16 - TO THE PARISHIONERS OF KILMACOLME.

TO THE PARISHIONERS OF KILMACOLME

Worthy and well-beloved in CHRIST JESUS our LORD,

GRACE, mercy, and peace be to you! Your letters could not come to my hand in a greater throng of business than I am now pressed with; yet I cannot but answer both.

1. I would not have you fix upon me, as the man able by letters to answer' doubts of this kind, while there are, in your bounds, men of such great parts, most able for this work. I know the best are unable; yet it pleases the SPIRIT of JESUS to blow his sweet wind through a dry stick. that the empty reed may keep no glory to itself.

2. Know that the wind of this SPIRIT, has a time when it bloweth sharp, and presseth so strongly, that it would blow through an iron door: and this is commonly rather under suffering for CHRIST, than at any other time. Sick children get CHRIST'S pleasant things; because JESUS is most tender of the sufferer, for he was a sufferer himself. O, if I had but the leavings of a sufferer's table!—But I leave this to answer yours.

First, Ye write, that Go n's vows are lying on you, and security stealing on you who are weak.—I answer, 1. Nature is a sluggard, and loves not the labor of religion; therefore rest should not be taken, till we know the disease to be over: and the calms of faith, of victory over corruption, should be entertained in the place of security; so that, if I sleep, I would desire to sleep faith's sleep, in CHRIST'S bosom. 2. Know also, none that sleep sound can seriously complain of sleepiness. Sorrow for a slumbering soul is a token of some watchfulness of spirit. But this is soon turned into wantonness; therefore our waking must be watched over, else sleep will even grow, out of watching; and there is as much need to watch over grace, as to watch over sin. Full men will soon sleep, and sooner than hungry men. 3. For your weakness to keep off the security which stealeth upon you, I would say two things:-(1.) To want complaints of weakness, is for Heaven, and Angels that never sinned; not for Christians in CHRIST'S camp on earth. No man should rejoice at weakness and diseases; but I think we may have a sort of gladness at boils and sores, because, without them, CHRIST's fingers, as a slain LORD, should never have touched our skin. I dare not thank myself, but I dare thank GOD's depths of wise providence, that I have an errand in me for CHRIST to come and visit me, and bring with him his balm. O how sweet is it for a sinner to put his weakness in CHRIST'S strengthening hand; and to father a sick soul upon such a Physician; and to lay weakness before him, to weep upon him, and to plead and pray! Weakness can speak and cry when we have not a tongue; (Ezekiel 16:6;) " And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when you wast in thy blood, Live." The Church could not speak one word to CHRIST then;-but blood and guiltiness spoke, and drew out of CHRIST pity, and a word of life and love.(2.) For weakness, we have it, - that we may employ CHRIST'S strength because of our weakness. Weakness is to make us the strongest things; that is, when having no strength of our own, we are carried upon CHRIST'S shoulders. If our weakness swell up

to the clouds, CHRIST'S strength will swell up to the sun, and above the heaven of heavens.

Secondly, Ye tell me, that there is need of counsel for strengthening new beginners. I can say little to that, who am not well begun myself; but I know, honest beginnings are nourished by Him, who never yet put out a poor man's dim candle, wrestling between light and darkness. I am sure, if new beginners would urge themselves upon CHRIST, and press their souls upon him, they could not come wrong to CHRIST.

Thirdly, Whereas ye complain of a dead ministry, re-member that the Bible among you is the contract of marriage; and the manner of CHRIST's conveying his love to your heart is not so absolutely dependent upon. even lively preaching, as that there is no conversion at all, no life of GOD, but that which is tied to a man's lips. Make CHRIST your Minister. He can woo a soul at a dike-side in the field. He needeth not us, although the flock be obliged to seek him in the shepherds' tents. Hunger of CHRIST'S making may thrive, even under stewards who mind not the feeding of the flock. O blessed soul, that can leap over man, and look above a pulpit to CHRIST, who can preach home, to the heart, although we were all dead and rotten.

Fourthly, So to complain of yourself, as to justify GOD, is right; providing ye justify his SPIRIT in yourself: but I advise you to speak good of CHRIST for his beauty and sweetness, and speak good of him for his grace to yourselves.

Fifthly, Light remaineth, ye say, but ye cannot attain to painfulness. While we are here, light is in the most part broader and longer than obedience. But if there be sorrow for coming short of performance, our honest sorrow and sincere aims, together with CHRIST'S intercession, pleading that Go]) would welcome that which we have, and forgive that which we have not, will not be in vain.

Sixthly, In CHRIST'S absence, there is (as ye write) a willingness to use means, but heaviness after the use of " them, because of the formal and slight performance. In CHRIST'S absence, I confess, the work lieth behind; but if ye mean absence of [abounding] comfort, I think that absence is CHRIST'S trying us, not simply our sin against him: But if ye mean, by absence of CHRIST, the with-drawing of his working grace, I see not how willingness to use means can be at all under such an absence. There-fore, be humbled for heaviness in that obedience, and thankful for willingness. I also recommend to you heaviness for formality, and for deadness in obedience: Be cast down, as much as ye will or can, for deadness; and challenge that slow and dull carcass of sin, that will neither lead nor drive in your spiritual obedience.

Seventhly, Ye hold, that CHRIST must either have hearty service, or no service at all. If ye mean, he will not halve a heart, or have feigned service, I grant you that. CHRIST must have honesty or nothing: But if ye mean that he will have no service at all, where the heart draweth back in any measure; I would not that were true, for my part of heaven, and all that I am worth in the world. If ye mind to walk to heaven without a cramp or a crook, I fear ye must go alone. He knows our dross and defects; and JESUS pitieth us, when weakness and deadness are our cross, and not our darling. Yet I judge it not unlawful, to seek renewed consolations: Provided, 1. That the heart be submissive, and content to leave the measure and timing of them to him:2: That they be sought to excite us to praise, and strengthen our assurance, and sharpen our desires after himself:3. That they be sought, not for our humors or the swelling of nature, but as an -earnest of heaven. And, I

think, many attain to greater consolations after mortifications, than ever they had formerly. But I know our LORD walks here still by a sovereign latitude, and keepeth not the same way towards all his children. The rich grace of our LORD JESUS CHRIST be with you all.

Yours in his sweet LORD JESUS,

S. R.

Vol 16 - TO MY LADY KENMURE.

TO MY LADY KENMURE

MADAM,

SALUTING your Ladyship with grace and mercy from GOD OUR FATHER, and from our LORD JESUS CHRIST; —I was sorry at my departure, leaving your Ladyship in grief; and would still be grieved at it, if I were not assured that ye have one. with you in the furnace, whose visage is like unto the Son of God. I am glad that you have been acquainted from your youth with the wrestlings, of GOD, and that ye are cast from furnace to furnace; knowing that, if ye were not dear to GOD, he would not spend so much physic upon you. All the brethren and sisters of CHRIST must be conformed to his image in suffering'; and some do more closely resemble the copy than others. Think, Madam, that it is a part of your glory to be enrolled among those, whom one of the elders (Revelation 7:14) pointed out to Joan, " These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." Behold your Fore-runner going out of the world, all in a lake of blood; and it is not ill to do as he did. Fulfil with joy in your body the remnant of the afflictions of CHRIST. Ye have lost a child: nay, she is not lost to you, who is found to CHRIST she is not sent away, but only sent before,—like a star, which, going out of our sight, does not die and vanish,, but shineth in another hemisphere: ye see her not, yet she does shine in another country. If her glass was but a short hour, what she wants of Time, that she has gotten of Eternity.—Build your nest upon no tree here.: for ye see GOD has sold the forest to death; and every tree, whereupon we would rest, is ready to be cut down, to the end that we may flee and mount up, and build upon the rock, and dwell in the holes of the rock. What ye love besides JESUS, your husband, is an adulterous lover. Now it is GOD's special blessing to JUDAH, that he will not let her find her paths in following her strange lovers; (Hosea 2:6-7;) " Therefore, behold, I will hedge up her way with thorns, and make a wall, that she shall not find her paths." And " She shall follow after her lovers, but she shall not overtake them." O thrice happy JUDAH, when GOD buildeth a stone wall between her and the fire of hell! The world and the things of the world, are the lover ye naturally affect, beside your own husband, CHRIST. The hedge of thorns, and the wall which GOD buildeth in your way, to hinder you from this lover, are the thorny edge of daily grief, loss of children, weakness of body, iniquity of the times, uncertainty of estate, lack of worldly comfort, and fear of GOD's anger for old unrepented sins. What lose ye, if GOD twist the hedge daily thicker GOD, be blessed, the LORD will not let you find your paths. Return to your first husband.

Do not weary, neither think that death walks towards you with a slow pace; ye must be riper before ye be shaken. Your days are no longer than Jon's,, that were " swifter than a post, and passed away as the ships of desire, and as the eagle that hasteth for the prey." (Job 9:25-26.) There is less sand in your glass now than there was yesternight; this span-length of ever-posting time will soon be ended. But the greater is the mercy of GOD, the more years ye get to advise upon what terms ye cast your soul into the huge gulf of never-ending eternity. The LORD has told you what

ye should be doing till he come: " Wait and hasten (says ST. PETER) for the coming of our LORD." All is night that is here, in respect of ignorance and daily ensuing troubles, one always making way to another, as the ninth wave of the sea to the tenth; therefore sigh "and long for the dawning of that morning, and the breaking of that day of the coming of the SON OF MAN, when the shadows shall flee away. Persuade yourself that the King is coming. Read his letter sent before him, (Revelation 3:11,) " Behold, I come quickly.", Wait with the wearied night-watch for the breaking of the eastern sky, and think that ye have not a morrow; as the wise father said, who, being invited against to-morrow to, dine with his friends, answered, " Those many days, I had no morrow at all." I am does to weary you: show yourself a Christian, by suffering without murmuring, for which sin fourteen thousand seven hundred were slain. (Nunn. 16:49.) In patience possess your soul. They lose nothing, who gain CHRIST. I commend you to the mercy and grace of our LORD JESUS, assuring you that your day is coming, and that GOD's mercy is abiding you. The Logs JESUS be with your Spirit.

Anwoth,

Yours in the LORD JESUS,

Jan. 15, 1629.

At all dutiful obedience,

S. R.

Vol 16 - TO MARION MACKNAUGHT.

TO MARION MACKNAUGHT.

WELL-BELOVED AND DEAR SISTER,

I UNDERSTAND you are still under the LORD'S visitation, with your enemies; which is Gem's dealing. Till He take his children out of the furnace, who alone knows how long they should be tried, there is no deliverance; but after the sea of trouble is gone over the souls of his children, then comes the gracious ebbing, and drying up of the waters. Dear Sister, do not faint; the wicked may hold the bitter cup to your head, but GOD, mixeth it, and there is no poison in it: they strike, but GOD moves the rod: SHIMEI curseth, but it is because the LORD bids him. I tell you, and I have it from Him before whom I stand, there is a decree given out, in the great court of heaven, that your present troubles shall be dispersed as the morning-cloud, and GOD shall bring forth your righteousness as the light at noon of day. Let me entreat you, in CHRIST'S name, to keep a good conscience in your proceedings in that matter, and beware of yourself; yourself is a more dangerous enemy than I, or any without you. Innocence, and an upright cause, are a good advocate before GOD, and shall plead for you, and win your cause. Count much of your Master's approbation. He is now as the King that is gone to a far country. GOD seems to be from home; (if I may say so;) yet he sees the ill servants, who say, " Our Master deferreth his coming." Patience, my be-loved, CHRIST the King is coming home; the evening is at hand; and he will ask an account of his servants. Make a fair and clear account to him. So carry yourself, as that at night you may say, " Master, I have wronged none; behold, you have your own with advantage." Your soul then will esteem much the testimony of a good conscience. O thrice happy shall your soul be then, when Go') finds you covered with nothing but the white robe of the saints' innocence, and the righteousness of JESUS CHRIST.

Put on love, and brotherly-kindness, and long-suffering; and wait as long upon you as enemies, as CHRIST waited upon you,—as JESUS stood at your soul's door, with dewy and rainy locks, during the long cold night. I persuade myself, that holy unction, which teacheth you all things, is also saying, " Overcome evil with good." It is my prayer for you, that your carriage may grace and adorn the Gospel of that LORD who has graced you. I hear your husband was also sick but I beseech you, in the bowels of JESUS, welcome every rod of GOD.; for I find not, in the whole book of GOD, a greater note of the child of GOD, than to fall down and kiss the feet of an angry Got', and when he seems to put you away from him, to look up in faith, and say, " I shall not, I will not be put away from thee; LORD, give me leave to hold and cleave unto thyself."

Anwoth,

Your brother in CHRIST,

July 21, 1630. S. R.

Vol 16 - TO MARION MACKNAUGHT.

TO MARION MACKNAUGHT

WELL-BELOVED SISTER,

I HAVE been thinking, since my departure from you, of the pride and malice of your adversaries; and ye may not (since ye have heard the book of the Psalms so often) take it hardly. I beseech you, in the bowels of CHRIST, set before your eyes the patience of your Fore-runner JESUS, who, " when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him who judges righteously." (1 Peter 2:23.) And since our LORD and REDEEMER with patience received many a black stroke on his glorious body, and many a buffet of the unbelieving world, and says of himself, (Isaiah 1:1-31.'6,) " I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting;" follow him, and think it not hard that you receive a blow with your LORD; take part with JESUS of his sufferings, and glory in the marks of CHRIST. If this storm were over, you must prepare yourself for a new wound; for, five thousand years ago, our LORD pro-claimed deadly war between' the seed of the woman, and the seed of the serpent; and marvel not that one town cannot keep the children of GOD and the children of the Devil; be you upon CHRIST'S side, and care not what flesh can do; hold yourself fast by your SAVIOR, howsoever you be buffeted, and by those that follow Him. Yet a little while, and the wicked shall not be. See 2 Corinthians 4:8-9 : " We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." If you can possess your soul in patience, their day is coming. Worthy and dear Sister, know how to carry yourself in trouble; and when you are hated and reproached, the LORD shows it to you: (Psal. 44: 1'i: and 119: 92:) " All this is come upon us, yet we have not forgotten thee, neither have we dealt falsely in thy covenant." " Unless thy law had been my delight, I had perished in mine afflictions." Keep Gov's covenant in your trials; hold you by his blessed word, and sin not; flee anger, wrath, grudging, envying, fretting and forgive a hundred pence to your fellow-servant, because the Lotto has forgiven you ten thousand talents. For I assure you by the LORD, your adversaries shall get no advantage against you, except you sin, and offend your LORD in your sufferings; but the way to over-come is by patience, forgiving, and praying for your enemies; in doing whereof you heap coals upon their heads, and your LORD shall open a door to you in your trouble. Wait upon him, as the night-watch waiteth for the morning; he will not tarry: go up to your watch-tower, and come not down, but by prayer, and faith, and hope, wait on. When the sea is full, it will ebb again; and so soon as the wicked are come to the top, and are waxed high and mighty, then is their change approaching. They that believe make not haste. I trust in our LORD, you shall by faith sustain yourself; and comfort yourself in your LORD, and be strong in his power; for you are in the beaten and common way to heaven, when you are under Our LORD'S crosses. You have reason to rejoice, more than in a crown of gold, to bear the reproach of CHRIST. I rest, recommending you and yours, for ever, to the grace and mercy of GOD.

Antwoth,

Yours in CHRIST,

Feb. 11, 1631.

S.R.

Vol 16 - TO JOHN KENNEDY.

TO JOHN KENNEDY

My loving and most affectionate Brother in CHRIST,

I SALUTE YOU with grace, mercy, and peace, from GOD OUR FATHER, and from our LORD JESUS CHRIST. I heard with grief of your great danger of perishing by the sea, but of your merciful deliverance with joy. Sure I am, Brother, SATAN will leave no stone unrolled, to roll you off your rock, or, at least, to unsettle you: for at the same time, the mouths of wicked men were open against you by land, and the Prince of the power of the air was angry with you by sea. See then how much you are obliged to that murderer, who would beat you with two rods at one time; but, blessed be God, his arm is short; if the sea and winds would have obeyed him, you had never come to land. Thank your GOD, who says, (Revelation 1:18; Deuteronomy 32:39; 1 Samuel 2:6.) " I have the keys of hell and of death:" " I kill and make alive:" " The LORD bringeth down to the grave, and bringeth up." If SATAN were gaoler, and had the keys of death and of the grave, they would be stored with more prisoners. You were knocking at these black gates, and you found the doors shut; and we do all welcome you back again. I trust you know it is not for nothing that you are sent to us again: the LORD knew that you had forgotten something which was necessary for your journey; that your armour was not yet thick enough against the stroke of death. Now, in the strength of JESUS, despatch your business; that debt is not forgiven, but delayed; death has not bidden you farewell, but has only left you for a short season. End your journey before the night come upon you; have all in readiness against the time when you must sail through that black and impetuous Jordan; and may JESUS, who knows both these depths, and the rock, and all the coasts, be your pilot! The last tide will not wait for you one moment: if you have forgotten any thing when your sea is full, and your foot in that ship, there is no returning again to fetch it. What you do amiss in your life to-day, you may amend to-morrow. For as many suns as God maketh to arise upon you, you have as many new lives: but you can die but once; and, if you mar that business, you cannot come back to mend that piece of work again. No man sinneth twice in dying ill; as we die but once, so we die ill or well but once. You see how the number of your months is written in GOD's book; and, as one of the LORD's hirelings, you must work till the evening come upon you, and you run out your glass even to the last sand. Fulfill your course with joy; for we take nothing to the grave with us, but a good or evil conscience. And although the sky clear after this storm, yet clouds will engender another. You contracted with CHRIST, I hope, when you first began to follow him, that you would bear his cross; fulfill your part of the contract with patience. Be honest, Brother, in bargaining with him; for who knows how to bring up children better than our God? For, to lay aside his knowledge, which there is no searching out, he has been practiced in bringing up his heirs these five thousand years; and many of them are now at home in their own house, in their father's inheritance.. Now, the form of his bringing up was by chastisements, scourging, and correcting;—his eldest son and his heir, JESUS, is not excepted. Suffer we must: before we were born, GOD decreed it; and it is easier to complain of his decree, than to change it. Tribulation and temptations will almost loose us at the root; and yet without tribulations and temptations we can no

more grow, than herbs or corn without rain. Forward then, dear Brother; hold fast the truth; for the world, sell not one dram of GOD's truth, especially now when most men measure truth by time, like young seamen setting their compass by a cloud. The GOD of truth establish us; for, alas! now there are none to comfort the prisoners of hope, and the mourners in Zion. We can do little, except pray and mourn for JOSEPH. And let their tongue cleave to the roof of their mouth, who forget Jerusalem now in her day. MARION MACNAUGHT Both remember most heartily her love to you. Blessed be the LORD, that I found in this country such a woman, to whom JESUS is dearer than her own heart. Good Brother, call to mind the memory of your worthy father, now asleep in CHRIST; and, as his custom was, pray continually, and wrestle for the life of a dying church. Now I commend you, your whole soul, and body, and spirit, to JESUS CHRIST and his keeping; hoping that you will die and live, stand and fall, with the cause of our Master, JESUS. The, LORD JESUS himself be with your spirit!

Your loving Brother,

Anwoth,

In our LORD JESUS, Feb. 2, 1632.

Vol 16 - TO MARION MACNAUGHT.

TO MARION MACNAUGHT

Well-beloved and dear Sister in CHRIST,

I COULD not get an answer written to your letter till now, in respect of my wife's disease; and she is yet mightily pained;—I hope all shall end in GOD's mercy. I know that an afflicted life looks very like the way that leads to the kingdom; for the Apostle (Acts 14:22) has drawn the King's mark et-way " through much tribulation " to " the Kingdom." The Lon]) grant us the whole armor of God! If the work be of GOD, he can make a stepping-stone. of the Devil himself, for setting forward the work. For yourself; I would advise you to ask of GOD a submissive heart. Your reward shall be with the LORD. although the people be not gathered, as the Prophet speaks, and suppose the word do not prosper, GOD shall account you a repairer of the breaches; hold your gripe fast. If you knew the mind of the glorified in heaven, they think heaven comes to their hand at an easy market, when they have got it for threescore or fourscore years' wrestling with GOD. When you are come thither, you shall think, " All I did, in respect of my rich reward enjoyed of free grace, was too little." Now then, for the love of the Prince of your salvation, who is standing at the end of your way, holding in his hand the prize and garland to the race-runners, forward, forward; faint not! Take as many to heaven with you as you are able to draw; the more you draw with you, the more welcome you shall be yourself. Be no niggard of the grace of GOD; and employ all your endeavors for establishing an honest ministry in your town, now when you have so few to speak a good word for you. I have many a grieved heart daily in my calling. I should be undone, if I had not access to the King's chamber of presence, to show him all the business. The Devil rages and is mad, to see the water drawn from his own mill; but would to GOD that we could be the LORD's instruments, to build the Son of GOD's house. Pray for me. If the LORD furnish not new timber from Lebanon, to build the house, the work will cease. I look to him, who has begun well with me; I have it in his hand-writing that he will not change. The LORD establish you in peace! The LORD be with your spirit!

Anwoth, 1633. Yours in CHRIST,

S. R.

Vol 16 - TO MARION MACNAUGHT.

TO MARION MACNAUGHT.

WELL-BELOVED SISTER,

MY old and dearest love in CHRIST remembered:—Our LORD knows best what is good for an old Kirk, that is fallen from her first love, and has forgotten her husband, days without number. There is a dry wind coming, but neither to fan nor to purge. Happy are they who are not blown away with the chaff; for we shall but suffer temptation for ten days. But those who are " faithful to death shall receive the crown of life." I hear daily what has been spoken of myself, most unjustly and falsely; and no marvel; the Dragon with the swing of his tail has made the " third part of the stars to fall from heaven," and the fallen would have many to fall with them. If ever SATAN was busy, now, when he knows his time is short, he is busy: " Yet a little while, and he that shall come will come, and will not tarry." I know, before it be long the LORD shall come, and rid all pleas between us and his enemies. Now welcome LORD JESUS, go fast!

You remember what I said to you concerning your love to me and my brother begun in CHRIST; you know, " we are here but strangers," and you have not yet found us a dry well, as others have been. Be not overcome of any suspicion. I trust in GOD that the LORD, who knit us together, shall keep us together. It is time now, that the lambs of JESUS should all run together, when the wolf is barking at them; yet I know that, before GOD's children want a cross, their love amongst themselves shall be a cross; but our LORD giveth love for another end. I know you will with love cover infirmities; and our Loa') give you wisdom in all things! I think love has broad shoulders, and will bear many things, and yet neither faint, nor sweat, nor fall under the burden. Grace, mercy, and peace, be with you!

Anwoth, Yours in his LORD JESUS,

April 25, 1634. S. R.

Vol 16 - TO MY LADY KENMURE.

TO MY LADY KENMURE

MADAM,

THE cause of my not writing to your Ladyship is not my forgetfulness of you, but the want of a convenient bearer. I bless our LORD through CHRIST, who has brought you home again to your country, from that place where you have seen with your eyes that which our LORD taught you before, to wit, that worldly glory is nothing but a vapor, a shadow, the form of the water, or some-thing less and lighter, even nothing; and that our Lon]) has not without cause said in his word, (1 Corinthians 7:31,) " The countenance," or " fashion, of this world passes away." In that place, our LORD compareth it to an image in a looking-glass, for it is the looking-glass of ADAM'S sons: some come to the glass, and see in it the picture of honor, and but a picture indeed; for true honor is to be great in the sight of GOD. And others see in it the shadow of riches, and but a shadow indeed; for durable riches stand as one of the maids of wisdom upon her left-hand. (Pron. 3:16.) And a third sort see in it the face of painted pleasures, and the beholders will not believe but that the image they see in this glass is a living man, till the LORD come and break the glass in pieces, and remove the face; and then, like PHARAOH awakened, they say, " Behold, it was a dream." I know your, Ladyship thinketh yourself little, for the favorable aspect of any of these three painted faces; and blessed be our Lotto that it is so; the better for you: Madam, they are. not worthy to be woers to your soul, which looks to a higher match than painted clay. Know therefore, that the place whither our LORD JESUS cometh to woo a bride, it is even in the furnace: for if you be one of Zion's daughters, the LORD who has his fire in Zion, and his furnace in Jerusalem, (Isaiah 31:9,) is purifying you in the furnace. I believe you esteem yourself to be of those whom Go]) has tried these many years, and refined as silver. But, Madam, I will show your Ladyship a privilege that others want, and you have in this case. Such as are in prosperity, and increased with children and friends, may indeed justly consider that the word of GOD is written to them for their instruction; yet to you who are in trouble, from whom the LORD has taken I any children, and whom he has exercised otherwise, there are some particular promises in the word of GOD, made in a most special manner, which would never have been yours, so. as they now are, if you had your portion in this life, as others: and therefore all the comforts, promises, and mercies, which GOD offereth to the afflicted, are so many kind letters written to you; take them to you, Madam, and claim your right, and be not robbed. It is no small comfort, that GOD has written some Scriptures to you, which he has not written to others. You seem rather in this to be envied than pitied; and you are indeed in this like people of another world, and those that are above the ordinary rank of mankind, whom our KING and LORD, in his letter to his well-beloved spouse, has named above all the rest, and to whom he has written comforts, and his hearty commendations, in the 56th of Isaiah, per. 4, 5,. and in Psalms 147:2-3. Read these and the like; and think that your Go n is like a friend who sends a letter to a whole house and family, but speaketh in his letter by name, to some that are dearest to him in the house. Ye are, then, of the dearest friends of the Bridegroom; if it were lawful, I would envy you, that Got* has honored you so above many of his

children. Therefore, your part is, in this case, (seeing Go n taketh nothing from you, but that which he is to supply with his own presence,) to desire your LORD to know his own room, and to come in, in the room of dead children. " JEHOVAH, know thy own place, and take it to thee," is all you have to say. I persuade myself, that this world is to you an uncouth inn; and that you are like a traveler, who has his staff in his hand, and his feet upon the door-threshold. Go forward, in the strength of your LORD, with your face towards him, who longeth more for a sight of you, than you can do for him. The hand of the Loin be with you in your journey. What have you to do here This is not your mountain of rest; arise then, and set your foot up the mountain; go up out of the wilderness, leaning upon your Beloved. If you knew the welcome that abideth you when you come home, you would hasten your pace; for you shall see your LORD put up his own hand, and wipe all tears from your eyes.

I leave your Ladyship, praying more earnestly for grace and mercy to be multiplied upon you, here and hereafter, than my pen can express. The Lon]) JESUS be with your spirit! Your Ladyship's at all obedience, in the LORD,

Kirkcudbright.

Vol 16 - TO MY LADY KENMURE.

TO MY LADY KENMURE

MADAM,

ALL dutiful obedience to our LORD JESUS remembered:—I trust I need not much entreat your Ladyship to look to him who has stricken you. Faith will teach you to kiss a striking Lon"), and so acknowledge the sovereignty of GOD (in the death of a child) to be above the power of mortal men, who may pluck up a flower in the bud, and not be blamed for it: and if our dear Lon]) pluck up one of his roses, who can challenge him He sends us to his world, as men to a market; wherein some stay many hours, and eat and drink, and buy and sell, and pass through the fair, till they be weary; and such are those who live long: and others come slipping into the morning-market, and neither sit nor stand, but look about them a little, and pass presently home again; and these are infants, who end their short market in the morning. Our LORD, who has numbered man's months, and set him bounds that he cannot pass, (Job 14:5,) has written the length of our market; and it is easier to complain of the decree, than to change it. I verily believe, when I write this, your LORD has taught your Ladyship to lay your hand on your mouth: But I shall be far from desiring your Lady-ship, or any others, to cast up a cross, like an old useless bill, that is only for the fire; but rather would wish that each cross were looked in the face seven times, and were read over and over again. It is the messenger of the LORD, and speaks something; and the man of understanding will hear the rod, and him that appointed it. Try what is the taste of the LORD's cup, and drink with God's blessing, that you may grow thereby. I trust in GOD, whatever speech it utter to your soul, this is one word in it, (Job 5:17,) "Blessed is the man whom GOD correcteth;" and that it says to you, a You are from home while here; you are not of this world, as CHRIST was not of this world." There is something keeping for you, which is worth the having. All that is here is condemned to die, to pass away like a snow-ball before a summer's sun; and, since death took first possession of something of yours, it has been, and daily is, creeping nearer and nearer to yourself, although with no noise of feet. Your husbandman and LORD has lopped off some branches already; the tree itself is to be transplanted to the high garden; in a good time be it, and our LORD ripen your Ladyship! All these crosses (and indeed, when I remember them, they are heavy and many: peace, peace be the end of them!) are to make you white, and ripe for the LORD's harvest. I have seen the LORD weaning you from the breasts of this world. It was never his mind that it should be your patrimony, and GOD be thanked for that; you look the liker one of the heirs. Let the moveables go, why not They are not yours: fasten upon the heritage; and our LORD JESUS make the charter sure, and give your Ladyship to grow as a palm-tree on GOD's Mount Zion. This is all I can do, to recommend your case to your LORD, who have you written upon the palms of his hands. Now may he who has called you confirm and establish your heart in grace, unto the day of the liberty of the sons of GOD.

Ardwell,

Your Ladyship's, at all submissive obedience,

April 29, 1634. S. R.

Vol 16 - TO MARION MACKNAUGHT.

TO MARION MACKNAUGHT

MY dearest love in CHRIST remembered:--I entreat you, charge your soul to return to rest, and to glorify your dearest Lord in believing; and know that, for the good will of him that dwells in the bush, the burning Kirk shall not be consumed to ashes; but (Deut. 33: 16) " Blessing shall come on the head of JOSEPH, and upon the top of the head of him that was separated from his brethren." And are not the saints separated from their brethren, and sold, and hated For (Genesis 49:23-24,) " the archers have sorely grieved JOSEPH, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty GOD of JACOB: from thence is the Shepherd, the stone of ISRAEL."—The stone of ISRAEL shall not be broken in pieces. Though it is hammered upon by the children of this world, we shall live and not die. Our Lord has done all this, to see if we will believe, and not give over; and I am persuaded, that you will stick by your work. The eye of CHRIST has been upon all this business; and he taketh good heed too, who is for him, and who is against him. Let us do our part, as we would be approved of CHRIST. The Son of GOD is near to his enemies; if they were not deaf, they might hear the noise of his feet: and he will come with a start upon his weeping children, and take them on his knee, and lay their head in his bosom, and dry their watery eyes. And this day is fast coming; " Yet a little time, and the vision will speak, it will not tarry." These questions between us and our adversaries will all be decided in yonder day, when the Son of GOD shall come, and rid all pleas; and it will be seen whether we or they have been for CHRIST, and who have been pleading for BAAL. It is not known what we are now; but when our life shall appear in glory, then we shall see who laughs fastest in that day. Therefore we must " possess our souls in patience," and " go into our chamber," and rest " until the indignation be past." We shall not weep long, when our LORD shall take us up in the day that he gathereth his jewels. My dear friend, lay down your head upon CHRIST'S breast. Weep not; the Lion of the tribe of Judah will arise. " The sun is gone down upon the Prophets, and our gold is become dim; and the LORD feedeth his people with waters of gall and wormwood:" yet CHRIST standeth. but behind the wall; his bowels are moved for Scotland; he waiteth (as ISAIAH says) " that he may show mercy." If we would go home, and take our brethren with us, " weeping with our faces towards Zion, asking the way thitherward," he would bring back our captivity. We may not think that GOD has no care of his own honor, while men tread it under their feet; he will " clothe himself with vengeance as with a cloak," and appear against our enemies for our deliverance. Ye were never yet beguiled, and GOD will not begin with you. Wrestle still with the Angel of the Covenant, and you shall get the blessing: Fight; he delighteth to be overcome by wrestling. Grace,

grace, and mercy, be with you!

YOURS in CHRIST,

Anwoth,

S. R. Sept. 25, 1634.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE.

MADAM,

THAT honor which I have prayed for these sixteen years, with submission to my LORD's will, my LORD has now bestowed upon me; even to suffer for my King JESUS, and for his kingly crown, and for the freedom of his kingdom, which his Father has given him. The LORDs have sentenced me to deprivation, and confinement within the town of Aberdeen. I am charged, in the King's name, to enter against the 20th day of August next, and there to, remain during the King's pleasure. although CHRIST's green cross, newly laid upon me, be somewhat heavy, while I: call to mind many fair days, sweet and comfortable to my soul, and to the souls of many others, and how young ones in CHRIST are plucked from the breast, and the inheritance of GOD laid waste; yet that perfumed cross of CHRIST is accompanied with sweet refreshments, with the favors of a King, with the joy of the HOLY GHOST, with faith that the LORD hears the sighing of a prisoner, and with undoubted hope (as sure as my LORD liveth) after this night to see day-light, and that CHRIST's sky will clear up again upon me and his poor Kirk, and that in a strange land, amongst strange faces, he will give favor in the eyes of men to his poor oppressed servant, who dares not but love that lovely one, that princely one, JESUS, the comforter of his soul. All would be well, if I were free of old challenges for neglect in my calling, and for speaking too little for my Well-beloved's crown, honor, and kingdom. O for a day in the assembly of the saints, to be an advocate for King JESUS! If my Lon]) go on now to quarrels also, I die, I cannot endure it: but I look for peace from him; because he knows that I dare bear men's feud, but dare not bear his feud. This is my only exercise, that I fear I have done little good in my ministry; but I dare not but say, I loved the children of the wedding-chamber, and prayed for, and desired the thriving of the marriage, and coming of his kingdom. I apprehend no less than a judgment upon Galloway; and the LORD shall visit this whole nation. But what can be laid upon me, or any the like of me, is too light for CHRIST: CHRIST would bear death and burning alive, in his weak servants, for his honor-able cause for which I now suffer. Yet, notwithstanding all my complaints, (and he knows that I dare not now dissemble,) he was never sweeter and kinder than he is now; one token of his love now is sweeter than ten long since: sweet, sweet is his cross; light, light and easy is his yoke. O what a sweet step were it up to my Father's house, through ten deaths, for the truth and cause of that unknown Plant of Renown, the man called the BRAXEN, the chief among ten thousand, the fairest among the sons of men.

O what unseen joys, how many hidden ardors of love, are in the remnants of the sufferings of CHRIST! My dear and worthy Lady, I give it to your Ladyship under my hand, (my heart writing as well as my hand,) Welcome, welcome, sweet and glorious cross of CHRIST; welcome, JESUS with thy light cross; you have now gained and gotten all my love from me; keep what you have gotten. Only, woe is for my bereft flock, for the lambs of JESUS, who, I fear, will be fed with dry breasts; but I spare now. Madam, I dare not promise to see your Lady-ship, because of the little

time I have allotted me, and I purpose to obey the King, who has power of my body; and rebellion to Kings is unbeseeming CHRIST'S Ministers.

Pray write thanks to your brother, my LORD of Lorne, for what he has done for me, a poor unknown stranger to his Lordship. I shall pray for him and his house while I live; it is his honor to open his mouth in the streets for his wronged and oppressed master, CHRIST JESUS. Now, Madam, commending your Ladyship, and the sweet child, to the tender mercies of mine own Lord JESUS, and to the good will of him who dwelt in the bush, I rest

Yours in JESUS,

Edinburgh, July 28, 1636.

Vol 16 - TO MR. ROBERT CUNINGHAME,

TO MR. ROBERT CUNINGHAME,

Minister of the Gospel.

Well-beloved and Reverend Brother,

GRACE, mercy, and peace, be to you! I thought good to take the opportunity of writing to you; seeing it has seemed good to the LORD of the Harvest to lay upon us a more honorable service, _ even to suffer for his name. I have had a desire to see you in the face; yet now, being the prisoner of CHRIST, it is taken away. I am greatly comforted to hear of your soldier's stately spirit for your princely and royal Captain, JESUS, our LORD, and of the grace of GOD in the rest of our dear brethren with you. You have heard of my trouble, I suppose. It has pleased our LORD JESUS to let loose these LORDS in his house, to deprive me of my ministry at Anwoth, and to confine me eight-score miles from thence to Aberdeen; and also (which was not done to any before) to inhibit me to speak at all in JESUS's name within this kingdom, under the pain of rebellion. But let our crowned King in Zion reign; by his grace the loss is theirs, the advantage is CIIR.IST's and truth's. although this honest cross gained some ground on me by my heaviness, and inward challenges of con-science for a time were sharp; yet now, for the encouragement of you all, I dare say it, " Welcome, welcome, sweet cross of CHRIST." I verily think that the chains of my LORD JESUS are all overlaid with pure gold, and that his cross is perfumed, and that it smelleth of CHRIST; that the victory shall be by the blood of the Lamb, and by the word of his truth; and that CHRIST, though now lying on his back, in his weak servants, and oppressed truth, shall yet ride over his enemies, and shall strike through Kings in the day of his wrath.

Blessed are they who are content to take strokes with a weeping CHRIST. Faith will trust, the LORD, and is not hasty nor headstrong; neither is faith so timorous, as to flatter a temptation, or to bribe the cross. My heart is woe indeed for my Mother-Church, that has played the harlot with many lovers; for her husband has a mind to sell her for horrible transgressions, and heavy will the hand of the LORD be upon this backsliding nation. Yet I trust that Scotland's skies shall clear again; that CHRIST shall build again the old waste places of JACOB; that our dead and dry bones shall become an army of living men; and that our Well-beloved may feed among the lilies, until the day break, and the shadows flee away. Only let us be faithful to him, to him that can ride through hell and death, and his horse never stumble; and let him make of me a bridge over a water, so that his high and holy name may be glorified in me. Strokes from the Mediator's hand are very sweet; he has always been dear to my soul; but since I suffered for him, he has been more precious to me than before. O that every hair of my head, and every member and every bone in my body, were a man to witness a faire confession for him! I would think all too little for him. Oft borne down, and hungry in waiting for the marriage-supper of the Lamb.; nevertheless I think it the LORD's wise love that feeds us with hunger, and makes its fat with such wants and desertions. I know not, my dear brother, if our worthy brethren be gone to sea or not; if they be yet with you, acquaint them with my troubles, and entreat them to pray for the poor afflicted prisoner of CHRIST: they are

dear to my soul; I seek your prayers and theirs for my flock; their remembrance breaks my heart. I desire to love that people, and others my dear acquaintance in CHRIST, with love in GOD, and as GOD loves them. I know that he who sent me to the West and South, sends me also to the North: I will charge my soul to believe and to wait for him, and will follow his providence, and not go before it, nor stay behind it. Now, my dear brother, taking farewell, I commend you all to the word of his grace, and to the work of his SPIRIT,—to him who holdeth the seven stars in his right hand,—that you may be kept spotless till the day of JESUS our LORD.

Your Brother in affliction, in our LORD JESUS.

August 4, 1636.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE

My very honorable and dear Lady,

GRACE, mercy, and peace, be to you! O how sweet are sufferings for CHRIST! GOD forgive them that raise an ill report upon the cross of CHRIST; it is our weak and dim eyes which look but at the one side of it, that make us mistake. Those who can take that crabbed tree handsomely upon their back, shall find it such a burden as wings unto a bird, or sails to a ship. It were a sweet and honorable death to die for JESUS! This love is a mystery to the world. I would not have believed that there was so much in CHRIST as there is. "Come and see," maketh CHRIST to be known in his excellency and glory. I wish all this nation knew how sweet his presence is. It is little to see CHRIST in a book, as men do the world in a card: they talk of CHRIST by the book and the tongue, and no more; but to come near to CHRIST, and embrace him, is another thing. I write to your honor, for your encouragement in that honorable profession with which CHRIST has honored you. This world can take nothing from you that is truly yours, and death can do you no wrong. When your Head shall appear, your Bridegroom and LORD, your day shall then dawn, and it shall never have an after-noon, nor an evening shadow. Let your child be CHRIST'S; let him stay beside you, as the LORD'S pledge, that you shall willingly render again, if GOD will. My silence on the Lotto's day keeps me from being exalted above measure, and from startling in the ardors of my LORD's love. I have wrestled long with this sad silence, and my soul has been pleading with CHRIST; but I will yield to him. I am a fool, and he is GOD: I will hold my peace hereafter. Let me hear from your Ladyship, and your dear child; and pray for a prisoner of CHRIST, who is mindful of your Ladyship. Grace, grace be with you! I write and pray blessings to your sweet child.

Yours in all dutiful obedience, in his only LORD JESUS,

Aberdeen,

Nov. 22,

Vol 16 - TO ROBERT GORDON, OF KNOCKBREX.

TO ROBERT GORDON, OF KNOCKBREX.

My DEAR BROTHER,

GRACE, mercy, and peace, be multiplied upon you. O what owe I to the file, to the hammer, to the furnace of my Lotto JESUS; who has now let me see how good the wheat of CHRIST is, that go through his mill and his oven, to be made bread for his own table. Grace tried is better than grace, and it is more than grace; it is glory in its infancy. I now see, that Godliness is more than outside. Who knows the truth of grace without a trial O how little getteth CHRIST of us, but that which he winneth with much toil and pain; and how soon would faith freeze without a cross! How many dumb crosses have been laid upon my back, that had never a tongue to speak the sweetness of CHRIST, as this has I When CHRIST blesses his own crosses with a tongue, they breathe out CHRIST'S love, wisdom, kindness, and care of us. Why should I start at the plough of my Low', that maketh deep furrows on my soul I know he is no idle husband-man; he purposed a crop. O that this white, withered, ley-ground were made fertile to bear a crop for him by whom it is painfully dressed; and that this fallow-ground was broken up! Why was I grieved, that he put his gar-land upon my head, the glory and honor of his faithful witnesses Verily, he has not put me to a loss by what I suffer; he oweth me nothing; for, in my bonds, how sweet and comfortable have the thoughts of him been to me, wherein I find a sufficient recompense of reward! How blind are my adversaries, who sent me to a banqueting-house, and not to a prison or place of exile! Why should I smother my husband's honesty, or be a niggard in giving out to others what I get for nothing! Brother, eat with me, and give thanks: I charge you before GOD, that ye speak to others, and invite them to help me to praise. O my debt of praise, how weighty it is, and how far runup! O that others would lend me to pay, and teach me to praise! LORD JESUS, take my thoughts for payment! Yet I am with the tear in my eye; for, by reason of my silence, sorrow has filled me. My harp is hanged upon the willow-trees, because I am in a strange land. I am still kept in exercise with envious brethren: my mother has borne me a man of contention. Grace, grace, be with you: and GOD, who heareth prayer, visit you; and let it be unto you according to the prayers of

Your own brother, and CHRIST's prisoner,

Aberdeen,

S. R. Jan. 1, 1637,

Vol 16 - TO JOHN KENNEDY, BAILLIE OF AYR.

TO JOHN KENNEDY, BAILLIE OF AYR.

Worthy and clear Brother,

GRACE, mercy, and peace, be to you! I am every way in good case, both in soul and body;--all honor and glory be to my LORD! I want nothing but a further revelation of the beauty of the unknown Son of GOD. Either I know not what Christianity is, or we have stinted a measure of holiness; and there we are at a stay, drawing our breath all our life. A moderation in Go D's way, now, is much in request. I profess, I have never taken pains to find out him whom my soul loves; there is a gate yet of finding out CHRIST, that I have never lighted upon. O that I could find it out! Alas, how soon are we pleased with our own shadow in a glass! It were good to begin in sad earnest to find out GOD, and to seek the right tread of CHRIST. Time, custom, a good opinion of ourselves, our good meaning, our lazy desires, our fair shows, and the world's glistening lustres, are that wherewith most satisfy themselves: but a bed watered with tears, a throat dry with praying, eyes as a fountain of tears for the sins of the land, are rarely to be found among us. O that we could know the power of GODliness! This is one part of my case; and another is, that I, like a fool, once summoned CHRIST for unkindness, and complained of his fickleness and unconstancy, because he would have no more of my service nor preaching, and had cast me out of the inheritance of the LORD:, and I confess now I was a fool; yet he has borne with me. I gave him a fair advantage against me, but love and mercy would not let him take it; and the truth is, now he has chided himself friends with me, and has taken away the mask, and hash renewed his wonted favor in such a manner, that he has paid me my " hundred fold in this life." I write this to you, that I may entreat, nay, adjure and charge you, by the love of your Well-beloved, to help me to praise, and to tell all your Christian acquaintance to help me, for I am deeply drowned in his debt: and yet I have something to keep me from being exalted above measure; his word is a fire shut up in my bowels, and I am weary with forbearing. Grace be with you! Pray for the prisoner.

