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CHRISTS CORONATION

Minus OR, Brown

The Covenant, renewed with the Causes thereof and Manner of GOING about it, with some Notes of the Presaces, Lectures, and Sermons, before, and After the Solemn Action, June 28, 1719. at Black-bill.

By Jobn Adamson, Minister, of the new Testamen.

Is. 24. 8. 4. 5. The Earth, also is defiled under the lihabitants thereof, because they have transgressed the Laws, changed the Ordinance. and bloken the Everlasting Covenant, Ezek. 17. 1. Shall he escape, that doth such things. shall .. he brak my Covenant and be delivered. Neb. 9. 3. Neither have we our Kings, our Princes, Pries or Fathers, keeped thy Law for they have not served thee in this Kingdom in thy great Goo nels and for the good Land which thou gavet to our Fathers behold we are Servants in it. Andbecause of all this we Make a sure Covenan Can. 3. 11. Go forth O ye Daughters of Zion and behold King Solomon, with the Crown wheewith his Mother, Crowned him in the Day of h Espousals and in the Day of the Gladness of he Heart.

Printed in the Year, 1720.

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READER

I F thou be One sensible that thou hast broken en thy Covenant with GOD, and are not amind to renew it; I am not covet-ing thy Favour, neither fears thy Feud: For as thou esteemed thy Covenant with GOD little worth, so do I thy Praise or Reproach, 'tis not to please but to convince that I put these Sheets into thy Hand Yea, and to rebuke thee sharply, That thou may come, if possible, to be found in the Faith. and to make up the breach betwixt GOD and You; and I give it here under my Hand, if GOD and you were once agreed, your Controversy and mine is at an end, Jer. L. 4, 5. Secondly If thou be a Reader that art for worldly Pomp and Grandour, and despifes to be so meanly imployed in a Work that the Country will make a Fool of thee for, I look for no Comendation at thy Hand, A 2 who

who am a poor Bodie weeping before a departing Ark, a departing GOD, and a departing Glory: When a proud carnally minded Michal despised King David in her Heart, even when dancing & rejoicing before the Ark of the GOD of Ifrael, and the Glory, and mocking faid, How Glorious was the King of Israel to Day, shamefully acting like one of the vain Fellows? All that I shall fay to such is, 1. If this lamenting after a departing Ark, a departing GOD, and a departing Glory, be to be vile, I shall be yet more vile. 2dly, It is not praise that I am feeking from thee, but to convince thee of thy Folly; that can be content with the Mantle without the GOD of Elijah, and with the Name of a Christian without Christ. adly, Not many wife Men after the Fiesh, not many Mighty hath GOD chosen, but he hath chosen the Poor, the Base, and the Things that are despised. 4thly, If thou be a Reader that hath's personal Pick at me because thou thinkest I imitat Micajah and never Prophefies good of thee, I shall fay this to thee in the first Place, thou puts thy felf in Aliab's Place and he was none of the best of Men. 2dly, Leave thou their Graceless Ways of thine, and I give it here under my Hand I thall ever thenceforth speak good of thee and 3dly, If such an one as thou thould speak good of me I would look upon it as my reproach.

Fourthly. If thou be a Reader that despises

p about CHRIST's Glorious Reigning s King in Scotland I have this to fay to you, is not Commendations from fuch as you that we want. But 2dly, We would convict you that he will Reign in it whether ye will or ot. 3dly, That it will be fad for fuch as you at he Reigns: Theje mine Enemies that would ot that I should Reign over them, bring them ther and slay them before me. And, 4thly, The very shouts of these at CHRIST's Foronation-Day on Earth, when his People ts the Crown on his Head, as these Hosannas the Son of David gives a Knel to thy leart now fo the more the Hosannas are listed, & the oftner they are repeated thy agony hall increase the more, Rev. 19. And aain, they faid Hallelujah, and the Smoke of er Torment ascended up for ever. 5thly. I eg of thee, fubmitt to CHRIST as King nd alone Head of his Church in Scotland; ad I give it under my Handthou and I shall gree better than ever we did.

Fifthly, If thou be a Reader that despises this Voik, because I put no more in it than is in a Bible; I answer, I am none of these Young en that come to CHRIST, so pust up, I ave keeped all the Ten Commands from my outh: What lack I yet? Lord I want work we me something else to do? but I advise thee there be any Thing in thy Covenant that is in the Bible, scrape it out in Time, for ar of a word that is in the Bible. Rev.