Aberdeen,

Yours in his only LORD JESUS,

Jan. 1, 1637. S. R.

Vol 16 - TO MR. ROBERT BLAIR.

TO MR. ROBERT BLAIR.

Reverend and dearly beloved Brother,

GRACE, mercy, and peace, from GOD our FATHER, and from our LORD JESUS CHRIST, be to you! It is no great wonder, my dear Brother, that -ye be in heaviness for a season, and that GOD's will, in crossing your design and desires to dwell amongst a people whose Gott is the LORD, should move you. I deny not but ye have cause to inquire, what his Providence speaketh in this to you; but GOD's directing and commanding will can by no good logic be concluded from events of Providence. The LORD sent PAUL on many errands, for the spreading of his Gospel, where he found lions in his way. A promise was made to his people of the Holy Land and yet many nations in the way fought against them who had the promise, to keep them from possessing that good land which the LORD their GOD had given them. I persuade myself ye have learned, in every condition, wherein ye are, therein to be content, and to say, " Good is the will of the LORD; let it be done." The LORD purposeth to bring mercy out of your sufferings and silence, which as I know by experience, are grievous to you. Seeing he knows our willing mind to serve him, our wages are running on with our GOD; even as some sick soldiers get their pay, when they are bed-fast, and not able to go to the field with others. And when they have swallowed us up, they shall be sick, and vomit us out living men again: the Devil's stomach cannot digest the Church of GOD. Suffering is one half of our ministry, although the hardest: for we would be content if our King JESUS would make an open proclamation, and cry down crosses, and cry up joy, gladness, ease, honor, and peace; but it must not be so: " Through much tribulation, we must enter into the kingdom of Gott; " not only by it, but through it must we go. It is folly to think to steal to heaven with a whole skin. My dear Brother, help me to show the LORD'S people with you, what he has done to my soul, that they may pray and praise. I charge you, in the name of CH R.I sT, not to omit it; for, for this cause I write to you, that my sufferings may glorify my King, and edify his church in Ireland. I hope the LORD will move your heart to proclaim, in my behalf, the excellency and glory of my King. It is but our soft flesh that has raised a slander on the cross of CHRIST; I see now the white side of it; my LORD'S chains are all over gilded. O that Scotland and Ireland had part of my feast! And yet I get not my meat but with many strokes. There are none here to whom I can speak; I dwell in Kedar's tents. Refresh me with a letter from you. Courage, courage, joy, joy for evermore! O joy. unspeakable and glorious! O for help to set my crowned King on high! O for love to Him, who is altogether. lovely! That love which many waters cannot quench, neither can the floods drown! I remember you, and bear your name on my breast to CHRIST,: I beseech you, forget not his prisoner. Grace, mercy, and peace, be with you!. Your brother and fellow-prisoner,

Aberdeen, Feb. 7, 1637.

Vol 16 - TO THE VISCOUNTESS OF KENAIURE.

TO THE VISCOUNTESS OF KENAIURE

MADAM,

GRACE, mercy, and peace, be to you! I received your Ladyship's letter; it refreshed me in my heaviness: the blessing and prayers of a prisoner of CHRIST come upon you! Since my coming hither, GALLOWAY sent me not a line: but I want not kindness of one, who has the gate of it;—CHRIST (if he had never done more for me since I was born) hash engaged my heart, and gained my blessing,, in this house of my pilgrimage. It pleases my Well-beloved to dine with a poor prisoner, and the King's spikenard casteth a fragrant smell. Nothing. grieveth me, but that I eat my feasts alone, and that I cannot edify his saints. My silence eats me up; but he has told me, that he thanked' me no less than if I were preaching daily. He sees how gladly I would be at it; and therefore my wages are going on in heaven, as if I were still preaching CHRIST. Captains pay daily bed-fast soldiers, although they do not march, nor carry armor. " Though Israel be not gathered, yet shall I be glorious in the eyes of my LORD, and my LORD shall be my strength." (Ira. 49: 5.) My garland, The banished Minister," (the term for me at Aberdeen,) shamed' me not. I have seen the white side of CHRIST'S cross. How lovely has he been to his oppressed servant! The LORD executeth judgment for the oppressed, he giveth food to the hungry: the LORD looseth the prisoner; the LORD raiseth them that are bowed down: the LORD preserveth the stranger." (Psalms 146:7-9.) If it were come to exchanging of crosses, I would not exchange my cross with any. I am well pleased with CHRIST, and he with me. It is true, for all this, I get my meat with many strokes, and am cast down for the case of my distressed brother; yet I hope the LORD will be surety for his servant. But now, upon some weak experience, I am come to love a rumbling and raging Devil best; seeing we must have a Devil to hold the saints waking, I wish a cumbersome Devil, rather than a secure and sleeping one. At my first coming hither, I said he had cast me over the wall of the vineyard, like a dry tree; but it was his mercy, I see, that the fire did not burn the dry tree. And now, as if my LORD JESUS had done that fault, and not I, (who belied my LORD,) he has made amends, and he spoke not one word against me; but he has come again, and quickened my soul with his presence. Nay, now I think the cross of CHRIST JESUS My LORD, and these comforts that accompany it, better than the world's rent. Your Ladyship wrote to me, that you are yet an ill scholar. Madam, ye must go in at heaven's gates with your book in your hand, still learning. You have had your own large share of troubles, and a double portion; but it says that your Father counted' you not a bastard. I long to bear of the child. I write the blessings of CHRIST'S prisoner and the mercies of Go)) to him: let him be CHRIST'S and yours between you; but let CHRIST be the lender, and ye the borrower, not an owner. Madam, it is not long since I did write to your Ladyship, that CHRIST is keeping mercy for you; and I still abide by it. Love him dearly there is in him that which you never saw; he is ever nigh; he is a tree of life, green and blossoming, both summer and winter. I invite you anew to come to him. " Come and see," will speak better things of him, than I can do: " Come nearer," will say much. Goff never thought this world a portion worthy of you; he will not give you ESAU'S portion, but reserves the inheritance of

JACOB for you. Are ye not well married now Have you not a good husband now My heart cannot express what sad nights I have for " the Virgin-Daughter of my people." Woe is me! for our time is coming. Now the blessing of our dearest LORD JESUS, and the blessing of him that is separate from his brethren, come upon you!

Yours, at Aberdeen, the prisoner of CHRIST,

Aberdeen.

S. R.

Vol 16 - TO THE VISCOUNTESS OF KENMURE,

TO THE VISCOUNTESS OF KENMURE,

MADAM,

GRACE, mercy, and peace, be to your Ladyship! I would not omit to write a line by this Christian bearer, one in your Ladyship's own case, driven near to CHRIST in and by her affliction. I wish that my friends in Galloway forget me not; but however it be, CHRIST IS so good, that I will have no other tutor, suppose I could have ten thousand beside. I now think five hundred heavy hearts for him too little. I wish that CHRIST, now weeping, suffering, and contemned of men, were more dear and desirable to many souls, than he is. I am sure, if the saints wanted CHRIST'S cross, so profitable and so sweet, they might, for the gain and glory of it, wish it were lawful either to buy or borrow his cross: but it is a mercy that the saints have it for nothing; for I know no sweeter way to heaven, than through free grace and hard trials together; and one of these cannot well want the other. O that time would post faster, and hasten our long looked-for communion with the fairest among the sons of men! O that the day would favor us, and come, and put CHRIST and us in each other's arms! I am sure a few years will do our turn, and the soldier's hour-glass will soon run out. Madam, look to your lamp, and look to your LORD'S coming, and let your heart dwell aloof from that sweet child. CHRIST'S jealousy will not admit two equal loves in your Ladyship's heart. He must have • one, and that the greatest; a little one to a creature may, and must, suffice a soul married to him: "Your Maker is your husband." (Isaiah 54:1-17 :) I would wish you well, and my obligations these many years speak no less to me; but more I neither wish, nor pray, nor desire for your Ladyship, than CHRIST singled out from all created good things; or CHRIST, although wet in his own blood, and wearing a crown of thorns. I am sure, the saints, at their best, are but strangers to the incomparable sweetness of CHRIST. He is so new, so fresh in excellency, every day, to those that search more and more in him, as if heaven could furnish us as many new CHRIST'S (if I may speak so) as there are days between him and us; and yet he is one and the same. O, we love an unknown lover, when we love CHRIST. Grace for evermore, even while glory perfects it, be with your Ladyship!

Yours in JESUS,

S.R

Vol 16 - TO THE LADY CARDONNESS.

TO THE LADY CARDONNESS.

My dearly beloved and longed-for in the LORD,

GRACE, mercy, and. peace, be to you! I long to hear how your soul prospereth, and how the' kingdom of CHRIST thriveth in you. I exhort you and beseech you, in the bowels of CHRIST, faint not, weary not. There is a great necessity of heaven; ye must needs have it: all other things, as houses, lands, children, husband, friends, country, credit, health, wealth, honor, may be wanted; but heaven is your " one thing necessary, that good part which shall not be taken from you." See that ye buy the field where the pearl is; sell all, and make a purchase of salvation., Think it not easy, for it is a steep ascent to eternal glory; many are' lying dead in the way, that are slain with security. O what I want! I want so many things, that I am almost asking if I have any thing at all. Every man thinketh he is rich enough in grace, till he finds his pack poor and light in the day of a heavy trial. I found that I had not enough to bear my expenses, and should have fainted, if want had not chased me to the store-house of all. I beseech you, make conscience of your ways; deal kindly with your tenants: to fill a breach, make not a greater breach in the conscience. I wish plenty of love to your soul. Let the world be the portion of bastards; make it not yours; after the last trumpet is blown, the world and all its glory will be like an old house that is burned to ashes, and like an old fallen castle without a roof. Fie, fie upon us, fools, who think ourselves debtors to the world! My LORD has brought me to this, that I would not give a drink of cold water for this world's kindness. I wonder that men long after,' or care for, these feathers: to give out conscience, and to get in clay again, is a strange bargain. I have written my mind at length to your husband; I cannot forget him in my prayers; my counsel is, that ye bear with him, when passion overtaketh him: " A soft answer putteth away wrath." When CHRIST hideth himself, wait on, and importune him till he return; it is not time then to be carelessly patient: I love to be grieved when he hideth his smiles. I counsel you to study sanctification, and to be dead to this world. Counsel your husband to fulfill my joy, and to seek the LORD's face: show him from me, that my joy and desire is to hear that he is in the LORD. GOD casteth him often in my mind; I cannot forget him: I hope, CHRIST and he have some-thing to do together. Bless JOHN from me; I write blessings to him, and to your husband, and the rest of your children.

Your lawful and loving Pastor

In his only LORD JESUS,

S.R.

Vol 16 - TO THE LADY CARDONNESS THE ELDER.

TO THE LADY CARDONNESS THE ELDER.

Worthy and well-beloved in the LORD,

GRACE, mercy, and peace, be to you! I long to hear from you, that I may know how your soul prospereth. My desire and longing is, to hear that ye walk in the truth, and that ye are content to follow the despised, but lovely, Son of GOD. I cannot but recommend him unto you as your husband, your well-beloved, your portion, your comfort, and your joy. He has watered with his sweet comforts an oppressed prisoner. He was always kind to my soul, but never so kind as now, in my greatest extremities. I dine and sup with CHRIST: he visiteth my soul with the visitation of his love in the night-watches. I exhort you, in the name of CHRIST, to continue in the truth, which I delivered to you. Make CHRIST sure to your soul; for your day draweth nigh to an end. Many slide back now, who seemed to be CHRIST'S friends but " be ye faithful to the death, and ye shall have the crown of life." This span-length of your days, whereof the SPIRIT of GOD speaketh, will within a short time come to nothing. O how comfortable shall the feast of a good conscience be, when your eye-strings shall break, your face wax pale, and the breath turn cold, and your poor soul come sighing to the windows of the house of clay, and long to be out, and to have the gaoler to open the door, that the prisoner may be set at liberty! Ye draw nigh the water-side; look to your accounts; ask for your guide to take you to the other side. Let not the world be your portion; what have ye to do with dead clay Ye are not a bastard, but a lawfully-begotten child; therefore set your heart on the inheritance. Go up before-hand and see your lodging; look through all your Father's rooms in heaven, for in your Father's house are many dwelling-places. " Set your heart on things that are above, where CHRIST is at the right-hand of GOD." Stir up your husband to mind his own country; and counsel him to deal mercifully with the poor people of GOD under him: they are CHRIST'S, and not his; there-fore desire him to show them kindness, and to be good to their souls. It may be, that my parish forget me; but my witness is in heaven, I do not forget them; they are my sighs in the night, and my tears ill the day. I think myself like a husband plucked from the wife of his youth, O LORD, be my judge, what joy it would be to my soul, to hear that my ministry has left the Son of GOD among them! Remember my love to your son and daughter; desire them from me to seek the LORD in their youth, and to give him the morning of their days. Acquaint them with the word of GOD and prayer. Grace be with you! Pray for the prisoner of CHRIST: In my heart I forget you not.

Your lawful and loving Pastor,

S. R

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE.

MADAM,

GRACE, mercy, and peace, to you. I love careful, and withal doing complaints of want of practice; because I observe many, who think it holiness enough to complain, and set themselves to nothing,—as if to say " I am sick," would cure them; they think complaints a good charm for guiltiness. I hope ye are wrestling and struggling on, in this dead age, wherein folks have lost tongue, and legs, and arms, for CHRIST. I urge upon you, Madam, a nearer communion with CHRIST, and a growing communion. There are curtains to be drawn aside, in CHRIST, that we never saw, and new foldings of love in him. Therefore, dig deep, and sweat, and labor, and take pains for him; and set by as much time in the day for him as you can; he will be won with labor. I know not what to do with CHRIST; his love surroundeth and surchargeth me; I am burdened with it; but O how sweet and lovely is that burden! I cannot keep it within me. I am so in love with his love, that, if his love were not in heaven, I would be unwilling to go there. I wonder what he meaneth, to put such a slave at his own elbow. But I dare' not refuse to be loved; the cause is not in me why he has looked upon Inc, and loved me; for it cost me nothing; it is good, cheap. love. The greatest part but play with Christianity; they put it by easily. I thought it had been an easy thing to be a Christian, and that to seek GOD had been at the next door; but O the windings, the turnings, the ups and the downs,. through which he has led me; and I see yet much way to the ford! He speaketh with my reins in the night-season; and in the morning, when I awake, I find his love in my heart. Who will help me to praise Who will come to lift with me, and set on high his great love As for friends, I shall not think the world to be the world, if that well go not dry. I trust in GOD, to use the world as a cunning master does a knavish servant; he giveth him no handling or credit, only he intrusteth him with common errands, wherein he cannot play the knave. I pray GOD I may not give this world credit of my joys, and comforts, and confidence; that were to put CHITIST out of his office. Nay, I counsel you, Madam, let. CHRIST keep the great seal; and intrust him so, as to hang your vessels, great and small, upon the nail fastened in DAVID'S house. Now the presence of the great Angel of the Covenant be with you, and that sweet child!

Aberdeen, March 7, 1637.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE.

MADAM,

UPON the offered opportunity of this worthy bearer, I could not omit to answer the heads of your letter.—I. I think not much to set down in paper some good things of CHRIST, and to feed my soul with wishes to be one with CHRIST; for a wish is but a broken and half love; but verily to "come and see" is a harder matter: but, oh, I have rather smoke than fire: I have little or nothing to say, but that I am one who has found favor in his eyes.--2. You write that 1: am filled with knowledge, and stand not in need of these warnings: but. certainly my light is dim; and how many have full coffers, and yet empty bellies!

Light, and the saving use of light, are far different. O what need have I to have the ashes blown away. from my dying fire! I may be a book-man, and yet be an idiot and a stark fool in CHRIST's way. Therefore as night-watchers hold one another waking, by speaking to one another, so have we need to hold one another on. foot: sleep stealeth away the light of watching, even the light that reproves sleeping. I doubt not but more would reach heaven, if they believed not heaven to be at the next door. The world's negative holiness, " no adulterer, no murderer, no thief," maketh men believe they are already saints.—\$. I find you complaining of yourself, and it becometh a sinner so to do. I would love my pain and soreness with my wounds, although these should bereave me of my night's sleep, better than my wounds without pain.--4. Be not afraid for little grace. Our split works, losses, deadness, coldness, wretchedness, are the ground on which the good husbandman laboureth.—5. You write that his compassions fail not, notwithstanding that your service to CHRIST miscarrieth. To that I answer, God forbid that there were buying and selling between CHRIST and us; for then free grace might go to play. But all the vessels, great and small, that we have, are fastened upon the sure nail. (Isaiah 22:24.) The only danger. is, that we give grace more to do, than GOD giveth it, that is, by turning his grace into wantonness. Grace be with you!

Aberdeen,

Yours in his LORD JESUS,

March 14, 1637

Vol 16 - TO THE LADY HALHILL.

TO THE LADY HALHILL.

DEAR AND CHRISTIAN LADY,

GRACE, mercy, and peace, be to you! I cannot but acquaint your Ladyship with the kind dealing of CHRIST to my soul in this house of my pilgrimage; that your Lady-ship may know that CHRIST is as good as he is called. For, at my first entry into this trial, (being troubled with jealousies of his love, whose name and testimony I now bear in my bonds,) I feared nothing more, than that I was cast over the dike of the vineyard, as a dry tree; but blessed be his great name, the dry tree was in the fire, and was not burned; his dew came down and quickened the root of a withered plant; and now he is come again with joy, and has been pleased to feast his afflicted prisoner with the joys of his consolations. Now I weep, but am not sad: I am chastened, but I die not: I have loss, but I want nothing: this water cannot drown me, this fire cannot burn me, because of " the good-will of Him that dwelt in the bush." The worst things of CHRIST, his reproaches, or his cross, are better than Egypt's treasures. He has opened his door, and taken into his " banqueting house " a poor sinner, and has left me so a sick of love for my LORD JESUS, that if heaven were at my disposal, I would give it for CHRIST, and would not be content to go to heaven, except I were persuaded CHRIST were there. I would not give nor exchange my sighs for all the world's laughter. This clay-idol, the world, has no great court in my soul: CHRIST has come, and carried away with him to heaven my heart and my love, so that neither heart nor love is mine; I pray GOD, that CHRIST may keep both without reversion. If my part of this world's clay were sold, I would think it dear at the price of a drink of water. I see CHRIST'S love is so kingly, that it must have a throne all alone in the soul. I see apples beguile children, although they be worm-eaten; and so the moth-eaten pleasures of this present world make children believe that ten is a hundred: and yet all that are here are but shadows; if they would draw aside the curtain that hangs between them and CHRIST, they would think themselves fools, who have so long mistaken the * SON of GOD. I seek no more, next to heaven, but that he may be glorified in a prisoner of CHRIST; and that in my behalf many would praise his high and glorious name, who heareth the sighing of' the prisoner. CHRIST be with you!

Aberdeen,

March 14, 1637.

Vol 16 - TO MR. THOMAS GARVEN.

TO MR. THOMAS GARVEN.

REVEREND AND DEAR BROTHER,

I BLESS you for your letter; it was as a shower to the new-mown grass. The LORD has given you the tongue of the learned; be fruitful and humble. It is possible that you may come to my case; but the water is neither so deep, nor the stream so strong, as it is called. I think my fire is not hot; my water is dry land; my loss rich loss. My poor stock is grown, since I came to Aberdeen. And if any had known the wrong I did, in being jealous of such a lover as CHRIST, who withheld not his love from me, they would think the more of it; but, I see, he must be above me in mercy: I will never strive with him; to think to recompense him is folly. If I had as many tongues to praise him as there have fallen drops of rain since the creation, or as there are leaves of trees in all the forests of the earth, or stars in the heaven; yet my LORD JESUS would ever be in advance with me: we shall never get our accounts fitted; a pardon must close the reckoning. For his comforts to me, in this honorable cause, have almost put me beyond the bounds of modesty; howbeit I will not let every one know what is betwixt us. Love (I mean CHRIST'S love) is the hottest coal that ever I felt: cast all the salt sea on it, it will flame: hell cannot quench it: many, many waters will not quench love. I wonder that he should waste so much love upon such a waster as I am; but he is abundant in mercy; he has no niggard's alms, when he is pleased to give. O that I could invite all the nations to love him! Free grace is an unknown thing! This world has heard but a bare name of CHRIST. I would that CHRIST got more of his own due than he doth. Brother, ye have chosen the good part, who have taken part with CHRIST: you will see him win the field, and you shall get part of the spoil, when he divideth it. They are but fools who, laugh at us, for they see but the back part of the moon; yet our moon-light is better than their twelve-hours' sun: we have gotten the new heavens, and as a pledge of that, the Bridegroom's love-ring. The children of the wedding-chamber have cause to skip and leap for joy; for the marriage-supper is drawing. nigh. O time, be not slow! O sun, move speedily, and hasten our banquet! O Bridegroom,. be " like a roe, or a young hart upon the mountains! O Well-beloved, run fast, that we may once meet! - Brother, I restrain myself, for want of time. Pray for me: I hope to remember you. The good-will of Him who dwelt in the bush, the tender mercies of GOD in CHRIST, enrich you: grace be with you!

Yours in his LORD JESUS,

S. R.

Vol 16 - TO THE LAIRD OF CARLETOUN.

TO THE LAIRD OF CARLETOUN.

MUCH-HONORED SIR,

I WILL not impute your not writing to me, to forgetfulness. However, I have one above who forgetteth me not; nay, he groweth in his kindness. It has pleased his holy MAJESTY to take me from the pulpit, and teach me many things in my exile, that were mysteries to me before:-1. I see his bottomless and boundless love, and my jealousies and ravings, which, at my first entry into this furnace, were so foolish and bold, as' to say to CHRIST, who is truth itself, in his face, " You liest! " I had well nigh lost my hold: I wondered if it was CHRIST or not; for the mist and smoke of my heart made me mistake my master JESUS. My faith was dim, and my hope frozen and cold; and my love, which caused jealousies, had some heat and smoke, but no flame at all. T thought I had forfeited all my rights; but the Tempter was too much upon my counsels. Alas! I knew not how good skill my intercessor and advocate, CHRIST, has in pleading for me, and pardoning me such follies. Now he is returned to my soul " with healing under his wings; and I am nothing behind with CHRIST now, for he has overpaid me, by his presence, the pain I was put to by waiting. And now, what want I on earth, that CHRIST can give to a poor prisoner O how sweet and lovely is he now! Alas that I can get none to help me to lift up my LORD JESUS upon his throne above all the earth!-2. I am now brought to' some measure of submission, and I resolve to wait till I see what my Lon") will do with me. I dare not now speak. one word against the all-seeing and aver-watching Providence of my LORD. I see that Providence runneth not on• broken wheels; but I, like a fool, carved a providence for mine own ease, to die in my nest, and to sleep still, till my grey hairs, and to he on the sunny side of the mountain in my ministry at Anwoth. But now I have nothing to say against Kedar's tents, where I live; far from my acquaintance, my lovers, and my friends. I see that GOD has the world on his wheels, and casteth it as a potter does a vessel on the wheel. I dare not say that there is any inordinate or irregular motion in Providence; the LORD has done it: I will not go to law with CHRIST, for I should gain no-thing by that. 3. I have learned some greater mortification, and not to mourn after, or seek, the world's dry breasts. Nay, my LORD has filled me with such dainties) that I am like a full banqueter, who is not for common cheer. What have I to do, to fall down and worship man-kind's great idol, the world I have a better GOD than any clay-GOD; nay, at present, I cave not if I give this world a discharge for bread and water. I know, it is not my home, nor my Father's house; it is but his footstool let bastods take it.—4. I find it most true, that the greatest temptation out of hell is, to live without temptations. If my waters should stand, they would rot: faith is the better for the five air, and the sharp winter storms, in its face; grace withereth without adversity: the Devil is but GOD'S master-fencer, to teach us to handle our weapons.—5. never knew how weak I was, till now, when he hideth himself, and when I have him to seek seven times a day. I am a dry and withered branch, and a piece of a dead carcass, dry bones, and not able to step over a straw: so feeble is my soul, that I think it is like a tender man's skin, that may touch nothing: you see how short I should shoot of the prize, if his grace were not sufficient for me. The prisoner's blessing be upon you!

Aberdeen,

Yours in his LORD JESUS,

March 14, 1637.

S.R

Vol 16 - TO JOHN BELL, THE ELDER.

TO JOHN BELL, THE ELDER.

MY VERY LOVING FRIEND,

GRACE, mercy, and peace, be to you. I beseech you in the Lone. JESUS, to mind your country above; and now, when old age, the twilight going before the darkness of the grave, and the falling low of your sun before your night,—is come upon you, advise with CHRIST, ere you put your foot in the ship, and turn your back on this life. Many are beguiled with this, that they are free from scandalous abominations: but the tree that bringeth not forth good fruit, is for the fire; the man that is not born again, cannot enter into the kingdom of GOD; common honesty will not take men to heaven. Alas that men should think they ever met with CHRIST, who had never a sick night, -through the terrors of GOD, in their soul, or a sore heart for sin! I know, the LORD has given you light, and the knowledge of his will; but that is not all, neither will that do. I wish you an awakened soul, and that you may not beguile yourself in the matter of your salvation. My dear brother, search yourself with the candle of GOD; and try if the life of GOD and CHRIST be in you. Salvation is not cast to every man's door. Many are carried over sea and land, to a far country, in a ship, while they sleep much of the way; but men are not landed at heaven sleeping. The righteous are " scarcely saved; " and many run as fast as either you or I, who miss the prize and the crown. GOD send me salvation, and save me from a disappointment! Men think it but a stride or step over to heaven; but when so few are saved, even of a number like the sand of the sea,-but a handful and a remnant, as God's word says,—what cause have we to shake ourselves, and to ask our poor soul, " Whither goest thou Where shall you lodge at night Where are thy charters of thy heavenly inheritance " O see, see that you give not your salvation a wrong cast, and think all is well, and leave your soul loose" and uncertain. Look to your building, and to your ground-stone, and what signs of CHRIST are in you, and set this world behind your back. It is time, now in the evening, to cease from your ordinary work, and high time to know of your lodging at night. It is your salvation that is in dependence; and that' is a great and weighty business, though many make light of the matter. -. Now the LORD enable you by his grace to work it out!

Your lawful and loving Pastor,

Aberdeen, 1637.

S.R

Vol 16 - TO WILLIAM GORDON, OF ROBERTOUN

TO WILLIAM GORDON, OF ROBERTOUN

DEAR BROTHER,

GRACE, mercy, and peace, be to you! So often as I think of our fighting life, in the field, while we are here, I am forced to say, that prisoners in a dungeon, condemned to want the light of the sun and candle till their dying day, are not so much to be pitied as we are. For they, weary of their life, hate their prison; but we in our prison drink ourselves drunk with the night-pleasures of our weak dreams, and we long for no better life than this. But at the blast of the last trumpet, and the shout of the Arch-angel, when GOD shall take down the shepherd's tent of this fading world, we shall not have so much as a drink of water of all the dreams that we now build on. Alas! that the sharp and bitter blasts which meet us in this life, have not made us dead to this world! We buy our own sorrow, and we pay dear for it, when we spend our love, our joy, our desires, our confidence, upon a handful of snow and ice, which time will melt away; and go thirsty out of the drunken inns, when all is done. Alas! that we inquire not for the clear fountain; but are so foolish, as to drink foul, muddy waters, even till our bed-time; and then, in the resurrection, when we shall be awakened, sick, sick shall many a soul be! I know no wholesome fountain but one; I know not a thing worth the buying but heaven. And my mind is, if comparison were made between CHRIST and heaven, I would sell heaven and buy CHRIST. O that I could cry up CHRIST in men's estimation, ten thousand talents more than men think of him! But they are crying him down, or else exchanging CHRIST with the miserable old fallen house of this vain world; or they lend him out upon interest, and play the usurers with CHRIST: because they profess him, and give out before men that CHRIST is their treasure and stock, and, in the mean time, praise of men, and a name, and ease, are the usury they would be at; so when the trial cometh, they quit the stock for the interest, and lose all. Happy are they, who can keep CHRIST alone, and keep him clean and whole, till GOD come and count with them. I know, in your heavy trials long since, you thought highly of CHRIST; but truly no cross should be -old to us: we should not forget them, because years are come between us and them, and cast them by, as we do old clothes; we may make a cross, which is old in time, new in use, and as fruitful as in the beginning of it. GOD is what he was seven years ago, whatever change be in us: I speak not this as if I thought you had forgotten what GOD did to have your love long since; but that you may awake yourself in this sleepy age, and remember CHRIST'S first wooing your love, and try if he got his answer, or if ye be yet to give him it. For I find in myself, that water runneth not faster through a sieve, than our warnings slip from us. I bless his great name, who is no niggard in holding crosses upon me, that he may save me from this perishing world. How plentiful GOD is in means of this kind, is esteemed by many one of GOD'S unkind mercies; but CHRIST'S cross is neither a cruel nor unkind mercy, but the love-token of a father. I am sure, a lover, chasing us in order to have our love, should not be fled from. GOD, send me no worse mercy than the sanctified cross of CHRIST, and I am sure I should be happy. Pray for me, that I may find house-room in the LORD'S house, to speak in his name. Grace, grace be with you!

Yours in JESUS,

S. R.

Vol 16 - TO CARDONESS, ELDER.

TO CARDONESS, ELDER.

MUCH HONORED SIR,.

GRACE, mercy, and peace, be to you! I have longed to hear from you, and to know the state of your soul, and the state of that people with you. I beseech you, Sir, by the mercies of GOD, make sure work of your salvation. If ye be upon sinking sand, a storm of death will loose CHRIST and you, and wash you off the rock: O, for the LORD's sake, look narrowly to the work. Read over your life, with the light of God; for salvation is not cast down at every man's door. It is good to look to your compass, and all ye have need of, before ye take shipping; for no wind can blow you back again. Remember, when the race is ended, and the play either won or lost, and ye are in the utmost circle and border of time, and small put your foot within eternity, and all your good things of this short night-dream shall seem to you like the ashes of a blaze of thorns; then shall your soul be more glad at one of your LORD'S smiles, than if ye had the charters of three worlds for all eternity. Now when old age, like death's long shadow, is casting a covering upon your days, it is no time to court this vain life; seek rest for your soul in GOD through CHRIST. Believe me, I find it hard wrestling, to keep good quarters with him, and to keep a constant course of sound and solid daily communion with CHRIST: temptations are daily breaking the thread of that course, and it is not easy to cast a knot again. O how fair have many ships been playing before the wind, that, in an hour's space, have been lying in the sea-bottom! How many professors cast a lustre, as if they were pure gold, and yet are but base and reprobate metal! And how many keep breath in their race many miles, and yet come short of the prize. Dear Sir, my soul would mourn in secret for you, if I knew your case with GOD to be but false work. Those who had never sick nights nor days for sin, have but such a peace with -GOD as will end in a sad war. I always saw nature lofty, heady, and strong in you; and it was more for you to be dead to the world than a common man: ye will take a deep cut, and a long lance, to go to the bottom of your wounds, in saving humiliation. Be humbled, walk softly; down, down, for Got's sake, with your top-sail; stoop, stoop; it is a low entry to go in at heaven's gates. There is infinite justice in the party ye have to do with: it is his nature not to acquit the guilty: the law of GOD will not want one farthing of the sinner: GOD. forgetteth not both the surety and the sinner; and every man must pay, either in his own person, (O LORD, save you from that payment) or in his surety, CHRIST. Come in, come in to CHRIST, and see what you want, and find it in him. I dare say, angels' pens, angels' tongues, nay, as many worlds of angels as there are drops of water in all the seas, and fountains, and rivers of the earth, cannot paint him out to you. I think, his sweetness, since I was a prisoner, has swelled upon me to the greatness of two heavens. O for a soul as wide as the utmost circle of the highest heaven, that containeth all, to contain his love and even then I could hold little of it. O what a sight to be up in heaven, in that fair orchard of the new paradise; and to see, and smell, and taste, and touch that Tree of Life! Woe, woe is me, that sin has made so many madmen, seeking the fools' paradise, some good and desirable thing, without and apart from CHRIST. CHRIST, CHRIST, nothing but CHRIST, can cool our love's burning languor. O thirsty love! wilt you set Cult's t, the well of life, to thy head, and drink

thy fill' Pray for me, his prisoner of hope. I pray for you without ceasing. I write my blessing, my earnest prayers, the love of GOD, and the sweet presence of CHRIST, to you and yours. Grace, grace be with you!

Your lawful and loving Pastor,

Aberdeen, 1637. S. R.

Vol 16 - TO CARDONESS, YOUNGER.

TO CARDONESS, YOUNGER.

MUCH HONORED SIR,

I LONG to hear whether or not your soul be engaged with CHRIST. Lose time no longer; flee the follies of youth; gird up the loins of your mind; and make you ready for meeting the LORD. I have often summoned you, and now I summon you again, to compear before your Judge, to make a reckoning of your life; while ye have time, look upon your papers, and consider your ways. O that there were such a heart in you, as to think what an ill con-science will be to you when ye are upon the border of eternity, and your one foot out of time! O then, ten thousand floods of tears cannot extinguish these flames, or purchase to you one hour's release from that pain! O how sweet a day have ye had! But this is a fair-day that runneth fast away; see how ye have spent it, and consider the necessity of salvation, and tell me (in the fear of GOD) if ye have made it sure.' I am persuaded, ye have a con-science that will be speaking somewhat to you: why will ye die and destroy yourself I charge you, in CHRIST'S name, to rouse up your conscience, and begin to contract with CHRIST in time, while salvation is in your offer " This is the accepted time, this is the day of salvation." Play the merchant, for ye cannot expect another market-day when this is done; therefore let me again beseech you to consider, " in this your day, the things that belong to your peace." Fulfill my joy, and begin to seek the LORD while he may be found: forsake the follies of deceiving youth; and lay hold upon eternal life. Whoring, drinking, mispending the Sabbath, neglecting of prayer in your house and refusing an offered salvation, will burn up your soul with the terrors of the ALMIGHTY, when your awakened conscience shall flee in your face. Sir, I have not a tongue to express the glory that is laid up for you in your Father's house, if ye frame your heart to return to the LORD. Ye know, this world is but a shadow, a short-living creature, under the law of time; within less than fifty years, when ye look back to it, ye shall laugh at the vanishing vanities thereof, as feathers flying in the air, and as the houses of sand within the sea-mark, which the children of men are building. Give up courting this vain world: seek not the bastard's moveables, but the son's heritage in heaven. Take trial of CHRIST, look unto him, and his love shall so change you, that ye shall never choose to go from him. I have experience of his sweetness in this house of my pilgrimage here my witness, who is above, knows that I would not exchange my sighs and tears with the laughter of the fourteen Prelates. There is nothing which will make you a Christian indeed, but a taste of the sweetness of CHRIST; —" Come and see," will speak best to your soul. I would fain hope good of you. Be not discouraged at broken resolutions; but to it, and to it again: woo CHRIST, till ye get your soul espoused as a chaste virgin to him; use the means of profiting, pray in your family, and read the word remember how our LORD's day was spent when 1: was among you. It will be a great challenge to you before GOD, if you forget the good that was done within the walls of your house on the LORD's day, and if you turn aside after the fashions of this world, and if you go not to the public worship of GOD. Give Con some of your time, both in the morning, evening, and afternoon; and in so doing, rejoice the heart of a poor prisoner.

Now He that brought again from the dead the Shepherd of his sheep, by the blood of the eternal covenant, establish your heart with his grace, and present you before his presence with joy.

Your affectionate and loving Pastor,

Aberdeen, 1637. S. R.

Vol 16 - TO THE LADY BUSBIE.

TO THE LADY BUSBIE.

I KNOW, ye are thinking sometimes what CHRIST is doing in Zion. O that this nation would be awakened, to cry mightily unto Go D for the setting up of a new tabernacle tO'CHRIST! O that this kingdom knew how worthy CHRIST is of his room! His worth was ever above man's estimation of him. And, for myself, I am pained at the heart,' that I cannot find myself disposed to leave myself, and go wholly in to CHRIST. Alas that there should be one bit of me out of him, and that we leave too much liberty and latitude for ourselves, and our own ease, and credit, and pleasures, and so little room for CHRIST! O what. pains and charges it costs CHRIST before he gets us! And, when all is done, we are not worth the having: it is a wonder that he should seek th e like of us; but love overlooketh blackness; for, if it had not been so, CHRIST would never have made so fair and blessed a bargain with us as the covenant of grace is. Our LORD intends, in all our, sufferings, to bring grace into request amongst us. I should come short of heaven, if I had no more but my own strength to support me; and if CHRIST should say to me, " Either do or die," it were easy to determine what should become of me: The choice is very easy, for I behooved to die, if CHRIST should pass by with straitened bowels; and who then would take us up in our straits I know CHRIST is kindest in his love when we are at our weakest, else " the waters had gone over our soul." His mercy has a set period and appointed place, how far, and no farther, the sea of affliction shall flow, and where the waves thereof shall be stayed: He prescribeth how much pain and sorrow, both for weight and measure, we must have. Ye have then good cause to recall your love from all lovers, and give it to CHRIST: He who is afflicted in all your afflictions, looketh not on you, in your sad hours, with an insensible heart or dry eyes. All the LORD's children may see, that it is lost love which is bestowed upon this perishing world: Death and judgment will make men lament that ever their miscarrying hearts carried them to lavish their love upon false appearances. Alas that CHRIST should fare the worse, because of his own goodness in making peace and the Gospel ride together; and that we have never yet weighed the worth of CHRIST and his ordinances; and that we are like to be deprived of the well, before we have tasted the sweetness of the water! It may be that with watery eyes, and a wet face, and wearied feet, we may seek CHRIST, and shall not find him. O that this land were humbled in time; and, by prayers, cries, and humiliation, would bring CHRIST in at the church-door again, now when his back is turned towards us, and he is gone to the threshold, and his one foot (as it were) is out of the door! I am sure his departure is our deserving, we have bought it with our iniquities; for, alas! professors are made all of shows and fashions, and are not at pains to recover themselves again. Every one contenteth himself with a stinted measure of Godliness, as if that were. enough to bring them to heaven. We forget, that as our gifts and light grow, so GOD's gain and the interest of his talents should grow also; and that we cannot pay GOD with the old use, which we gave him seven years ago; for this were to mock the LORD. O what difficulty is there in our Christian journey, and how often come we short of many thousand things that are CHRIST'S due!

I remember you unto the LORD, as I am able: I entreat you, think upon me his prisoner, and pray, that the Lon]) would be pleased to give me room to speak to his people in his name. Grace, grace be with you!

Aberdeen, 1636.

Yours in his LORD and Master,

S. R.

Chapter 37

Vol 16 - Letters Of Mr. Samuel Rutherford, Part II

Letters Of Mr. Samuel Rutherford,

Part II

Vol 16 - TO ROBERT GORDON, OF KNOCKBREX.

TO ROBERT GORDON, OF KNOCKBREX

DEAR BROTHER,

GRACE, mercy, and peace, be to you! I received your letter from Edinburgh. I would not wish to see another heaven, until I get mine own heaven; but a new moon like the light of the sun, and a new sun like the light of seven days, shining upon my poor self, and the Church of Jews and Gentiles, and upon my withered and sunburnt mother the Church of Scotland, and upon her sister churches England and Ireland; and to have this done, to the exaltation of our great King: It matters not, although 1: were separate from CHRIST, and had a sense of ten thousand years' pain in hell, if this were. Dear brother, I am for the present in no small battle between felt guiltiness, and pining longings for my Wellbeloved. Alas! I think CHRIST'S love playeth the niggard to me; and I know it is not a scarcity of love, there is enough in him: but my hunger prophesieth sparingness in CHRIST; for I have but little of him, and little of his sweetness; yet there is such joy in hunger for CHRIST, that if I had no other heaven but a continual thirst for CHRIST, this were still a heaven to me. I am sure CHRIST'S love cannot be cruel; it must be a pitiful, a melting hearted love: but suspension of that love, I think, is half a hell, and the want of it is a whole hell. When I look to my guiltiness, I see my salvation one of my Savior's greatest miracles either in heaven or earth; I am sure, I may defy any man to show me a greater wonder: but seeing I have no hire, no money for CHRIST, he must either take me with want, misery, and corruption, or want me. I have now made a new question, whether CHRIST be more to be loved for giving sanctification, or for free justification And I hold he is more to be loved for sanctification. It is in some respect greater love in him to sanctify than to justify; for he maketh us most like himself, in his own essential portraiture and image, in sanctifying us: justification does but make us happy, which is to be like the angels only. Neither is it such a misery, to be a condemned man, as to serve sin, and work the works of the Devil; and therefore, I think, sanctification cannot be bought, it is above price. GOD be thanked for ever, that CHRIST was a price for sanctification. Let a sinner (if it were possible) be in hell for ever if he make him truly holy, and let him be there burning in love to GOD, rejoicing in the HOLY GHOST, and hanging upon CHRIST by faith and hope, that is heaven in the heart and bottom of hell. Grace, grace be with you!

Yours in his lovely and longedfor LORD JESUS,

Aberdeen, 1637.

S. R.

Vol 16 - TO CARLETOUN.

TO CARLETOUN.

Worthy and much honored,

GRACE, mercy, and peace, be to you! I received your letter from my brother, to which I now answer particularly. I confess two things of myself:—1. Woe, woe is me, that men should think there is any thing in me: He is my witness, before whom I am as crystal, that the secret house devils, that bear me too often company, and that this sink of corruption which I find within, make me go with low sails; and, if others saw what I see, they would look by me, but not to me.—2. I know that this shower of his free grace behooved to be on me, otherwise I would have withered. I know also, that I have need of a buffeting Tempter, that grace may be put to exercise, and I kept low. Worthy and dear brother in our LORD JESUS, I write that from my heart which ye now read.1. I vouch, that CHRIST. And sweating and sighing under his cross, are sweeter to me by far, than all the kingdoms of the world.—2. If you and my dearest acquaintance in CHRIST reap any fruit by my suffering, let me be weighed in GOD's even balance, if my joy be not fulfilled: What am I, to carry the marks of such a great King But although I am a sinful mass, my LORD JESUS can hew heaven out of worse timber than I am, if worse can be.—5. I now rejoice with joy unspeakable and glorious, that I have desired to have and keep CHRIST all alone, and that he should never rub clothes with the harlot of Rome. I am now fully paid; so that nothing aileth me for the present, but anxious desires for a real possession of my Well beloved. I have gotten the choicest of CHRIST'S crosses,—to bear witness to the truth; and herein find I liberty, joy, life, comfort, love, faith, submission, patience, and resolution to take delight in waiting: and withal, in my race, he has come near to me, and let me see the crown. What then want I but real enjoyment, which is reserved to my country Let no man think that he shall lose at CHRIST'S hands in suffering for him.—4. As to these present trials, they are most dangerous. For people shall be stolen off their feet with plausible pretences of indifferency; but it is the power of the great Antichrist working in this land. Woe, woe, woe be to apostate Scotland; there is wrath, and a cup of the red wine of the wrath of GOD almighty in the LORD's hand, that they shall drink, and fall, and not rise again. The star, called " Wormwood and Gall," is fallen into the fountains and rivers, and has made them bitter. The sword of the LORD is furbished against the idol shepherds of the land; all hearts shall be faint, and all knees shall tremble. An end is coming; the leopard and the lion shall watch over our cities; houses great and fair shall be desolate, without an inhabitant.—5. I am assaulted by the learned and pregnant wits of this kingdom; but, all honor be to my LORD, truth but laughs at disputers of this world; GOD's wisdom confoundeth them; and CHRIST triumpheth in his own strong truth, that speaketh for itself.6. Let my conceptions of CHRIST'S love go to the grave with me, and to hell with me, I may not, I dare not quit them. I hope to keep CHRIST'S pawn: if he never come to loose it, let him see to his own promise. I know that presumption, although it be made of stoutness, will not thus be wilful in heavy trials. Now, my dearest in CHRIST, the great Messenger of the Covenant, the only wise and all sufficient JEHOVAH, establish you to the end! I hear the LORD has been at your house, and has called home your wife to her rest. I know, Sir, ye see the LORD

loosing the pins of your tabernacle, and wooing your love from this overgilded world, and calling upon you to be making yourself ready to go to your Father's country. Ye know, to " send the Comforter" was a King's word when he ascended on high: ye have claim to, and interest in, that promise. All love, all mercy, all grace and peace, all multiplied saving consolations, all joy and faith in CHRIST, all stability and confirming strength of grace, and the goodwill of Him that dwelt in the bush, be with you!

Your unworthy brother in the LORD JESUS,

Aberdeen,

S. R.

June 15, 1639.

Vol 16 - TO MARION MACKNAUGHT.

TO MARION MACKNAUGHT.

Worthy and dearest in the LORD,

I EVER loved (since I knew you) that little vineyard of the LORD's planting in Galloway; but now much more, since I have heard that He, who " has his fire in Zion, and his furnace in Jerusalem," has been pleased to set up a furnace amongst you, with the first in this kingdom. This fire shall be quenched, so soon as CHRIST has brought you pure through the fire. Therefore, my dearly beloved in the LORD, fear not. Charge an unbelieving heart, under the pain of treason against our great and royal King JESUS, to dependence by faith on our LORD. Get you into your chambers, and shut the doors about you; in, in with speed to your strong hold, ye prisoners of hope; ye doves, flee in to CHRIST'S; windows, till the indignation be over, and the storm be past. Glorify the LORD in your sufferings, and take his banner of love and spread over you. Others will follow you, if they see you strong in the LORD; their courage shall take life from your Christian carriage. Look up and see who is coming; lift up your head; he is coming to save, " in garments dyed in blood, and traveling in the greatness of his strength." I laugh, I smile, I leap for joy, to see CHRIST coming to save you so quickly. O what wide steps CHRIST taketh! Three or four hills are but a step to him; " he skippeth over the mountains." CHRIST has set a battle between his poor weak saints and his enemies. He says to the enemies, Take you a sword of steel, law, authority, parliaments, and kings upon your side; that is your armour. And he says to his. saints, I give you a sword in your hand, and that is suffering, receiving of strokes, spoiling of your goods; and with your sword ye shall get and gain the victory. Ye are CHRIST'S members, and he is drawing his members through the thorny hedge up to heaven after him. I am careless, and stand not much on this, although loins, back, shoulders, and head, split in pieces, in stepping up to my Father's house. I know that my LORD can make long, and broad, and high, and deep glory to his name, out of this poor body; for CHRIST looketh not what stuff he maketh glory out of. My dearly beloved, ye have often refreshed me, but that is put up in my Master's accounts; ye have him debtor for me. But if ye will do any thing for me (as I know ye will) now in my extremity, tell all my dear friends, that a prisoner is fettered and chained in CHRIST's love; (LORD, never loose the fetters;) and ye and they together, take my heartiest commendations to my LORD JESUS, and thank him for a poor friend. I desire your husband to read this letter; I send him a prisoner's blessing. I will be obliged to him, if he will be willing to suffer for my dear Master; suffering is the professor's golden garment; there shall be no losses on CHRIST'S side of it. Grace be with you; a prisoner's blessing be with you I write it, and abide by it, GOD shall be glorious in MARION MACKNAUGHT, when this stormy blast shall be over. O woman, beloved of GOD, believe, rejoice, be strong in the LORD; grace is thy portion!

Aberdeen,

Yours in his LORD JESUS,

June 15, 1637.

S. R.

Vol 16 - TO THE LADY CULROSS,

TO THE LADY CULROSS,

MADAM,

GRACE, mercy, and peace, be to you! I am the first in the kingdom put to utter silence. I cannot preach my LORD's righteousness in the great congregation. I am, notwithstanding, the less solicitous how it go, if there be not wrath in my cup. But I rest on this, that in my fever my Physician is at my bedside, and that he sympathizeth with me when I sigh. Another man's bed and fireside, and other losses, have no room in my sorrow: a greater heat, to eat out a less fire, is a good remedy for some burning. I believe, when CHRIST draweth blood, he has skill to cut the right vein; and that he has taken the whole ordering and disposing of my sufferings. Let Him tutor me, and tutor my crosses, as he thinketh good: there is no danger nor hazard in following such a guide, although he should lead me through hell, if I could put faith foremost, believing to see the salvation of GOD. I know, CHRIST is not obliged to let me see both the sides of my cross, or to turn it over and over, that I may see all: my faith is richer to live upon credit, CHRIST'S borrowed money, than to have much in my hand. Let me be a sinner, and worse than the chief of sinners, yea, a guilty Devil; yet I am sure my Well beloved is GOD: and when I say, " CHRIST is GOD," and " My CHRIST is Golly" I have said all things; I can say no more. I would I could build as much upon this, " My CHRIST is GOD," as it would bear. I might lay all the world upon it. But my wounds are sorest, and pain me most, when I sin against his love and his mercy: and if he would set me and my conscience together, and let us settle it between us, my spitting upon the fair face of CHRIST'S love and mercies, by my jealousies, unbelief, and doubting, would be enough to sink me. O LORD, I stand dumb before thee for this; I still misbelieve, though I have seen that my LORD has made my cross as it were all crystal, so that I can see through it CHRIST and heaven, and that on has honored a lump of sinful flesh and blood, to be CHRIST'S honorable LORD prisoner. I ought to esteem the walls of a filthy dungeon most beautiful, for my LORD JESUS; and yet I am not so shut up, but that the sun shineth upon my prison, and the fair wide heaven is the covering of it. But my LORD has done more; for he makes me find, that he will be a prisoner with me: he lieth down, and riseth up with me; when I sigh, he sigheth; when I weep, he suffereth with me. And I confess here is the blessed issue of my'suffering already begun, in that my heart is filled with hunger and desire to have him glorified in my sufferings. I have no more free goods in the world for CHRIST, save that: it is both the whole heritage I have, and all my moveables, besides; " LORD, give the thirsty man to drink." I would not have CHRIST'S love entering in me, but I would enter into it, and be swallowed up of it. Blessed be my rich LORD JESUS, who sends not away beggars from his house! He filleth the vessel of such as will come and seek: we might beg ourselves rich, (if we were wise,) if we could but hold out withered hands to CHRIST, and learn to seek, ask, and knock. Madam, let me have your prayers, as ye have the prayers and blessing of him that is separated from his brethren. Grace, grace be with you!

Your own in his LORD JESUS,

S. R.

Aberdeen, June 15, 1631.

Vol 16 - TO JOHN GORDON, OF CARDONESS, ELDER.

TO JOHN GORDON, OF CARDONESS, ELDER.

Much honored and dearest in the LORD,

GRACE, mercy, and peace, be to you! My soul longed', exceedingly to hear how matters go between you and CHRIST; and whether or not there be any work of CHRIST in that parish, that will abide the trial of fire and water. Let me be weighed of my LORD in a just balance, if your souls be not weighty upon me. You go to bed and you rise with me; thoughts of your soul depart not from me in my sleep; ye have a great part of my tears, sighs, and prayers. O that I could buy your soul's salvation with any suffering whatsoever, and that ye and I might meet with joy before our Judge! O may my Lon') forbid that I should have any thing against you in that day! O that He who quickeneth the dead would give life to my sowing among you! What joy, on this side of death, would comfort me more, than that the souls of that poor people were in safety Sure I am, that once I discovered my lovely LORD JESUS to you all: woe shall be your part for evermore, if the Gospel be not the savor of life unto life to you. Believe me, I find heaven a city hard to be won. " The righteous scarcely are saved." O what violence of thronging will heaven take! Alas, I see many deceiving themselves; for we will all profess to go to heaven. Now, every foul dog, with his foul feet, will in to the new and clean Jerusalem. All say they have faith; and the greatest part in the world know not, and will not consider, that a slip in the matter of their salvation, is the most pitiful slip that can be, and that no loss is comparable to this loss. Ye will not believe how quickly the Judge will' come. And for yourself, I know that death is waiting, and hovering, and lingering at GOD's command, that ye may be prepared. Then ye had need to stir your time; a wrong step in going out of life is like the sin against the HOLY GHOST, and can never be forgiven, because ye cannot come back again, through the last water, to mourn for it. Lose not the last play, whatever ye do; for, in that play with death, your precious soul is the prize: for the Loiad's sake lose not such a treasure. Ye know, out of love to your soul, and out of desire to make an honest account for you, I testified my disliking of your ways very often, both in private and public. I am not now a witness of your doings, but your Judge is always your witness. I beseech you by the mercies of GOD, by the salvation of your soul, by your comforts when your eye strings shall break, and the face wax pale; and the soul tremble to be out of the lodging of clay, and by your appearance before your awful Judge, after the sight of this letter take a new course; and now, in the end of your day, make sure of heaven. Examine yourself, if ye be in good earnest in CHRIST. Many think they believe, but never trembler the devils. are further on than these. Make sure to yourself that ye are above ordinary professors; the sixth part of your spanlength of days is scarcely before you: haste, haste; for the tide will not abide. I never knew so well what sin was; as since I came to, Aberdeen, although I was preaching of it to you. To feel the smoke of hell's fire in the throat for half an hour, to stand beside a river of fire and brimstone broader than the earth, and to' think of being. bound hand and foot, and cast into the midst of it quick, and then to have God locking the prison door, never to be' opened for all eternity O how will it shake a conscience' that has any life in it! I find that the fruits of my pains, to have CHRIST and that people united, now meet my soul in my sad

hours; and I rejoice that T gave fair warning of all the corruptions now entering into CHRIST'S house. I profess to you, I have no' rest, I have no ease, until I" be over head and ears in love's ocean. If CHRIST'S love (that fountain of delight) were laid as open to me as I could wish, O' how would I drink, and a drink abundantly!" I half call his absence cruel, and the veil on CtintsT's face a cruel covering, that hideth such a fain face from a sick soul. I dare not challenge himself; but his absence is a mountain of iron upon my heavy heart, O when shall we meet O how long is it to the dawning of the marrieday O LORD JESUS, take wide steps; O My LORD, come over mountains at one stride! " O my beloved, flee like a roe, or young hart upon the mountains." Since he looked upon me, my heart is not mine own: he has gone away to heaven with it. I know it was not for nothing, that I spoke so much good of CHRIST to you in public. O that the heaven, and the heaven of heavens, were paper, and the sea ink, and the multitude of mountains pens of brass, and I were able to write that paper, within and without, full of the praises of my Well beloved! Woe is me, I cannot worthily set him out to men and angels. O, there are few tongues to sing his incomparable excellency! What can I, a poor prisoner, do to exalt him Or what course can I take to extol my Lout) JESUS I am put to my wits' end, how to get his name made great. Blessed be they who would help me in this! Those that see his face, how can they get their eyes plucked from him again Look up to him, and love him O love and live! It were life to me, if ye would read this letter to that people, and if they did profit by it. O that I could cause them to die of love for JESUS! I charge them, by the salvation of their souls, to cleave toCHRIST, and follow him, as I taught them. Part by no means with CHRIST; hold fast what ye have received. Keep the truth once delivered: if ye or that people quit it an hair, ye break your conscience in twain; and who then can mend it, and cast a knot on it My dearest in the LORD, stand fast in CHRIST; keep the faith; contend for CHRIST; wrestle for him; and take men's feuds for GOD's favor;—there is no comparison between these.

O that my LORD would fulfill my joy, and keep the young bride to CHRIST that is at Anwoth! And as to those, whoever they be, that have returned to the old vomit since my departure, I bind upon their back, in my Master's name and authority, the long lasting, weighty vengeance and curse of GOD: in my Lo R u's name, I give them a doom of black, unmixed, pure wrath, which my Master shall ratify and make good, when we stand together before him, except they repent, and turn to the LORD. And I write to thee, poor mourning and brokenhearted believer, be who you wilt, of the free salvation CHRIST'S sweet balm for thy wounds, O: poor humble believer; CHRIST'S blood of atonement for thy guilty soul; CHRIST'S heaven for thy poor soul, though once banished out of Paradise: And my Master shall make good my word before long. O that people were wise! O that people would never rest until they find him! O how shall my soul mourn in secret, if my nine years' pained head, and sore breast, and pained back, and grieved heart, and private and public prayers to GOD, shall all be for nothing among that people! Did my LORD JESUS send me but to summon you before your Judge, and to leave your summons at your houses O my GOD, forbid! Often did I tell you of a fan of GOD's word to come among you, for the contempt of it. I told you often of wrath, wrath from the LORD, to come upon Scotland'; it is quickly coming. Now, my dear people, my joy and my crown in the LORD, " let Him be your fear;" seek the LORD and his face, and save your souls. Doves, flee to CHRIST'S windows! Pray for me, and praise for me. The blessing of my GOD, and the prayers and blessing of a poor prisoner, be upon you!

Aberdeen,

Your lawful and loving Pastor,

June 16, 1637.

S. R.

Vol 16 - TO MR. WILLIAM DALGLIESH,

TO MR. WILLIAM DALGLIESH,

Minister of the Gospel.

Reverend and dear Brother,

GRACE, mercy, and peace, be to you! I am well; my Lord JESUS is kinder to me than ever he was; it pleases him to dine and sup with his afflicted prisoner; a King feasteth me, and his spikenard casteth a sweet smell. Put CHRIST'S love to the trial, and then it will appear love indeed: we employ not his love, and therefore we know it not. I count more of the sufferings of my LORD, than of this world's gilded glory. I find it a sweet and rich thing to exchange my sorrows with CHRIST'S joys, my afflictions for that sweet peace which I have with himself. Brother, this is his own truth for which I now suffer. He has sealed my sufferings with his own comforts, and I know he will not put his seal upon blank paper; his seals are not dumb, nor delusive, to confirm imaginations and lies. Go on, my dear Brother, in the strength of the Lows, not fearing man that is a worm, or the son of man that will die. Providence has a thousand keys, to open a thousand different doors, for the deliverance of his own, when it is even come to. a " Conclamatuna est." Let us be faithful, and care for our own part, which is to do and suffer for him; and lay CHRIST's part on himself, and leave it. there. Duties are ours, events are the Lord's. When our faith go to meddle with events, and to hold a Court (if I may so speak) upon GOD's Providence, and beginneth to say, "now wilt you do this and that "-we lose ground. We have nothing to do there; it is our part to let the Almighty exercise his own office, and steer his own helm; there is nothing left for us, but to see how we may be approved of him, and how we may roll the weight of our weak souls (in well doing) upon him, who is GOD OMNIPOTENT: And when what we thus essay. miscarrieth, it shall neither. be our sin nor cross. Brother, remember the LORD'S word to PETER, "SIMON, loves you me Feed my sheep:" No greater testimony of our love to CHRIST can be, than to feed painfully and faithfully his lambs. Grace be with you!

Aberdeen.

Your brother in bonds,

S.R.

Vol 16 - TO EARLESTOUN, YOUNGER.

TO EARLESTOUN, YOUNGER.

Much honored and well beloved in the LORD,

GRACE, mercy, and peace, be to you! There is not such a glassy, icy, and slippery piece of way, between you and heaven, as youth. I have experience to say with me here, and seal what I assert; the old ashes of the sins of my youth are now fire of sorrow to me. I have seen the Devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was. Therefore, my Brother, beware of a green young devil, that has never been buried: the devil in his youth is much to be feared. Better yoke with an old grey haired, withered, dry devil: for in youth he finds thy sticks, and dry coals, and a hot hearthstone; and how soon can he with his flint cast fire, and with his bellows blow it up, and fire the house Sanctified thoughts, thoughts made conscience of, and kept in awe, are green fuel that burn not, and are a water for SATAN'S coal. Yet, I must tell you, that all the saints, now triumphant in heaven, are nothing but a company of redeemed sinners. But their redemption is not only past the seals, but completed; and yours is on the wheels, and in doing. Let your bleeding soul, and your sores, be put into the hands of CHRIST: let young and strong corruptions, and his free grace, be yoked together; and let CHRIST and your sins deal it between them. I would he does to remove your fears, and your sense of deadness; (I wish it were more;) there are some wounds of such a nature, that their bleeding should not be soon stopped. Ye must take a house beside the Physician; it shall be a miracle, if you be the first sick man he puts away uncured. , nay, CHRIST IS honest and free with sinners; (John 6:37;) " And him that cometh to me, I will in no wise cast out." Take ye that; it cannot be presumption to take that as your own, when ye find your wounds. Presumption is ever whole at the heart, and groaneth only for the sake of fashion.; faith has sense of sickness. CHRIST is as full a feast as ye can have. His mercy sends always a letter of defiance to all your sins, if there were ten thousand more of them. I grant you, it is a hard matter for a poor hungry man to find CHRIST, when the key of his banqueting house is sought, and cannot be had: but hunger must break through iron locks. I bemoan them not, who can cry out for a SAVIOR: ye must let him hear it (to say so) upon both sides of his head, when he hideth himself; it is not time then, to be careless and patient. CHRIST is rare, indeed, and delicate to a sinner; he is a miracle, to a seeking and weeping sinner; but yet such a miracle as will be seen by them who will " come and see." The seeker and sigher is at last a singer and enjoyer; nay, I have seen a dumb man get an alms from CHRIST. It bodeth the approach of GOD'S mercy, when we complain heartily for sin. Let wrestling be continued with CHRIST, till he say, " How is it that I cannot be quit of your cries " And then hope for CHRIST'S blessing his blessing is better than ten other blessings. Think not shame because of' your guiltiness. Necessity must not blush to beg: it standeth you hard to want CHRIST; and that which idle waiting cannot do, crying and knocking will do. Now, for myself; alas, I am not the man I go for in this nation: men have not just weights to weigh me in. O, I am a silly body, and overgrown with weeds! Corruption is too Tank in me. O that I were answerable to this holy cause, and to that honorable Prince's love, for whom I now suffer! If CHRIST would refer the matter to me, (in his

presence I speak it) I might think it shame to vote my awn salvation. I think, CHRIST might say, "Thinkest you not shame to claim heaven, who dost so little for it" I am very often so, that I know not whether I sink or swim in the water; I find myself a bag of light froth; I could bear no weight. if my LORD did not cast in borrowed weight, even CHRIST'S righteousness, to weigh for me. The stock I have is not mine own; I am but the merchant that trafficks with other people's goods. If my creditor, CHRIST, would take from me what he hath lent, I could not long keep the causeway; but CHRIST has made it mine and his. I complain, that when CHRIST cometh, he cometh always to fetch fire; he is ever in haste, he may not tarry: but I think it my happiness to love the love of CHRIST; and, when he go away, the memory of his sweet presence is like a feast in a dear summer. O that I could write a book of his praises! O fairest among the sons of men, why stayest you so long away O heavens, move fast! O time, run, run, and hasten the marriage day! For love is tormented with delays. O Angels, O Seraphim, who stand. before him, O blessed Spirits who now see his face, set him on high; for when ye have worn your harps with his praises, all is too little, and is nothing, to cast the smell of the praise of that fair flower, that fragrant rose of Sharon, through many worlds! Grace be with you!

Aberdeen,

Yours in JESUS,

June 16, 1637•

Vol 16 - TO ALEXANDER GORDON, OF KNOCKGRAY.

TO ALEXANDER GORDON, OF KNOCKGRAY.

Dearest and truly honored Brother,

GRACE, mercy, and, peace, be to you! I have seen no letter front you since I came to Aberdeen; I will not interpret it to be forgetfulness. I am here in a fair prison; CHRIST is my sweet and honorable fellow prisoner, and I his sad and joyful LORD prisoner, if I may speak so. I think this cross becometh me well, and is suitable to me, in respect of my duty to suffer for CHRIST, although not in regard of my deserving to be thus honored. However it be, I see CHRIST is strong, even lying in the dust, in prison, and in banishment. Losses and disgraces are the wheels of his triumphing chariot. In the sufferings of his saints, as he intends their good, so he intends his own glory; and CHRIST shooteth not at random, he hitteth what he purposeth to hit: therefore he does make his own weak nothings, who are the contempt of men, " a new sharp threshing instrument, having teeth, to thresh the mountains, and beat them small, and to make the hills as chaff, and to fan them! " (Isa. li. 15, 16.) What harder stuff, or harder grain for threshing out, than high and rocky mountains But the saints are GOD's threshing instruments to beat them all into chaff. Let fools laugh the fools' laughter, and SCORN CHRIST, and bid the weeping captives in Babylon " sing one of the songs of Zion; " no created powers in hell, or out of hell, can mar our LORD JESUS's music, nor spoil our song of joy. Let us then be glad and rejoice in the salvation of our LORD; for faith had never yet cause to have wet cheeks, or to droop and die. What can ail faith, seeing CHRIST suffereth himself (with reverence to Him be it spoken) to be commanded by it, and CHRIST commandeth all things Faith may dance, because CHRIST sings; and we may come in the choir, and lift our hoarse and rough voices, and sing, and shout for joy with our LORD JESUS. If God were dead, (if I may speak so, with reverence of Him who liveth for ever and ever,) and CHRIST buried, and laid among the worms, we might have cause to look like dead folks. But, " the LORD liveth, and blessed be the rock of our salvation." (Psal. 18:46.) None have right to joy but we; for joy is sown for us, and an ill summer or harvest will not spoil the crop. I cannot but speak what I have felt; my LORD JESUS has broken a box of spikenard upon the head of his poor prisoner, and it is a pain to smother CHRIST'S love; it will be out, whether we will or not. If we did but speak according to the matter, a cross for CHRIST should have another name; yea, a cross, especially when he cometh with his arms full of joys, is the happiest hard tree that ever was laid upon my weak shoulder. CHRIST and his cross together are sweet company, and a blessed couple. My prison is my palace; my sorrow is pregnant with joy; my losses are rich losses; my pain is easy pain; my heavy days are holy and happy days. I may tell a new tale of CHRIST to my friends. O that I could make a song of him, and could commend CHRIST, and tune his praises aright! Is it not great art in my LORD, that he can bring forth such fair apples out of this crabbed tree of the cross Grace be with you!

Aberdeen, June 16, 1637.

Yours in his LORD JESUS,

S.R.

Vol 16 - TO ELIZABETH KENNEDY.

TO ELIZABETH KENNEDY.

GRACE, mercy, and peace, be unto you!. I have long had a purpose of writing to you. I heartily desire that ye would mind your country; for all come not home at night, who suppose they have set their face heavenward. It is a woeful thing, to die and miss of heaven! I persuade myself; that thousands shall be deceived and ashamed of their hope; because they cast their anchor in the sinking sands, Till now, I knew not the pain, labor, or difficulty that. there is to win home; nor did I understand so well, before this, " The righteous" shall " scarcely be saved." Oh how many a poor professor's candle is blown out, and never lighted again! I see that to be ranked amongst the children of GOD, and to have a name among men, is now thought good enough to carry professors to, heaven: but certainly, a name is but a name, and will never abide the blast of GOD's storm. I counsel you, not to give your soul or CHRIST rest, nor your eyes sleep, till ye have gotten something, that will abide the fire, and stand out the storm. I am sure, that even if my one foot were in heaven, and he should then say, " Fend thyself, I will. hold thee no longer, 'I should go no further,' but presently fall down in as many pieces of dead nature. They are happy for evermore, who are swallowed up in the love of CHRIST, and know no sickness but that of desire after CHRIST. We run our souls out of breath, and tire them, in coursing and galloping after our own dreams, to get some created good thing on this side of death. We would fain stay, and spin out a heaven to ourselves, on this side of the water; but sorrow, want, changes, crosses, and sin, are both woof and warp in. that ill spun web. O how sweet and dear are those thoughts, that are still upon " the things which are above! And how happy are they, who are longing to have time's thread cut, and can cry to CHRIST, "LORD JESUS, come over, come and fetch the dried passenger! " I wish our thoughts were more frequently than they are upon our country. Heaven casteth a sweet odor afar off, to those that have spiritual senses! GOD has made many fair flowers; but the fairest of them all is heaven; and the flower of all flowers is CHRIST. O why do we not flee up to that lovely one Alas! that there is such scarcity of love, and lovers of CHRIST, among us all! Fie, fie, upon us, who love fair things, as fair gold, fair houses, fair lands, fair pleasures, fair honors, and fair persons; and do not pine and melt away with love to CHRIST. O, would to GOD that I had more love for his sake! O for as much love as would be between me and heaven! O for as much love as would go round about the earth, and over the heaven, yea, the heaven of heavens, and ten thousand worlds, that I might fix it all upon CHRIST! But, alas! I have nothing for Him; yet he has much for me: it is no gain to CHRIST, that he getteth my little spanlength and handbreadth of love. If men would have something to do with their hearts and their thoughts, which are always rolling up and down after sinful vanities, they may find great and sweet employment for their thoughts in CHRIST. If these frothy. and restless hearts of ours would come all about CHRIST, and look into his love, his bottomless love, into the depth of his mercy, into the unsearchable riches of his grace, so as to search into the beauty of GOD in CHRIST; they would be swallowed up in the depth and height, the length and breadth, of his goodness. O if. men would draw the curtains, and look into the inner side of the ark, and behold how the "fullness of the Godhead

dwells in him bodily," who would not say, " Let me die, let me die ten times, to get a sight of him!" Ten thousand deaths were no great price to give for him. I am sure that ardent love would heighten the market, and raise the price to the double for him. But, alas, if men and angels were sold at the dearest, they would not all buy a sight of CHRIST. O how happy are they, who get CHRIST for nothing! GOD send me no more for my part of paradise, but CHRIST; and surely I were rich enough, and as well heavened as the best of them, if CHRIST were my heaven. I can write no better thing to you, than to desire you to weigh him again and again; and, after this, have no other to gain your love, but CHRIST: he will be found worthy of all your love; although it should swell from the earth to the uppermost circle of the heaven of heavens. To our LORD JESUS and his love I commend you.

Aberdeen, 1637.

Yours in Jesus,

S.R.

Vol 16 - TO JONET KENNEDY.

TO JONET KENNEDY.

Loving and dear Sister,

GRACE, mercy, and peace, be unto you!. I received your letter. Keep your taste, your love, and your hope in heaven; it is not good that your love and your LORD should be in two sundry countries. Up, up after Him; that ye and he may be together. A King from heaven has sent for you; by faith he showed you the New Jerusalem, and taketh you along in the SIIRIT, through all the dwelling houses in heaven, and says, " All these are thine: this palace is for thee and CHRIST." If ye only had been the chosen of GOD, CHRIST would have built that house for you and himself: now, it is for you and many others also. Take with you in your journey, what ye may carry with you, your conscience, faith, hope, patience, meekness, goodness, brotherly kindness for such wares as these are of great price in the country whither ye go. As for other things, the world's vanity and trash, since they are but the house sweepings, ye shall do best not to carry them with you; ye found them here,—leave them here, and let them keep the house. Your sun is low; be nigh your lodging against night. We go, one by one, out of this great market, till the town be empty, and the two lodgings, heaven and hell, be filled. Antichrist and' his master are busy to replenish hell, and to seduce many: and stars, great churchlights, are falling from heaven; and many are misled and seduced, and sell their birthright, by hunting for I know not what. Fasten upon CHRIST. Though my cross were as heavy as ten mountains, when he putteth his shoulder under me and it, it is but a feather. I please myself in the choice of CHRIST; I rejoyce that he is in heaven before me; GOD send a joyful meeting, and in the mean time the traveler's charges for the way, I mean a burden of CHRIST'S love, to sweeten the journey, and to encourage a breathless runner; for when I lose breath in climbing up the mountain, he maketh new breath. Now, the very GOD of peace establish you to the day of his appearance!

Aberdeen,

Yours in his only LORD JESUS,

Sept. 9, 1637.

S.R.

Vol 16 - TO MR. WILLIAM DALGLIES.

TO MR. WILLIAM DALGLIES.

Reverend and well beloved Brother,

GRACE, mercy, and peace, be unto you! I have heard somewhat of your trials in Galloway. Let me entreat you to be steadfast to CHRIST. My witness is above, that you have added much joy to me in my bonds, when I hear that you grow in the grace of GOD, and zeal' for your Master. Our ministry, whether by preaching or suffering, will cast an odor through the world both of heaven and hell. (2 Cron 2:15, 16.) There is nothing out of heaven, next to CHRIST, dearer to me than my ministry; and the worth of it, in my estimation, is swelled, and paineth me exceedingly: yet I am content, for the honor of my LORD, to surrender it back again to the LORD of the vineyard; let him do, both with me and it, what he thinketh good. I think myself too little for him. And let me speak to you, how kind a fellow prisoner is CHRIST to me! Believe me, this kind of cross, (which would not go by my door, but would needs visit me,) the longer it lasts is still the more welcome to me. It is true, my silent sabbaths have been and are still glassy ice, whereon my faith can scarcely hold its feet, and I am often blown off my feet with a storm of doubting; yet truly my bonds all this time emit a mighty fragrance of high and deep love in CHRIST. I cannot indeed see through my cross to the far end; yet I am praising the LAMB, in sorrow, deprivation, losses, want of friends, and death. Let us be glad that we have blood, losses, and wounds, to show to our Master and Captain at his appearance. Woe is me, my dear brother, that I say often, O I am but dry bones, which my LORD veil. not bring out of the grave again; and that my faithless. fears say, O I am a dry tree, that can bear no fruit; I am a useless body, who can beget no children to the LORD in his house." Yet I often get the advantage of the hill above my temptations; and then I despise temptations, and even hell itself, and am proud of my honorable Master; I resolve, whether contrary winds will or not, to fetch CHRIST'S harbor; and I think a resolute and earnest contention with my LORD JESUS for his love very lawful. Since my entry hither, many a time has my fair sun shone without a cloud: hot and burning has CHRIST'S love been to me; I have no vent for the expression of it. Except CHRIST would seize upon myself, and make the readiest payment that can be of my heart and love to himself, I have no other thing to give him. If my sufferings could do beholders good, and proclaim the incomparable worth of CHRIST'S love to the world, then would my soul be overjoyed, and my sad heart cheered and calmed! Dear brother, I cannot tell what is become of my labors among that people. If all that my LORD built by me be cast down, and none stand by CHRIST, whose love I once preached as clearly and plainly as I could to that people; (though far below its worth and excellency;) if so, how can I bear it And if another make a foul harvest, where I have made a painful and honest sowing, it will not soon digest with me; but I know his ways are past finding out. Yet my witness both within me and above me knows, and my pained breast upon the LORD's day at night, that my desire to have made CILICIA awful, and amiable, and sweet to that people, is now my joy; and it was my desire and aim to make CHRIST and them one. O my GOD., seek not an account of the violence done to me by my brethren, whose salvation I love and desire! I pray, that they and I be not heard as contrary parties, in the day of our compearance

before our Judge. O how silly an advantage is my deprivation to men, seeing that my LORD JESUS has many ways, to recover his own losses, so that his lily may grow among thorns, and his little kingdom exalt itself, even under the sword and spears of contrary powers! My dear brother, go on in the strength of his rich grace: stand fast for CHRIST; deliver the Gospel with a clean and undefiled conscience. Nothing, nothing (I say, nothing) but sound sanctification can abide the LORD's fan. I recommend you, and GOD's people committed by CHRIST to your trust, to the rich grace of our all sufficient LORD. Remember my bonds: praise my LORD, who beareth me up in my sufferings. As you find occasion (according to the wisdom given you) show our acquaintance what the LORD has done to my soul. This I seek not, verily, to hunt my own praise, but that my Master may be magnified in my sufferings.

Aberdeen,

Your Brother in JESUS,

June 17, 1637. S.R.

Vol 16 - TO THE LADY LARGIRIE.

TO THE LADY LARGIRIE.

MADAM,

GRACE, mercy, and peace, be to you! I exhort you in the LORD, to go on in your journey to heaven, and to be content with such fare by the way as CtIRIST and his followers have had before you: for they had always the wind on their faces; and our LORD has not changed the way to us for our ease, but will have us follow our guide. Alas, how does sin clog us in our journey! What fools are we, to have any other love beside CHRIST It were best for us to seek our own home, and to sell our hopes of this little idol of the earth, where we are neither well summered nor well wintered. O that our souls would think of it, as a traveler does of a drink of water, which is not any part of his treasure, but go away with the using; for ten miles' journey maketh that drink to him as nothing! O that we had as soon done with this world, and could as quickly despatch the love of it! But as a child cannot hold two apples in his little hand, but the one putteth the other out of its room; so neither can we be masters of two loves. Blessed were we, if we could make ourselves masters of that invaluable treasure, the love of Caair; or rather suffer, ourselves to be mastered to CHRIST'S love, so that CHRIST were our all things, and all other things our nothings. O let us be ready for shipping, against the time when our LORD'S wind and tide call for us! Death is the last thief that shall come without din or noise of feet, and take our souls away, and we shall take our leave of time, and face eternity: and our LORD) shall lay together the two sides of this earthly tabernacle, and fold us, and lay us by, as a man layeth by clothes at night; and put the one half of us in a house of clay, the dark grave, and the other half of us in heaven or hell. Seek to be found of your LORD in peace, and put your soul in order; for CHRIST will not give a nailbreadth of time to our little sandglass. Pray for Zion; and for me his prisoner, that he would be pleased to bring me amongst you again, full of CHRIST, laden with the blessing of his gospel. Grace, grace be with you!

Yours in his only LORD and Master,

S. R.

Vol 16 - TO EARLSTOUN, YOUNGER.

TO EARLSTOUN, YOUNGER.

Worthy and dearly beloved in the LORD,

GRACE, mercy, and peace, be to you! I long to hear from you: I remain still a prisoner of hope, and think it service to the LORD, to wait on still with submission, till the LORD's morning sky break, and his summer day dawn. GOD sent us down to this earth, among devils and men, the firebrands of the Devil, and temptations, that we might suffer for a time; otherwise he might have made heaven wait on us at our coming out of the womb, and have carried us home to our country, without letting us set down our feet in this thorny life. But seeing that a piece of suffering is carved for every one of us, less or more, as infinite wisdom has thought good, our part is to harden and habituate our soft and thin skinned nature to endure fire and water, devils, lions, men, losses, and sad hearts, like persons whose behavior is inspected by GOD, angels, men, and devils. O what folly is it, to sit down and weep upon a decree of GOD, that is as unmoveable as GOD who made it! For who can come behind our LORD, to alter or better what he has decreed and done. It were better to make windows in our prison, and to look out to GOD, and to our country heaven, and to cry, like fettered men who long for the King's free air, "LORD, let thy kingdom come! O let the Bridegroom come! O fair day, O everlasting summer day, dawn and shine out, break out from under the black sky!" If every day a little stone in the prison walls were broken, and thereby assurance given to the chained prisoner, lying, under twenty stone of irons upon arms and legs, that at length his chain should wear into two pieces, and a hole should be made, so wide that he might come safely out to his longdesired liberty; he would in patience wait on. The LORD's prisoners are in that case: years and months will take out now one little stone, then another, of this house of clay, and at length time shall win out the breadth of a fair door, and send out the imprisoned soul to the free air in heaven. O that we could breathe out new hope, and new submission, every day! For certainly a weight of glory (yea, a far more exceeding and eternal weight) shall recompense, both in weight and length, our light and shortdated crosses. Our waters are but ebb, and come neither to our chin, nor to the stopping of our breath. I may see (if I would borrow eyes from CHRIST) dry land, and that near: why then should we not laugh at adversity. I rejoice in the hope of that glory to be revealed, for it is no uncertain glory we look for: our hope is not hung upon an untwisted thread; but our anchor of salvation is fastened with GOD's own hand, and with CHRIST'S own strength. O that our faith could ride it out against the high and proud winds and waves, when our sea seems all to be on fire! O how oft do I let my grasp go! I am put to swimming and half-sinking. I find the Devil has the advantage of the ground in our corrupt nature: alas! that is a friend near of kin to himself, and will not fail to fall foul upon us. But the less of our weight is upon our feeble legs, and the more on CHRIST the strong rock, the better for us. It is our heaven to lay many weights and burdens upon CHRIST, and to make him the root and top, the beginning and ending, of our salvation: LORD, hold us here! Now to this Tutor, and rich LORD, I recommend you: hold fast till he come. Grace, grace be with you!

Yours in his and your Lo RD JESUS, Aberdeen, 1637.

Aberdeen, 1637.

S. R.

Vol 16 - TO JOHN GORDON, OF CARDONESS, YOUNGER.

TO JOHN GORDON, OF CARDONESS, YOUNGER.

Dearly beloved in our Lord,

GRACE, mercy, and peace, be to you! I long exceedingly to hear the case of your soul, which has a large share both of my prayers and careful thoughts. Remember that a precious treasure and prize depends upon this short play that ye are now upon; eternity standeth upon the little point of your well or ill employed, short, and swiftposting sandglass. Seek the LORD while he may be found; the LORD) waiteth upon you. Your soul is of no little price; gold or silver, of as much bounds as would cover the highest heavens round about, cannot buy it. To live as others do, and to be free from open sins, will not bring you to heaven: as much civility and discretion as would be between you and heaven will not lead you one inch above nature; and therefore take pains for salvation, and give your will, wit, humor, desires, and pleasures to CHRIST. It is not possible for you to know, till experience teach you, how dangerous a time youth is: it is like green and wet timber; when CHRIST casteth fire upon it, it taketh not fire. There is need here of more than ordinary pains; for corrupt nature has a good friend in youth. Sinning against light will put out your candle, and stupify your conscience; and, when that is done, the Devil is like a mad horse, that has broken the bridle, and runneth away with his rider whither he listeth. Learn to know that which the Apostle knew,—the deceitfulness of sin. Strive to make prayer, and reading, and holy company, and holy conference, your delight: when delight cometh in, ye shall smell the sweetness of CHRIST, till at length your soul be swallowed up in CHRIST'S sweetness: then shall ye be taken up to the top of the mountain with the LORD, to know the ravishments of spiritual love, and the glory and excellency of a seen, revealed, felt, and embraced CHRIST; and then ye need never to loose yourself from CHRIST, and bind your soul to old lovers: then, and never till then, are all the paces, motions, and wheels of your soul in a right tune. But if this world, and the lusts thereof, be your delight, ye cannot be a vessel of glory. As the LORD liveth, thousands, thousands are beguiled with security, because GOD, and wrath, and judgment, are not terrible to them. Stand in awe of GOD, and of the warnings of conscience. Make others to see CHRIST in you, moving, doing, speaking, and thinking; your actions will smell of him, if he be in you. There is an instinct in the newborn babes of CHRIST, like the instinct of nature that leads birds to build their nests, and bring up their young, and love such and such places, as woods, forests, and wildernesses, better than other places. The instinct of nature maketh a man love his mother country above. all countries: the instinct of renewed nature will lead you to such and such works, as to love your country above, and. sigh to be clothed with your house not made with hands. Sleep' hot soundly, till you find yourself in that case, that ye dare look death in the face, and hazard your soul upon eternity. I am sure, many ells of the short thread of your life are by hand, since I saw you; and that thread has an end, and ye have no hands to add one day, or a fingerbreadth, to the end of it. When hearing, and seeing, and the outward walls of the clayhouse, shall fall down, and life shall surrender the besieged castle of clay to death and judgment, and ye find your time run out, what thoughts will ye then have of idol pleasures What would ye then give for the LORD's favor And

what a price would ye then give for his pardon O dear Sir, for the LORD'S sake, awake to live righteously, and love your poor soul, and, after ye have seen this my letter, say with yourself, a The LORD will seek an account of this warning' I have received." Lodge CHRIST in your family. I bless your children. Grace be with you!

Your lawful and loving Pastor,

S. R.

Aberdeen, 1637.

Vol 16 - TO MY LORD BOYD.

TO MY LORD BOYD.

My very honorable and good LORD;

GRACE, mercy, and peace, be to your Lordship! Join, join (as ye do) with CHRIST; he is worth more to you and your posterity, than this world's Mayflowers, its withering riches and honor, that shall go away as smoke, and shall in one half hour, after the blast of the Archangel's trumpet, be in white ashes. Let me beseech your Lordship to draw aside the lap of time's curtain, and look in through that window to great and endless eternity, and consider, if a worldly price (supposing that this little round clay globe, the dying idol of the fools of this world, were all your own) can be given, for one smile of CHRIST'S countenance, in that day, when so many joints and knees of thousand thousands shall stand before CHRIST, trembling, and making their prayers to hills and mountains to "fall upon them, and hide them from the face of the LAMB." O how many would sell Lordships and kingdoms on that day, to buy CHRIST! But, oh! the market shall, be closed and ended ere then. Your Lordship has now a blessed venture of winning "the Prince of the Kings of the earth." Fear not worms of clay, the moth shall eat them as a garment; let the LORD be your fear; he is with you, and shall fight for you. Thus shall ye cause "the blessing of those who are ready to perish to come upon you." The LAMB and his armies are with you, and the kingdoms of the earth are the LORD'S. I am persuaded, there is not another Gospel than that which ye now contend for. I dare hazard my heaven and salvation upon it, that this is the only saving way to glory. Grace, grace be with your Lordship!

Your Lordship's, at all obedience in CHRIST,

Aberdeen, 1637.

S. R.

TO.ROBERT GORDON, BAILLIE OF AIR.

WORTHY SIR,

'GRACE, mercy, and peace, be to you! I long to hear from you. I know that submissive waiting for the LORD shall at length ripen the joy and deliverance of his own. What is the dry and miscarrying hope of all them who are not in CHRIST, but confusion and wind O how miserably are the children of this world beguiled, whose wine cometh home to them water, and their gold brass! And what wonder is it, that hopes built upon sand should fall It were good for us all to abandon the forlorn and blasted hope which we have had in the creature; and let us henceforth come and "drink water out of our own well," even "the fountain of living waters," and build ourselves and our hope upon/ CHRIST our Rock. Alas, that natural love to this borrowed home, in which we were born, should have the largest share of our heart! Our poor, lean, and empty dreams of confidence in something besides GOD, travel no further than up and down the creatures.; Go]) may say of us, (Amos 6:13,) "Ye rejoice in a thing of nought." Surely we spin our spider's web with pain; and build our rotten

tottering house upon a lie; and falsehood, and vanity. O when shall we learn to have thoughts higher than the sun and moon; and teach our joy, hope, confidence, and our soul's desires, to look up to our best country, and to look down on the clay tents, set up for a night's lodging or two in this uncouth land, and laugh at our childish conceptions and imaginations, that would suck joy out of creatures! It were our happiness for evermore, if GOD would cast a pest, a leprosy, upon our part of this fair world, so that clay might no longer deceive us! O that GOD, may burn and blast our hope here, rather than our hope should live to burn us! Alas, the wrong side of Christ, his suffering side, his wounds, his wants, his wrongs, the oppressions of men done to him, are turned towards men's eyes; and they see not the best and fairest side of CHRIST, his amiable face and his beauty, which men and angels wonder at. Sir, lend your thoughts to these things, and learn to contemn this world. See him who is invisible; draw aside the curtain; and look in to a kingdom "undefiled, that fades not away, reserved for you in heaven:" this is worthy of your pains, and worthy of your soul's sweating, and laboring, and seeking after, by night and by day. Fire will fly over the earth, and all that is in it, even destruction from the ALMIGHTY. Fie, fie upon that hope, that shall be dried up by the root! Fie upon the drunken nightbargains, and the drunken and mad covenants, that sinners make with death and hell! When men's souls are mad and drunken with the love of this life, they think to make a nest for their hopes, and take quarters of hell and death, that they shall have ease, long life, and peace; and in the morning, when the last trumpet shall awake them, then they rue the day. It is time, high time for you, to think upon death and your accounts, and to remember where ye' will be before the year of our LORD) 1700. I hope ye are thinking upon this. Pull at your soul, and draw it aside from the company that it is with, and whisper into it news of eternity, death, judgment, heaven, and hell. Grace, grace be with you!

Yours in his LORD JESUS,

S.R.

Vol 16 - TO CARDONESS, ELDER.

TO CARDONESS, ELDER.

MUCH HONORED SIR,

I LONG to hear how your soul prospereth. I wonder that ye write not to me; for the HOLY GHOST beareth me witness, that I cannot, I dare not forget you, nor the souls of those with you, who are redeemed by the blood of the great Shepherd. Ye are in my heart in the nightwatches; ye are my joy and crown in the day of CHRIST. O LORD, bear witness, if my soul thirsteth for any thing out of heaven, more than your salvation: let Go]) lay me in an even balance, and try me in this. Love heaven; let your heart be on it. Up, up, and visit the new land, and view the fair city, and the white throne, and the LAMB sitting on it. It were time that your soul should cast itself and your burdens upon CHRIST. I beseech you, by the wounds of your REDEEMER, and by your compearance before him, and by the salvation of your soul, lose no more time; run fast, for it is late. God has sworn by himself, who made the world and time, "that time shall be no more." (Revelation 10:1-11 :) Ye are now upon the very border of the other life. Your LORD cannot be blamed for not giving you warning: I have taught the truth of CHRIST to you, and delivered unto you the whole counsel of Go]); and I have stood before the LORD for you, and I shall yet still stand. Awake, awake to do righteously. Think not to be eased of the debts that are on your house, /by oppressing any, or being rigorous to those that are under you remember how I endeavored to walk before you in this matter, as an example. " Behold here am I, witness against me, before the LORD and his Anointed, whose ox or whose ass have I taken Whom have I defrauded Whom have I oppressed" Who knows how my soul feedeth upon a good conscience, when I remember how I spent this body in feeding the lambs of CHRIST! At my first entry hither, I took it ill of my LORD, because he had cast me over the dike of the vineyard as a dry tree, and would have no. more of my service; my dumb Sabbaths broke my heart, and I would not be comforted: but now " he whom my soul loves" is come again, and it pleases him to feast me with his love; a King dineth with me, " and his spikenard casteth a sweet smell." The Lon") above is my witness, that I write my heart to you; I never knew, by my nine years' preaching, so much of CHRIST'S love, as he has taught me in Aberdeen, by six months' imprisonment. I charge you, in CHRIST'S name, help me to praise, and show that people the loving kindness of the LORD to my soul; that so my sufferings may in some way preach to them, when I am silent. He has made me know now, better than before, what it is to be crucified to the world: I would not now give a drink of cold water for all the world's kindness; I owe no service to it. I would not exchange my sighs with the laughing of adversaries. The LORD Math given you much, and therefore he will require much of you again. Number your talents, and see what ye have to render back; ye cannot be enough persuaded of the shortness of your time. I charge you to write to me, and in the fear of GOD be plain with me, whether or not ye have made your salvation sure: I am confident, and hope the best; but I know, your reckonings with your Judge are many and deep. Sir, be not beguiled, neglect not your " one thing," your " one necessary thing," " the good part that shall not be taken from you." Look beyond time; things here are but moonshine; they have but children's wit, who are delighted with shadows, and deluded

with feathers flying in the air. Desire your children, in the morning of their life, to begin and seek the LORD; to "remember their Creator in the days of their youth;" (Ecclesiastes 12:1;) and to "cleanse their way, by taking heed thereto according to Gem's word." (Psalms 119:9.) Youth is a glassy age; SATAN finds a swept chamber (for the most part) in youth, and a garnished lodging for himself and his train. Let the LORD have the flower of their age; the best sacrifice is due to him. Instruct them in this, that they have a soul, and that this life is nothing in comparison of eternity: they will have much need of GOD's conduct in this world, to guide them amongst those rocks upon which most men split; but far more need, when it cometh to the hour of death, and their compearance before CHRIST. O that there were such a heart in them, to fear the name of the great and dreadful GOD, who has laid up great things for those that love and fear him! I pray that GOD may be their portion. Show others of my parishioners, that I wrote to them my best wishes, and the blessings of their lawful Pastor; say to them from me, that I beseech them, by the bowels of CHRIST, to keep in mind the doctrine of OUR LORD and SAVIOR JESUS CHRIST, which I taught them that so they may lay hold on eternal life, striving together for the faith of the Gospel, and making sure salvation to themselves. Walk in love, and do righteousness; seek peace, love one another, and wait for the coming of our Master and Judge. Receive no doctrine contrary to that which I delivered to you; if ye fall away, and forget it, and so forsake your own mercy, the LORD be judge between you and me. I take heaven and earth to witness, that such shall eternally perish; but, if they serve the LORD, great will be their reward when they and I stand before our Judge. Set forward up the mountain, to meet with Go]) climb up, for your Savior calls on you. It may be, that GOD will call you to your rest when I am far from you; but ye have my love, and the desires of my heart' for your soul's welfare. He that is holy, keep you from falling, and establish. you till his own glorious appearance!

Your affectionate and lawful Pastor,

S. R.

Aberdeen, 1637.

ROBERT STEWART.

MY VERY DEAR BROTHER,

GRACE, mercy, and peace, be to you! Ye are heartily welcome to my Master's house; GOD give you much joy of your new Master. If I have been in the house before you, I were not faithful to give the house an ill name, or to speak evil of the Lord of the family. I rather wish GOD's HOLY SPIRIT (O LORD, breathe upon me with that SPIRIT!) to tell you the fashions of the house. One thing I can say, by waiting ye will grow a great man with the Lord of the house. Hang on, till ye get some good from CHRIST; lay all your loads by faith upon CHRIST; ease yourself, and let him bear all: He can, he will bear you, although hell were upon your back. I rejoice that he is come, and has chosen you in the furnace. Ye have gotten a great advantage in the way to heaven, that ye have started in the morning: like a fool as I was, I suffered my sun to be high in the heaven, before ever I took the way. I pray ye now, keep the advantage ye have. Be not lazy; and be careful to take heed to your feet, in that slippery and dangerous way of youth. The Devil and temptations now have the advantage of you; dry timber will soon take lire. Be covetous and greedy of the. grace of GOD, and beware that it be not that kind of holiness that cometh only from the cross; for too many

are disposed like those described in Psalms 78:34; Psalms 78:36, " When he slew them, then they sought him, and they returned and inquired early after GOD. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues." It is hypocrisy, to give God fair words, when he has us in his gripe, (if I may so speak,) and to flatter him till we win the fair fields again. Try well green Godliness, and examine what it is ye love in CHRIST. If ye love but CHRIST'S sunshine, and would have only summer weather to heaven, your profession will play you a slip, and the winterwell will grow dry again in summer. Make no sport of CHRIST; but labor for a sound and lively sight of sin, that ye may judge yourself an undone man, a damned slave of hell and sin, one dying in your blood, except CHRIST come and take you up: and therefore make sure and fast work of conversion; cast the earth deep; down, down with the old. work, the building of confusion, that was there before; and let CHRIST lay new work, and make a new creation within you. Look if CHRIST'S rain go down to the root of your withered plants; and if his love wound your heart, while it bleeds with sorrow for sin; and if it can pant, and be like to die, for that lovely one, JESUS. I know, CHRIST will not be hid where he is; grace will ever speak for itself, and be fruitful in well-doing. The sanctified cross is a fruitful tree, it bringeth forth many apples. If I should tell you, by some weak experience, what I have found in CHRIST, ye or others could hardly believe me. I thought not the hundredth part of CHRIST long since, that I do now; though, alas! my thoughts are still infinitely below his worth. I would refuse no conditions, not hell excepted, (reserving always GOD's hatred,) to buy possession of JESUS: but, alas! I am not a merchant, who have any money to give for him; I must either come to a cheap market, where wares are had for nothing, or else I go borne empty. But I have cast this work upon CHRIST, to get me himself; I have his faith, and truth, and promise, (as a pawn' of his,) all engaged that I shall obtain that which my hungry desires would be at; and I esteem that the choice of my happiness. And as for CHRIST'S cross, especially the flower of all crosses, " to suffer for his name," I esteem it more than I can speak; and I write it under mine own hand to you,—it is one of the steps of the ladder up to our country, and CHRIST is still at the heavy end of this black tree, and so/it is but as a feather to inc. I need not run at leisure, because of the burden on my back; my back never bare the like of it: the more heavily crossed for CHRIST the soul is, it is still the lighter for the journey. Now,' would to GOD. that all cold blooded, fainthearted soldiers of CHRIST would look again to JESUS, and to his love; and when they look, I would have them to look again and again, and fill themselves with beholding CHRIST'S beauty; and I dare say then, that CHRIST would come into great request with many; they would take hold of him, and not let him go. But, when I have spoken of him till my head ached, I have. said just nothing; and I may begin again. A GODhead, a GODhead is a world's wonder! Set ten thousand newmade worlds of angels and men, and double them in number'ten thousand thousand thousand times; let their hearts and tongues be ten thousand thousand times more agile and large than the heart and tongues of the Seraphim, that stand with six wings before him; (Isaiah 6:2;)—when they have said all they can for the glorifying and praising of the LORD JESUS, they have but spoken little or nothing: his love will surpass the praise of all possible creatures.

O that I could wear this tongue to the stump, in extolling his highness! But it is my sorrow, that I am confounded with his incomparable love; he does so great things for my soul, and he got never yet any thing of me worth the speaking of. It is a shame to speak of what he has done for me, and what I do to him again. To Him and his rich grace I recommend you! Pray_ for me, and forget not to praise.

Yours in his LORD JESUS,

S. R.

Vol 16 - TO THE LAIRD OF CALLY.

TO THE LAIRD OF CALLY.

WORTHY SIR,

GRACE, mercy, and peace, be to you! My suit to you is, that ye would lay the foundation sure in your youth. When ye begin to seek CHRIST, try, I pray you, upon what terms ye covenant to follow him, and lay your accounts what it may cost you; that neither summer nor winter may cause you to change your Master. Keep fair to him; and be honest and faithful, that he find not a breach in you. Surely, ye are now in the throng of temptation! When youth is come to its fairest bloom, then the Devil, and the lusts of a deceiving world, and sin, are upon horseback, and follow with upsails. If this were not, PAUL needed not to have written to a holy youth, TIMOTHY, (a faithful Preacher of the Gospel,) " Flee youthful lusts." Give CHRIST your virginlove; you cannot put your love and heart in a better hand. O if ye knew him, and saw his beauty, your love, your heart, your desires, would close with him, and cleave to him. I would seek nothing more to make me happy for evermore, than a clear sight of the beauty of JESUS My LORD: let my eyes enjoy his fairness, and look him for ever in the face, and I have all that can be wished. Get CHRIST rather than gold or silver; seek CHRIST, although ye should lose all things for him. GOD send me a full view of his beauty, if it be possible that my view of it can be full here: but much enjoyment of the love of CHRIST, in this world, needeth not to abate the desire of the soul to see him in the other world, where he is seen as he is. I am glad, with all my heart, that ye have given your morning age to this LORD: hold on, and weary not; faint not; resolve upon suffering for CHRIST; fear not ten days' tribulation, for CHRIST'S cross is sweetened with comforts, and has a taste of CHRIST himself. I esteem it my glory, my joy, and my crown; and I bless him for this honor, to be yoked with CHRIST, and married in suffering with him, who therefore was born, and therefore came into the world, that he might hear witness to the truth. Take pains, above all things, for salvation; for, without running, fighting, sweating, wrestling, heaven is not taken. O happy soul, that crosseth nature, and delighteth to gain that crown of glory! The very hope of heaven is like wind and sails to the soul, and like wings, when the feet come out of the snare. O! for what stay we here Up, up, after our LORD JESUS! This is not our rest what have we to do in this prison, except only to take meat and houseroom in it for a time Grace, Grace be with you!

Your soul's well wisher, and CHRIST'S prisoner,

Aberdeen, 1637. S. It.

Vol 16 - TO WILLIAM GORDON, AT KENMURE.

TO WILLIAM GORDON, AT KENMURE.

DEAR BROTHER,

GRACE, mercy, and peace, be to you! It is my hearty desire, that my furnace, which is of the LORD'S kindling, may sparkle fire upon standers by, to the warming of their hearts with GOD'S love. The very dust that falleth from CHRIST's feet, and black cross, is sweeter to me than Kings' crowns. I should be a false witness, if I should not give my LORD JESUS a fair testimonial with my whole soul. My word, I know, will not heighten him; he needeth not such props under his feet, to raise his glory high: but O that I could raise him to the height of heaven, and the breadth and length of ten heavens, in the estimation of all his younger lovers! For we have all shaper CHRIST as too narrow and too short; and formed conceptions of his love, very unworthy of it. O that men were taken with his beauty and fairness! They would then give over playing with idols, in which there is not halfrum for one soul to expatiate; and man's love is but made hungry in gnawing bare bones, and sucking at dry breasts. They will not come to him, who has a world of love and goodness and bounty for all. We seek to thaw our frozen hearts at the cold smoke of the shorttimed creature, and our souls gather neither heat, nor life, nor light; for these cannot give to us what they have not in themselves. O that we could burst through this throng of false lovers, and fix our love on CHRIST! We should find some footing, and sweet ease for our tottering souls, in our LORD. I wish it were in my power, to cry down all love but the love of CHRIST, all GODs but CHRIST, all saviors but CHRIST. As for your complaint of deadness and doubtings, CHRIST, I hope, will take your deadness and you together. They are bodies full of boils, and broken bones that need mending, which CHRIST the Physician taketh up: whole vessels are not for CHRIST'S art: publicans, sinners, harlots, are ready objects of CHRIST'S mercy. The only thing that will bring sinners within a cast of CHRIST'S drawing arm, is that which ye write of, some feeling of death and sin; the more pain, and the more nightwatching, and the more fever, the better; a soul bleeding to death, till CHRIST were cried for in all haste, to come to stem the blood, and close up the wound, with his own hand, were a very good disease, when many are dying of a whole heart. We have all too little of hellpain, and terrors in that way: nay, GOD send me such a hell, as CHRIST has promised to make a heaven ent of! The thing that we mistake is the want of victory; we hold that to be the mark of one that has no grace nay, I say, the want of fighting were a mark of no grace; but I shall not say, the want of [full and complete] victory is such a mark. If my fire and the Devil's water make crackling like thunder in the air, I am less afraid; for, where there is fire, it is CHRIST'S part to keep in the coal, and to pray the Father that my faith fail not, if I in the mean time be wrestling, and doing, and fighting, and mourning. And ye do well, not to doubt if the ground stone be sure, but try if it be so; for there is a great difference between doubting that we have grace, and trying if we have grace: the former may be sin, but the latter is good. Holy fear is a searching in the camp, that there be no enemy within our bosom to betray us, and a seeing that all be fast and sure: for I see many leaking vessels fair before the wind, and professors who take their conversion upoxi trust, and they go on securely, and see not the underwater, till a storm sink them.

Each man had need, twice a day, and oftener, to be searched with candles. Pray for me, that the LORD would give me houseroom again, to hold a candle to this dark world. Grace, grace be with you!

Yours in his Lord and Master,

S. R.

Vol 16 - TO ROBERT LENOX, OF DISDOVE.

TO ROBERT LENOX, OF DISDOVE.

DEAR BROTHER,

GRACE, mercy, and peace, be to you! I beseech you in the LORD JESUS, make sure work of life eternal. Sow not rotten seed; every man's work will speak for itself, what his seed has been. O how many see I, who sow to the flesh! Alas, what a crop will that be, when the LORD shall put in his hook to reap this world, which is ripe and white for judgment! I recommend to you sanctification, and that you keep yourself clean from this present evil world. We delight to tell our own dreams, and to flatter our flesh with the hope we have. It were wisdom for us to be free, plain, honest, and sharp with our own souls; and to charge them to brew better, that they may drink well, and fare well, when time is melted away like snow in summer. O how hard a thing is it, to get the soul to give up all things on this side death and doomsday! We say, we are going from this world, but our heart stirreth not a foot, off its seat. Alas! I see few heavenly minded souls, that have nothing upon the earth but their body of clay going up and down, because their soul and the powers of it are up in heaven, and there their hearts live, desire, enjoy, rejoice. Oh! men's souls have no wings; and therefore night and day they keep their nest, and are not acquainted with CHRIST. Sir, take you to your one thing, to CHRIST, that you may be acquainted with his sweetness and excellency; and charge your love not to dote upon this world, for it will not do your business in that day, when nothing will come in but GOD's favor. Build upon CHRIST, for when your soul for many years has wandered through the creatures, ye will come home again with the wind. They are not good,—at least not the soul's good: it is the infinite Godhead that must allay the sharpness of your hunger after happiness; otherwise there shall still be a want of satisfaction to your desires. And, if he would cast in ten worlds, all shall fall through, and your soul shall still cry hunger, black hunger: but, I am sure, there is sufficient for you in CHRIST. O that I could make my Lord JESUS lovely, desirable, and fair to all the world! O let my part of heaven go for it, so he would take my tongue to be his instrument, to set out CHRIST in his whole love, grace, sweetness, and glory, to the eyes and hearts of Jews and Gentiles! But " who is sufficient for these things " O for the help of Angels' tongues, to make CHRIST amiable to many thousands! O how little does this world see of him, and how far are they from the love of him, seeing there is so much loveliness, beauty, and sweetness in CHRIST, which no created eye did ever yet see! I would that all men knew his glory, and that I could introduce many to his presence, to see his beauty, and to be partakers of his high, deep, and broad, and boundless love. O let all the world come near, and see CHRIST; and they shall then see more than I can say of him! O that I had a pledge to lay down for a seafull of his love; and that I could obtain so much of CHRIST, as would satisfy my longing for him, or rather increase it, till it were in full possession! I know we shall meet; and therein I rejoice. Sir, stand fast in the truth of CHRIST, which ye have received. Yield not to winds, but ride out; and let CHRIST be your anchor. Pray for me his prisoner, and that the LORD would send me among you to feed his people. Grace, grace be with you!

Yours in his LORD JESUS,

S. R.

Vol 16 - TO JOHN GORDON.

TO JOHN GORDON.

WORTHY AND DEAR BROTHER,

GRACE, mercy, and peace, be to you! I have been too long in writing to you; but multitude of letters taketh much time from me. I bless his great name, whom I serve with my spirit, if it came to voting amongst angels and men, how excellent and sweet CHRIST is, even in his reproaches and in his "cross, I cannot but vote, that all that is in him, both cross and crown, enjoyments and glooms, smiles and frowns, are sweet and glorious. GOD send me no more happiness in'heaven, or out of heaven, but CHRIST! For I find this world, when I have looked upon it on both sides, within and without, and when I have seen even the laughing side of it, to be but a fool's idol, a clay prison. LORD, let it not be the nest that my hope buildeth in! I have now cause to judge my part of this earth not worth a blast of smoke, or a mouthful of brown bread. I wish my hope may take a running leap, and skip over time's pleasures, and this vain earth, and rest upon my LORD. O how great is our night darkness in this wilderness! To have any conceit at all of this world, is as if a man should enclose his handful of water, and, holding his hand in the river, say that all the water of the flood was his; as if it were indeed all within the compass of his hand. Who would not laugh at the thoughts of such an idiot Verily they have but a handful of water, and are but like a child clasping his two hands about a shadow, who idolize any created hope. I now put the price of a dream, or fable, upon all things, but Got', and that desirable one, my Lord JESUS. Let all the world be nothing, (for nothing was their seed and mother,) and let Gan be all things.—My very dear Brother, know that ye are as near heaven, as ye are fur from yourself, and far from the love of a bewitching world: for this world, in its gain and glory, is but the great and notable common harlot, with whom all the sons of men have been enamored for these five thousand years. The children they have begotten are but vanity, dreams, imaginations, and night thoughts: for there is no good ground here, under the covering of heaven, for the poor wearied souls of men to set down their' foot upon. 9h! He who is called Got', that One whom they term JESUS CHRIST, is indeed worth the having; even if I had given away all without my eyeholes, my soul, and myself, for JESUS my LORD! O let the claim be cancelled, that the creatures have to me! O that he would claim poor me,—my silly, light, and worthless soul! O that he would pursue his claim to the utmost, and not be without me; for it is my pain to be without him! I see nothing in this life, but mires, and dreams, and beguiling ditches, and ill ground for us to build upon. I am fully persuaded of CHRIST'S victory in Scotland; but I fear lest this land be not ripe and white for mercy. O that we could be awakened to prayers and humiliation! Then should the sun shine like seven suns in the heaven; then should the temple of CHRIST be built upon the mountaintops; and, the land from coast to coast should be filled with the glory of the LORD. Brother, your hourglass will quickly pass; and therefore take order with matters between you and CHRIST, before it come to open pleading: there are no quarters to be had of CHRIST, in open judgment. I know, ye see your. thread wearing short; and therefore lose not time. Remember me, his prisoner, that it would please the LORD to bring me again amongst you with abundance of the Gospel. Grace, grace be with you!

Yours in JESUS,

S. R.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE.

MADAM,

GRACE, mercy, and peace, be to your Ladyship! I long to hear from you, and that dear' child; and, for that cause I trouble you with letters. I think the sparrows and the swallows, that build their nests in Anwoth, blessed birds. The LORD has made all my congregation desolate. Alas, I am oft at this, u Show me wherefore you contendest with me." O earth, earth, cover not the violence done to me! I know it is my faithless jealousy, in this' my dark night, to take a friend for a foe. I chide with him, but he giveth me fair words. Seeing that my sins, and especially the sins of my youth, deserved strokes, how I am obliged to my Lord, who/ amongst many crosses, has given me a chosen cross; to suffer for the name of my Lou)) JESUS! Since I must have chains, he would put golden chains on me, watered with many consolations. My crosses come, through the fingers of mercy and love, from the kind heart of a brother, CHRIST My LORD; and therefore they must be sweet. O what am I, such a lump, such a rotten mass of sin, to be counted worthy to be stricken with the best and most honorable rod in my Father's house,—the golden rod, wherewith my eldest Brother, the LORD, heir of the inheritance, and his faithful witnesses, were stricken! I should be thankful and rejoice; but my beholders and lovers, in CHRIST have eyes of flesh, and have made my one to be ten; and I am, somebody in their books: there are armies of thoughts within me, saying the contrary, and laughing at their wide mistake. If my inner side were seen, I should lose and forfeit love and respect; and pity would come in the place of these. O that they would yet set me lower, and my Well beloved, CHRIST, higher! I would have had grace to be glad and cheerful, that GOD's glory might ride and openly triumph, before the view of men, angels, devils, earth, heaven, hell, sun, moon, and all Gob's creatures, upon my pain and sufferings; providing always I felt not the LORD's displeasure. But I fear lest his fair glory should be soiled in coming through such a foul creature as I am., If I could be the sinless matter of glorifying CHRIST, although to my loss, pain, sufferings, and extremity of wretchedness, how would my soul rejoice! But I am far, far from this. He knows, his love has made me a prisoner, and bound me hand and foot; but it is my pain that I cannot get loose hands, and a loosed heart, to do service to my LORD) JESUS, and to speak his love. I confess, I have neither tongue nor pen to do it. CHRIST'S love is more than my praises, and above the thoughts of the angel GABRIEL, and all the mighty hosts that stand before the throne of Got. I think shame, that my foul tongue, and polluted heart, should come in to help others to sing the praises of CHRIST: all I now do, is to wish the choir to become crowded, and to grow in the extolling of CHRIST. Woe, woe is me, for my guiltiness, seen to few; my hidden wounds, still bleeding within me, are before the eyes of no man; but if my LORD JESUS were not still hasing, washing, balming, healing, and binding them up, they would break out to my shame. I know not what will be the end of my suffering; I have but seen the one side of my cross; what will be the other side, He knows, who has his fire in Zion. Let Him lead me, if it were through hell. I thank my Lon)), my waiting to see what more CHRIST will do to me, is my joy. O that my ease, joy, and pleasure for evermore, were laid in pledge to buy praises to CHRIST! But I am far from this. It is

easy for a poor soul, in the deep debt of CHRIST'S love, to feed upon broad wishes that CHRIST may be honored; but in performance I am stark nought. I have nothing, nothing, to give to CHRIST, but poverty. I would be glad to hear that CHRIST'S claim to you were still the more, and that you were still going forward, and that you were nearer to Him. I do not honor CHRIST myself, but I wish all others did. I am somewhat encouraged that your Ladyship is not dry and cold to CHRIST'S prisoner, as some are: I hope it is put up in my Master's accountbook. I am not much grieved, that my jealous husband should break in pieces my idols, so that either they dare not, or will not, do for me. My Master needeth not their help, but they need to help him. Thus, recommending you to God's dearest mercy, I rest,

Aberdeen,

Your own, in JESUS, at all obedience,

July 17, 1637.

S. R.

Vol 16 - TO HIS PARISHIONERS.

TO HIS PARISHIONERS.

DEARLY beloved, and longedfor in the LORD, my crown and my joy in the day of CHRIST: grace be to you, and. peace, from God our Father, and our LoRn JESUS CHRIST! I long exceedingly to know, if you follow on to know the LORD. My day thoughts and my night thoughts are of you; while ye sleep, I am afraid of your souls, lest they be off the rock. Next to my LORD JESUS, and this fallen Kirk, ye have the greatest share of my sorrow, and also of my' joy; ye are the matter of the tears, care, fears, and daily prayers, of an oppressed prisoner of CHRIST. As I am in bonds. for my high and lofty One, my royal and princely Master, so I am in bonds for you for I should have slept in my warm nest, and kept the fat world in my arms, and the cords of my tabernacle would have been fastened more strongly, if I had been drawn on to cause you to eat pastures trodden on with men's feet, and to drink foul and muddy waters. But truly the Almighty was a terror to me, and his fear made me afraid. O my LORD, judge if my ministry be not dear to me, but not so dear by many degrees as CHRIST JESUS, My LORD! GOD knows the heavy and sad sabbaths I have had. Since I laid down at my Master's feet my two shepherd's staves, I have often been saying, as it is written, (Lamentations 3:52-53,) " My enemies chased me sore like a bird without cause; they have cut off my life in the dungeon, and cast a stone upon me:" for, next to CHRIST, I had but one joy, the apple of the eye of my delights, to preach CHRIST My LORD; and they have violently plucked that away from me. It was to me like the poor man's one eye, and they have put out that eye, and quenched my light in the inheritance of the LORD; but my eye is towards the LORD. I know I shall see the salvation of Go)), and that my hope shall not always be forgotten. And my sorrow shall want nothing to complete it, and to make me say,' What availeth it me to live'if ye follow the voice of a stranger, of one that cometh into the sheepfold, not by CHRIST the door, but climbeth up another way. If the man build his hay and stubble upon the golden foundation, CHRIST JESUS, already laid among you, and ye follow him, I assure you that the man's work shall burn, and ye and he both shall be in danger of everlasting burning. O that any pain, any sorrow, any loss, which I can suffer for CHRIST, and for you, were laid in pledge to buy CHRIST'S love to you, and that I could lay my dearest joys, next to CHRIST My LORD, in the gap between you and eternal destruction! O that I had paper as broad as heaven and earth, and ink as the sea, and all the rivers and fountains of the earth, and were able to write the love, the worth, the excellency, the sweetness, and the due praises of our dearest and fairest Wellbeloved; and then that ye could read and understand it! What could I want, if my. ministry among you should make a marriage between the Bride, in those bounds, and the heavenly Bridegroom

O how rich a prisoner were I if I could obtain of my LORD (before whom I stand for you) the salvation of you all! O what a prey had I gotten, to have you caught in CHRIST'S net! My witness is above, your heaven would be two heavens to me; and the salvation of you all, as two salvations to me! I would subscribe a suspension of my heaven, for many hundred years, (according to GOD's good pleasure,) if ye were sure in the upper lodging, in our Father's house, before me. I counsel you, beware of the new and strange heaven of men's salvations, beside and against the word of

Goo; ye see whither they lead you. Continue still in the doctrine which ye have received. Ye heard of me the whole counsel of GOD; take CHRIST in his rags and losses, and as persecuted by men; and be content to sigh, and pant up the mountain, with CH'Ws cross on your back; —let me be reputed a false prophet, if your LoRD JESUS shall not stand by you, and maintain you, and maintain your cause against your enemies. I have heard, (and my soul is grieved for it,) that, since my departure from you, many among you are turned back, from the good old way, to the dog's vomit again. Let me speak to. these men. It was not without GOD's special direction, that the'first sentence that ever my mouth uttered to you, was that recorded by JOHN; (chap. 9:39;) " And JESUS said, For judgment came I into the world, that they which see not might see, and they which see might be made blind." It is possible that my first meeting and yours may be, when we shall both stand before the dreadful Judge of the world: and in the name and authority of the SON of GOD, my great Wing and Master, I write, by these presents, summons to these men; I arrest their souls and bodies to the day of our appearance; their eternal damnation stands subscribed and sealed in heaven, by the handwriting of the great Judge of quick and dead; and I am ready to stand up, as a preaching witness against such to their face, in that day, and to say Amen to their condemnation,—except they repent. The. vengeance of the Gospel Is heavier than the vengeance of the Law; the Mediator's malediction and vengeance are double vengeance; and that vengeance is the due portion of such men; and there I leave them, as bound men, until they repent and amend. You were witnesses, how the LORD's day was spent, while I was among you. O sacrilegious robber of GOD's day, what wilt you answer the ALMIGHTY, when he seeketh so many sabbaths back again from thee What will the curser, swearer, and blasphemer do, when his tongue shall be roasted in that broad and burning lake of fire and brimstone And what will the drunkard do, when tongue, lights, liver, bones, and all, shall boil and fry in a torturing fire For he shall be far from his barrels of strong drink then; and there is not a cold well of water for him in hell! What shall be the case of the wretch, the covetous man, the oppressor, the deceiver, the earthworm, who can never get his fill of clay, when, in the day of CHRIST, gold and silver must he burned in ashes, and he must appear and answer his Judge, and quit his clayey and naughty heaven Woe, woe for evermore, be to the timeturning Atheist, that has one GOD and one religion for summer, and another GOD and another religion for winter; who has a conscience for every fair and market; and whose soul runneth upon those oiled wheels, time, custom, the world, and the command of men. O that the careless and sleeping man, who lays down his head upon time's bosom, and giveth his conscience to a deputy, and sleepeth so, until the smoke of hellfire shall fly up in his throat, and cause him to start out of his doleful bed;O that such a man would awake! Many woes are for the overgilded and goldplastered hypocrite; a heavy doom is for the liar and white tongued flatterer; and the flying hook of GOD's fearful vengeance, twenty cubits long, and ten cubits broad, that go out from the face of Got., shall enter into the house, and upon the soul, of him that stealeth, and sweareth falsely by GOD's name. I denounce eternal burning, hotter than Sodom's flames, upon the men that boil in the filthy lusts of fornication, adultery, incest, and the like wickedness; there is no room, no, not a foot broad, for such vile dogs, within the holy Jerusalem! Many of you put off all with this excuse, " GOD forgive us; we know no better! " I renew my old answer, (2 Thessalonians 1:7-8 :) The Judge is coming " in flaming fire, with all his mighty angels, to render vengeance to all those that know not GOD." I have often told you, security shall slay you. All men say they have faith; all believe; every foul dog is clean enough, and good enough, for the new Jerusalem above! Every man has conversion, and the new birth; but they had

never a sick night for sin; conversion came to them in a nightdream. In a word, hell will be empty at the day of judgment, and heaven full. Alas! it is neither easy, nor ordinary, to believe and to be saved. Many must stand in the end at heaven's gates; whets they go to take out their faith, they take out a fair nothing. O lamentable disappointment! I pray you,(I charge you, in the name of CHRIST, make fast work of CHRIST and salvation. I know there are some believers among you; and I write to you, O poor brokenhearted believers: all the comforts of CHRIST in the New and Old Testament are yours.

O what a father and husband you have! O that I had pen and ink to write of him! If heaven and earth were consolidated in massy and pure gold, it would not weigh the thousandth part of CHRIST's love to a soul, even to me a poor prisoner. O it is a massy and marvelous love! Men and angels, unite your force and strength in one; yet shall ye not heave nor poise it off the ground. Ten thousand thousand worlds, as many worlds as angels can number, and then as a new world of angels can multiply, would not all be the balk of a balance, to weigh CHRIST'S excellency, sweetness, and love. I wonder that men stay away from CHRIST. I would esteem myself blessed, if I could gather all the world that are living upon the earth, Jews and Gentiles, and all that shall be born to the blowing of the last trumpet, to flock round about CHRIST, and to stand looking, wondering, admiring, and adoring his beauty and sweetness; for his fire is hotter than any other fire, his love is sweeter than common love, his beauty surpasses all other beauty.' O that ye would fall in love with him! How blessed were I, how glad would my' soul be, to help you to love him!

But, amongst us all, we could not love him enough. He is the SON of the FATHER'S love; and GOD's delight, the FATHER'S love, lieth all upon him! Invite him, and take him home to your houses, in the exercise of prayer, morning and evening, as I often desired you; especially now, let him not want lodging in your houses, nor he in the fields, when he is shut out of pulpits. If ye will be content to take heaven by violence, and to have the wind on your face for CnnlsT and his cross; I am here one, who have some trial of CHRIST'S cross, and I can say, that CHRIST was ever kind to me, but he overcometh himself (if I may speak so) in kindness, while I suffer for him. I give you my word for it, CHRIST'S cross is not so evil as they call it; it is sweet, light, and comfortable. I would not want the visitations of love, and my LORD's delightsome smiles, under my sufferings for him, for a mountain of fine gold, nor for all the honors, court, and grandeur of velvet Kirkmen. CHRIST has the heart of my love; " I am my Beloved's, and my Well beloved is mine." O that ye were all fast to CHRIST! O my dearly beloved in the LORD, I would I could change my voice, and had a tongue tuned with the hand of my LORD, and had the art of speaking of CHRIST, that I might paint out' unto you the highness, and greatness, and excellency, of that heavenly Bridegroom! I beseech you, by the mercies of the LORD, by the sighs, tears, and heartblood of our Loin Jssus, and by the salvation of your poor and precious souls, set out up the mountain, that ye and I may meet before the LAMB'S throne, amongst the congregation of the firstborn. The LORD grant, that ye and I may put up our hands together, to pluck and eat the apples of the tree of life; and may feast together, and drink of that pure river of the water of life, that cometh out from under the throne of GOD, and from the LAMB! O how little is your handbreadth of days here! Your inch of time is less than when ye and I parted; eternity, eternity is coming, posting on with wings; then shall every man's blacks and whites be brought to light. O how low will your thoughts be of this fairskinned, but heartrotten apple, the vain, vain world, when the worms shall make their houses in your eyeholes, and shall eat off the flesh from the ball of your cheeks, and shall make that body a

number of dry bones! Think not that the common gate of serving Got., " as neighbors and others do," will bring you to heaven; few, few are saved! The Devil's court is thick; he has the greatest number of mankind for his vassals. I know, this world is a great forest of thorns in your way to heaven; but you must go through it. Acquaint yourselves with the Lon)), hold fast CHRIST; hear his voice only; bless his name; sanctify and keep his day; keep the new commandment, " Love one another;" let the HOLY SPIRIT dwell in your bodies, and be pure and holy; love not the world; he not; love and follow truth; learn to know God; keep in mind what I taught you, for GOD will seek an account of it, when I am far from you; abstain from all evil, and all/appearance of evil; follow good carefully, and seek peace and follow after it; honor your King, and pray for him; and remember me' to GOD in your prayers,—I do not forget you. I told you often, while I was with you, and now I write it again, that heavy, sad, and sore is the stroke of the LORD'S wrath, which is coming upon Scotland. Woe, woe, woe to this harlot land; for they shall take the cup of GOD's wrath from his hand, and drink, and fall, and not rise again. In, with speed, to your strong hold, ye prisoners of hope, and hide you there, until the anger of the LORD pass. Follow not the pastors of this land, for the sun is gone down upon them; as the LORD liveth, they lead you from CHRIST, and from the good old way. Yet the LORD will keep the holy city, and make this withered Kirk to bud again, like a rose, and a field blessed of the Loin. The grace of the LORD JESUS CHRIST be with you all! The prayers and blessing of a prisoner of CHRIST, in bonds for him, and for you, be with you all! Amen.

Aberdeen,

Your lawful and loving Pastor,

July 14, 1637. S. R.

Vol 16 - TO MR. JAMES FLEMING.

TO MR. JAMES FLEMING.

Reverend and well beloved in our LORD,

GRACE, mercy, and peace, be to your I cannot but testify unto you, my dear brother, what sweetness I find in our Master's cross; but, alas! what can I either do or suffer for him If I had as many lives as there have been drops of rain since the creation, I would think them too little for our Wellbeloved; but my sorrow is, that I find not ways to set out the praises of his love to others. I am not able, by tongue, pen, or sufferings, to provoke many to fall in love with him; but he knows, whom I love to serve in the spirit, what I would do and suffer by his strength, if I might so make my LORD JESUS lovely to many thousands in this land. I think it amongst GOD's wonders, that he will take any praise or glory from such a forlorn sinner as I am. But when CHRIST worketh, he needeth not ask the question, by whom he will be glorious. I know that,—since his glory at the beginning did shine out of nothing, to set up such a fair house for men and angels, and so many glorious creatures to proclaim his goodness, power, and wisdom, if I were burned to ashes, out of the smoke of my dissolved body he could raise glory to himself. His glory is his end; O that I could join with him, to make it my end! I would think that fellowship with him sweet and glorious. But, alas, few know the guiltiness that is on my part; it is a wonder that this good cause has not been marred in my foul hands: but I rejoice in this, that my LORD JESUS has found a ready occasion for the exercise of his free grace, and matchless mercy, in my wants. My loathsome wretchedness and wants have alone qualified me for CHRIST, and for the riches of his glorious grace. One thing I know, we shall not all be able to come near his excellency with eye, heart, or tongue; for he is above all created thoughts. " C All nations before him are as nothing, and less than nothing; he sitteth in the circuit of heaven, and the inhabitants of the earth are as grasshoppers before him." O that men would praise him! I never find myself nearer CHRIST, than after, a great weight and sense of deadness, and gracelessness: I think the sense of our wants, when withal we have a restlessness, and a sort of spiritual impatience under them, is that which maketh an open door to CHRIST; and when we think we are going backward, because we feel deadness, we are going forward: for the more sense, the more life; and no sense argueth no life. There is no sweeter fellowship with CHRIST, than to bring our wounds and our sores to him. But for myself, I am ashamed of CHRIST'S goodness since the time of my bonds; for he has been pleased to open new treasures of grace, and to give visitations of love, and access to himself, in this strange land. I would think a fullness of his love to be young and green heaven; and when he is pleased to come, and the tide is in, and the sea full, and the King and a poor prisoner together in the house of wine, the black tree of the cross is not so heavy as a feather. I cannot but give CHRIST an honorable testimony. I see the LORD can ride through his enemies' bands, and triumph in the sufferings of his own. This blind world sees not that suffering is CHRIST'S armor, wherein He is victorious: and they that contend with Zion, see not what He is doing, when they are set to work, as under smiths and servants, to the task of refining the saints, or that their. office in GOD's house is to scour and cleanse the vessels for the King's table. I marvel not to see them triumph, and sit at ease in Zion;

our Father must lay up his rods_ and keep them carefully for his own use: our LORD cannot want fire in his house; his furnace is in Zion, and his fire in Jerusalem; " but the adversaries little know the counsels and the thoughts of the LORD. As to your complaints of your ministry, I now think all I did too little. Plainness, freedom, watchfulness, and fidelity, shall swell upon you, in exceeding large comforts, in your sufferings. The feeding of CHRIST'S lambs in private visitations and catechizing, in painful preaching, in fair honesty, and free warning of the flock, is a sufferer's garland. O ten thousand times blessed are they, who are honored of CHRIST to be faithful and painful in winning souls to CHRIST! My dear brother, I know that ye think more on this than I can: and I rejoice that your purpose is, in the LORD'S strength, to come out, and call yourself CHRIST'S man, when so many are denying him, as fearing that CHRIST cannot do for himself and them. I am a lost man for ever, or this is the way to salvation, even this way which they call heresy, and which men now do mock and scoff at. I am confirmed now that CHRIST will accept of his servants' sufferings as good service to him at the day of his appearance. Our Master is not far off: O that we could wait on, and be faithful! The tender favor and love of our Lord JESUS CHRIST be with you! Help me with your prayers; and desire my other brethren to take courage for their Master.

Aberdeen,

Yours in his LORD JESUS,

Aug. 15, 1637.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE.

MADAM,

GRACE, mercy, and peace, be to your Ladyship! GOD be thanked, ye are yet in possession of CHRIST, and that sweet child. I pray GOD that the former may be a sure heritage, and the latter a Lord for your comfort, while ye do good to his poor afflicted and withered Mount Sion. And who knows but our LORD has comforts laid up in store for her and you Long since, ye were half challenging death's cold kindness, in being so slow to come and loose a tired prisoner: but ye stand in need of all the crosses, losses, changes, and sad hearts, that befell you since that time. CHRIST knows that the body of sin unsubdued will take them all, and more. We know that PAUL had need of the Devil's service to buffet him; and far more we. But, my dear and honorable Lady, spend your sandglass well. Your crosses willbut convoy you to heaven's gates; in they cannot, go;' the gates shall be closed on them, when you shall be admitted to the throne. Time standeth not still; eternity is hard at our door. O what is laid up for you! Therefore harden your face against the wind; and know that the Lour', your husband, is making ready for you. The heavenly Bridegroom would fain have that day,—as gladly as you would wish to have it; he swath not forgotten you. I have heard a rumour of the purpose to banish me; but let it come, if GOD so will; the other: side of the sea is my Father's ground, as well as this side. I shall remit it over to CHRIST, what I shall do in this case. I know certainly that my LORD JESUS will not mar' nor spill my sufferings he has use for them in his house. Owhat it worketh on me, to remember that ar stranger shall. build hay and stubble upon the golden foundation, which I laid amongst that people,at Anwoth! But' I know' that Providence looketh straight out, and through. all men's darkness. O that I could wait upon the Lord,! I' had= but. otie eye, one joy, one delight. even, to preach CHRIST t• and. ": my mother's sons were angry at me," and' have: put out the poor man's one eye, and what have I behind am sure this sour world has lost my heart deservedly; but O' that there were a daysman to lay hiss hand: upon us both, and determine upon my part of it! Alas, that innocent and lovely truth should, be sold! My tears' are little worth;. but yet for this thing I weep, that my dear and lovely LORD JESUS should be unknown in his own. house! It reckoneth little of five hundred the like of me.' The prisoner's blessings, with the goodwill and longlasting kindness and comforts of the very God of peace, be on your Ladyship, and your sweet child! Grace, grace be with you.

'Aberdeen,

Your amour's, at all obedience in JESUS,

Sept. 7,1637: S. R. VOL. 16:

S. R.

Vol 16 - TO THE RIGHT HONORABLE LORD LINDSAY.

TO THE RIGHT HONORABLE LORD LINDSAY.

Right honorable and my very good Lord,

GRACE, mercy, and peace, be to your Lordship! Pardon my boldness to express myself to your Lordship, at this so needful a time. Blessed are they who will come out, and help CHRIST against the mighty. The shields of the earth, and the nobles, are debtors to CHRIST for their honor, and should bring their glory and honor to the New Jerusalem. (Revelation 21:24.) Alas, that great men should be so far from subjecting themselves to the sweet yoke of CHRIST, that they burst his bonds asunder! I am sure, when you leave this perishing life, and depart hence, and take shipping, and make over for eternity, which is the yonder side of time, and look over your shoulder then to that which ye have done, spoken, and suffered for CHRIST, your' accounts shall more sweetly smile upon you, than if you had two worlds of gold to leave to your posterity. O my dear Lord, consider that our Master, eternity, judgment, and the last reckoning, will be upon us in' the twinkling of an eye. The blast of the last trumpet, now hard at hand, will cry down all Acts of Parliament against CHRIST! There will be shortly a proclamation by one standing in the clouds, "that time shall be! no more," and: that Kings of clay shall be no more," and that prisons, confinements, forfeitures of nobles, or hazard of lands, houses, and name for CHRIST, shall be no more! This world's span length of time is drawn now to less than half an inch, and to the point of the evening of the day of this old and gray haired world; and therefore be fixed and fast for CHRIST and his truth, for a time; and fear not him, whose life go out at his nostrils, and who shall die as a man. Losses for CHRIST are but our goods given out in bank, in CHRIST'S hand. Kings are time's idols; but a sight of our invisible King shall decry and darken all the glory of this world. At the day of CHRIST, truth shall be truth, and not treason.

Alas! it is pitiful, that silence, and to cast a covering over a good profession, (as if it. blushed at light) are thought a sure way through this life: but the safest way, I am persuaded, is to suffer with CHRIST, and to hazard fairly for him for heaven is but a company of noble venturers for CHRIST. CHRIST shall grow green, and blossom, as the Rose of Sharon, yet in Scotland; although now his leaf seems to wither, and his root to dry up. Your noble ancestors have been enrolled amongst the worthies of this nation, as the sure friends of the Bridegroom, and valiant for CHRIST. I hope ye will follow on, to come to the streets for the same Lord: it shall be your glory, and the sure foundation of your house, (now when houses are tumbling down, and birds building their nests, and thorns and briers growing up, where nobles did spread a table,) if you engage your estate and nobility for this noble King JESUS. All the world shall fall before Him; and as Got, liveth) every arm lifted up to take the crown from his royal head, shall be broken from the shoulder blade. The eyes that behold CltRIST weep` in sackcloth, and wallow in his blood, and will not help, even these eyes shall rot away in their eyeholes. O that ye, and the nobles of this land, saw the' beauty of • that world's wonder, JESUS our King! O what would men count of clay estates, of time eaten life, or of motheaten worldly glory, in comparison of that fairest of GOD's creation, the SON of the

FATHER'S delights! I have but small experience of suffering for him; but let my Judge and Witness in heaven lay my soul in the balance of justice, if I find not a young heaven, and a little paradise of glorious comforts here beneath the moon, in suffering for him in his truth. O it is my sorrow, my daily pain, that men will not come and see. I should be ashamed to believe, that it should be possible for any soul to think he could be a loser for CHRIST, suppose he should lend CHRIST the Lordship of Lindsay; or some such great worldly estate. Therefore, my worthy and dear Lord, set your face against the opposites of JESUS; let your soul take courage to come under his banner, and to appear as a soldier for him; and the prayers of the " Prisoners of Hope " shall be with you. To his saving grace I recommend your Lordship wad your house; and am still CHRIST'S prisoner, and Your Lordship's obliged servant,

S. R.

Vol 16 - TO THE LORD BOYD.

TO THE LORD BOYD.

My very honorable and very good Lord,

GRACE, mercy, and peace, be to you! I am glad to hear that you, in the morning of your short day, mind CHRIST; and that you love the honor of his kingdom. I beseech your Lordship, begin now to frame your love, and to cast it in no mould but one, that It may be for CHRIST only; for when your love is now in the framing, it will take best with CHRIST. If any other than JESUS get it when it is green and young, CHRIST will be an uncouth and strange world to you. Promise the lodging of your soul first to CHRIST, and stand by your first covenant. It is easy to master an arrow, and to set it right, ere the string be drawn; but when once it is shot, and the flight begun, then ye have no power at all to command it. It were a blessed thing, if your love could now level at CHRIST, and his fair face were the mark ye shot at; for, when your love is loosed, and in its motion to fetch home an idol, ye shall not then have power to call home the arrow; and ye shall hardly give CHRIST what ye scarcely have yourself. I speak not this, as if youth itself could fetch heaven and CHRIST. Believe it, my LORD, it is hardly credible, what a nest of dangerous temptations youth is; how inconsiderate, foolish, proud, vain, heady, rash, profane, and careless of GOD, this piece of your life is; so that the Devil finds in that age a garnished and swept house for himself, and for seven devils worse than, himself. For then affections are lofty and stirring; then the old man has much will and little wit; and hands, feet, wanton eyes, and profane ears, as his servants, and as a King's officers at command, come and go at his will. And therefore, O what a sweet couple are youth and grace, CHRIST and a young man! This is a meeting not to be found in every town. None, who have been at CHRIST, can bring back to your Lordship a report answerable to his worth; for CHRIST cannot be commended according to his worth. "Come and see," is the most faithful messenger to speak of him a little persuasion would prevail where this was. It is impossible, in setting forth CHRIST'S love, to pass over truth's line: the discourses of angels would for ever be on the nether side of truth. The infiniteness, the boundlessness, of that incomparable excellency that is in JESUS, is a great word. Go] send me, if it were but the relics and leavings of his matchless love; and, suppose I never got another heaven, (providing this blessed fire were ever burning,) I could not but be happy for ever. O what glory were it to lend your honor to CHRIST, and to his Jerusalem! Ye are one of Zion's born sons; your parents would venture you upon CHRIST's errands: therefore I beseech you by the mercies of GOD, by the death and wounds of JESUS, by the hope of your glorious inheritance, and by the comfort and hope of the joyful presence ye would have when ye are putting your fool in the dark grave, take courage for CHRIST'S truth, and the honor of his free kingdom. For, although ye be a young flower, and green before the sun, ye know not how soon death will cause you to cast your bloom, and wither,—root, and branch, and leaves: and therefore, write up what ye have to do for CHRIST, and make a treasure of good works, and begin in time. It go now under the name of wisdom, for men to cast their cloak over CHRIST, and their profession; as if CHRIST were stolen goods, and durst not be avouched. But it is true honor and glory, to be the fast friends of the SAVIOR; to own CHRIST'S bleeding head, and his forsaken

cause i and to contend legally, and in the wisdom of GOD, for our LORD JESUS. To his rich grace and sweet presence, and the everlasting consolation of the COMFORTER, I recommend your Lordship; and Aberdeen,

Your Lordship's, in his Lo RD JESUS,

Sept. 7, 1637. S. R.

Vol 16 - TO THE LAIRD GAITGIRTH.

TO THE LAIRD GAITGIRTH.

MUCH HONORED SIR,

GRACE, mercy, and peace, be to you! I can do no more but thank you in paper, and remember you to Him whom I serve, for your kindness and care of a prisoner. I bless the LORD, that the cause for which I suffer, needeth not to blush before Kings. CHRIST's white, honest, and fair truth needeth neither wax pale for fear, nor blush for shame. I bless the Lord, who has given you the grace to own CHRIST now, when so many are afraid to profess him. Alas! that so many in these days are carried with the times; as if their conscience rolled upon oiled wheels, so do they go any way in which the wind bloweth them. Sir, go on to own CHRIST, and his oppressed truth. The end of sufferings for the Gospel is rest and gladness. Light and joy are sown for the mourners in Zion; and the harvest (which is of GOD's making for time and manner) is near. Crosses have right to CHRIST in his members, till the whole mystical CHRIST be in heaven. There will be rain, and hail, and storm, in the saints' clouds, till Go]) cleanse with fire the works of creation, and till he burn the house of heaven and earth, which men's sin has subjected unto vanity. They are blessed, who suffer and sin not; for suffering is the badge that CHRIST has put upon his followers. Take what way we can to heaven, the way is hedged up with crosses; there is no way but to break through them. Wit and wiles will not find out a way about the cross of CHRIST; but we must go through. One. thing by experience my LORD has taught me, that the waters between this and heaven may all be ridden, if we be well horsed; I mean, if we be in CHRIST; and not one shall drown by the way, but such as love their own destruction. O that we could wait on for a time, and believe in the dark the salvation of God!' At least we are to believe good of CHRIST, till he give us the slip; (which is impossible;) and to take his word for security, that he will fill up all the blanks in his promises, and give what we want. But to the unbeliever CHRIST'S testament is white, blank, unwritten paper. Worthy and dear Sir, set your face to heaven; and receive the kingdom as a child: without this, he that knew the way said, there is no entry into it. But CHRIST will be willing to lead a poor sinner. O what love my poor soul has found in him, in the house of my pilgrimage! Suppose love were lost in heaven and earth, I dare swear it may be found in CHRIST.' Now the very God of peace establish you, till the day of the glorious appearance of CHRIST!

Aberdeen,

Yours in JESUS

Sept 7, 1637

S. R.

Much honored and Christian Lady!

GRACE, mercy, and peace, be to you! I long to hear how it go with you and your children. I exhort_ you, not to faint in your journey': the way is not so long to your home, as it was; ye shall

come ere long to be within your arm length of the glorious crown. Your LORD JESUS did sweat and pant before he got up that mount; he cried, a Father save me; " it was he who said, (Psal. 22:14, 15) " I am poured out like water: all my bones are. out of joint;" (CHRIST was as if they had broken him upon the wheel;) a my heart is like wax, it is melted in. the midst of my bowels. My strength is dried up like a potsherd." I am sure, ye love the way the better, because his holy feet trod it before you. I know ye have sad hours, when the COMFORTER is hid under a veil, and when the seeker misseth Him whom the soul loves: but even his unkindness is kind, his absence lovely, till GOD send CHRIST himself. in his own sweet' presence. Make his comforts your own, and be not strange and shamefaced with CHRIST. Free dealing is best for him; it is his liking. When your winter storms are over, the summer of your Lone shall come. Your sadness is pregnant with joy; he will do you good in the latter end. Take no heavier lift of your children than your Lord alloweth; give them room beside your heart, but not in the yolk of your heart, where CHRIST should be;—for then they are your idols. If your LORD take any of them home before the storm come on, take it well; the owner of the orchard may take down two or three apples from his own tree before Midsummer; and it would not be seemly that his servant should chide him for it. Let our LORD pluck his own fruit at any season he pleases. They are not lost, where our LORD'S best jewels lie. They are all free goods that are there; Death can have no law to arrest any thing that is within the walls of the New Jerusalem.

Now the great Shepherd of the sheep, and the very GOD of peace, confirm and establish you to the day of the appearance of CHRIST our LORD!

Aberdeen,

Yours in his LORD JESUS,

Sept. 7, 1637. S. R.

Chapter 65

Vol 16 - Letters Of Mr. Samuel Rutherford, Part III

Letters Of Mr. Samuel Rutherford,

Part III

Vol 16 - TO JOHN FLEMYMING, BAILLIE OF LEITH.

TO JOHN FLEMYMING, BAILLIE OF LEITH

Much honored in the LORD,

GRACE, mercy, and peace, be to you! I am still on good terms with CHRIST. However my LORD's wind blow, I have the advantage of a calm and sunny side of CHRIST. Devils, and hell, and devils' servants, are all blown blind, in pursuing the LORD's chosen. " They shall be as a nightdream, who fight against Mount Zion." Worthy: Sir, I hope ye take to heart the worth of your calling. The port is open for us: as fast as time weareth out, we flee away: eternity is at our elbow. O how blest are they, who in time make CHRIST sure for themselves! Salvation is a great errand; I find it hard to fetch heaven. O that we could take pains with our lamps, for the Bridegroom's coming! The other side of this world will be turned up incontinent; and up shall become down; and these that are weeping in sack does shall triumph on white horses, with him whose name is " THE WORD OF GOD." These dying idols, the fair creatures which we love better than our Creator, will pass away like snowwater. The GODhead, the GODhead, a communion with God in CHRIST, —to be halvers with CHRIST of. the purchased inheritance in heaven,—should be your, scope and aim. For myself, when I lay my accounts, O what weighing is in CHRIST! O love, surpassing love in JESUS! I have no fault to find with that love, but that it seems to deal niggardly with me; I have little of it. O that I had CHRIST'S hand, subscribed by himself, for my fill: of it! What garland have I, or what crown, if I looked right on things, but a JESUS. O there is no room in us, on. this side of the water, for, that love! This narrow earth, and these narrow souls, can hold little of it. Glory would enlarge us, that we might be able to comprehend it, which yet is incomprehensible. Grace be with you!

Aberdeen,

Yours in his LORD JESUS,

Sept. 7, 1637.

S. R.

MADAM,

I REJOICE in our LORD JESUS on your behalf, that it hath pleased him to manifest the savor of his love in CHRIST JESUS to your soul, in the revelation of his will. And mind to you, now, when so many are shut up in unbelief. O the sweet change you have made, in leaving the black kingdom of this world and sin, and coming over to our SAVIOR'S new kingdom, so as to know, and to be captivated by, the love of the SON of GOD. I beseech you, Madam, in the LORD, make now sure work; and see that the old house based from the foundation, and that the new building of your soul be of CHRIST'S own laying; for then wind and storm shall neither loose it, nor shake it asunder. Many now take CHRIST by guess: be sure that it be he; and only he, whom ye have met with. His lovely voice, his fair countenance, his sweet working in the soul, will not lie; they will soon tell if it

be CHRIST indeed: therefore be sure that ye take' CHRIST himself, and take him with his FATHER's blessing. Your lines are well fallen; it could not have been better, nor so well with you, if they had not fallen in these places; in heaven, or out of heaven, there is nothing better, nothing so excellent as CHRIST. Much joy may ye have of Him! But take his cross with himself cheerfully: CHRIST and his cross are not separable in this life, although CHRIST and his cross part at heaven's door; for there is no room for crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, or thought of trouble, cannot find lodging there; they are but the marks of our LORD JESUS down in this stormy country, and on, this side of death. Sorrow and the saints are not married together; or, suppose it be so, heaven shall make a divorce. I find that his sweet presence eats out the bitterness of sorrow and suffering. I think it a sweet thing, that CHRIST says of my cross, " Halfmine; " and that he divideth these sufferings with me, and taketh the largest share to himself; nay, that I and my whole cross are wholly CHRIST'S. O what a portion is CHRIST! O that the saints would dig deeper in the treasures of his wisdom and excellency!

Thus, recommending your Ladyship to the goodwill and tender mercies of our LORD, I rest

Aberdeen,

Your Ladyship's,

S.R.

Vol 16 - TO MARGARET BALLANTINE.

TO MARGARET BALLANTINE.

GRACE, mercy, and peace, be unto you! It is more than time that I should have written to you; but it is yet good time, if I could help your soul to mend your pace, and to go more swiftly to your heavenly country. For truly ye have need to make all haste, because the inch of your day that remaineth will quickly slip away; for whether we sleep or wake, our glass runneth; the tide waiteth for no man. Beware of a deception in the matter of your salvation! Woe, woe, for evermore, to them that lose that prize! For what is behind, when the soul is once lost, but that sinners warm, their clayhouses at a fire of their own kindling, for a day or two, which does rather suffocate with its smoke, than warm them, and at length'. he down in sorrow, and are clothed with everlasting shame I would seek no further measure of faith, to begin with, than to believe steadfastly the doctrine of GOD's justice, his all devouring wrath and everlasting burning, where sinners are burned soul and body, in, a lake of fire and brimstone, There they would wish no other goods, but the thousandth part of a fountain to cool their tongue. They, would there buy death by. enduring pain and torment for as many years as GOD hath, created drops of rain since the creation: but there is no market" there for buying or selling life or death. Alas, the greatest part of this world: run to the place of torment rejoicing and dancing, eating,; drinking, and sleeping. My counsel to you is, that ye start in time after CHRIST; for, if ye go quickly, CHRIST is not far before you: ye shall overtake him. O LORD GOD, what is so needful as, this Salvation,—Salvation Fie upon this foolish world, that would give so little for Salvation! O if there were a free market of Salvation proclaimed in that day when the trumpet of GOD shall awake the dead, how many buyers would there be then! GOD send me no more happiness, but that Salvation which the blind world (to their eternal woe) letteth slip through their fingers! GOD says to them, (Isaiah 1:11,) " This shall ye have at my hand, ye shall he down in sorrow." And truly this is as ill made a bed to he upon, as one could wish: for he cannot sleep soundly, nor rest quietly, who has sorrow for his pillow. Rouse, rouse up therefore your soul; and ask how CHRIST and your soul met together. I am sure they never got CHRIST, who were not once sick at the heart for him. Too, too many whole souls think they have met with CHRIST, who had never a wearied night for the want of him. But, alas, what richer are men, because they dreamed the last night that they had much gold, and, when they awoke in the morning, they found it was but a dream What are all the sinners in the world, in that day when heaven and earth shall go up in a flame of fire, but a number of beguiled dreamers Every one shall say of his hunting and his conquest, a Behold, it was a dream." Every man in that day will tell his dream. I beseech you in the LORD JESUS, beware, beware of unsound work in the matter of your salvation: ye may not, ye cannot, be safe without CHRIST. This day strike hands with CHRIST, that there may be no happiness to you but CHRIST, no hunting for any thing but CHRIST, no bed at night (when death cometh) but CHRIST. I know this much of CHRIST, He is not ill to be found, nor lordly of his love. Woe had been my portion for even more, if CHRIST had made a dainty of himself to me: but, GOD be thanked, I gave nothing for CHRIST; and now, I protest before men and angels, CHRIST cannot be exchanged, CHRIST cannot be sold, CHRIST cannot be weighed.

Where would angels, or all the world, find a balance to weigh him in All lovers, blush when ye stand beside CHRIST! Woe upon all love, but the love of CHRIST; shame, for evermore, be upon all other glory! I cry, Death upon all lives, but the life of CHRIST! O what is it that holdeth us asunder! O that once we could have a fair meeting! Thus, recommending CHRIST to you, and you to Him for evermore, I rest. Grace be with you!

Yours in JESUS,

Aberdeen, 1637.

Vol 16 - TO JOHN KENNEDY, BAILLIE OF AYR.

TO JOHN KENNEDY, BAILLIE OF AYR.

WORTHY SIR,

GRACE, mercy, and peace, be unto you! Your not writing to me cannot bind me up from remembering you, that at least ye may be a witness, to behold in paper what is between CHRIST and me. I was like a young orphan, cast out in the open fields; and either CHRIST behoved to take me up, and bring me home to his house, or I had died in the fields. And now I think the house mine own, and the Master of the house mine also. CHRIST inquired not, when he began to love me, whether I was fair, or black, or sunburnt Love taketh what it may have. He loved me before this time, I know: his love is come to a fair bloom, like a young rose opened out of the green leaves, and it casteth a strong and fragrant smell. I want nothing but ways of expressing CHRIST's love: a full vessel would have a vent. O that I could cast out coals, to make a fire in many breasts! Oh! it is, a pity that there were not many imprisoned for, CHRIST, for no other purpose but to write songs of the love of CHRIST. This love would keep all created tongues in exercise, and busy night and day, to speak of it. Alas! I can speak nothing of it; but I wonder at three things in his love.—First, Its freedom. O that lumps of sin should get such love for nothing!—Secondly, The sweetness of his love. Those that feel it may bear witness what it is: it is so sweet, that, next to CHRIST himself, nothing can match it. A soul could live eternally blessed only on CHRIST'S love, and feed, upon no other thing.—And, Thirdly, What power and strength are in his love! I am persuaded it can climb a steep hill, with hell upon its, back; and swim; through: water, and not drown; and sing in the fire, and feel no pain; and triumph in losses, prisons, sorrows, exile, or disgrace, and lapel and rejoice in death. O for a year's lease, of the sense of his love without a cloud! O for the coming; of the, Bridegroom. When shall I see the Bride groom and the Bride meet in the clouds! O when shall we get our hearts'fill of that love! O that it were lawful to complain of the famine and want of that immediate vision of GOD! O time, time, how dost you torment the souls of those that would be swallowed up of CHRIST'S love, because you move so slowly! O that he would pity a poor prisoner, and give me a taste, or draught, of that surpassing sweetness, (which is glory begun,) to be a confirmation, that CHRIST and I shall enjoy each other for ever! Come hither, O love of CHRIST, that I may once possess thee before I die! What would I not give, to have time, which lieth between CHRIST and me, taken out of the way, that we might once meet I cannot think but that, at the first sight I shall see of that most lovely face, love shall come out of his eyes, and fill me with astonishment. I would but desire to stand at the outer side of the gates of the New Jerusalem, and look through a hole of the door, and see CHRIST'S face. It is not for nothing that it is said, (Colossians 1:27,) " CHRIST in you the hope of glory." CHRIST, possessed by faith here, is young heaven, and glory in the bud. If I had that pledge, I would endure hell, rather than give it again. Should not we, young children, long and look for the expiring of our minority It were good to be daily begging the SAVIOR'S favors, and, if we can do no more, seek crumbs of CHRIST'S love, to keep up our taste of heaven, until suppertime. I know, it is far after noon, and nigh the marriage supper of the LAMB; the table is covered, already. O Well beloved, run,' run fast! O fair day, when

wilt you dawn! O shadows, flee away! It is a pain to wait; but hope that maketh not ashamed swalloweth up that pain. It is not unkindness that keepeth CHRIST and us so long asunder. What can I say to CHRIST's love I think more than I can say. To consider, that when my LORD JESUS might take the air (if I may so speak) and go abroad, yet he will keep the prison with me! But, in all this sweet communion with him, what am I to be thanked for Whether I will or not, he will be kind to me, as if he had defied my guiltiness to make him unkind. Here I die with wondering, that justice hinders not love; for there are none in hell, nor out of. hell, more unworthy of CHRIST'S love. It would seem to become me rather to run away from his love, as ashamed at my own unworthiness. Nay, I may think shame to:take heaven, who have so highly provoked my LORD JESUS: but seeing CHRIST'S love will shame me, I am content to be ashamed: My desire is, that my LORD would give me broader and deeper thoughts, to feed myself with wondering at his love. I wish I could weigh it, but I have no balance for it. When I have worn my tongue to the stump in praising CHRIST, I have done nothing to him; I must let him alone, for my withered arms will not go about his high, wide, long, and broad love. What remaineth then, but that my debt to the love of CHRIST he unpaid to all eternity O if this land and nation. would come and stand before his inconceivable and glorious perfections, and look, and love, and wonder, and adore! Would to Go]) that I could bring in many lovers to. CHRIST'S house! But this nation has " forcasten the fountain; of living waters." LORD, cast not water on Scotland's coal! Woe, woe, will be to this. land, because of the day of the LORD's fierce anger, that is so fast coming!' Grace be with you!

'Your affectionate brother in our LORD JESUS,

Vol 16 - TO THE LADY BOYD.

TO THE LADY BOYD.

My very honorable and Christian Lady,

GRACE, mercy, and peace, be to you! I received your letter,; and am well pleased that your thoughts: of CHRIST stay with you, and that your purpose still is, by all means, to take the kingdom of heaven by violence; and it is a degree of watchfulness, and thankfulness: also, to observe sleepiness and unthankfulness. We have all good cause to complain of false light, that, playeth the thief, and stealeth away the lantern; when it cometh to constant walking with GOD, our journey is ten times aday broken. CHRIST getteth only broken work of us; and, alas! too often against the hair. I have been somewhat nearer the LORD; but when I draw nigh, and see my vileness, for shame I would be out of his presence again; but yet desire of his soul refreshing love putteth me under an arrest. O what am I, so slothful a burden of sin, to stand beside such a holy LORD, such a high and lofty One, who inhabiteth eternity! But, since it pleases CHRIST to condescend to such a one as me, let shamefacedness be laid aside, and lose itself in his condescending love. O that I were at yonder end of my weak designs! Then should I be where CHRIST My LORD lives and reigns; there I should be everlastingly solaced with the sight of his face, and satisfied with the surpassing sweetness of his love. But truly now I stand in the nether side of my desires; and, with a drooping head, and panting heart, I look up to JESUS, standing afar off from us, until corruption and death shall scour and refine the body of clay. In the mean time, we are blessed in sending word to the Beloved, that we love him; and till then there is joy in seeking him, in lying about his house, looking in at the windows, and sending a poor soul's groans and wishes through a hole of the door to JESUS, till GOD send a glad meeting. And blessed be GOD, that after a low ebb, and so sad a word, "LORD JESUS, it is long since I saw thee;" that, even then, our wings are growing, and the absence of JESUS breedeth new desires and longings for him. I know that no man has a velvet cross; but the cross is made of that which GOD will have it. Let my LORD JESUS weave my spanlength of time with white and black; and let the rose be neighbored with the thorn; yet hope, that maketh not ashamed, has written a letter of hope to the mourners in Zion, that it shall not be long so. When we are over the water, CHRIST shall cry down crosses, and up heaven for evermore. In this hope, I sleep quietly in CHRIST'S bosom, till He come, who is not slack,.; and would sleep so, were it not that the noise of the Devil's and sin's feet, and the cries of an unbelieving heart, awaken me; but for the present I have nothing whereof I can accuse CHRIST'S cross. O that I could please myself in CHRIST only! If the fruit of your Ladyship's womb be helpers of CHRIST, ye have good ground to rejoice in GOD. All your Ladyship can expect for your goodwill to me and my brother, is the prayers of a prisoner. of JESUS, to whom I recommend your Ladyship and children, and in whom I am,

Aberdeen,

Madam, your Ladyship's in CHRIST,

Sept. 8, 1637. S. R.

Vol 16 - TO JONET KENNEDY.

TO JONET KENNEDY.

GRACE, mercy, and peace, be unto you! Ye are not a little obliged, to the rich grace of Him, who has separated you for, himself, and for the promised inheritance with the saints in light, from this condemned world. Hold fast CHRIST, contend for him; it is not possible to keep CHRIST peaceably, having once gotten him, except the Devil were dead. It must be your resolution, to set your face against Satan's storms. Nature would have heaven come to us sleeping. in our beds. We would all buy CHRIST, if we might make the price ourselves; but CHRIST is worth more blood and lives than either you or I have to give him. When we shall come home, when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pains and sufferings, then we shall see life and sorrow to be less than one step from a prison to glory, and that our little inch of suffering is not worthy of our first night's welcome to heaven. O thrice blinded souls, whose hearts are charmed and bewitched with the dreams and shadows of a miserable life of sin! Shame on us, who sit still, fettered with the love of the Lord of a piece of dead clay! O poor fools, who are beguiled with painted things, and this world's fair weather and smooth promises! May not the Devil laugh, to see us give out our souls, and get in but the corrupt and counterfeit pleasures of sin O for a sight of eternity's glory, and a little taste of the LAMB'S marriage supper! A drop of the wine of consolations, that is in our banqueting house, out of CHRIST'S own hand, would make us loathe the sour drink of a miserable life. O how far are we bereft of with to run, till our souls be out of breath, after a happiness of our own making! O that we were out of ourselves, and dead to this world, and this world dead and crucified to us! And when we should be out of love of any masked lover whatsoever, then CHRIST would be our night song and our morningsong; then the very noise of our Well beloved's feet when he cometh, and his first knock at the door, would be as the news of two heavens to us. O that our eyes, and our soul's smelling, should go after a blasted and sunburnt flower, even this fairplastered, outside world; and have neither eye nor smell for the flower of JESSE, for the choicest, the fairest, the sweetest rose that ever GOD planted! O let some of us die to feel the fragrance of him; and let my part of this rotten world be forfeited and sold for evermore, providing 1: may anchor my tottering soul upon CHRIST! I know that it is sometimes at this, a LORD, what wilt you have for CHRIST" But, O LORD, can CHRIST be sold Or, rather, May not a poor prisoner have him for nothing If I can get no more, O let me be pained to all eternity with longing for him! The joy of hungering for CHRIST should be my heaven for evermore. Alas.! that I cannot draw souls and CHRIST together! But I desire the coming of his kingdom, and that CHRIST would come upon withered Scotland, as gain upon the new mown grass. O let the King come! Grace, grace be with you!

Yours in his worthy LORD JESUS,

Aberdeen, 1637.

Vol 16 - TO MARGARET REBID.

TO MARGARET REBID.

My very dear and worthy Sister,

GRACE, mercy, and peace, be to you! Ye are truly blessed of the LORD, however a sour world gloom upon you, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel. It is good that there is a heaven, and that it is not a night dream, or a fancy. It is a wonder that men deny not that there is a heaven; as they deny that there is a way to it, but of men's making. You have learned of CHRIST, that there is a heaven; contend for it, and contend for CHRIST; bear well the hard cross of this stepmother world, that GOD, will not have to be yours. I confess, it is hard, and. I would, I were able to ease /you of your burden.; but, believe me, this world is but the, dress, the refuse, and the sign of God's creation; a hard bone cast to the dogs, whereon they. rather break their teeth, than satisfy their appetite: It is your Father's blessing, and CHRIST'S birthright; in that; Our, LORD is, keeping for__ you; and your seed also shall inherit the earth, (if that e good for them,) for that is: promised to, them; and GOD's bond is as good, and better, than if men would give every one of them a bond for thousands. Crosses in number, measure, and weight, have been written for you; and your LORD will lead you. through them. Make CHRIST sure, and the blessings of, the earth shall be at CHRIST'S back. I see 'many professors, but they are professors of glass; a little knock of persecution breaks them in pieces: therefore make. fast, work;' see that CHRIST lay the groundstone of your profession; for wind and rain will not wash away his building. His works stand for evermore. I should twenty times have perished in my affliction, if I had not leaned my weak back, and laid my pressing burden, upon the Foundationstone, the, Cornerstone laid in Zion; and I desire never to rise from this stone. Now, the very GOD of peace confirm and establish you unto the day of the blessed appearance of CHRIST JESUS. GOD be with you! Yours in his LORD JESUS,

S. R.

Vol 16 - TO JOHN STEWART, PROVOST OF AYR, Now in Ireland.

TO JOHN STEWART, PROVOST OF AYR, Now in Ireland.

MUCH HONORED SIR,

GRACE, mercy, and peace, be unto you! I long to hear from you; being now removed from my flock, and the prisoner of CHRIST at Aberdeen. I would not have you think it strange, that your journey to New England has gotten such a dash. It indeed has made my heart heavy; yet I know it is no dumb Providence, but a speaking one, whereby our LORD speaketh his mind to you, though for the present ye do not well understand what he says. However it be, He who sitteth upon the floods has shown you his' marvelous kindness in the great deeps. I know your loss is great, and your hope is gone far against you; but I entreat you,'Sir, expound aright our LORD's laying hindrances in the way. I persuade myself that your heart aimeth at the footsteps of the flock, and to dwell beside him whom your soul loves; and that it is your desire to remain in the wilderness, where the woman is kept from the dragon. And this being your desire, remember that a poor prisoner of CHRIST said, " That miscarried journey is pregnant with mercy and. consolation, and shall bring " forth a fair birth." Wait on: "le that believeth. maketh not. haste." (Isaiah 28:16.) I hope ye have been asking what the Lord meaneth, and what further may be his will. My dear Brother, let GOD make of you what he. will. He will end all with consolation, and shall make glory out of your sufferings; and would you' wish better work This water was in your way to heaven; ye behoved to cross it; and therefore embrace his wise and unerring Providence. Let not the censures of men, who see but the outside of things, (and scarcely that well,) abate your rejoicing in the LORD. although your faith sees but the black side of Providence, yet it has a better side; and GOD shall let you see it. If our Lon') ride upon a straw, his horse shall neither stumble nor fall: " For we know that all things work together for good to them that love GOD:" Therefore, shipwreck, losses, &c., work together for the good of them that Jove GOD. Hence I infer, that losses, disappointments, ill tongues, and loss. of friends, houses, or country, are, GOD's workmen, still at work, to work out good to you out of every thing that befalleth you. Let not the Loup's dealing seem harsh, rough, or unfatherly, because it is unpleasant: When, the LORD's blessed will bloweth crow to your desires, it is best in humility to strike sail to him, and to be' willing to be led in any way our LORD pleases. It is a point of denial` of yourself, to be as if your had 'not a will, but: had sold it over to him; and to makth use of, his, will far your own, is both true holiness, and: your; ease and peace " Ye know not what the Lord is, working out of this; but ye shall know it hereafter. Now, for myself, I was three days before the HighCommission, and accused of. preaching treason against our Kings A Minister, being witness, went well nigh to swear it And, they have(1.) deprived me of. my ministry;(2.) silenced me, requiring that I exercise no part of the ministerial 'function within. this kingdom) under the pain of rebellion,;(3.) confined my' person within, the town of Aberdeen,'where I find the Ministers working for: my containment in Caithness or Orkney, far from them, because some people here resort to me. My adversaries know not what a courtier I am now with my Royal King. It is but our soft and lazy flesh that has raised an ill report/ of the cross of CHRIST. Sweet is his yoke; CHRIST's chains are of pure gold sufferings for him ate perfumed: I would not give my

weeping for the laughing of all the fourteen Prelates; I would not exchange my sadness with the world's joy. Yours in our Lord JESUS,

Aberdeen, 1637.

S. R

Vol 16 - TO JOHN STEWART, PROVOST OF AYR.

TO JOHN STEWART, PROVOST OF AYR.

Much honored, and dearest in CHRIST;

GRACE, mercy, and peace, from GOD our FATHER, and from our LORD JESUS CHRIST, be upon you! My closed mouth, my dumb sabbaths, and the memory of my communion with CHRIST, in many fair, faire days in Anwoth, (whereas now my Master getteth no service of my tongue,) have almost broken my faith in two halves; yet, in my deepest apprehensions of his anger, I see through a cloud that I am wrong. The LORD) is equal in all his ways; but my guiltiness often overmastereth my believing. I have not been well known; for, except as to open outbreakings, I want nothing of what JUDAS and CAIN had;—only He has been pleased to prevent me in mercy, and to cast me into a fever of love for himself; and' besides he has visited my soul, and watered it with his comforts. But yet I have not that real and felt possession which I would have; I know CHRIST pitieth me in this. The great men, my friends, are dried up, like winterbrooks of water: all say, " No dealing for that man; his best way will be, to be gone out of the kingdom:" So I see they tire of me. But, believe me, I am most gladly content that CHRIST breaketh all my idols in pieces; it has put a new edge upon my blunted love to CHRIST; I see he is jealous of my love, and will have all to himself. In a word, the following things' are my burthen.—I. I am not in the vineyard as others are: it may be, because CHRIST thinketh me a withered tree; but Got, forbid!— 2. Woe, woe, woe is coming upon my harlot mother, this apostate Kirk. The time is coming, when we shall wish for doves' wings, to any and hide us. Oh for the desolation of this land!

3. I see my Master, CHRIST, going alone, as it were mourning in sackcloth. His fainting friends fear that JESUS shall lose the field but he must carry the day.

4. My guiltiness and the sins of my youth are come up against me, and they would come in as deserving causes of GOD's justice; but I pray GOD, for CHRIST'S sake, that he will never give them that room. 5. Woe is me, that I cannot get the glorious Prince of the Kings of the earth set on high! Sir, ye may help me and pity me in this, and bow your knee, and bless his name, and desire others to do it, that he has been pleased in my sufferings to make atheists, papists, and enemies about me, say, GOD is with this prisoner." Let hell, and the powers of hell, (I care not,) be let loose against me to do their worst, so that CHRIST, and my FATHER and his FATHER, may be magnified in my sufferings.—", write to. me; and commend me to your wife. Mercy be her portion! Grace be with you!

Yours in his LORD JESUS,

S.R.

Vol 16 - TO THE LADY BUSBIE.

TO THE LADY BUSBIE.

MADAM,

GRACES mercy, and peace, be to you! I am glad to hear that CHRIST and ye are one; and that ye have made him your one thing, where many are painfully toiled in seeking many things, and their many things are nothing. It is best that ye should set yourself apart, as a thing laid up for CHRIST alone. He has been going about you these many years, by afflictions, to engage you to himself; it were a pity and a loss to say him nay. Verily I could wish that I could swim through hell, and all the ill weather in the world, with CHRIST in my arms; but it is my evil and folly, that, except CHRIST come unspent for, I dare not go to seek him. Think well of the visitations of your LORD: for I find one thing, which I saw not well before, that when we are under trials, little sins raise great cries in the conscience; whereas in prosperity, conscience is a Pope, to give dispensations, and let out and in, and give latitude and elbowroom to our heart. O how little care we for pardon at CHRIST'S hand, when we make dispensations! And all is but children's play, till a cross without beget a heavier cross within, and then we play no longer with our idols. It is good still, to be severe against ourselves; for else we but transform GOD's mercy into an idol, and an idol that has a dispensation to give for turning the grace of GOD into wantonness. O CHRIST has a saving eye! Salvation is in his eyelids. When he first looked on me, I was saved; it cost him but a look to make hell quit of me. O, free merits, and the precious blood of God! What a safe and sure way is it, to come out of hell leaning on the SAVIOR! That CHRIST and a sinner should be one, and have heaven between them, is the wonder of salvation. What an excellent fragrance does CHRIST cast on his lower garden, where there grow but wild flowers, if we speak by way of comparison! But there is nothing but perfect gardenflowers in heaven. We are all obliged to love heaven for CHRIST'S sake. He graced' heaven and all his Father's house with his presence. He is the rose that beautifieth all the upper garden of GOD; a leaf of that rose of GOD, for fragrance, is worth a world. O that he would blow his fragrance upon a withered and dead soul! Let us then go on to meet him, and to be filled with the sweetness of his love. Nothing will hold him from us; he has decreed to put time, sin, hell, devils, men, and death out of the way, and to rid the rough way between us and him, that we may enjoy one another. It is wonderful, that he would have the company of sinners to delight himself with in heaven. And now the supper is waiting for us. CHRIST the Bridegroom is waiting with desire, till the Bride, the LAMB'S wife, be ready for the marriage. O fools, what do we here And why sit we still Why sleep we in the prison Were it not best to make us wings, to fly up to our blessed LORD, and our fellow friends GOD give you to find mercy in that day of our LORD JESUS, to whose saving grace I recommend you.

Yours in our LORD JESUS,

Aberdeen, 1639.

S. R.

Vol 16 - TO THE RIGHT HONORABLE LORD.LOUDOUN.

TO THE RIGHT HONORABLE LORD.LOUDOUN.

RIGHT HONORABLE

GRACE, mercy, And peace " be to your Lordship! I rejoice exceedingly, that I hear your Lordship has a good mind to CHRIST, and his truth. My very dear Lord, go one in the strength of the Lord, to carry your honor and worldly glory to the New Jerusalem. For this cause your Lordship received these Of the LORD, and this is a sure way for the establishment of your house, if ye be one of those who are' willing in your place to build Zion's waste places. Yolk, Lordship wants `not Gob's aid man's' law both but' suppose the bastard laws of man were against you, it is an honest error, if here ye slip against a point of standing', policy. O what a blessed thing is it, to see nobility, learning, and sanctification, all conquer in one! For these ye owe yourself to CHRIST and his' kingdom. GOD has bewildered the wit and the learning of the scribes and disputers, this time; they look asquint to the Bibles this world blindfoldeth men's light, that they are afraid to see straight before them. Your Lordship knows, that within a little while, policy against truth will blush, and the works of men will burn. How had they forgotten the LORD, that they dare go against even. that truth which once they preached themselves, although their sermons now be as thin sown as strawberries in a wood Certainly the safest course is, for the short time of this world, to stand for JESUS. He has said it, and it is our part to believe it, that, ere it be long, " time shall be no more," and " the heavens shall wax old as a garment." Do we not see it already an old, threadbare garment Does not cripple and lame nature tell us, that the Lord will fold up the old garment, and lay it aside; and that the heavens shall be folded together as a scroll, and this pesthouse shall be burnt with fire, and shall melt with fervent heat For, at the Lord's coming, he will do with this earth, as men do with a leperhouse; he will burn the walls with fire, and the furniture of the house also. (2 Peter 3:10; 2 Peter 3:12.) My very dear Lord, how shall ye rejoice in that day, to have CHRIST, angels, heaven, and your own conscience, smiling upon you I am persuaded that one sick night, through the terrors of the Almighty, would make men (whose conscience has such a wide throat) have other thoughts of CHRIST and his worship than those with which now they please themselves. The scarcity of faith in the earth says that we are hard upon the last nick of time: blessed are those who keep, their garments clean against the Bridegroom's coming. There shall be spotted clothes, and many defiled garments, at his last coming'; and therefore few found worthy to walk with him in white. The weak and feeble, these that are as signs and wonders in Israel, have chosen the best side. Verily, for myself, I am so well pleased with CHRIST and his cross, that I should weep if it should come to bartering of condition with those that are at ease in Zion. I hold still to my choice, and bless myself in it. I see, and I believe, that there is salvation in this way that is every where spoken against. I hope to face eternity, and to venture even upon death, fully persuaded, that this only, even this, is the saving way for racked consciences, and for weary and laden sinners, to find ease and peace for evermore. Now the very GOD of peace establish your Lordship in CHRIST JESUS unto the end!

Aberdeen,

Your Lordship's in JESUS,

Sept. 10, 1637.

Vol 16 - TO ALEXANDER GORDON, OF EARLSTOUN.

TO ALEXANDER GORDON, OF EARLSTOUN.

MUCH HONORED SIR,

SEEING our LORD has been pleased to break the snare of your adversaries, I heartily bless our LORD on your behalf. Our crosses for CHRIST are not made of iron; they are of more gentle metal. It is easy for God To make a fool of the Devil, the father of all fools. I know your Lord has something to do with you, because SATAN and malice have shot sore at you; but your bow abideth in its strength: let CHRIST have all the glory. I see that CHRIST can borrow a cross for some hours, and set his servants beside it, rather than under it, and make glory to himself, and shame to his enemies, and comfort to his children, out of it: But whether CHRIST buy or borrow crosses,: he is King of crosses, and King of devils,: and King over hell, and King over malice. When he was in the grave, he came out, and brought the keys with him. He is lordgaoler. Nay, what say I He is Captain of the castle, and he has the keys of death and hell. And what are our troubles but little deaths And He who commandeth the great castle, commandeth the little also. 2. I see that a hardened face, and two skins upon our brows, against the winterhail and stormy wind, are meetest for a poor traveler, in a winter journey to heaven. O what art is it to learn to endure hardness, and to learn to go barefooted, either through the Devil's fiery coals, or his frozen waters⁸. I am persuaded, that, a seaventure with CHRIST maketh great riches. Is not our King JESUS's ship coming home, and shall not we get part of the gold Alas, we fools miscount our gain, when we seem, losers. " To you it is given to suffer." O what fools are we, to undervalue his gifts! If we be faithful, our tackling shall not loose, nor our mast break, nor our sails blow into the sea., The bastard crosses, the baseborn crosses, of worldlings for evildoing, must be heavy and grievous; but our afflictions are light.—4. I am happy that my salvation is credited to CHRIST'S mediation. CHRIST oweth no faith to me; but O what faith and credit I owe to him! Let my name fall, and let CHRIST's name stand in honor with men and angels.—5. I wondered. once at Providence; and called white Providence black and unjust, that I should be smothered in a `town where no soul will. take CHRIST from my hand. But Providence has another lustre with God, than with my bleared eyes. I proclaim myself a blind body, who know not black and white in the uncouth course of GOD's Providence. Suppose CHIRST would set hell where heaven is, and Devils up in glory, beside the elect Angels, (which yet cannot' be,) I would I had a heart to acquiesce in his way, without further dispute. I see that infinite wisdom is the Mother of his judgments, and his ways are past finding out.—6. I cannot learn, but I desire to learn, to bring my thoughts, will, and desires, under CHRIST'S feet, that he may trample upon them, but) alas! I am still upon CHRIST'S wrong side. Grace be with you

S.R.

Vol 16 - TO MARION MACKNAUGHT

TO MARION MACKNAUGHT

Dearest in LORD JESUS:

Count it your honor, that CHRIST has begun at you, to fine you first: " Fear not,' says the Amen, the true and faithful Witness: As my Master liveth, continue in prayer and in watching, and your "glorious deliverance is coining;' CHRIST is not far off. A straw for all the bits of clay that are risen against us! "Ye shall thresh the Mountains, and fat them like chaff" (Isaiah 41:1-29 :) • If ye slack your hands at your meetings, and, your watching to prayer, then it would seem our Rock hath sold us; but be diligent, and be not discouraged. I charge you in CHRIST, rejoice, give thanks, believe, be strong in the Lour, That burning bush in Galloway shall not be burned to ashes; for the Lord is in the bush. Be not discouraged, that banishment to be procured against me: the earth is, the Lord's; and I am filled with his love, and running over. I rejoice to bear that ye are in your journey: such news as I hear of all, your faith and, love, rejoices my sad heart. Pray for me, for they seek my hurt; but I give myself to prayer. The blessing of my LORD, and that of a Prisoner of CHRIST, be with you! O chosen and greatly beloved woman, faint not: Fie, fie! if ye faint now, ye lose a, good cause. Double your meetings: cease not for Zion's sake, hold not your peace, till he make Jerusalem a praise in the earth.

Yours in CHRIST JESUS his LORD

S.R.

Vol 16 - TO MR. GEORGE DUMBAR.

TO MR. GEORGE DUMBAR.

Reverend and dearly beloved in the Lord

Grace, mercy, and peace, be to you! Because your words We strengthened many, I was silent, expecting Some lines from' you inn My bonds; and this IS the cause why I wrote not to you but now I am forced to speak. I never, believed till now, that there was so much to be found in CHRIST, on this side of death and of heaven. Q the ravishments of heavenly joy, that may be had here, in the small gleanings and comforts that fall from CHRIST! What fools are we, who know not, and consider not the weight that is in the very earnest penny, and the first fruits of our hoped for harvest! O what then must personal possession be! I see that my prison has neither lock nor door; I am, free in my bonds; and my chains are made of rotten straw;' they shall' not abide one pull of faith. I, am suee; they in hell would, exchange the torments with our crosses, suppose they should never be delivered; and would give twenty thousand years' torment to boot, to be in our bonds for ever: And therefore we wrong CHRIST, who sigh, and fear, and doubt, and despond in them. Our sufferings are washed in CHRIST'S blood, as well as our souls; for CHRIST'S merits bought a blessing on the crosses of the sons of GOD. Our troubles owe us a free passage through them: Devils and men, and crosses, are our debtors; death and all storms are our debtors, to blow our poor tossed bark over the water freight free, and to set the travelers in their own known ground; and our sufferings are the ruin of the black kingdom. But withal, we stand with the " hundred forty and four thousand," who are with the LAMB upon the top of Mount Zion: Antichrist and his followers are down in the valley; we have the advantage of the hill; our temptations are always beneath; our waters are beneath our breath; " as dying, and behold we live." I bless the Lour., that all our troubles come through CHRIST'S fingers, and that he casteth in some ounce weights of heaven, and of the spirit of glory, (which resteth on suffering believers) into our cup, in which there is no taste of hell. My dear Brother, ye know all these better than I; I send water to the sea, to speak of these things to you; but it easeth me to desire you to help me to pay tribute of praise to JESUS. O what praises I owe him! I would I were in my free heritage, that I might begin to pay my debts to JESUS. I entreat for your prayers and praises: I forget not you.

Your brother and fellow sufferer, in and for CHRIST,

Aberdeen, Sept. 17, 1637.

S. R.

Vol 16 - TO THE PROFESSORS OF CHRIST IN IRELAND.

TO THE PROFESSORS OF CHRIST IN IRELAND.

DEARLY beloved in our LORD, and partakers of the heavenly calling. Grace, mercy, and peace, be to you, from GOD our FATHER, and from our LORD JESUS CHRIST! I always, but most of all now in my bonds, (most sweet bonds for CHRIST my LORD) rejoice to hear of your faith and love, and to hear that our King, our well beloved, our spiritual Bridegroom, without tiring, stayeth still to woo you as his Bride; and that persecutions and mockings of sinners have not chased away the wooer from the house. My salvation on it, (if ten heavens, were mine,) if this way that I now suffer for, this way that the world reproacheth, and no other way, be not the King's gate to heaven; and I shall never see GOD's face, if this be not the only saving way' to heaven. O that you would take the word of a prisoner of CHRIST for it! Nay, I know you have the greatest King's word for its that it shall not be your wisdom to seek another CHRIST, Or another way of worshipping him, than is now savingly revealed to you. Therefore, though I never saw your faces; let me be pardoned fey writing to you, ye faithful pastors yet amongst the flocks, and ye sincere professors of CHRIST'S truth, or any weak and tired strayers, who cast an eye after the Savior, if possibly I may confirm and strengthen you in this good way, every where spoken against.' Man with greatest assurance (to the honor of our LORD let it be spoken) assert, though I be but a child in CHRIST, and the meanest, and less than the least of saints, that we do not come nigh to the due love and estimation of that fairest among the sons of men. He is all heaven, and more than all heaven i and my testimony of him is, that ten lives of black sorrow, ten deaths, ten hells of pain, ten furnaces of brimstone, were all too little for CHRIST, if our sufferings could be a hire to buy him. Therefore faint not in your sufferings and hazards for him. I proclaim and cry, Hell, sorrow, and shame upon all lusts, upon all by lovers, that would take CHRIST'S room over his head, in this little inch of love of these narrow souls of ours! O highest, O fairest, O dearest LORD JESUS, take thine own from all rival lovers. O that we. could sell. all our part of time's glory, and time's good things, for a lease of CHRIST for all eternity! O how are we misled and polluted with the love of things that are on this side of time, and on this side of death's water! Where can we find a match to CHRIST, among created things I know that his sack does and ashes are better than the fool's laughter, which is like the crackling of thorns under a pot. But, alas! we do not harden our faces against the cold north storms, which blow upon CHRIST's face; we love well summer religion, and to be that which sin has made us, even as thin skinned as if we were made. of white paper, and would fain be carried to heaven in a covered chariot, wishing from our hearts that CHRIST would give us surety for nothing. but a fair summer, until we be landed at heaven's gate. How many of us have been here deceived, and fainted in the day of trial Amongst you there are some of this stamp. And now I am persuaded, it will be asked of every one of us, on what terms we keep Cunrsv. We found, CHRIST without a wet foot; and he, and his Gospel, came upon small charges to our doors; but now we must wet our feet to seek him. O how rare a thing is it to be loyal to CHRIST, when he has a controversy with the shields of the earth! I wish all of you would consider, that this trial is from CHRIST; it is come upon you unbought; (indeed, when we buy a temptation with our own, money,

no marvel if we be not easily free of it, and if GOD be not at our elbow to take it off our hand;) this is CHRIST's ordinary housefare, of which he makes use, in order to try all the vessels of his house withal; and CHRIST now is about to bring his treasure out before sun and moon, and to tell his money, and in the telling, to try what weight of gold, and what weight of copper, is in his house. Do not now bow, or yield to your adversaries an hairbreadth: CHRIST and his truth will not divide; and his truth hath hot latitude, that ye may: take some of, and leave, other some of it. Nay, the Gospel is like a small hair, that has. no breadth, and will not delve in two. It is not possible to twist and compound a matter between CHRIST and Antichrist; and therefore you must, either be for CHRIST, or ye must be against him. O that this. misled and blindfolded world would see, that CHRIST does not rise and fall by men's apprehensions! What is CHRIST the lighter, because men do with him, by open proclamation, as men do with clipped and light money They are now crying down CHRIST; and they will have him taken for a penny or a pound, for one or for a hundred, according as the wind bloweth from the East or from the West. But the LORD has weighed him, and balanced him already: " This is my beloved Son, in whom I am well pleased; hear ye Him:" his worth and his weight are the same still. It is our part to cry, " Up, up with CHRIST; and down, down with all created glory before him! " O that I could heighten him, and heighten his name, and heighten his throne! I know that death and hell, and the world and tortures, shall all cleave and split in twain, and give us free passage to go through; and we shall bring all God's good metal out of the furnace again, and leave! Behind us nothing but our dross and our scum. We may, then, beforehand proclaim CHRIST to be victorious. He is crowned King in Mount Zion;. GOD did. put the crown upon his head, (Psal. 2:) and who dare take it off again Out of question; he has sore and grievous quarrels against his church;' and therefore he is called, (Isa. ixxi. 9,) " He whose fire is in Zion, and whose furnace is in Jerusalem." But, when he has performed his work on Mount Zion, all Zion's haters shall be as the hungry and thirsty man, that' dreams he is eating and drinking, and behold, when he awaketh, he is faint, and his soul empty. And this advantage we. have also, that he will not bring before sun and moon all the infirmities of his church. Our kind Lord will not come with chiding to the streets, to let all the world hear what is between• him and us. Two special things ye are to. mind:—I. Try and make sure your profession, that ye carry not empty lamps. Alas, security, security, is the bane and the wreck of the most part of the world! O how many professors go with a golden. lustre before men, and yet are bastard and base metal!

Consider how fair before the wind some do ply, and yet in a. short time such are quickly broken' upon the rocks, and never fetch the harbor, but are sanded in the bottom of hell. O make your heaven sure, and try how ye come by conversion; that it be not stolen goods, in a white well lusted profession; a white skin over old wounds. A fault under water, not seen, is dangerous; and so is a leak in the bottom of an enlightened conscience, often falling, and sinning against light. Woe, woe is me, that the holy profession of CHRIST is made a stage garment by many, to bring home a vain fame; and CHRIST is made to serve men's ends! This is, as it were, to stop an oven with a King's robes.—Know, 2, Except men martyr and slay the body of sin, in sanctified self denial, they shall never be CHRIST'S martyrs and faithful witnesses. O if I could be master of that house idol, myself, my own, mine,—my own will, wit, credit, and ease,—how blessed were I! We need to be redeemed from ourselves, rather than from the Devil and the world! Learn to put out yourselves, and to put in CHRIST for yourselves. I should make a sweet bartering, if I could substitute CHRIST in. place of myself; so as to say, " Not I, but CHRIST; not My' will but CHRIST'S; not my ease, not my credit, but CHRIST, CHRIST:" O that CHRIST had the full place

of myself; that all my aims, purposes, thoughts, and desires, would land upon CHRIST, and not upon myself! Let never dew he upon my branches, and let my poor flower wither at the root, so that CHRIST were enthroned, and his glory advanced in all the world, and especially in these three kingdoms. But I know he has no need of me; what can I add to him But O that he would cause his high and pure glory to run through such a foul channel as. I am! And although he has caused the blossom to fall off my one poor joy, that was on this side of heaven, even my liberty to preach CHRIST to his people; yet I am dead to that now, so that he would hew and carve glory, glory for evermore, to my royal King, out of my sufferings. O that I had my fill of his love! I entreat you earnestly for the aid of your prayers, for I forget not you; and I salute with my soul the faithful Pastors, and honorable and worthy professors, in that land. "Now the GOD of peace, that brought again our Lord JESUS from the dead, the great Shepherd of the sheep, by the blood of the everlasting Covenant, make you perfect in every good work, to do his will; working in you that which is well pleasing in his sight!" Grace, grace be with you!

Aberdeen,

Yours in JESUS,

Feb. 4, 1638.

S. R.

Vol 16 - TO HIS REVEREND AND MUCHHONORED BROTHER,

TO HIS REVEREND AND MUCHHONORED BROTHER,

DR. ALEXANDER LIGHTON,

Prisoner at London.

Reverend and muchhonored Prisoner of Hope,

GRACE, mercy, and peace, be to you! It was not my part, whom our LORD has enlarged, to forget You his prisoner. When I consider how long your night has been, I think CHRIST has a mind to put you in free grad's debt so much the deeper. But what if CHRIST Intend for you no joy but public joy, with enlarged and triumphant Zion I think, Sir, ye would love best to share and divide your song of joy with Zion, and to have mystical. CHRIST in Britain copartner with your enlargement. Worthy Sir, I hope I need not exhort you to go on, hoping for the salvation of GOD. There has not been, so much taken from your time of ease, as eternity shall acid to your heaven. Ye know, when one day in heaven shath paid, yea, and overpaid your blood, bonds, sorrow, and sufferings, that it would trouble an angel's standing to count that overplus of glory, which eternity can and will give you. Your sandglass of sufferings and losses cometh to little, when compared with the glory that waiteth for you, on the other side of the water! Ye have no leisure to rejoice and sing here, while time go about you, and where your psalms must be short; therefore ye will think eternity, and the long day of heaven, that shall be measured with no other sun than the long life of the ANCIENT OF DAYS, little enough for you. If your spanlength of time be cloudy, ye cannot but think that your LORD can no more take' your blood and your bands without the income and recompense of free grace, than he would take the sufferings of PAUL, and his other dear servants, that were paid home beyond all counting. (Romans 8:18.) It was the Potter's aim, that the clay should praise him; and I hope it satisfieth you, that your clay is for his glory. O who can suffer enough for such a LORD And who can lay out in bank enough of pain, shame, losses, or torture, to receive in again the free interest of eternal glory (2 Corinthians 4:17.) O how advantageous bargaining is it with such a rich LORD! If your hand and pen had been at leisure to gain glory in paper, it had been but paper glory; but the bearing of a public cross so long for JESUS, the Prince of the Kings of the earth, is glory booked in heaven. Worthy and dear brother, if ye go to weigh JESUS, his sweetness, excellency, glory, and beauty, and set against him your ounces of suffering for him, ye shall be straitened in two ways.—1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable. Nay, if angels were set to work, they should never number the degrees of difference.—2. It should straiten you to find a scale for the balance, to lay that high and lofty One, that Prince of excellency, into. If your mind could fancy as many created heavens as time has had minutes, as trees have had leaves, or as clouds have had drops, since the first stone of the creation was laid, they should not make half a scale to bear and weigh boundless excellency. And therefore the King, whose marks ye are bearing, and whose dying ye carry about with you in your body, is, out of all consideration, beyond and above all our thoughts. For myself, I am content to feed upon wondering sometimes, on beholding but the skirts of his incomparable'

glory; and I think, ye could wish for more ears to give him than ye have, since ye hope these ears ye now have given him shall be passages to take in the music of his glorious voice. O! who can add to him who is all If he would create new heavens, a thousand thousand degrees more perfect than these that now are; and would then make a new creation, ten thousand you sand. degrees in perfection beyond that new creation; and again, •would still, to eternity, multiply new heavens; they should never be a perfect resemblance of that infinite excellency, order, weight,% measure, beauty, and sweetness, that are in him. O how liftl, of him do we see! O how shallow are our thoughts of him!, O that I had pain for him, and shame and losses for him, and more clay and spirits for him; and that I could go upon earth without love, desire, or hope, because Chi 1sT has taken away my love, desire, and hope to heaven with him! I know, worthy Sir; your sufferings for him are your glory; and therefore be not weary; his salvation is near at hand, and shall not tarry. Pray for me: His grace be with, you!

St, Andrews,

Yours in his LORD JESUS,

Nov, 99, 1639.

Vol 16 - TO THE PERSECUTED CHURCH IN IRELAND.

TO THE PERSECUTED CHURCH IN IRELAND.

Much honored, reverend, and dearly beloved in our LORD;

GRACE, mercy, and peace, be to you all! I know there are many, in this nation, ' more able than I, to speak to the sufferers for JESUS CHRIST, and witnesses of him; yet pardon me if I speak a little to you, who are, called in question for the Gospel, once committed to you. I hope ye are not ignorant, that as peace was left to you in CHRIST'S testament, so the other half of the testament was a legacy of CHRIST'S sufferings; (John 16:33;) " These things have I spoken, that in. me ye might have Peace. in' the world ye shall have trouble." Because then ye are made heirs of CHRIST'S cross, think that fiery trial no strange thing. For the Lord JESUS shall be no loser by purging the dross and tin out of his church in Ireland; his winepress is but squeezing out the dregs, the scum, the froth, and refuse of that church. I had once the proof of the honest and honorable peace of that slandered thing, the cross of our Lour. JESUS. But though these golden days, which I then had, be now in a great part gone; yet I dare say, that the issue of your sufferings shall be the high glory of the Prince of the Kings of the earth; and the changing of the brass of the LORD'S temple among you into gold, and of the iron into silver, and of the wood into brass. " Your officers shall yet be peace, and your exactors righteousness." (Isaiah 9:17.) Look over the water, and see who is on the dry land waiting for your landing. Your deliverance is concluded, subscribed, and sealed in heaven; your goods that are taken from you, for the sake of CHRIST and his truth, are but laid in pawn, and not taken away. There is much laid up for you in his storehouse, whose is the earth, and the fullness thereof. Your garments are spun, and your flocks are feeding in the fields, your bread is laid up for you, your gold and silver is at the bank, and the interest go on and groweth. If two things were firmly believed, sufferings would have no weight. If the fellowship of CHRIST'S sufferings were well known, who would not gladly take part with JESUS

For CHRIST and we are join towners of one and the same cross and therefore he that knew well what sufferings were, as he "esteemed all things but loss for CHRIST," and did " judge them but dung," so did he also thus judge of them, " that he might know the fellowship of his sufferings." (Php_3:10.) `O how sweet a sight is it, to see a cross between CHRIST and us; to hear our Redeemer say, at every sigh, and every blow, and every loss of a believer, " Half mine!" So they are called, " The sufferings of CHRIST," and " The reproach of CHRIST." (Ca 1:24; Revelation 11:26.) As when two are partners and owners of' a ship, the half of the gain, and half of the loss belongeth to each of the two so CHRIST in our sufferings is half gainer and half loser with us, Yea, the heaviest. end of the black tree of the cross lieth on your Lord; it. falleth first upon him, and but reboundeth from him, upon. you. " The reproaches of them that reproached thee are fallen upon me." (Pea. 69: 9.) Your sufferings are your treasure, and are greater riches than the treasures of Egypt. (Hebrews 11:26.) And if your cross come first through CHRIST'S fingers, ere it come to you, it receiveth a lustre from him it getteth a relish of the King's spikenard, and of heaven's perfume; and the half of the gain, when CHRIST'S shipfull of gold cometh home, shall be yours. It

is an augmentation of your treasure to be rich in sufferings, to be "in labors abundant, in stripes above measure." (2 Corinthians 11:23.) And to have "the sufferings of CHRIST abounding in you," (2 Corinthians 1:5) is a part of heaven's flock. Your goods tire not lost, which they have plucked from you; for your Lord has them in keeping; "for he shall be fed with the heritage of JACOB your Father; for the mouth of the Lord has spoken it." (Isaiah 58:14.) Till I shall be on the half float of the highest palace, and get a draught of glory out of CHRIST'S hand, above and beyond time and beyond death, I shall never (it is likely) see father days, than I saw under that blessed tree of my LORD'S cross. O sweet for evermore, to see a rose from heaven growing, in as ill ground as hell; and to see CHRIST's love, peace, faith, goodness, longsuffering, and patience, growing, like the flowers of GOD's garden, out of such stony and cursed ground as the hatred of the Prelates, and Antichrist's bloody hand and heart! Is not here heaven' indented in hell, (if I may say so,) like a jewel set with skill in a ring, with the enamel of CHRIST's cross. And who would not think him worthy of our sufferings for him? What is burning alive, what is drinking of our heart's blood, or what is a draught of melted lead, for his glory, less than a draught of cold water to a thirsty man, if the right price and due value were put on that worthy Prince, JESUS; O who can weigh him! Ten thousand thousand heavens would not be one scale of the balance to lay him in. O black angels, in comparison of him! O dim and dark sun, in regard of that fair Sun of Righteousness! O worthless heaven of heavens, when they stand beside my worthy, and high, and excellent Well beloved! O weak and infirm Kings of clay, O soft and feeble mountains of brass, and weak created strength, in regard of our mighty and strong Lord of armies! O foolish wisdom of men and angels, when it is laid in the balance beside that spotless and substantial WISDOM OF THE FATHER! If heaven and earth, and ten thousand heavens, even round about these heavens that now are, were all in one garden of paradise, decked with all the fairest roses, flowers, and trees, that can come forth from the art of the ALMIGHTY; yet set but our one Flower, which groweth out of the root of JESSE, beside that orchard of pleasure, —and one look of him, one view, one taste, one odor of his GODhead, would infinitely exceed the fragrance, color, beauty, and loveliness of that paradise. O for less of the creatures, and more of thee! O open the passage of the well of love and glory on us, dry pits and withered trees! O that jewel and flower of heaven! If our Beloved were not mistaken by us, and unknown to us, he would have no scarcity of lovers. He would make heaven and earth both see that they cannot quench his love; for his love is a sea. He, He, Himself, is more excellent than heaven. For heaven, as it cometh into the souls and spirits of the glorified, is but a creature; and He is more than a creature. O what a life were it, to sit beside this well of love, and drink of it, and praise, and praise and drink of it again; and then to have desires and faculties extended out, as it were, many thousand fathoms in length and breadth, to take in seas and rivers of love! I earnestly desire to recommend this love to you; that this love may cause you to keep his commandments, to keep clean hands, and make clean feet, that ye may walk as the redeemed of the LORD. Woe, woe be to them that put on his name, and shame this love of God with a loose and profane life their feet, tongue, and hands, and eyes, give a shameless he to the holy Gospel which they profess. I beseech you in the Lord, keep CHRIST, and walk with him; let not his fairness be spotted by GODless living. O who can find it in their hearts to sin against love,—and such a love, as the glorified in heaven shall delight to live into, and drink of for ever; for they are evermore drinking in love, and the cup is still at their head, and yet without loathing; for they still drink of it, and still desire to drink of it, for ever and ever. Let not me, a stranger to you, who never saw your face in the flesh, be thought bold in writing to you; for the hope I have of a

glorious church in that land, and the love of CHRIST, constrain me. I know that the worthy. servants of CHRIST, who once labored among you, cease' not to write to you also. Let me entreat you for your prayers for myself, the flock, and Ministry, and on the subject of my fear of a transportation from this place of the Lotto's vineyard. Now the very God of peace sanctify you, throughout! Grace be with you all!

Your Brother and Companion

In the kingdom and patience of JESUS CHRIST,

Anwoth, 1639.

S. R.

Vol 16 - TO MR. HENRY STEWART, HIS WIFE, AND TWO DAUGHTERS

TO MR. HENRY STEWART, HIS WIFE, AND TWO DAUGHTERS

ALL Prisoners of CHRIST at Dublin.

Truly honored, and dearly beloved,

GRACE, mercy, and peace, be to you from God our FATHER, and our LORD JESUS CHRIST! Think it not strange, beloved in. our LORD, JESUS, that SATAN can command keys of prisons, and bolts, and chains; this is a piece of the Devil's pryncedom that he has over the world. Understand our Lord well in this; be not jealous of his love, though he make devils and men his under servants to scour the rust off your faith, and purge you from your dross. And let me charge you, O prisoners of hope, to open your window, and to look out by faith; behold heaven's post, that speedy and swift salvation of GOD, that is coming to you. It is a broad river that faith will not look over it is abroad sea, of which they of a lively hope cannot behold the other shore. Look over the water; your anchor is fixed within the veil: the one end of the cable is about the prisoner of CHRIST, and the other is "entered within the veil, whither the Forerunner is entered for you." {Hebrews 6:19; Hebrews 6:20.} It can go straight through the fire of the wrath of men, devils, losses; tortures, death, without a thread of it being singed. Men and devils have no teeth to bite it in two. Hold fast till He come. Your cross is of the color of heaven and CHRIST; and that dye can abide the foul weather, and neither be stained nor cast the color. When your lovely JESUS had no better than the thief's doom, it is no wonder that your process should be lawless; for he was taken, buffeted, whipped, and spit upon, before he was convicted of any fault. O such a pair of sufferers as JESUS, and a piece of guilty clay, under one yoke! O how lovely is the cross, with such a second! I believe that your prison is enacted, in GOD's court, not to keep you till your hope breathe out its last; your cross is under law to restore you safe to your brethren and sisters in CHRIST. Take heaven and CHRIST'S bond for a fair door out of your suffering. It were good to be armed beforehand for death, or bodily tortures for CHRIST; and think what a crown of honor it is, that GOD has given you pieces of living clay, to be tortured witnesses for saving truth; and that ye are so happy, as to have some blood to give out for that royal Lora', who has caused you to avouch Himself before men. Do not wonder to see blinded men threaten you with death and burial,' and to raze, out truth's name but where will they snake a grave for the Gospel and the Lord's church Earth and hell shall be but little bounds for their burial in all the clay and rubbish of the whole earth above our LORD's church, yet' it will not cover her, nor hold her down; she shall live, and not die; she shall behold the salvation of GOD. O what glory is it, to, suffer for the Lord's glory! Tay, though his servants had a body to burn for ever for this Gospel, so that the glory of JESUS did but rise out of these flames, and out of that burning body, O what a sweet fire! What if the ashes of the burned body were musicians to sing his praises, and the highness of that Prince of Ages! O what love is it in him, that he will have such musicians as we are, to tune that psalm of his everlasting praises heaven. O what shining and burning flames of love are those, that lead Him to divide his share of

life, of heaven, and glory, with you! Apart of his throne, one draught of his wine, his wine of glory and life, that comes from under the throne of God and the LAMB)) and one apple of the Tree of Life, will more than make up all the expenses of clay lent out for heaven We have short, narrow and creeping thoughts of JESUS, and do but shape CHRIST, in our conceptions, according to', some created portraiture! O Angels, lend your help to make songs of him who is the fairest amongst thousand! O heavens, O, heaven of heavens, 'O glorified tenants and triumphant householders with the Lama, pit in new `psalms of the excellency of our Lord, and help us to set him on high! `O indwellers, of earth and heaven, sea and. air, O all ye created beings within the bosom of this great' world, come and help to set on high the praises of our LORD!'O fairness of Creatures, blush before his uncreated beauty! 'O Created, strength, be amazed before the strong LORD of Hosts O created love, think shame of thyself before this unparalleled love of heaven. O Angel of wisdom, hide thyself. before our Lord, 'whose' understanding passes finding out! O Sun, in thy shining beauty, put on a web of darkness, and cover thyself before thy bright Master and Maker! O who can add glory, by doing or suffering, to his Great Being! We can but bring our drop to this sea, and our "candle, dim and dark as it is, to this clear Such of heaven and earth! We have cause to drink ten deaths, or to swim through ten seas,;. in order to be at that land of praises, where we shall see that wonder, and enjoy this jewel of heaven's jewels! O death, do thy utmost against us! O torments, O malice of men and devils, waste your strength. on the witnesses of our LORD'S testament! O devils, bring all hell to help you, in tormenting the followers of the LAMB! We will defy you to make us too soon happy, and to waft us too soon over the water, to the land where the noble Plant, " the Plant of Renown," groweth. O cruel time, that suspends those dearest enjoyments, in which we shall be hased, soul and body, in the depths of this love! O time, run fast! O motions, mend your pace! " O Wellbeloved, be like a young roe upon the mountains of separation!" Hasten our desired meeting! Love is sick to hear tell of " tomorrow." And what then can come wrong to you, O honorable witnesses of his. truth Men have no more of you to work upon, but some few inches of sick clay: your spirits are above their courts; your souls, your love to CHRIST, your faith, cannot be summoned, nor sentenced, nor accused, nor condemned, by Pope, deputy, ruler, or tyrant; your faith is a free lord, and cannot be a captive. All the malice of hell and earth can but hurt the scabbard of a believer; and death, at the worst, can get but a claypawn in keeping, till your Lord take the King's keys, and open your graves. Therefore let a postway be laid between your prison and heaven, and go up and visit your treasure. Enjoy your Beloved, and dwell upon his love, till eternity come in time's room, and put you into possession of your eternal happiness. Keep your love to CHRIST; lay up your faith in heaven's keeping; and follow the Prince of martyrs, who witnessed a fair confession before PONTIUS DILATE; your cause and his is all one. The opposers of his cause are like drunken judges, who in their cups would make laws that the sun should not rise and shine on the earth; and send their officers and pursuivants to charge the sun, and moon to give no more light to the world; or who would enact in their courtbooks, that the sea, after once ebbing, should never flow again: but would not the sun, and moon, and sea, break those acts, and keep their Creator's directions The Devil, the' great fool, and the father of these underfools, is more malicious than wise, that sets the spirits on earth at work, to contend with heaven's wisdom, and to give mandates and summons to our sun, our great star of heaven, JESUS, not to shine, in the beauty of his Gospel, to the chosen and bought ones. O you fair Sun of Righteousness, arise and shine in thy strength, whether earth or hell will or not! O victorious Conqueror, ride prosperously upon truth; stretch out thy sceptre as far as the sun shines, and the

moon waxed' and waneth! Put on thy glittering crown, O you Maker of Kings, and make but one step of the whole earth, and travel in the greatness of thy strength, (Isaiah 63:1,) and let thy apparel be red, and all dyed with the blood of thy enemies! Thon art righteous heir to the kingdoms of the world.,Laugh ye at the brainsick worms, that dare say in good earnest, " This man shall not reign over us," as though they were casting the dice for CHRIST'S crown, which of them should have it. I know that ye believe the coming of CHRIST'S kingdom: believe under a cloud, and wait for him, when there is no moonlight nor starlight. Let faith live and breathe, and lay hold on the sure salvation of GOD, when clouds and darkness are about you. Take heed of unbelieving hearts, which can father lies upon CHRIST: beware, of,— " Does his promise fail for evermore". (Psalms 77:8,)for it was a man (and not Gone) that said it, who dreamed that a promise of GOD could fail. O sweet word of faith, (Job 13:15,) " Though he slay me, yet will I trust in him!" Faith's eyes can see through a gloom of GOD, and under it read God's thoughts of love and peace. Hold fast CHRIST in the dark; surely ye shall see the salvation of Go). I profess, it should beseem men of great parts, rather than me, to write to you; but I love your cause, and must entreat the help of your prayers, in this my weighty charge here, for the University and pulpit, and that ye would entreat your acquaintance also to help _ me. Grace be with you all! Amen.

Your Brother and Companion

In the patience and kingdom of JESUS CHRIST,

St. Andrew's, 1640.

S. R.

Vol 16 - TO JOHN FENNICK.

TO JOHN FENNICK.

Much honored and dear Friend,

GRACE, mercy, and peace, be to you! The necessary impediments of my calling have hitherto kept me from making a return to your letter, the heads whereof I shall now briefly answer.—I approve of your going to the fountain, when your own cistern is dry. Ye commend his free love; and it is well done; O that I could help you, and that I could gather an earthfull and an heavenfull of tongues, to raise a song of praises to him, between the east and west, and the furthest points of the broad heaven! Come, come, dear friend, and be pained, that the King's free love and his banqueting house should be so abundant, so overflowing, and your shallow vessel so little to take in some part of that love. But since it cannot come into you, for want of room, enter yourself into this sea of love, and breathe under these waters, and live as one swallowed up of this love. Your troubles are many and great, yet not an ounce weight beyond the measure of infinite wisdom, nor beyond the measure of grace that he is ready to bestow; for, our LORD never yet brake the back of his child, O what bonds has our chirurgeon of broken spirits, to bind up all his lame and bruised ones with! Cast your disjointed spirit into his lap, and lay your burden upon one who is so willing to take your cares and your fears from you, and to exchange your crosses, and to give you new for old, and gold for iron, even to give you garments of praise for the spirit of heaviness. Wait on) till he return with salvation, and cause you to rejoice in the latter end.

It is not much to complain; but rather believe, than complain, and sit in the dust, and close your mouth, till he make your light to grow again. For your afflictions are not eternal; time will end them; and so shall ye at length see the Lord's salvation. His love sleepeth not, but is still working for you; his salvation shall not tarry nor linger; and suffering for him, is the noblest cross that is out of heaven. Your Lord has the choice of ten thousand other crosses to exercise you with; but his wisdom and his love chose out this for you, in preference to them all: take it as a choice one, and make use of it, so as to look to this world as your stepmother in your borrowed prison; for it is a longing look to heaven, and to the other side of the water, that GOD seeketh: and this is the fruit, the flower, and the bloom, growing out of your cress, that ye be a dead man to time, to clay, to gold, to country, to friends, to wife, to children, and all pieces, of created nothings; for in them there is not a seat nor a bottom for our love. O what room there is for your love (if it were as broad as the sea) in: heaven and in GOD! And what would not CHRIST give for your love GOD gave so much for your soul; and blessed are ye if ye have a love for him, and can call in your soul's love from all idols, and can make a GOD of Go), a GOD of CHRIST, and draw a line between your heart and him. If your deliverance come not, CHRIST'S love must stand as surety: for your deliverance, till your Lord send it in his blessed time; for CHRIST has many salvation, if we could see them. And I would think it better born comfort and joy that cometh from the faith of deliverance, and the faith of his love, than that which cometh from deliverance itself. It is not much matter, if ye find ease to your afflicted soul, what be the means, either of your own wishing, or of

GOD's choosing; the latter I am sure is best, and the comfort strongest and sweetest. Let the LORD absolutely have the ordering of your troubles; and put them off yourselves, by recommending your furnace to him, who has skill to melt his own metal, and knows well what to do with his furnace. Let your heart be willing that GOD's fire have your tin, and brass, and dross. Now take CHRIST in with you under your yoke, and " let patience have her perfect work." The LORD is rising up to do you good in the latter end: see him posting and hastening towards you! Help me with your prayers for this people, this College, and my own poor soul. Grace be with you!

St. Andrew's,

Yours in CHRIST JESUS,

February 13, 1640.

S. R.

Vol 16 - TO LADY BOYD

TO LADY BOYD

MADAM,

Grace, mercy, and peace, be to you! I wish I could speak or write what might do good to your Ladyship; especially now, when ye cannot but have deep thoughts of the ways of the LORD, in taking away, with a sudden and wonderful stroke, your brethren and friends. It is true, your brethren saw not many summers; but adore the sovereignty of the great Potter, who maketh and marreth his clay vessels when and how it pleases him. The under garden is absolutely his own, and all that groweth in it: the flowers are his own: if some be but summer apples, he may pluck them down before others. O what wisdom is it to believe, and not to dispute; to subject the thoughts to his court, and not to repine at any act of his justice! He has done it; all flesh be e silent! It is impossible to be submissive and religiously patient, if ye stay your thoughts among the confused rollings of second causes; as, " O the place! O the time! O, if that had been, this had not followed! O the linking of that accident with this time and place! " Look up to the mastermotion, and the first wheel; see and read the decree of heaven and of the Creator of men, who breweth death to his children, and the manner of it. They who have eyes to see through one side of a mountain to the other, who can take up his ways, see "how unsearchable are his judgments, and his ways past finding out! "His Providence halteth not, but go even; `yet they were not the greatest sinners, upon whom the tower of Siloa:n fell. Was not time's lease expired, and the sand of heaven's sandglass, set by our LORD, run out Is hot he an unjust debtor, who payeth due debt with chiding Yet; Madam, live upon faith in the love of Him, whose arrows are pointed with love to his own, and who knows how to take you and yours out of the roll and book of the dead. Read and spell aright all the words and syllables in the visitation, and miscall neither letter nor syllable in it. What is wrath to others, is mercy to you, and your house. It is faith's work to challenge lovingkindness out of all the roughest strokes of GOD. Do that for the LORD, which ye will do for time: time will calm your heart at that which God has done; and let our LORD have it now. 'What love ye did bear to friends now dead, seeing they stand now in no need of it, let it fall as a just legacy to CHRIST. O how sweet, to put out' many strange" lover's, and to put in CHRIST! It is much for our halfslain affections to part with that to which we believe we have a right: but a servant's will should be our will; and he is the best servant, who retaineth least of his own will, and most of his master's. Strokes upon his secret ones come from the soft and lieavenly1ha.nd of the MEDIATOR, and his rods are steeped to that; river of love which cometh from the GodMAN'S heart of our' Redeemer, JESUS. Time's thread is short; ye' are upon the entry of heaven's harvest; and CHRIST, the field of heaven's glory, is white and ripelike. The losses that I write of to your Ladyship are but summershowers, that will only wet your garments for an hour or two; and the sun of the New Jerusalem shall quickly dry the "vet coat;' especially seeing that rains or afflictions cannot stain the image of God. Daylight is near, when such t a morning darkness is upon you; and this trial of your Christian mind towards Him, whom ye dare not leave, although he should slay you, shall close with a doubled mercy. It is time for faith to hold fast as much of CHRIST as ever ye had, and to cleave closer to him; seeing that

CHRIST loves to be believed in, and trusted to. The glory of laying strength upon one that is mighty to save, it more than we can think. That piece of service, believing in a smiting REDEEMER, is a precious part of obedience. O what glory to him, to lay the burden of our heaven upon him, that purchased for us an eternal kingdom! Madam,

Your Ladyship's in CHRIST,

1640.

S. R.

Vol 16 - TO MRS. HUME.

TO MRS. HUME.

LOVING SISTER,

Grace, mercy, and peace, be to you! If ye have any thing better than the husband of your youth, ye are JESUS CHRIST'S debtor for it; pay not then your debts with grudging. Sorrow may diminish the sweet fruit of righteousness; but quietness, silence, submission, and faith, put a crown upon your sad losses. Ye know whose voice the voice of a crying rod is. (Micah 6:9.) The name and majesty of the LORD are written on the rod; read and be instructed. Let CHRIST have the room of the husband. He has now no need of you, or of your love; for he enjoyeth as much of the love of CHRIST as his heart can be capable of. I confess, it is a dearbought experience, to teach you to undervalue the creature; yet it is not too dear, if CHRIST think it so. I know that your thoughts against his going thither, the way and manner of his death, the instruments, the place, and, the time, will not ease your spirits, except ye rise higher than second causes, and be silent because the LORD has done it. If we measure the goings of the ALMIGHTY, and his ways, the bottom whereof we see not, we quite mistake GOD. O how little a portion of GOD see we! He is far above our narrow thoughts. He ruled the world in wisdom, before we, creatures of yesterday, were born; and shall rule it, when we, shall be lodging beside the worms and corruption. Only learn heavenly wisdom, selfdenial, and mortification by this sad loss. I know that it is not for nothing, (except ye deny, GOD to be wise in all he doth,) that ye have lost one on earth. There has been, too little of your heart in heaven, and therefore the jealousy of CHRIST has done this: it is a mercy that he contends with you and all your lovers. I should desire no greater favor for myself, than that CHRIST took such bonds: upon himself as these, "Such an one I have; and such a soul I cannot litre in heaven without." (See John 10:16.) And believe it, it is in incomprehensible love that CHRIST says, "Though I enjoy the glory of my FATHER, and the crown of heaven, far above men and angels, I must use all means, though ever so violent, to have the company of such an one for ever." If with the eyes of wisdom, as a child of wisdom, ye justify your mother, the wisdom of GOD, (whose child ye are) ye shall embrace this loss, and see much of CHRIST in it. Believe and submit; and refer the event of the trial to your heavenly FATHER, who numbereth all your hairs. And put CHRIST in his own room in your love; it may be that he has either been out of his own place, or in a place of love inferior to his worth. Make reparation' to CHRIST for all his wrongs done to him, and love him for a husband; and he, who is, a husband to the widow, shall be that to you which he has taken from you. Grace. be with you!

London,

Your sympathizing Brother,

Oct. 15, 1645.

S.R.

Vol 16 - TO BARBARA HAMILTON

TO BARBARA HAMILTON

LOVING SISTER,

Grace, mercy, and peace, be to you! have heard with, grief, that, Newcastle has, taken one more in a bloody account, even your soninlaw, and my friend; but I hope ye have learned so much of CHRIST, as not to look to wheels rolled round about on earth. Earthen vessels are not to dispute with their Former; pieces of sinning day may, by reasoning and contending with the Potter, mark the work of Him who has his fire in Zion, and his furnace in Jerusalem; as bullocks, wrestling in the furrow, make their yoke more heavy. In quietness and rest ye shall be saved. If men do any thing, we may ask both who did it, and what is done, and why. When GOD has done any thing, we are to inquire who has done it, and to know that this cometh from the LORD, who is wonderful in counsel; but we axe not to ask what or why. If it be from the LORD, as certainly there is no evil in the city without him, (Amos 3:6,) it is enough. The fairest face of his spotless way is but coming; and ye are to believe his works as well as his word. Violent death is a sharer with CHRIST in his death, which was violent; It mattereth not much by what way we go to. heaven'; the "happy home is all, where the roughness of the way shall be forgotten. He is gone home to a friend's house, and made welcome. The race is ended; time is recompensed with eternity. GOD's order is in wisdom; the husband goes home before the wife. The throng of the market shall be over, before it be' long, and another' generation where we now are; and, at length, an empty house, and not one of mankind shall be upon the earth: within the'sixth part of an hour after, the earth, and the works that are therein, will be burnt up with fire. 'We cannot teach the ALMIGHTY knowledge. When he was directing the bullet against his servant, to fetch out the soul, no wise man could cry to GOD, "Wrong, wrong, LORD; for he is thine own!" There is no mist over his eyes, who is wonderful in counsel. If Zion be built with your soninlaw's blood, the LORD (deep in counsel) can glew together the stones of Zion with blood, and with that blood which is precious in his eyes. CHRIST has fewer laborers in his vineyard than he had; but some more witnesses for his. cause. 'What' is CHRIST's gain, is not, your loss; let not that, which is his holy and wise will, be your unbelieving sorrow. Though I really judge that I had interest in his dead servant, yet because he now liveth to CHRIST, I quit the hopes I had of his successful laboring in the ministry; I know that be now praiseth' the: grace which he was to preach. Give glory therefore to CHRIST, as he now Both, and say, "Thy will be done." The grace and consolation of CHRIST be with, you!

London

Nov. 15, 1643.

Yours in his LORD JESUS,

S. R.

Vol 16 - TO A CHRISTIAN GENTLEWOMAN.

TO A CHRISTIAN GENTLEWOMAN.

MADAM,

GRACE, mercy, and peace, be to you! If death, which is before you and us all, were any other thing but a, friendly dissolution, it would seem a hard voyage, to go through `such a: dark trance; so thorny a valley; as is the wages of sin: but I am confident, that the way ye know, though your foot never trod in that black shadow; and the loss of life tis gain to you. If CHRISTJESUS be the lodging, at the end of your journey, there is no fear, and ye go to a friend; and since ye have had communion with him in this; life and he hath a pledge of yours, even the largest share of your heart, ye may look death in the face with joy. If the heart be in heaven, the remnant of you cannot be kept the prisoner of the Second Death. But though he be the same CHRIST in the other life, as ye found him to be here, yet he is so' far, in his excellency, beauty, sweetness, and beams of majesty, above what he appeared here, when he is seen. as he is, that he shall appear a new CHRIST; and the ointment of his name, poured out on you,' shall appear to have more of GOD, and a stronger fragrance of heaven, of eternity, of GODhead, of majesty and glory, there than here,; as water at the fountain, or apples. in the orchard, and beside the tree, have more of their native sweetness, taste, and beauty, than when transported to us some hundred miles. I mean not that CHRIST can lose any of his sweetness in the carrying; or that he in his GODhead can be changed for the worse, between the little spot of the earth ye are in, and the right hand of the FATHER, far above all heavens: but the change will be in you, when ye shall have new senses; when the soul shall be a more deep and more capacious vessel, to take in more of CHRIST; and when means, the chariot, the Gospel, in which he is now carried, and ordinances which convey him, shall be removed. Surely ye cannot now be said to see him face to face, or to drink of the wine of the highest fountain, or to take in seas of fresh love immediately without vessels, or messengers, at the fountain itself, as ye shall do a few days hence, when ye shall be so near as to be with CHRIST. Ye would (no doubt) bestow a day's journey, yea, many days' journey on earth, to go up to heaven, and fetch down anything of CHRIST; how much more may ye be willing to make a journey to go in person to heaven, (it is no lost time, but a gained eternity) to enjoy the full GODhead He is not there, as he is here with us, in a drop of grace and sweetness; but in his marriage robe of glory, richer, more costly, more precious, than a million of worlds. O the well is deep! Ye shall then think, that preachers on earth did but mar his praises, when they spoke of him. Alas! we but make CHRIST black, and less lovely, in making such dry, and cold, and low expressions of his transcendent super excellency. Go and see; and we desire to go with you. If, in that last journey, ye tread on a serpent in the way, and thereby wound your heel, as JESUS CHRIST did before you, the print of the wound shall not be known at the resurrection of, the just. Death is but a step over time and sin to CHRIST, who knew and felt the worst of death; for death's teeth hurt him. We know that death has no teeth now, no jaws, for they are broken. It is a free prison;. citizens pay nothing for the grave; the gaoler, who had the power of death, is destroyed: praise and glory be to the Firstbegotten of the dead! The worst that may be, is, that you leave

behind you Children, husband, and the church of GOD in miseries; but ye cannot get them to heaven with you for the present; ye shall not miss them; and CHRIST cannot miscount one of the poorest of his lambs. Ye shall see them again in the day when the SON shall render up the kingdom to his FATHER. The evening of every poor hireling is coming; and the church of CHRIST'S sun in this life is declining low: not a soul of the militant company will be here within a few generations; our LORD will send for them all. It is a, rich mercy that we are not married to time longer than till the course be finished. Ye may rejoice, that ye got not to heaven till ye knew that JESUS is there before you so that when ye come thither, at your first entry, ye may find the smell of his myrrh, aloes, and cassia. And this first, salutation of his will make you find that it is no uncomfortable thing to die. Go and enjoy your gain; live on CHRIST'S love while ye are here, and all the way. As for the church ye leave behind you, the government is upon CHRIST'S shoulders, and he will plead for the blood of his saints. The bush has been burning above a thousand years, and we never yet saw the ashes of this fire. Yet a little while, and the vision shall not tarry; it shall speak, and not lie. I am more afraid of my duty, than of the head of CHRIST'S government. He cannot fail to bring judgment to victory. O that we could wait for our hidden life! O that CHRIST would remove the covering, draw, aside the curtain of time, and rend the heavens and come down! O that the night were gone, that the day would break, and that he would cry to his heavenly trumpeters, "Make ready; let us go down and fold together the four corners of the world!" His grace be with you! Now, if I have found favor with you, and if ye judge me faithful, my last suit to you is, that ye would leave me a legacy, and that is, that my name may be at the very last in your prayers; as I desire also that it may be in the prayers of those of your Christian acquaintance with whom ye have been intimate.

London,

Your Brother in his own LORD JESUS,

1646.

S. R.

Vol 16 - TO THE VISCOUNTESS OF KENMURE.

TO THE VISCOUNTESS OF KENMURE.

MADAM,

GRACE, mercy, and peace, be unto you! I know that ye are near many comforters, and that THE promised COMFORTER is near also; yet, because I found your Ladyship comfortable to myself in my sad days, it is my part (although I can do little, Got, knows,) to speak to you in your wildernesslot. I know, dear and noble lady, that this loss of your dear child came upon you one part after another; ye were looking for it; and now the ALMIGHTY has brought on you that which ye feared; your LORD gave you lawful warning: and I hope that, for his sake; who brewed this cup in heaven, ye will gladly drink it, and salute and welcome the cross. I am sure, it is not your LORD'S mind to feed you with judgment and wormwood. I know that your cup is sweetened `with' mercy; and thatthe withering of the bloom, the flower of worldly joys, is for no other end but to buy out the' reversion of your heart and love. Madam, subscribe to the ALMIGHTY'S will put your hand to the pen;' and let the cross of your Lord JESUS have your submissive and resolute Amen.' If ye ask and try whose this cross is, I dare say, it his not all your own; the best half of it is CHRIST'S. `'(isa. `1xiii.9.) "In all their afflictions he was afflicted." CHRIST bore the first stroke of this cross; and it rebounded from Him upon you. And I believe, for my part, that he intends to distil heaven out of this loss, and all others of the like kind; for wisdom devised it, and love laid it on,' and CHRIST owneth it as his own, and putteth your shoulder only beneath a piece of it. Take it with joy as no bastard cross, but as a visitation of Go), wellborn; spend the rest of your appointed; time, till your, change come, in the work of believing and let faith, that never yet made a he to you, speak for. God's, part, of it: he will not, he does not make you " a sea or a whale, that he keepeth you in ward." (Job 7:12.) It may, be ye think that, not many of the children, of GOD are in, such a hard case as yourself; but what would ye think, of " some,: who would exchange afflictions, and give you to the boot, But I know, yours must be your own alone, and CHRIST's together, I confess it seemed strange to me, that your LORD should have done that, which seems, to destroy all your worldly comforts: but we see not the ground of the ALMIGHTY'S Sovereignty. He goes by on our righthand, and on our lefthand, and we see him not. We see but pieces of the broken links of the chain of his Providence; and he coggeth the wheels of his own Providence, that we see not. O let the Former work his own clay in what frame he pleases! Shall any teach the ALMIGHTY " knowledge' If he pursue dry stubble, who dare say, " What dost thou", Do not wonder to see the Judge of the world weave, in one web, your mercies, and the judgments of the house of Kenmure: He can make one web of contraries. But my weak advice is that you, dear and worthy Lady, should see how far mortification goes on, and what scum the Lord's fire casteth out of you. I know, ye, see your knottiness, since our Lord heweth and planeth you; and the glancing; of the furnace is to let you see what, froth is in nature, that must he boiled out, and taken off in the fir of your trials; I do not say, that heavier afflictions prophesy hearer guiltiness;—A, Gross is often but a false prophet in this kind. But I am sure that our Lord would have the tin and the bastardmetal in you removed; lest the lord say, " The bellows are burned, the lead is, consumed in the fire, the founder

meltdeth in vain"; (Jeremiah 6:29.), And I (shall hope, that grief will not, so far smother your light, as, to make; you omit to practice the necessary; duty pf concurring with, him in this blessed, design. It is, a, Christian art, to comfort yourself in the Lo u n; to say, " I was obliged to render back this thild to the' Giver; and if I have had four years' Lord of him, and CHRIST eternity's possession of him, the Lord has kept condition with me." Madam, I would I could divide sorrow with you, for your ease; but I am but a beholder: It is easy to me to speak: the GOD of Comfort speak to you, and allure you with his love! My removal from my flock is so heavy to me, that it maketh my life a burden to me; I had never such a longing for death the LORD help and hold up sad clay!

Your Ladyship's at all obedience in Chain,

S. R.

Vol 16 - TO MRS. CRAIG, Upon the Death of her Son, who was drowned in a river.

TO MRS. CRAIG, Upon the Death of her Son, who was drowned in a river.

MADAM

You have so learned CHRIST, that now in the furnace, what is dross, and what shining faith, must come forth. I heard of the removal of your son. Since it is according to the spotless and holy will of the Lord, where, and before what witnesses, and in what manner, whether by a fever, the mother being at the bedside, or by some other way in a far country, your safest plan will be, to be silent, and to command the heart to utter no repining or fretting thoughts of the holy dispensation of God. Consider,— 1. The man is' beyond the hazard of dispute; the precious youth is perfected and glorified. 2. Had the youth lain pained beside a witnessing another, it had been pain and grief lengthened out to you in many portions, and every parcel would have been a little death: now his holy Majesty hath, in one lump, brought: to your ears the news, and has not divided the grief into many.—'3. 'It' was hot yesterday's thought, or the tither year's Statute; but' a counsel of the Lord of old; and, Who can teach the ALMIGHTY knowledge"—4. There is no way of quieting the mind, and of silencing the heart of a mother, but Godly submission. The readiest way for peace and consolation to clay vessels, is, that it is a stroke of the Potter, and the Former of all things. I know your light; and I hope your heart also will yields It is not Safe to be at pulling and drawing with the omnipotent Lord let the pull go with him, for he is strong; and say, " Thy will be done on earth, as it is in heaven," 5. His holy Method and order are to be adored: Sometimes the husband is taken before the wife, and sometimes the son before the other; so' path the dilly wise God D ordered: and since he is only sent before; and not lost, " in all things. give thanks." ~6. ' Meditate not too much on the circumstances. The Mother was net witness to the last sight, and cannot get leave to wind the son, nor to weep over his grave; and he was in a strange land. There is a like nearness to heaved Out of all the countries of the earth. •7. It is art, and the skill of faith, to read what the Lord writes upon. the cross; often we miscall words and sentences of the cross, and either put nonsense on his rods, or burden his Majesty with slanders and mistakes; when he designs for us" thoughts of peace and love, even to do us good hi the latter end: 8. There is a bad way of sullenly swallowing' a trial, without digesting it; Or of laying it out of memory, without any victoriousness of faith. The LORD', who forbids fainting tinder chastisement, forbids also our despising it: But it is easier to counsel' than to suffer. The only wise' Loin furnish patience! Grace be with you!

St. Andrew's

Yours in the Lord,

May 4, 1660.

Grace be with you!

Oct. 1, 1649.

Vol 16 - TO MR. JAMES GUTHRIE,

TO MR. JAMES GUTHRIE,

Minister of the Gospel at Stirling.

WE are very often, comforted: with the word' of Promise; though' we stumble not a little at the work of holy Providence, when we see some earthly men flourishing as a green herb, and the people of GOD counted as sheep for the slaughter, and killed all the: day long., And yet, both the word of Promise, and the works of Providence, are from Him, whose ways are equal, holy, and spotless, As for me, when I think of God's dispensations, he might justly have brought, to the marketcross, and to the light, my secret abominations, which would have been no small reproach to the. holy name of CHRIST; but in: mercy he has covered. These and carved out more honorable, causes of suffering, of. which we Axe unworthy. And. now, dear Brother, much depends upon. the manner of suffering, especially, that his precious truths be owned with all heavenly boldness, and a reason of our hope given in meekness and, fear, and the, royal, crown of our, LORD JESUS CHRIST, the Prince of the Kings of the earth, avouched.,; There; are yet a few., names in the land, that have not defiled, their. garments; and a holy, seed, one whom the LORD will have mercy, like the four or five olive,branches upon the top of the shaken, olivetree, and whose ye. shall. lie, toward the; Lord their, Maker. Think it not strange, whatsoever men devise; against you. Whether it be exile,—the earth is the LORD'S; or perpetual imprisonment,—the LORD is your light and, liberty;, or a violent and public death,the Kingdom of heaven consists in a fair company of glorified martyrs and witnesses, of whom JESUS CHRIST is the chief witness, who for that cause was born, and came into the world. Happy are ye, if you give testimony to the world of your preferring JESUS CHRIST to all powers; and the LORD will make the innocency of his despised witnesses in this land to shine to after generations, and will take the manchild up to GOD and to his throne, and prepare a hidden place in the wilderness for the mother, and cause the earth to help the woman. Be not terrified; fret not: forgive your enemies: bless and cursenot; for though both you and I should be silent, heavy are the judgment and indignation from the LORD, which await the unfaithful watchmen of the Church of Scotland. The souls under the altar are crying for justice, and there is an answer returned already: the LORD's salvation will not tarry. Cast the burden of wife and children on the LORD CHRIST. He cares for you and them: your blood is precious in his sight. The everlasting consolations of the LORD bear you up, and give you hope: for your salvation (if not your deliverance)

is concluded.

Your own Brother,

S. R.

St. Andrew's,

Feb. 15, 1661.

Vol 16 - The Works Of Anthony Horneck, Exercise I-VI

EXTRACTS FROM THE WORKS OF DR. HORNECK:

Exercise I-VI

CONTAINING

I. EXTRACTS FROM THE HAPPY ASCETIC, OR BEST EXERCISE.

II. A LETTER CONCERNING THE LIVES OF THE PRIMITIVE CHRISTIANS.

THE HAPPY ASCETIC;

OR,

THE BEST EXERCISE: TOGETHER WITH PRAYERS SUITABLE TO EACH EXERCISE:

BY

ANTHONY HORNECK, D. D.

Vol 16 - 1Ti_4:7. Exercise thyself unto Godliness.

1 Timothy 4:7. Exercise thyself unto Godliness.

THIS chapter is partly prophetic, partly doctrinal; —partly foretelling what would come to pass in the last days; partly intimating what work a man, who looks for another life, has. to do, while he sojourns on this side of heaven. In the prophetic part, ST. PAUL acquaints TIMOTHY with the strange degeneracy and corruption of religion, which would ensue in afterages;—how men, under a show of strictness, would prohibit what GOD had, like an indulgent Father, permitted to his creatures; under pretence of doing more than GOD has commanded, would set up the kingdom of the Devil; and, by crying out against eating flesh, and marriage, would discover to the world, that they are more in love with their idle fancies and inventions, than with the will of GOD, blessed for evermore.

Whoever they be at whom he aims, they are not men that, by way of mortification, and with a pious intent to subdue their lusts, voluntarily abstain from either; for such spiritual exercises many good men, and excellent servants of GOD, did always use. That DANIEL and his companions,—ST.MATTHEW, and ST.JAMES, abstained altogether from fish and flesh, and all things that had life, is asserted by JOSEPHUS, CLEMENS ALEXANDRINUS, and ST. AUSTIN; and ecclesiastical history speaks of ALCIBIADES, OLYMPIAS, and divers others, who lived altogether upon herbs and fruits of the earth. Some did this, because they thought it more wholesome; and others, because they looked upon it as a means to promote seriousness and heavenly mindedness; which makes ST. CHRYSOSTOM commend those that could do so. But these Christians, who were thus temperate, neither condemned those that eat flesh, nor prescribed these rules as necessary to others; much less had they any abhorrency from flesh, or from marriage, as things unlawful. Those whom the Apostle reproves here, were men who both commanded such abstinence, and declared that eating flesh, and marrying, were sinful, and proceeded from the Devil.

In the doctrinal part, which begins at the sixth verse, he considers TIMOTHY as a Christian and a Bishop, and accordingly prescribes to him rules to be observed by him in that double capacity. The Church in those days was already infested by ravenous wolves, men whom the Devil sent into the world to appose the design of Christianity, and to keep deluded mortals in sin and error. These false prophets, taught by a more cunning master, invented various ways to undermine the new proselytes of Christianity. Sometimes they boasted of their learning and wisdom, and sought to render the wisdom of the Cross contemptible. Sometimes they made the world believe, that they knew great mysteries, of which the true Apostles were ignorant; and, particularly, the disciples of SIMON MAGUS would tell strange stories of the cause of good and evil, of the battle of angels, and of the creation of the world, which the Apostle (ver. 7) calls " profane and old wives' fables; " and therefore he does charge TIMOTHY to despise them, and to mind nobler things, such as tended to the advancement of God's glory, the Church's good, and his own joy in the day of our Loin JESUS, whereof spiritual Exercises, in the ways of Godliness, are chief: " Therefore," says

he, L` exercise thyself rather unto Godliness."

Before I enter upon any particulars of this exercise, I must endeavor to convince my Reader, that this exhortation concerns all Christians, and not Ministers only. True, it is addressed to TIMOTHY, a `Clergyman, but not. as a Bishop, but as a Christian; and the Apostle charges this duty upon him, not because he was an Evangelist, but because he had embraced the Christian faith, and had been baptized in the name of the LORD) JESUS. This is evident from hence, because what is here spoken to TIMOTHY, is, in other places of Scripture, enjoined on Christians in general. See Php_4:8; 2 Peter 1:5, S; 2 Peter 3:11; Coloss. 3:12, 15, &c. Ephesians 6:14; Ephesians 6:18, &c. and it would be as good a plea, that contentedness, striving against sin, loving God, reading the Holy Scriptures, meekness, patience, and a lively hope, are not virtues belonging to laymen, because they are recommended to TIMOTHY in these two Epistles, as to fancy that this text imports no universal obligation.

O Sirs, consider, whether these excuses will be accepted in the last day! If holiness be a Minister's duty only, what makes you repent on your deathbeds, that you have not minded it more? What makes you send for us to clothe you with the garments of righteousness, when your souls are going to another world? What made the Apostles write so many Epistles to their hearers? And what made them fill their Epistles with so many pathetic exhortations? Nay, what do you come to church for? Is it only to hear us talk? Is it only to divert yourselves? Is it only to pass away the time? Is it not to learn your work? Is it not to know the task which God requires at your hands? Is it not to be acquainted with the will of God, that you may do it? And if so, you bear witness against yourselves; you condemn yourselves; you acknowledge that this Exercise is your duty as much as ours. There is never a sinner of you all, that shall dare to plead, in the great day, that ye were not persons concerned in this work, or that it was beyond your sphere. GOD will bear witness, and the Angels will bear witness, and the Ministers of the Gospel will bear witness, and your own conscience will bear witness, nay, the Devils themselves will bear witness, that you were told, assured, and convinced, that it was to you that the message of grace and pardon was sent, as well as to us, and that you lay under the same obligation to holiness that we do.

Who of you desires not to be saved has any of you a mind to be damned? Dares any of you refuse the everlasting mercy of God? Do not you all declare, that you would fain inherit the kingdom which fades not away, But show us one Scripture, one place in the Bible, one title in the word of GOD, that favors your plea, or allows you a different way to eternal happiness, than is appointed to the Preachers of the Gospel. And if GOD be resolved that all who enter into his joy shall improve their talents, and walk in the same way, all these pretences must vanish into smoke, and can be nothing else but snares of the Devil, to catch your souls, and to deprive them of that blessing which would make them equal to Angels, and, what is more, partakers of the divine nature.

So then, what the Apostle says here to TIMOTHY, he says unto all, " Exercise thyself unto Godliness." And I must entreat you to look upon this exhortation, as spoken to every one of you in particular; and to reflect on the importance of it, with as much seriousness as if ST. PAUL did at this time, from the mansions of glory, by a new commission from almighty GOD, call every one by your names, " You THOMAS, JOHN, DANIEL, PETER, ANNE, ELIZABETH, MARY, Exercise thyself unto Godliness." Fancy that you see the glorious Apostle standing in the clouds of heaven, and bespeaking you from the mouth of Him, who is resolved that not every one who says to him,

LORD, LORD, but those who do his will, shall enter into the kingdom of heaven. Fancy you hear him cry in your ears, " O mortal men, whom GOD so loved, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life;—whom the SON of GOD is willing to deliver from sin and slavery, and the bondage of the Devil;—for whom he suffered agonies, wounds, torments, shame, reproaches, and an ignominious death, to purchase endless glory for you;—every wound of JESUS calls for this Exercise; every tear he shed is to melt you into a holy willingness to it; his love challenges it; the pains he took for you require it; you cannot own him for your Redeemer without it; he cannot save you from your sins without it; if his love be not worth this Exercise, it is worth nothing. O deluded sinners, will you slight this mercy Will you trample on the blood of CHRIST, undervalue his agonies, or fancy that they deserve no such Exercise O let not this love be your ruin;; let not this mercy be your damnation; let not this condescension be a witness against you! You know not what you refuse, when you refuse this Exercise. As. you love yourselves; as you tender your eternal welfare; as you would not be counted haters of GOD, despisers of his love, and apostates from all. sense of gratitude; as you look for favor in the last day;; as you, hope to see the face of GOD in glory; as you desire to find mercy of the LAMB, that takes away the sins of the world;—by all that is holy and serious, by the tears of GOD'S Ministers, and, what is dearer to you, your own interest; and by all the promises and threatenings of the Gospel; I entreat you, Exercise yourselves unto Godliness." Could you but look` into heaven, and behold the vast armies of blessed souls in the celestial choir, there you would find none but such as did formerly, when on earth, apply themselves to this spiritual Exercise. That is the place of recompense he that was a stranger to these Exercises on earth can expect no reward in those regions.' There Godliness appears in its beauty and glory:—as you expect the white robe, the royal garb, which the saints of that place do wear; as you hope for ABRAHAM'S bosom, where now the once Godly LAZARUS lies; O delay not, neglect not, to " exercise yourselves unto Godliness:" and what these Exercises are, is the next thing I am to treat of.

Chapter 93

**Vol 16 - THE DAILY AND CONSTANT EXERCISES OF GODLINESS
ARE THESE:**

THE DAILY AND CONSTANT EXERCISES OF GODLINESS ARE THESE

Vol 16 - THE FIRST EXERCISE.

THE FIRST EXERCISE.

Pray always.

THIS Exercise is enjoined by Him, who "came to call sinners to repentance." See Luke 18:3; 1 Thessalonians 5:17; Ephesians 6:18. By praying always, I mean, that we should bring ourselves to that habit of praying, to that disposition and temper, which shall put us upon praying wherever we are, whatever company we are in, and whatever we are doing, though not with our lips, yet in our lives and understandings. This is an Exercise of so much consequence, that this praying frame is one of the chief pillars and supporters of a Christian life. To this purpose ST. EPHREM gives this excellent rule, " Whether you work, or are going to be down; whether you stand still, or are on a journey; whether you eat, or drink; whether you are going to sleep, or are waking; take heed that you do not forget to pray: whether you are at church, or at home, or in the field; whether you are at a feast, or otherwise engaged; still pray, and converse with GOD."

These are the prayers which TERTULLIAN calls " prayers without a retinue of words; "fiery desires of the heart, and wishes of importunate supplication, which are shot up to heaven, wound a great way off, fly with great swiftness, keep the enemy from coming too near, and sometimes at one stroke enervate his temptations, when he approaches;—for seeing the presence of GOD in these ejaculations, he is struck with horror, and departs.

And this rule I earnestly entreat you to think of, and put in practice. Before any honest attempt, or enterprise, say in thy mind,—" LORD, establish you the work of our hands upon us; or if it may not tend to thy glory, let it not succeed according to my desires." If thy design be honest and lawful, why should you be does to recommend thy endeavors to the conduct of Providence Try it, and you wilt find what comfort it will yield in the end. When you hearest the clock, strike, let thy mind immediately mount up to heaven, and say,—" LORD, so teach us to number our days, that we may apply our hearts unto wisdom." When you art dressing thyself,—" Clothe my soul with salvation; and deck me with white raiment, that the shame of my nakedness may not appear." When washing, thy hands and face,—" Cleanse my soul by the blood of JESUS, and purify my heart from all iniquity." When walking,—" O LORD, cause me to walk in the way of thy testimonies; and let me not wander from thy commandments." When in company,—" O when will that joyful day come, in which my soul shall be gathered to the innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to the spirits of just men made perfect!" When writing,—" LORD, put thy laws in. my heart, and write them upon my mind." When reading," O make, me to understand the way of thy precepts, so shall I talk of thy wondrous works." When rising,—" O let me awake unto righteousness, and arise from the dead, that CHRIST may give me light." When lying, down,—" O cause me to be down in the green pastures of thy mercy; and lead me beside the still waters of thy comforts." When kindling a fire,—" O shed abroad thy love in my heart; and raise such flames within, as may burn up all my dross." When lighting a candle,—" O give me the spirit of wisdom and understanding; and enlighten mine eyes,

that I may see what is the hope of my calling:" When eating or drinking,— " O let it be my meat and drink to do thy will; feed me with the bread which came down from heaven; and give me to drink of that water, whereof whoever drinks, shall never thirst again." When riding out,— " O you that ridest upon the wings of the wind, show thyself; conquer my corruptions; and trample all my sins under thy feet." When taking the air,— " Come, HOLY SPIRIT, blow upon my garden, that the spices may flow out; make my mind calm, serene, and quiet; breathe upon me, and revive me with the light of thy countenance." When visiting a sick neighbor,— " O do you make all his bed in his sickness; give me grace to speak a word in season to him; and cause all thy goodness to pass before him."

When beholding trees, and plants, and flowers,— " LORD, how wonderful are all thy works! in wisdom Nasty you made them all; the earth is full of thy riches. O make me as a tree planted by the rivers of water, which may bring forth its fruit in due season." When going to speak to a great man,— " Overawe me with thy presence, LORD; that I may not comply with any evil, but may fear thee more than men." When going by water,— " O satisfy my soul with the fatness of thy house; and make me to drink of the river of thy pleasures." When buying or selling,— " LORD, enable me to keep a conscience void of offence towards GOD and towards man." When standing in thy shop,— " How amiable are thy tabernacles, LORD of Hosts! O let me ever love the habitation of thy house, and the place where thine honor dwells." When hearing thy neighbor curse or swear,— " O LORD, lay not this sin to his charge: Father, forgive him, for he knows not what he doth." When hearing any good of thy friend or acquaintance," O let him grow in grace, and go on from virtue to virtue; and make him fruitful in every good word and work." When seeing any one that is blind, or lame, or dumbs-" O LORD, make these distressed creatures amends for these defects; make the eye of their faith quicker, their inward man stronger, and their hope more lively; and visit them more powerfully with thy salvation." When looking upon a dunghill,-" O make me to know myself, and discover to me my false, deceitful heart, and the odiousness and loathfulness of my sins, that I may hate them with a perfect hatred." When beholding the sun,— " O you Sun of Righteousness, rise upon me with healing under thy wings, and warm my soul with thy radiant beams, that I may love thee better than father and mother, better than all that is dear to me here below." When looking upon a house,— " O my GOD, make me to be in love with that city which has foundations, whose builder and maker is GOD. O when shall this earthly house of my tabernacle be dissolved, and I received into that building of GOD, the house not made with hands, eternal in the heavens." When seeing other men laugh at any sin,— " LORD, let rivers of tears run down my eyes, because men keep not thy law; O give me such tenderness of heart, that I may be concerned at other men's sins, as well as mine own." When beholding any children,— " O Lon D, out of the mouths of babes and sucklings do you prepare praises unto thyself; let these children grow up as the lilies, and spread their branches as the cedars of Lebanon." When going to visit a friend,— " LORD, make him thy friend; and that he may be so, encourage and assist him to do/whatsoever you corirmandest him." When reprov'd,— " LORD, let this reproof be as an excellent oil to me give me grace to take it in good part; let my soul thrive by it; let it heal my wounds; and make me thankful for this opportunity." When receiving any injury, or ill language,— " O JESUS, give me grace to follow thy example, and to tread in thy steps; who, being reviled, didst not revile again, and when you was threatened, sufferedst it, committing thyself to him that judges righteously." When seeing it snow,— " Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When seeing it rain,— " O visit me with the former and latter rain of thy favor; and make my heart rich with thy showers, that I may bring forth the fruits of the SPIRIT." When despised for

righteousness' sake,—" O let inc esteem the reproach of CHRIST greater riches than all the treasures of the world." When it thundereth,—" O Lo RD, the power of thy thunder who can understand! Let the world take notice of the voice of GOD, and the inhabitants of the earth learn righteousness."

Sirs, if ever you would learn to converse with GOD, or to have your conversation in heaven; if ever you would get a foretaste of the joys to come; if ever you would make religion your business; if ever you would conquer the lusts of the flesh; if ever you would extinguish vain and evil thoughts; if ever you would arrive at a sound mind, and that inward and spiritual worship of GOD, without which CHRIST says none can please him; if ever you would learn to conquer temptations; if ever you would have your souls become strong and vigorous in the ways of GOD;—this is the way, even this " Praying without ceasing." This is the best antidote against sin, the best medicine to cure all spiritual diseases: and it does not hinder you in the works of your calling, but rather furthers and sanctifies them.

THE PRAYER.

O GOD, gracious and merciful, who givest power to the weak, and strength to the feeble; who knows the backwardness of my heart, and the unwillingness of my soul to engage in spiritual duties; who understand all my wants, and art acquainted with all my weaknesses; behold how does my soul is to have her conversation in heaven, and what excuses my flesh makes to hinder my mind from frequent addresses to thy mercyseat. I entreat thee to apply thy healing hand to my sickly soul, and to fill it with spiritual desires. O give me a praying spirit, and let my soul follow hard after thee! Teach me to make a spiritual use of every thing, and instruct me to see the Creator in the creature. LORD, free my spirit from the bondage of the flesh, that it may mount up cheerfully to thy throne. Direct my mind to look up in all my actions; and let me take notice of the operations of thy hand in all occurrences. Let thy good SPIRIT help my infirmities, and, when I know not what to say, suggest unto me how to fill my mouth with arguments. Acquaint me with the art of extracting good out of every thing. O that I had that spiritual temper, which might incline me to think of GOD, whenever I behold the works of Creation and Providence. O let no company be so pleasing to me as thine! Make me to embrace all opportunities of reflecting on thy perfections and excellencies. You have both commanded and promised spiritual wisdom: O bestow upon me that excellent gift, that I may know how to glorify thee in this world, and attain at last that glory which you have promised to them that overcome, and continue faithful unto death, through JESUS CHRIST our LORD.

Vol 16 - THE SECOND EXERCISE.

THE SECOND EXERCISE.

Every Morning, when we have paid our homage to GOD, by Prayer and Thanksgiving let us solemnly resolve to tie ourselves to certain rules of living that day.

THIS Exercise is recommended to us in Psalms 17:3-4; Psalms 76:11; Psalms 57:7-8; Psalms 119:101; Psalms 119:106. To this purpose, PLINY says of the Christians in TRAJAN'S time, that they used to bind themselves by an oath in the morning, before they went to their business, not to sin, not to cheat, not to lie, not to steal, not to keep any thing unjustly from their neighbors. And this Exercise was observed, many hundred years before that time, by DAVID. See Psal. 5:3; which our translation renders, a In the morning will I direct my prayer unto thee, and will look up: " but the import of the original is thus: " In the morning I do order, or dispose myself to thee, or towards thee,' as a man from a high tower watches and observes the motion of the enemy." Our translation reaches DAVID'S sense well enough; but it does not so fully express it as it might have done. He had, in the foregoing words, spoken of his prayer in the morning; and behold what he presently subjoins to that duty: " When I have done this, I then resolve how to order my conversation that day, and how I may please GOD; and consider how I may best watch against those corruptions which do most easily beset me." The truth is, that men who run abroad abruptly, without any previous consideration of what they mean to do for their souls that day, must needs continue strangers to that spiritual life to which our profession obliges us; for this makes them rush into sin, as the horse rushes into the battle, having no bridle to restrain, no curb to keep them in order, no solemn resolutions upon their souls, to check and govern them. Therefore, before I venture upon any worldly business, let me solemnly resolve, in the presence of ALMIGHTY GOD, " This day I seriously intend thus and thus to behave myself, by the assistance of ALMIGHTY GOD. I resolve, if a neighbor should be very angry or insolent with me, to answer him with meekness and gentleness. If I meet with success in my business, as soon as I come home, I will enter into my chamber, and praise the great Giver of every good thing. If I am tempted to go into company, and have reason to suspect that they will draw me into sin, I will refuse to go, though they revile and abuse me never so much; or if I go into any company, I will speak but little, or endeavor to divert any vain discourse to better subjects. If my servants, or my children, do things indecent or unlawful, I will reprove them with tenderness and compassion. If I am asked a question, which I know not how to answer readily, without telling a lie, I am resolved either to be silent, or to take time to consider of an answer, that I may not be surprised into an untruth."

If I resolve thus, before I set about any of my secular affairs, I set up a kind of Remembrance Office in my soul; and constitute a monitor in my conscience, that will put me in mind of my obligations, and pull me back, when my appetite would push me on to sin. Where people venture out, without putting on this armor of GOD, this shield of faith, and this breastplate of righteousness; no wonder if they expose themselves to the fiery darts of the Devil, and to the insolence of that roaring lion, who walks about seeking whom he may devour. Such souls he open to his incursions;

and, having no hedge to fence them, " the boar out of the wood does waste them, and the wild beast of the field devours them." (Psal. 80: 1a.) Such resolutions in the morning are a wall about the soul; and the Devil cannot easily climb it. Such resolutions show, that we do not take up religion out of custom, but upon serious deliberation, and persuasion that it is the one thing needful; a temper, without which God rejects our service, hides his face from our customary devotions, and gives them no other welcome but this, " Who has required this at your hands "

Sirs, you purpose in a morning to despatch such and such of your worldly affairs that day, why should you not purpose to do something for GOD, or for your souls, every day How come your spiritual concerns to deserve so little care Why must ye be slovenly and careless in this particular Is not your soul more than your trade, and your eternal welfare more than a livelihood "on earth Why, of all things, must your souls and your GOD be neglected LAB AN was more concerned for his GOD than for his sheep and oxen shall an idolater mind his idol more, than you the great GOD of heaven and earth You complain that you cannot conquer your corruptions: How should you conquer when you do not strive How should you strive, if you enter into no holy purposes, to arm yourselves against the sins of the day Are corruptions blown away with a breath; or lusts, that are deeply rooted, expelled with sighs and wishes Did you ever know cedars fall with the touch of a hand Or did ever children with a switch strike a sturdy oak out of its place Will your sins leave you when you do not think of them Do you think that the Devil values your souls as little as yourselves Or do you fancy that " the strong man " will leave his habitation, except you come against him with swords and axes " Can you draw Leviathan with a hook, or his tongue with a cord which you lettest down Can you put a hook into his nose, or bore his jaw through with a thorn Wilt you play with him as with a bird Or wilt you bind him for thy maidens "

With what face can you confess your sins at night, when your consciences tell you, that you did nothing to prevent them; that you left yourselves naked, and exposed to the assault of temptations, and would take no measures to preserve you from the infection What do you confess your sins for, but to be better And if to be better, how is it possible you should be so, unless you guard your souls, by such holy purposes, the next day Do you make no more than a formality of it Do you think that GOD will be put off with shadows, and the ALMIGHTY imposed upon with counterfeit devotion Have you lived so long under the Gospel, and learned CHRIST no better Have you conversed with Ministers so long, and are you no better scholars The Devil himself cannot but smile, to see how ridiculously you go to work; to see you content yourselves with the bare confession, and take no care to tear the pernicious weeds from your hearts. If therefore you would not make a jest of religion; if you would not turn your duties into ridicule; for GOD's sake enter into protestations against your sins every morning, lest you increase your guilt, and add sin unto sin.

THE PRAYER.

O YOU who dwellest in the heavens, and yet humblest thyself to behold the ways of the children of men:—you have been graciously pleased to reveal thy will to me, and given me rules to walk by; rules, which if a man follow, he shall live for ever. How sweet are thy testimonies! They enlighten the eyes, and give understanding to the simple. How glorious is that soul in thy sight, which makes thy will a lantern to her feet, and a light unto her paths! LORD, in these pleasant paths I desire to walk; there is nothing like them. They end in peace. I read of those who have found it so. Thy SPIRIT inflamed their souls. They ventured their lives to attain unto it. O the serenity, O the

calmness of mind, O the inward joy, which they found while walking in the paths of righteousness! Why should not I taste of this Tree of Life, and live, as well as they! This, O LORD, I often think of, and see great loveliness in it: But my will is weak, my resolution faint: when I resolve, I meet with waves and billows, that overpower those resolutions. O You whose power is infinite, open thy storehouse, and furnish me with weapons to defend myself against all assaults from the world and/ the Devil! O strengthen these feeble knees: hold up these weary hands! I desire to follow thee; let thy SPIRIT lift me up, and cause me to run. Touch my will with thy sceptre, that it may bow to thy commands. Manifest thy power in my weakness; give me courage to purpose, and to fulfill my purposes. When my will would start back like a broken bow, come in with thy salvation. Endue me with power from on high. Through thee I shall do valiantly; through thee I shall be able to overcome all difficulties. O leave not my soul in misery! Send from above and take me; draw me out of many waters; send out thine arrows, and scatter my vain imaginations. With thee I will run through a troop; by my GOD will I leap over a wall. Quicken me, O Lord, for thy name's sake; and for thy righteousness' sake, bring my soul out of trouble. Teach me to do thy will, for you art my Gan. Thy SPIRIT is good; lead me into the land of uprightness, for thy mercy's sake, and for CHRIST'S sake. Amen.

Vol 16 - THE THIRD EXERCISE.

THE THIRD EXERCISE.

Every Day spend half an hour, or some such time, in thinking of some good thing.

THIS Exercise is insisted on in this chapter, (1 Timothy 4:15) and in Psal. 1:2, and Php_4:8. I mention half an hour, because it is not easily to be conceived, how any meditation can be effectual, or do good to the soul, if men do not think it worth bestowing so much time at least upon it. And there is such great variety of spiritual objects, that every day we may fix upon a theme; and, with the day, change the subject of our, contemplation.

On SUNDAY, we may let our hearts dwell on the everlasting Kingdom of Heaven, and the glory of the world to come: Who they are, that shall enjoy it, and on what terms that crown may be obtained: The transcendency of that felicity, above all that the world can call rich, and beautiful, and glorious: How pleasant that life will be, free from hunger and thirst, and cold and nakedness; from all possibility of sin, and danger from death, and sorrow, and sadness; from anxiety, corruption, and perturbation; from changes, and sickness, and weakness, and infirmities; from fear, and storms, and tempests; from the assaults of the world, the flesh, and the Devil: How full of love and delight it will be: how sweetly the weary soul will rest in the bosom of everlasting mercy: How glorious a sight the New Jerusalem, will be How reviving a spectacle, to behold the guard royal of angels, shining in robes of light; the noble army of martyrs; the goodly fellowship of patriarchs, and prophets; and what is more, CHRIST, as man, glorified with his Father's glory, shining like the sun in his meridian lustre, and saying to his triumphant church, " Behold, you art fair, my love; you have ravished my heart! Who is' she that looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy tongue is like the smell of Lebanon."

As meditation and prayer are never so useful, as when they shine in conjunction; so this, as well as the following meditations, being seconded with holy aspirations, will have more effect upon the soul. Of these aspirations I shall give some patterns.

I. " O GOD! you most sweet, you most lovely object! How little do those glorified saints, who enjoy thee in the other world, regard our little pleasures and, satisfactions here! O that my soul were with those spirits of men made perfect! I see nothing in this valley of tears worth desiring. The beatitude to come is that which I long for. What are the glories of this world, to that glory which ere long shall be revealed in us!, The magnificence of triumphs, the pomp' of princes, the curiosity of palaces, the beauty of the sun, the brightness of the moon, the glittering of the stars, the variety of flowers, the fragranciness of herbs,—what are all these to the joys at thy right hand! One day in thy courts is sweeter than a thousand here. There I shall behold the perfection of thy essence, the infinity of thy nature, the immensity of thy grandeur, the eternity of thy duration, the greatness of thy majesty, the stability of thy throne, the vast extent of thy wisdom, the abyss of thy judgments, the sweets of

thy bounty, the tenderness of thy mercy, the severity of thy justice, the latitude of thy power, the charms of thy beauty, and the lustre of thy glory! O what a ravishing sight will this be! And shall I be afraid of encountering those enemies, that would keep me from seeing these wonderful objects These enemies are already conquered. The Lion of the Tribe of Judah has already weakened their strength, which makes my victory more easy; therefore I will not despair. O You, who have promised that when the poor and needy want water, you the GOD of Israel wilt hear them; hear me from thy holy heaven, and encourage my soul to force her way through all difficulties. Give me lively apprehensions of that state. For want of those lively apprehensions, I work not, I move not, I press not forward, I act not like a person that is in good earnest; my endeavors are dull, and my attempts feeble. O write that bliss upon my mind, and engrave it on my soul; let the beams of it warm my spirit, so that no labor for heaven may seem hard, no commandment grievous, no exercise troublesome, no industry tedious, no pains too great, no journey too long; that I may not murmur, that I may not complain of difficulties, that I may not be weary, that I may not faint in my mind. It is not only a glorious garment, not only a magnificent house, not only a stately palace, that is promised me; but glory itself. What if I must curb my passions, and break through my sinful inclinations What if I must withdraw mine affections from the creature, and mortify my body What if I must submit my will to thy will, and pardon the greatest injuries What if I must give law to my tongue, prescribe limits to my thoughts, and put a restraint upon my foolish desires Is not the promised recompence encouragement enough O my GOD! You art my shield and exceeding great reward; and shall I be afraid to see thee Shall I tremble at the work you settest me Will not thy wages be infinitely beyond my labor How short will be my task, and how long my rest! How few will be the days I am to work in, and how durable my repose! O shine powerfully upon my soul, that I may be insatiable in my desires, and long to see thee, who art light itself, and in thy light may see light, through JESUS CHRIST our LORD. Amen."

II. O most. happy, most blessed, and most glorious GOD! How can I reflect on the Rest of this day, without summoning my thoughts to survey the nobler Rest, whereof this present is but an, emblem! I have gone this day with the multitude to the house of GOD; but what, is this to the company I shall ere long meet in heaven, if I imitate them here Happy society! where is no chaff among the corn, no tares among the wheat, no thistles among the roses! Where all are children of "Gon, all are kings, all are saints, all are full of grace and glory, all are wise, all courteous, all affable, all adorned with celestial qualities! If I take such pleasure in the conversation of a wise man here, what delight shall I take in the company of the holiest souls, that want nothing, but abound in knowledge, in wisdom, and in sanctity! How do I admire men of great abilities here! In what admiration then will my soul be, when it shall converse with persons decked with the light of GOD's glory; who know all things without reading, understand the greatest mysteries without studying, and comprehend the abstrusest things without labor whose memory never decays, who know without error, apprehend without doubting, understand with assurance, and perceive with the greatest evidence; who can resolve all difficulties, answer all questions, and think and, speak nothing but truth; whose minds know no darkness, whose understandings are free from clouds, and whose knowledge is eternal! How can they but know the deep things of Goss, when Goss is the glass in which they behold all mysteries! O my Gott, make me in love with that place, where I shall love thee perfectly, where I shall be eternally united to thee, where I cannot but love thee, cannot but embrace thee, and cannot but be ravished with thee for ever! If they who, running in a race, strive for the mastery, are temperate in all things, shall not I be so If they mortify themselves

to gain a corruptible crown, shall not I do so to gain an incorruptible one What pains do ungodly sinners take to get to hell, and shall not I be at some to get to heaven O LoRD, let it never be said of me, that I valued thy heaven less than other men do the Devil's kingdom! You offerest me the honor of reigning with thee for ever; and, in order thereunto, requirest nothing of me, but to reign over myself on this side of heaven! You biddest me rule my lusts, and shall I indulge them You biddest me curb my vain desires, and shall I cherish them in my bosom You biddest me triumph over my flesh, and shall I set it on the throne You biddest me subdue my worldly inclinations, and shall I give them entertainment How great are the glories you intendest me! And shall I deprive myself of them, out of love to slavery and bondage O give me courage to command myself! My Lout), teach me so to rule my outward and inward man, that I may reign at last with thee for ever, through JESUS CHRIST our LORD. Amen."

On MONDAY, we may reflect on the Last Judgment How the LORD JESUS, notwithstanding the seeming delay, shall be ere long revealed from heaven, with his mighty angels, in flaming fire, to take vengeance on them that know not GOD, and obey not the Gospel of our LORD JESUS CHRIST! How the King of heaven will then sit upon the throne of his glory, and before him will be gathered all nations, and how he will separate them one from another, as a shepherd divides his sheep from the goats; how he will set the sheep on his right hand, and the goats on the left; and say to them on his right hand, " Come ye blessed Of my Father, inherit the Kingdom prepared for you, from the foundation of the world; " but to them on the left, " Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels:" How different men's apprehensions of GOD's mercy and justice will be then, from what they are now: What amazement the careless world will be in then; how those men that spend their days in jollity, and brutish pleasures now, will then be forced into despair, and be ready to tear themselves, and call to rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the LAMB: How all things then will look with another face: How the humble and self denying Christian, that is now the off scouring of the world, will then be exalted above all heavens, and seated on the same throne with the SON OF GOD; and how all those mighty nothings, that laugh now at the religious soul, will tremble in that day, like an aspenleaf; and wish that they had considered the things which belonged to their everlasting peace.

And this meditation may be watered with such aspirations as follow.

I. " Almighty Judge of the world, before whom all mankind must ere long appear; righteous art you in all thy ways, and holy in all thy works. If the righteous shall scarcely be saved, whereshall I, a poor sinner, appear I who have so long and so frequently neglected my duty, delayed my repentance, undervalued thy mercies, despised thy patience, and abused the riches of thy grace! O Lord! how watchful should I be over myself, if the terrors of the great day of account appeared to me in lively characters! O dreadful day, when I, a poor wretch, must stand before thy tribunal, and see myself surrounded with legions of Angels, all /expecting to hear what my sentence will be! This day I have frequently in my mouth; but O that my soul were more solemnly affected with the consideration of it! I should not then lead so easy and so soft a life; I should then spend more time in weeping and praying; I should then be afraid of defiling my soul with the least spot of sin. LORD JESUS! look upon me, and let me feel thy power in my soul. Come, LORD)! represent that day to my mind in all its terrors and circumstances, that I may make haste to enter into thy rest. The Judge is at the door; let me bring presents to Him that ought to be feared; and since no gift is so

pleasing to thee, as a heart entirely devoted to thy service, O persuade me, O assist me, to mind the one thing necessary, and to choose the better part, which may never be taken away from me, for thy name's sake, for thy mercy's sake, and for thy merit's sake. Amen."

II. " O You omniscient, omnipotent, and omnipresent Being, who have appointed a day wherein you wilt judge the secrets of men's hearts, and all their words, and actions, and desires, by thy Gospel: I believe that this day will come,—a day when pure hearts will be esteemed more than eloquent speeches, and a good conscience will go farther than purses of gold. You, LORD, givest me frequent warnings of the approaches of this day. My conscience puts me in mind of it. The sicknesses and calamities, which you sendest upon me, tell me of it. O my Go), who art not tired with the prayers of thy servants, nor displeased with the importunities of thy children; it is the desire of my soul to be enlivened and awakened into such a sense of this approaching day, that today, while I hear thy voice, I may not harden my heart. I have delayed my serious care of happiness too long! O that mine eyes were fountains of tears, to weep for this neglect! I am sensible I must not trifle any longer. I must not defer a concern of such importance to another day. O my Gott, let me admire thy patience, that I have lived unto this hour; and accept of my sacrifice of the remainder of my days, which I humbly consecrate to thee, with faith and love in CilniſT JESUS. O let this future judgment overawe my careless soul, when I speak, when I think, when I follow my lawful calling, when I am in company, when I am alone, when I walk, when I sit, when I stand; and let me ever fear that Judge who has power to destroy both soul and body in hell, so that both my soul and body may be preserved from damnation, through JESUS CHRIST our LORD. Amen."

On TUESDAY, we may take GOD's various Mercies and Providences into serious consideration:—What preservations, what deliverances, we have met with, what care GOD has taken of us from time to time: How he has been with us, when we have gone through the water, and when we have passed through the fire, and has commanded the flames not to kindle upon us: How ready he has been to assist us in the fiery furnace: How miraculously he has appeared in our rescue: When the figtree has not blossomed, when there has been no fruit in the vine, when the "labor of the olive has ailed, and when all creature comforts have ceased, how often he has been our strength, our portion, our refuge, and our hidingplace: How beneficial such a providence has been to us; what good we have got by such an affliction; how excellent the designs of GOD are in the troubles he sends upon us; how much safer an afflicted condition is, than a prosperous one: How kind he has been, in causing us to be born in a Christian country, and educated in a religion free from gross errors: what a mercy his word, his Gospel, and all his laws and revelations are: What assistances, what comforts, what checks of conscience, what motions of GOD's SPIRIT we have found; and how GOD has done more for us than we have been able to think, or to express. Even this speculation will turn to excellent nourishment, if joined with such ejaculations as these.

I. "O LORD! how wonderful are all thy works; in wisdom have you made them/all; the earth is full of thy riches! What a monument am I of thy mercy! How kind have you been to this miserable creature! How am I bound to magnify thy goodness! How: excellent, how vasty how diffusive is it! It is not confined to a day, nor restrained to a: place, nor limited. to an hour! From my cradle unto this moment I have been preserved by Thee; and:tasted how gracious you art.' • You have carried. me on thy wings, as the eagle does her young. Through the various stages of my life, what miracles of Providence have mine eyes beheld! How has thy Providence been at work for me, while I have

been asleep, while I have been thinking, and contriving something' else,—even how to derogate from thy glory! Truly, LORD! thy mercy and patience ought to be my song in the house of my pilgrimage! This I have reason to boast of, to speak of, to meditate of, day and night; by that I subsist, by that I am supported, fed, maintained, and preserved from the hands of the Devil. O let thy mercy melt my heart! O let mercy prevail with me to give up myself to thee! Let mercy and goodness constrain me to love thee! Give me that generous temper, that noble spirit, that thy goodness may do more with me than threatenings, and hell, and everlasting torments. Let thy love oblige me to run in the way of thy commandments. Let these be greater motives with me to do thy will, than all the terrors of the burning lake. O let thy love be of such force in my soul, that I may not be able to resist its motions, but, by the strength of it, may hope, believe, endure, deny myself, and love and obey thee, to the end of my days, through JESUS CHRIST our LORD. Amen.'

II. " Great Governor and Disposer of the world, you have promised, to them that love thee, so to order all things, that they shall all conspire to the good which you lust intended, and dost intend for me, by the various dispensations which mine eyes have seen. The various spiritual and temporal blessings that have been conferred upon me, what have they been, but motives to be enamoured with the Best of Beings. You knows, that if I depart from thee, or love any thing better than thee, I run away from mine own happiness; and therefore so many tokens and expressions of thy love are sent to me, to unite my heart to thee, to preserve me in thy fear, and to uphold my goings in thy paths. O wise, O gracious, O bountiful Master, kinder to me than I am to myself, let me find the good you designest for me in thy numberless blessings; let my heart grow stronger under thy favors, warmer in thy sunshine, and more fervent under these beams. The very afflictions you sendest me are intended for my good. I have found it, I have seen it, I have known it by experience. I have learned by afflictions that repentance, humility, submission, and fear of sinning, which I should never have learned by prosperity. When I have thought that great wrong was done me by the contempt, reproach, and trouble, which others have thrown upon me, you have let me see, that this was to make me reflect on the affronts and indignities which I have put upon thee, my best friend. O let me never mistrust thy Providence. Whatever befalls me, let me believe that I shall see the goodness of the LORD in the land of the living, and let me not be disappointed of my hope, through JESUS CHRIST our LORD. Amen."

On WEDNESDAY we may take a view of our Death, and the hour of our departure out of this world:—How certain death is; how frail our lives; how soon this frame may be dissolved; how easy a, thing dispatches us: How the approaches of death have made the stoutest sinner tremble; how dreadful it will be to those, who have set their hearts upon the riches and pleasures of this world; and how wise a thing it is to prepare for it, before the evil days come: How joyful it will be, if it find us prepared for the stroke, and fitted for that life, into which we must enter when we quit this: How welcome death is to a holy soul; and how cheerfully a pious man can say; "LORD, now, lettest you thy servant depart in peace:" How upon our death there depends eternity: How foolish it is to slight grace and mercy, till death forces us to wish for them: How death will mar our beauty, deface our glory, and lay all our grandeur in the dust: How death is the birthday of a sincere believer, brings him into a new world, a world of joys, and endless satisfactions,—and is to, him an entrance into Paradise, and a door into the garden of Eden, where no good shall be absent, and no evil present. And even these thoughts will be more effectual, if the pious desires, which follow, be added.

I. " O You, in whose hand is the power of life and death, who art immortal, invisible, and blessed for evermore I Before the mountains were brought forth, or ever the earth and the world were made, you art God: from everlasting to everlasting you art HE. I am a frail, dying creature; and though I carry an immortal soul about me, yet the vessel, in which that glorious guest. abides, will soon decay, and turn to dust; and how soon, I know not. I admire thy wisdom in concealing the day and hour of my death from me; I am sensible that it is done to hasten my repentance, to keep me from adding sin to sin, to restrain me from the vanities of this world, to make me think of a better, and to secure that happy life which shall be after death! And O that. my death might be ever before me! How great are the things that depend upon it!—two great eternities, whereof one of them will certainly fall to my share! O let my death be my daily meditation; that I may prevent my everlasting death! What a miserable creature should I be, if my soul should leave this body, to go into a more dismal prison, from whence there is no returning! O make me wise; O let me understand what preparation is necessary for that hour; teach me to undervalue the world, and to mind the things which are above, that when I come to die, I may die with joy, and cheerfully resign my soul into the hands of my Creator. Let lust, and pride, and anger, die in me, before I die; that they may not endanger my soul after death. Let me converse with death more; that I may die to sin more, and live more to Him that died for me. Let the thoughts of death mortify in me whatever is offensive to thy holiness. In all my actions, let me remember my latter end; that my death may be my gain, and my departure out of this world an entrance into a better, through JESUS CHRIST our LORD. Amen."

II. " O GOD, to whom belong the issues of life and death! Naked came I from my mother's womb, naked shall I return thither. What is my life but a vapour, which appears for a while, and then vanishes away! What should make me enamored with this life At the best, it is a warfare; within are tumults, without are fightings. I am in a continual state of war here with temptations to covetousness, passion, pride, ambition, or carnal lusts; with allurements of the world; or with suggestions of the Devil: when one sin is beaten away, another rises; the discontents and vexations, the troubles and the disappointments, which I meet with, are innumerable. And can I delight to dwell in such a valley of tears, surrounded with so many snares, encompassed with so many dangers Should not this make me desirous to be gone O my GOD, make me willing to leave this world! Take away from me the fear of death. Why should I fear, when my great. Master has overcome this King of Terrors I will follow my REDEEMER; I will conform to his example I will tread in his steps; this is my resolution, this the firm purpose of my soul! And why should I doubt of his assisting me! Why should not I be confident, that my death will be a passage from mortality to immortality, from corruption to incorruption, from trouble and misery to rest and tranquility Death is the way to the kingdom of heaven. I cannot inherit it, except I die. Do I long for that kingdom, and shall I be afraid of the way that leads to it I must die. O Jas us! let me die contentedly. Let death be my choice. Let me embrace it in preference to this miserable life, that after death I may live with thee for ever. Amen."

On FRIDAY, we may cast our eyes upon the Passion and Death of CHRIST:—How he was mocked, derided, crowned with thorns, and crucified, to purchase an eternal redemption for us: What a wonderful love it was to suffer all this for enemies, that they might be reconciled to. Go]]: What a dreadful spectacle it was, to see infinite, majesty humbled, infinite beauty defaced, infinite happiness, tormented, and eternity dying, and dropping into the grave: What patience, what

meeekness, what submission, what gentleness he expressed under all those injuries, in' order to show us an example, and to oblige us to follow his steps! How heavy the burden of our sins was, that could make the SON OF GOD cry out, " My GOD, My GOD, why host you forsaken me:" What a mighty motive his love is, to love him fervently; and how inexcusable that man makes himself, who believes this love, and yet will not be persuaded by it to obey and conform to CHRIST's will:

How mysterious this love is, that the sinner should. transgress, and the righteous be punished for him; that the innocent should suffer for the guilty, the judge for the malefactor, the master for the servant, GOD for man: What ingratitude it must be, to trample on the blood of CHRIST, or put hint to open shame again, or to make light of salvation, when GOD has purchased it at so dear a rate: How by his death we live, by his stripes we are healed, by his wounds we are cured, by his reproaches we are advanced to glory, and by his being made a curse for us, we escape the curse of the Law How we have all the reason in the world to count all things dross and dung in comparison of Him; to delight in him, to love him, to prefer him before the world, and to follow the LAMB, whithersoever he goes.

Who can reflect on all this, and not think himself obliged to address the Son OF GOD in such pious thoughts as these.

I. " Great SAVIOR of the world, who wast wounded for my transgressions, and bruised for my sins! You art that immaculate LAMB, who for sinners, enemies, and condemned creatures, gayest thy back to the smiter, and sufferedst thyself to be beaten, crowned with thorns, mocked, derided, and inhumanly abused;—a love fitter to be admired in silence, than praised with imperfect expressions! How freely didst you part with thy blood, to save my life, and to procure my safety! Never was blood spilt upon such an account or if there were, never was such precious blood spilt as thine was, blood which drives away Devils, invites Angels, cleanses souls, purifies the tabernacle, washes the whole world, and opens the gate of heaven! Who can be so irreligious as not to be pricked at the heart with the thoughts of thy passion Who can be so arrogant, or proud, as not to be humbled with the sight O let thy cross have such an effect upon me, that I may crucify my flesh with all its lusts and passions! Let thy love to thine enemies prevail with me to do good to them that hate me. Let thy patience under reproaches oblige me to be silent under calumnies. Let thy love to my soul wound my heart, that I may long for thee, breathe after thee, as my greatest comfort, think of nothing so much as of thee, value nothing so much as thee, and delight in nothing so much as in thee; for you have done for me beyond expectation, beyond imagination, more than father and mother ever did, more than my dearest friends ever did, more than mortal man can do. O chain my heart to thine, and let nothing separate me from thy love; but be you mine, and let me be thine, and dwell with thee for ever. Amen."

II. " O JESUS! who have led captivity captive, spoiled principalities and powers, made a show of them openly, and triumphed over them; how powerful; was thy death, how victorious thy cross, how potent were thy agonies, how effectual thy sufferings! Thy cross is my conquest. At that Devils tremble; and they who are not afraid of splendid palaces, are afraid of the tree on which thy sacred body was stretched out. How shall sin reign any longer in my body, after such compassion Shall not I blush, after such mercy, to offend that friend who died for me Shall I reward evil for good, or dare to act against thee any more, who host conquered my greatest enemies for me They would have swallowed me up quick; but you tamest to my rescue, and wouldest not let me perish

by their fury. I can plead no more that sin, the Devils or the world, are not conquerable, for thou. halt made them so. They have lost their power, and a poor, Christian can make even Devils flee away. O let the world be for ever crucified to me, and me unto the world. Let me not be afraid of affliction, when my Lord and Master has endured so much for me. I hope to share in the glories of thy crown; O let me not be ashamed to bear thy cross. O' blessed JESUS who art a guide: to the blind, a way to the erring soul, a staff to the lame, a comforter to the poor, a harbor to the tossed with tempests, a counsellor to the perplexed, wisdom to the foolish, the glory of Martyrs, the joy of Angels, the foundation of the Church, the physician of the sick, meat to the hungry, drink to the thirsty, and clothes to the naked;—be you all this to me; let thy cross supply all my wants, and in this. let me glory and rejoice day and night; that being crucified with thee here, I may be glorified with thee hereafter. Amen."

Such Exercises as these keep the soul awake; and thus roused, it cannot be surprised into a lethargy. The foolish virgins (Matthew 25:1-46 :) neglected these meditations, and that made them slumber and sleep. Such daily meditations keep the soul in readiness to obey her great Master's call, in case he should summon her to judgment. They feed and strengthen her, as much as meat and drink do the body.

Christians, is your Reason a Talent, or not If it be not, then it is no gift of GOD; if no gift of GOD, why do you thank him, why do you praise him for it If it be, why should not you give GOD his own again with usury If it be a talent, must not you give an account of it in the last day Are you capable of thinking of such things as these; and will not your LORD ask you, whether you have made that use of your reason which he intended it for Shall you give an account of your riches, and honor, and time, and opportunities, and liberty, and give no account of your reason Will it serve your turn, do you. think, to say, that you have employed it about the world Is the world a fit object to engross so noble a faculty Shall the meanest thing, which is no more than dross and dung in the sight of GOD, employ that power which is capable of fixing upon the noblest Being Would you have the ALMIGHTY SO unwise, or weak, or improvident, as not to demand of you an account of his goods,—what you have done with them, whether you have traded with them, and whether you have been active in your Master's business' Your reason was given you to trade with for heaven; it was given you to help you to steer your vessel steadily through the boisterous sea of the; world; and will you make, no other use of it, but to think how your lusts may be gratified, how your carnal ease may be advanced, and how you may live in mirth and jollity

You complain of ignorance. How should you increase in knowledge, if you will not meditate How should your understanding be enlightened, if you will not make use of this candle' How can you but sit in darkness, if you refuse this torch of heaven By this GOD would teach you, by this the would instruct you, by this he would communicate himself to you; but if you will not, whose fault is it Whom can you blame How inexcusable do you make yourselves This would drive away the mists and clouds, that dwell upon your reason: but if you love darkness better than light, no marvel if your deeds be evil. It is with your souls in this case, as it is with your bodies, shut your eyes, and you cannot see; so here, keep out such meditations as these, and you will not perceive the things of GOD.

Never complain of want of fervency for the future, while you are does to let in such meditations into your minds. Fervency does not come from nothing; it must have some root, some foundation,

some' fuel, some action to give it life and being: and meditation is this root, and this foundation: This is it that must warm you: this is it that must fill your souls with hallowed flames. Keep out this, and you keep out the sun; shut the window against these beams, and you will freeze, and shake with cold. This must make the ways' of GOD easy to you: this must make them pleasant, sweet, and amiable: this gives them charms; or rather discovers them to you: this strews the way with pearls, which make the soul enamored with it; and thus it flies to heaven.

THE PRAYER.

O You, whose wisdom cannot by searching be found out, who have made me a rational creature, and given me power to think of all thy wondrous works: what excellent objects dost you set before me, objects to delight and edify my soul! O that my ways were directed to keep thy statutes! O that my soul might ever dwell beside those still waters! O teach me the art of meditation. Give me a large and apprehensive mind. Awaken my slumbering soul. Encourage it to fix upon adequate objects. My soul is a spirit: O let it delight in things agreeable to its nature. Since my mind must be busy about something, let it be employed in things that make for its everlasting peace. O how fickle are my thoughts, and how inconstant my contemplations! How soon, and how easily, is my mind drawn away from spiritual things! To thee I flee; O hide me, save me! 'Let my treasure be in heaven, that my heart may be there also. O spiritualize my affections, that they may delight to be where you art. Let spiritual objects become amiable and charming in my eyes. Did I love them, I should think of ahem: were they dear and precious to me, how could I forbear contemplating them O let their beauty appear to me! Take away the veil from my face, which hinders me from seeing Him that is altogether lovely. Incline mine heart to thy testimonies. Anoint mine eyes with eye salve, that I may see greater loveliness in things that are not seen, than in those which are seen: My understanding is dark, O. enlighten it. Clarify it with thy beams. Let me hate vain thoughts; but thy law let me love.' O let me not grudge the time that I spend in meditation. Assure me, that this is balsam to my soul, and that by these means the lines will fall to me in pleasant places, and I shall have a goodly heritage. The righteousness of thy testimonies is everlasting; O give me understanding, and I shall live. There is beauty, there is satisfaction, there is life, in spiritual objects. O let' me find them sweeter than honey unto my taste. Discover those riches to me; that I may look upon them, and despise the treasures of Egypt. These are deceitful things these allure indeed, but afford no lasting comfort. O give me a sight of that wealth; which is not liable to corruption: I' shall find. it in the mysteries of the Gospel. Thou hast said, " The pure in heart shall see GOD." O purify my "soul from fleshly lusts which war against it, that I may see and discern what you have laid up for them that fear thee "and, seeing it, may long after an eternal fruition of the light of thy countenance, through JESUS CHRIST our Loin. Amen.

Vol 16 - THE FOURTH EXERCISE.

THE FOURTH EXERCISE.

Every day study Humility.

THIS is an Exercise peremptorily commanded in Matt. xsiii.3, 4; Luke 14:7-8 James 4:6. " Learn of me," says the Son or GOD, " for I am meek, and lowly in heart. (Matthew 11:29.) Learn of me! What Not to raise the dead, not to cleanse the lepers, not to cast out Devils, not to give sight to the blind, not to make the deaf tohear, not to walk on the water;. no, but learn of me humility;; in this exercise yourselves daily. 4.nd indeed greater humility has no man shown; for being "in the form of God, and thinking it no robbery to be equal with God he humbled himself, and took upon him the form of a servant And became obedient to the death of the cross." He is a truly` humble man, that does despise himself, and is contented to be' counted vile and wretched; that refers all the honor, done to himself, unto Gob, and rejoices in being despised, and despises praise and glory; that compares his sins with the good works of others, and upon that account looks upon himself as the chief of sinners; that affects no, applause in what he does for GOD or his neighbor; that is contented his infirmities should be known bears injuries patiently, is glad of mean employment to show his love to GOD, does not care for being known, looks upon himself as nothing, is circumspect mid" modest,' delights not in superfluous talk, nor in laughter, fixes his eyes on the ground with the Publican, is ashamed to lift them up to heaven, smites upon his breast, and cries, from a mighty sense of his own vileness', u LORD, be merciful to me a sinner; " that mistrusts himself, sets no high value on what he doth, contemns the pomp and grandeur of the world, admires nothing but Go n, and is wellpleased with being made as the filth of the world, and as the off scouring of all things; that does think himself unworthy of the least crumb he eats, and of the least drop of drink he drinks; and, though the circumstances he is under, and the place, office, calling, and condition he is in, bid him use discretion, in showing and expressing his humility, yet, in his mind, throws himself at the feet, not only of equals and superiors, but of infeliars too, and could be contented to wash the feet of the meanest servant of his Louis; that can hear a friendly check with meekness, can ask forgiveness, in case he does unawares offend, before others, and is contented men should misconstrue his innocent words, actions, gestures;. and behavior, so that GOD does but know the pious and holy designs he has in them; that is contented, that those whom he loves, and in whom he trusted, and who have been kind to him, should forsake him, abandon him, and. persecute him, and can bear with the ingratitude of men, to whom he has done many good turns, and can find more satisfaction in the light of God's countenance, than other men do in the favors and presents of the greatest monarchs; that can be content to see his neighbor honored, and himself slighted; that submits to the will of GOD in all things, and " both hopes and quietly waits for the salvation of the LORD."

And this is that humility which the Gospel presses, and whereof the Captain of our Salvation has given us so illustrious an example. This is that virtue which CASSIAN justly calls the cornerstone of all virtues, the foundation of religion, the ladder to intimate converses with the ALMIGHTY, and.

a. gift beyond that of miracles; and this is that employment, which justly deserves our care, labor, and exercise.

When AUSTIN, the Monk, had summoned the British Bishops and Clergy to conform to the Church of Rome, and to yield obedience and submission to that See, the Britons consulted with a certain holy man, to know whether he thought it expedient for them to submit to AUSTIN or not. The good old man told them, that if they found him to be a man of God, and a true follower of JESUS, they should not dispute their submission; and the only way to know that, he said, was, to see and take notice whether he were a meek and humble man: if he were, it was a certain sign that he bore the yoke of Christ; but if stout and proud, whatever his pretences might be, he could not be of God. And accordingly when they found that the insolent Monk carried it with a high hand, and scarcely vouchsafed to salute them, they rejected his proud dictates, though it was with the loss of their lives.

We See how valleys are laden with fruit, and corn, and enamelled, with flowers, while the higher mountains remain barren and unfruitful. O, Christians, did you but know what treasures he hid in this Exercise, you would be so far from counting it troublesome, that you would be ambitious of it. In this Exercise consisteth the mystery of religion: the richest influences of heaven come down upon the soul, that looks upon herself as nothing. To her the ALMIGHTY reveals himself; and here he is ready to build tabernacles; the sweetest communications of grace are vouchsafed to him that is acquainted with this lowliness; into such a heart the joys of the HOLY GHOST flow with a tippling tide; if a man would understand the secrets of the Louisa, this is the school where he may learn them; and if he become a great proficient here, he may promise himself a more than ordinary intercourse between GOD and his soul

I conclude this Exercise with a passage out of a learned Jew: a The advantages of humility," says he, " consist in, six particulars; three whereof respect this present, and three the next life. 1st. It makes a man content in all conditions.' When any person is proud and arrogant, the whole world is not able to satisfy his lofty thoughts; much less that which GOD has appointed for his portion: but he that is humble lives contented, and is satisfied with what Providence has allotted him. 2dly. The humble man bears adversity patiently; whereas the proud man's fear is great, and his patience inconsiderable, when troubles come upon him. 3dly. The humble man is grateful and acceptable to men, and men love and esteem him."—And to this purpose I must tell you a story of a King, who being asked how he came to be so great, answered, " That he never saw any man whom he did not esteem wiser than himself; and those that he looked upon to be wiser than himself, them he ever thought to fear GOD more than himself: and if he met with any that was manifestly more foolish than himself; he presently reflected, that this man would have a less account to give unto GOD in the last day than himself: if he met with any that were older than himself, he thought that their merits must needs be greater than his own; and if those he met with were younger than himself, he considered that their sins must needs be fewer than his own: if he met with any of his equals, their heart, thought he, in all likelihood, is better than mine; if they were richer than himself, he considered that they did more good in the world than himself; if poorer, that then, by reason of their poverty, they must needs have more humble and contrite hearts, and therefore be better than himself."—4thly. The humble man arrives at true and solid wisdom before other men, not only because he is desirous to learn, and loves to sit at the feet of his teachers, but GOD also helps him to attain unto more than ordinary wisdom; whereas the proud and haughty, being does to

learn that which crosses, flesh and blood, remain ignorant of the most solid Wis_5:1-23 thly. The humble man runs more cheerfully in the ways of GOD's testimonies; boggles at nothing that GOD commands; and expresses alacrity and readiness at the voice of the greatest and weightiest, as well as at the least and easiest precepts. 6thly. The humble man's devotion is the only acceptable devotion to GOD; his sins are pardoned, and his iniquities. are forgiven: " For a humble and a contrite heart, GOD, you wilt not despise."

THE PRAYER.

O YOU Lofty and Holy One, who inhabitest eternity, and dwellest in the high and holy place, and with him also that is of an humble spirit! Whither shall I go, but to thee, who host the words of eternal life! How shall I get this humble spirit but by thy power and influence!. Ah! how proud is niy heart! How does am I to submit to thy will! How does to think ill of myself! How does to bear injuries! How does to converse with thy poor members! How does to be sensible of my errors! How does to acknowledge a fault! And yet, all this while, I believe that you beholdest the proud afar off, and that nothing is more abominable inithy sight! How apt am I to admire myself! How apt to harbor high conceits of my endowments! How' apt to hunt' after the praise of men! And what is all this but wind What is it but smoke, and air, and vanity How suddenly do these things grow, and how suddenly do they die again! How sensual, how' carnal, must that soul be, that minds such things! How void, of a sense of greater beauties! How little affected, how little touched with the honor that comes from God! How weak in grace is he who has not learned yet to leap, over such straws. This is. my case, O Lord'; li am that weak, that empty soul, and yet unwilling to confess that I am' proud, and vain, and lifted up! pity me, O my GOD; make me sensible how far I am from the kingdom of GOD, till humility brings me nearer. Crash whatever proud thoughts and desires you spiest' in me. O put me in mind of my duty, whenever any vain thoughts. rise in my soul. Pull down in me all imaginations that exalt themselves against CHRIST JESUS. O let not'my: hetirt be haughty, nor mine eyes lofty; neither let me exercise myself in things too high for me. Give me a sight of my own vileness. Let me not be cheated with false colours. Let thy greatness overawe my soul. Let the example of my Savior work upon me. How shall I be his disciple, and think of myself above what I ought to think Let Goan arise, and let all my vain conceits of mine own worth be scattered. What am I but a handful of dust What am I but a beggar, and thy pensioner, who live upon thy charity O let these thoughts subdue my soul. Make me as ambitious of an humble spirit, and lowly mind, as others are of the greatness and admiration of the world. O let a deep sense of my guilt humble me; then shall I, with the penitent prodigal, be welcome in my FATHER'S house, and my soul shall live, through JESUS CHRIST our LORD. Amen.

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THE FIFTH EXERCISE.

Every day let us bridle our tongues; and set a watch before the doors of our lips,' and take care that our speech be always with grace, seasoned with salt, that we may know how to answer every man.

THIS Exercise is enjoined in Colossians 4:6'; Ephesians 4:25; Ephesians 4:29; Ephesians 5:3-4; and Matthew 12:34; Matthew 12:36. It was a good observation of one, who traveled with some men that talked loosely and inconsiderately, and whom' ST. ANTILONY the hermit took for excellent company;," Yes i they are good men; but the house they live in wants a door with a lock and key; for whoever pleases may go in, and take away what they possess." His meaning was, that they took no care of their words; that the door of their lips was always open; and that they talked anything that came into their minds. "The tongue," says ST. JAMES," is a little member, but contains a world of iniquity." (James 3:1; James 3:6.) So that the greatness of the danger enforces the necessity of this Exercise.

This Exercise, consists partly in watching. against the sins; to. which; the _ tongue is subject; partly in using the tongue for such discourses as: are most proper for a follower of, JESUS. The sins of the tongue are without number, yet the most remarkable are these following, 1. Blasphemy. 2. Murmuring. 3. Defending our sins. 4. Perjury. 5. Lying. 6. Detraction. 7. Accusing others falsely. 8. Miich.speaking.9 Idle words.' 10. Profane jesting, or, abusing Scripture. 11. Indiscreet. expressions 12. Railing., 13. Quarrelling. 14 Laughing at, and deriding;: those that are serious. 15. Evil counsel. 16. Sowing of discord among: neighbors.' 17. Cursing, and customary. swearing. 18. Flattery. 19. Doubler tongued dealings. 20. False reports. 21. Boasting, and speaking in one's own praise. 22. Revelation of a secret. In vain, doth he pretend to exercise himself unto Godliness, who watches not against these sins or, who, seeing, himself in, danger of running into them, steps not back and climbs up with his thoughts to heaven, as he that sees a wild beast coming towards him, climbs up into a tree to secure himself.

There is hardly any precept; either more spoken of, or recommended more, either by the HOLY GHOST in Scripture, or by holy, wise; and sober men, than this watching over our tongues; for indeed, "By thy words you shall be justified] and by thy words thou; shall be condemned. Before the power of Godliness was turned into a form, the Christians studied this point with such care: and assiduity, and became such proficient in it that men might converse with, them; and keep their company a. week together, and no hear one idle word drop from, them, but what was to the use of, edifying,: and ministered: grace; unto the. hearers. And tilt men cone to believe that their tongues are. not their own, but GOD's, who made them, and designed them for the noblest uses, and must, therefore be employed as he shall think, fit `to: direct, they are yet far from the kingdom of GOD, and aliens from' the commonwealth of saints, who are to be heirs of salvation. He knows not what self denial means, that doth not, deny himself in speaking things which the HOLY GHOST hash forbid; and he that cannot speak, but he must offend in. one or other of the

aforementioned particulars,' had better hold his tongue.

It was therefore excellent advice which ST. AMBROSE gave to his people: "Let us learn. to hold our tongues, that we maybe able to speak;: why should you run thyself into danger of condemnation, when by silence you may be infinitely safer I have seen thousands run into sin by speaking; but few by holding their peace: most men love to talk, because they know not how to be quiet. He is the wisest man that knows when to speak, and when to be silent; if of every idle word men shall give an account in the day of judgment, how much more of filthy communications Watch over thy inward man; tie up thy speech, and cut off its luxuriant branches; let it not play the wanton, lest it drag thee into sin; restrain it, and keep it within its banks; bind up thy senses, and let them not be loose or gadding; make a door to thy lips, shut it when there is occasion, and open it when there is necessity. Bring thy tongue under the yoke, and let it be subject to thy reason. Keep the bridle in thine own hands; and weigh thy words in a balance, that thy sense may be ponderous, thy speech solid, and thy words move within their bounds."

But watching against the sins of the tongue is but one half of this Exercise; speaking of GOD and spiritual things is another, as we may see in God, an Exercise commanded already in the days of Moses, (Deuteronomy 6:57) and duly observed by men who took sate of their salvation, long before the Gospel was proclaimed in the world. This makes the Prophet take notice of such: " Then they who feared the LORD spoke often one to another, and the LORD hearkened and heard it, and a Book of Remembrance was written before him' for them that feared the Lows, and thought upon his name. And they shall be mine, says the Lord of hosts, in that day when I make up my jewels; and I will, spare them, as a man spareth his own son that, serveth him:' (Malachi 3:16-17.)

'There is, hardly any Man, that makes a show of religion, or frequents the public ordinances' of Go n, but will grant that the concerns of GOD, and of our, souls, infinitely exceed all earthly objects in worth and dignity;: but then, not to speak of them is an omission which contradicts, that belief, and makes that faith all shadow, and imaginary.

How can we want matter of discourse, when we hear so many sermons, when we have liberty, to' peruse the Holy Scriptures, and read such variety of good books which are so many comments upon the Bible' There is not a precept in the Gospel, that is` given to regulate our thoughts; or words, or actions, or passions, nor a command left us by our Master, but is a fit subject for such conferences. Our experience will administer, matter in these cases; what experience, we have had, of GOD's goodness; what; experience of the fullness of such a promise; what experience in' prayer'; what experience'; in mortification; what. we have felt in such a duty; whit, effect out earnest, striving; and wrestling with the Almighty has had what, influence such a fast, or abstinence; hath had upon us; what content we have found under such self denials what assistances of, God's Sprit we have found in one, fighting against temptations; what comfort such afflictions what hath kept us from sinking. how GOD has supported rt do such a calamity, and, has, been our refuge and a present help in the time of trouble, when the earth has bin moved, and when the • hills have been ready to be cast into the midst of theses,

Have we not defects and infirmities enough to discourse of Do we find no impediments, that hinder us in our course to heaven Do not we fall short of that Christian Perfection, which the Holy Ghost urges And is not our zeal for God's glory very inconsiderable Are we not very apt to be backward

to the weightier matters of the law Do not we embrace excuses suggested by the Devil, whereby we leave the most excellent duties undone Do not we find imperfections and infirmities in our holy performances Do we find no coldness, no deadness, no indisposedness in GOD's service If we do, how can we want matter of discourse

How many good thoughts come into our minds, when we wake first' in the morning, when we he down at night, when we are walking, when we are sitting down, when we are thrown into ill company, when we meet with good society, when we meet with singular Providences and deliverances, when we receive, unexpected blessings from Heaven, or when men do us an injury What edifying expressions and discourses may we build upon these thoughts and contemplations, when we visit one another

How many excellent examples of holy men and women may we fix upon in our discourses Can there be more edifying discourse, than to relate and represent to one another the holy actions of saints,' either departed, or yet living; how humble ST. PAUL was, how courageous ST. PETER, how fervent DAVID, how meek' MOSES, how patient Job One scorned to be called the son of PHARAOH'S daughter, and fixed his eyes upon the great recompence of: reward;' another took pleasure in being reviled; another thanked GOD in the midst of torments; another prayed for those that stoned him; another chose poverty and contempt, and the loss of: all things, that he might win CHRIST: These things are excellent matter of holy discourse; and such as, in all probability, ST. JAMES did aim and point at; (James 5:10;) " Take, my brethren, the Prophets who have spoken in the name of the LORD, for an example of suffering affliction, and. of patience."

And if this will not do, there are so many motives, and encouraging arguments to goodness, which both we and others do make use of, that we may as soon want light at noon, as matter of pious and religious conference, when we converse with our fellow Christians. What moves us to be meek What prevails with us' to be patient What makes us contented in all conditions What composes our spirits in fiery trials' What puts us upon self denial

What incentives to the love of GOD we make choice of How came we by a: serious frame of spirit How came' we to conquer such a lust What did we do to vanquish such a corruption How did we compass that facility and willingness to conform to GOD, which seem to be in us How came CH R I S T's yoke to be easy to us, and his burthen light. How came we to be rid of such a' sin How came we to extricate ourselves from such snares and deceits of the Devil The various ways. and. methods, whereby we do arrive to such perfections as these, are se, many doors. of utterance,; and will serve to make us open our mouths boldly and he that does so, doth, without all controversy, " exercise himself unto Godliness." And to, illustrate this Exercise by some examples, it will not be impertinent to set down here. the discourse of the Hermits in PASCHASIUS, who, meeting once a week, gave one another an account of their spiritual progress, and growth in grace. One of their Conferences was this.

The First said: Every day I watch against evil thoughts, and lusts, as I do against serpents and scorpions; and as soon as I find them rising in my heart, I ask them, how they dare be so bold as to profane temple of the HOLY GHOST

The Second said, I look upon myself every day as a stranger and pilgrim, that must suffer many inconveniences, troubles, and injuries, till I come to my journey's end; and I ever look upon the'

morrow, as the day wherein I shall be delivered from the burden of the flesh, and from all possibility of sinning, and so bear up, under all the crosses that befall me.

The Third said: Every day, very early in the morning, I get up, and go to my Go), and throwing myself down upon' my face, adore him, and intercede with him for the whole world;. and this done, I go and deny my body that ease and satisfaction which flesh and blood crave, on purpose to crucify the world to myself, and myself unto the world.

The Fourth said: Every day I take a turn. upon the Mount of Olives. and there behold my dear Redeemer bleeding, and reflect on his passion, and on the agonies be endured for my sin, till the spectacle melts me into tears, and forces me into strong resolutions to imitate Him whom my,soul does love:

The Fifth said: Every day, with the eyes of my understanding, I behold the Angels of GOD (as JACOB once did in a dream) ascending and descending, for the salvation of men's souls; and this love, and care, and tenderness, so work upon me, that I both wish that all mankind may be saved, and come to the knowledge of the truth, and give more diligence to make my calling and election sure.

The Sixth said: Every Day I make it my business to meditate on the saying of CHRIST, " Come to me, all ye that labor and are heavy laden, and I will refresh you: take my yoke upon you;" and I fancy I hear this voice behind me, "O Christians, if you mean to be my brethren, suffer with me, that ye may reign with me; die with me, that ye may live with me; conquer with me, that ye may sit with me on my throne, even as I overcame, and am set down with my Father in his throne."

The Seventh said: Every day I sit in council with three grave Senators, Faith, Hope, and Charity; and the effect of this consultation is, that my faith becomes more firm, my hope more lively, my charity more fervent; and I dare not willingly offend any man, but think myself obliged to suffer long, and to be kind, not, to behave myself unseemly, not to seek my own, not to be provoked, and to think no evil.

The Eighth said Every day I do expect the Devil, and look for his assaults and stratagems; and when I perceive him coming, I run to, GOD, and hide myself under the shadow of his wings, and beg that his fiery darts may not hurt me.

The Ninth said: Every day with my thoughts I ascend into heaven, and there listen to the hallelujahs and harmonious voices of the blessed Angels, and refresh my mind, and all that is within me, with those melodious songs; and when I do so I die to the world, trample upon all sublunary objects, and despise those things which sensual men admire, as dirt and dung,

The Tenth said: Every day I do set GOD before me, and look upon him as present, and standing on my right hand; and 1: strive to have this thought continually in mind; whence it comes to pass, that I speak and do nothing, but with great consideration and deliberation.

The Eleventh said: Every day I call the graces and gifts of God's SPIRIT about me; and when I am going out, I cry, " When are you all Come about me, my faithful servants; ", and these are the retinue I go attended with; in this state and pomp I set forth; with this guard about me I walk, and no Devil can approach to hurt me.

And now, Brethren, if there be any consolation, in CHRIST, if any comfort of love, if any fellowship of the SPIRIT, if any bowels and mercies, fulfill ye my joy; and let not this' Exercise seem grievous to you. Plead not that it is out of fashion; if it be so, do you make it modish. You know who it is that beseeches you, by the mercies of GOD, not to conform yourselves to the world. If it be out of fashion to be saved, will you therefore resolve to be damned Bear up against the stream,;. be not ashamed of CHRIST, and of his Gospel. You dare not plead this excuse in the last day; why should you allege it now Here is no rhetoric required, no eloquence, no florid learning. O that you were but, more, sensible. of your spiritual wants! O that your hearts were but more inflamed with the love of God! O that you did but observe GOD'S dealings with your souls more, and would take more notice of GOD's Providences, and the operations of his hands! You would not then want language to express yourselves to your children, servants, friends, neighbors, and acquaintance; but the sense within would force you to say with DAVID, " Come, and I will tell you what the Lord has done for my soul." (Psal. 66: 1G.) Do not think heaven so cheap a thing as your careless neighbors do; either CHRIST and heaven, and our future glory, are worth talking of; or nothing can be worth it. Dare to prefer heaven before the world; and in your words, as well as actions, manifest the sincerity of your resolution. You' cannot pretend impossibility; you have a tongue, you have reason, you hear the Ministers of the Gospel, you see GOD's Providences, you know heaven and hell are before you, you read many excellent lessons; what should hinder you from speaking of these weighty things You will rest the sweeter at night, when you have been talking of good things in the daytime: your repose will be more satisfactory, when you have exercised your tongues in matters of this nature. When you talk of such heavenly and spiritual things, you are not exposed to so many temptations, as otherwise you are, when in company with others you may sin in talking of your neighbors; you may sin in speaking of the actions of Kings and Princes; you may sin in telling things and passages for true, which have no other foundation but an uncertain report; you may sin in foolish jesting; but in discoursing of heavenly things you are safe, you are in GOD's way, Go)) walks with you. You shun the occasions of evil, and you prepare yourselves to quench the fiery darts of the Devil. Hereby you may do good to others, comfort your neighbors, and support your fellow Christians; and in such conferences a word may drop from you, which may keep those with whom you discourse from despair, and be an encouragement to them as long as they live.

It was bravely done of that young man under DECIUS's persecution, who, being by force tied upon a downbed, in a room made for pride and luxury, and solicited to uncleanness by a harlot, sent to him by the' Governor on purpose to provoke him to sin, bit his tongue to pieces, that' the smart and pain might drown all sense of voluptuousness, and so spit in the harlot's face. But here we require no such severity; but all that is expected from, you in this Exercise, is to keep your tongues from evil, and your lips from speaking guile; to speak of the glorious honor of GOD's majesty, and of his wondrous works; to utter abundantly the memory of his great goodness, and to declare his righteousness. The very Heathen have seen the necessity of this Exercise; therefore they shall be your Judges in the last day: And I know not how to express their sense of this duty better, than by setting down the words of the sober EPICTETHS: " Prescribe thyself a rule," says he, " which you may observe, when you art either by thyself, or in company with others: Either be silent, or let the things you speakest of be necessary and profitable. When you speakest, talk not of light and trivial things, as wrestling, or horses, or fencers, or swords, or meat, or drink, neither spend thy time in praising or dispraising men; but let thy discourse be of something noble, decent, grave, and serious: But if this cannot be, hold thy peace." But examples of men of our own religion may be

more prevailing. Thus did the primitive saints; and when they visited one another, their care was to put one another in mind of the words and actions of their Great Redeemer, what he did, and what he promised, and what he suffered; how kind he was to this blind man, how favorable to that leper, how loving to the lame, how gracious to his enemies, how free and communicative to his friends; what pity he expressed to sinful men, how meek he was before his accusers, how patient before his tormentors; how he ran to kiss the penitent, how he wept over the obstinate Jews, and how he longed for men's salvation. These were their discourses, and they would hardly give themselves liberty to talk of their worldly affairs, except necessity forced them; for they believed that, by their charter, they were to have their conversation in heaven; and this they thought imported talking much of their heavenly country, and of the joys of that kingdom. It was the custom of some heathen priests of old, in the service of their GODs, to wash or dip their tongues in honey;—an excellent emblem to teach us, how our tongues must be purified, and sanctified, and seasoned with that word, which is sweeter than the honeycomb. (Psal. 19: 10.) And indeed then our words are sweet, and there is milk and honey under our tongues, when we exhort and admonish one another daily, taking heed lest we be hardened through the deceitfulness of sin.

THE PRAYER.

GOD, by whom I am fearfully and wonderfully made; who have beset me behind and before, and laid thine hand upon me; such knowledge is too wonderful for me; it is high, I cannot attain unto it! How have I abused that tongue which you have given me to show forth thy praise! How long have I employed it about things which do not profit! O teach me to blush! O let me see how I have perverted thy gifts, and misimproved my talents! O let me value thy mercies better; and give me thy grace to remember that I am not mine own. Assure me that I am bought with a price, to show forth the glory of Him that died for me. And can I show forth thy glory, if my tongue be not cautious of offending thee Can it look like glorifying thee, if that member, which of all the organs of this mortal frame is most fitted for thy glory, fails in its duty The quickness and readiness which you have planted in it were intended to trumpet forth thy glorious attributes. O my Gon! I will not hide thy righteousness within my heart, I will declare thy faithfulness, and thy salvation. I will not conceal thy loving kindness and thy truth from the great congregation Let me speak of thee with reverence and Godly fear. Give me discretion to know how, and when, and what to speak. LORD, give me motives and arguments to speak as I ought to do. Let my speech be always with grace, seasoned with salt, that I may know how to answer every man. Let no corrupt communication proceed out of my mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Set a watch, O Lo RD, before my mouth, and keep the door of my lips. Let me delight to speak of thee, and make me afraid of every idle word. Lo an, rule my tongue, and let it be wholly dedicated to thy service. In all my speeches and answers, let me study veracity, sobriety, and modesty. Open you my lips, O LORD, and let my tongue be filled with thy praise all the day long, and in the night season let me not be silent. Fill me with a profound sense of the great day of account, when my words will be examined as well as my actions. Season, my tongue with conscientiousness, and let me not be rash with my lips. Let my heart smite me, when I am going to speak things which are not after thy law. Let thy statutes be my songs in the house of my pilgrimage, and let the law of thy mouth be better unto me than thousands of gold and silver. Amen.

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