18. If any Man add, God shall add to him all the Plagues in this Book, and if any Man take away ought; God shall scrape his Name out of the Book of Life; it is kittle standing before that cannon Mouth 3. I will tell you there is as much written in the Bible as will hold your Hand in use all your Days, and ye will never get it done without better help than your self. I advise you as a friend spend the Time, ye gooke away feeking more work In feeking more Strength, and tell me at the day of Judgement which way the time was best spent. Sixthly, Art thou a Wordly Person, that thinkest all ill spent that is wared this way, I am sure, If thou be so Careful as to sicker the World for thy Portion to thy felf why art thou offended that the People of GOD should be at pains to secure the Lord to be their Portion.

Seventhly, art thou a Reader, that is a broken Hearted Person to see Christ, his Ark, and the Glory departing, and would fain do all you can to constrain him to abide with us, I do not look for so many Censures as Tears from thee, but this I will say I am a Man more sensible of my weakness and Insufficiency for going about such a weighty Work than thou can be; especially having so little help of Man, Encouragement, or convenience.

2dly. That it is not fo much great parts and gifts as Heart-honestie and sincerite &c.

What were the Causes that moved us to go

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about this Work, I referr you to the causes of the Fast, the Fast Days work and other places; and I hope the poor mourners for the departing of the Ark, will be glad of directions how to bring it back, and the fenfibly lost Soul will be glad to fee how to go, and feek the Lord their God in whom alone, lyes their happines; & the Soul that is afraid that it be not able to stand out, in Time of tryal, to be admonished w hat are the trying Times, whatfort of tryals they may meet with! what Discoveries will then be made, and to be direct how to stand in the Day of evil, cover my infirmity with the Mantle of Charity where thou findest weakness, and pray for me, for I have done nothing amiss wilfully and when thou findest 'God's mind, give GOD the glory who out of the mouth of Bates can perfite Praise and restrain the Wrath of the Enemy; our great Design is to get Christ to abide with us, and a People engaged to him in an everlasting Covenant, never to be forgotten, and that it may have this effect on the heart of the Reader is the Prayer of.

Yours in the Work of the Gostel.

and thore the profession states of the sections in Real Corl time is alicid that it benefit tero, out, in a company of the resolution of the second of sy of each cover my instancy which will the of Mining winds and the said to the the track for the protect of the both Maria out the last of the last Blown of the Liberty St. toget Chais to sold willing the all the react to him have everletting Court t elect on the least office Resear is a

THE EPISTLE

DEDICATORY.

Dedicate this Book to all these into whose Hands by Divine Providence it shall come, and that with great Grief and Sorrow of Heart, and that because Jesus Christ is rejected in his Kingly Office. Our Covenant with him, which was our Oath of Allegiance violated, Christ Dethroning Oaths taken in the Room thereof; the poor People oppressed and broken in Judgement, because they willingly walk after the Commandment, one Part (and that the greate? part too) of the Ministers bearing the poor the part too of the Ministers bearing the providence in th

come Base and Contemptible in the Eyes of all that fear God, because they have violated the Covenant of of Levi, and are Partial in God's Law: The other Part, which the feuer Part of the Ministers, who make it their Study to be Honest in an ill Time, and to be Faithfull to God, and the Souls of his People, crying aloud, and not sparing, shewing God's People their Transgressions, these are made the Song of the DRUNKARD the butt of the Malice of Time servers, and to these wofull People that are at ease in Zion, when these with Tears and broken Spirits are crying for God's fake, be not Stiff-necked like your Fathers, who rebelled against the Lord, and therefore his Fierce Wrath came upon them. but yeild your felves to the Lord, in flead of hearkning to them they laugh them to fcorn. And also, because some of the Honest hearted Godly, are guilty of failings, seeing Honest hearted Ministers in straits, turn too homely with them and not observing the Divine Authority wherewith they are cloathed, and the Power given them to edily, and for taking up Contraversies, and carrying on Reconciliation betwixt God and the People, and betwixt the People among them. felves, they will be offended, if we be not at Variance with all these; with whom they are at Variance, in stead of seeking to be reconcealed one with another, And above all, oppressed

oppressed with a Number of Pharasacal Persons pretending to Reformation and strictness opposing Resormation; so that as Jannes and Jambres withstood Moses, so do these Men resist the Truth, so that we that are for compleat and uniform Religion, may say with the Great Apostle, Our Flesh bath no rest, without from the Prophase are Fightings, and within from the Godly, the Unskilfull new beginers, the Daughters of Jerusalem are sears, lest they provoke Christ to depart, and take away Faithfull Ministers with him, and what shall we say, who can number our Sins? and the Judgements lying on, because of them GOD Pity and Pardon.

Therefore, I Dedicat this Book First to Scotland, England, and Ireland, that they may have an account of our renewing our Covenant with God, and that it is all their Duties and Interests, as well as ours, for they all once entered into Covenant with GOD, but now have persideously broken it, that they may remember from whence they are fallen and repent, otherways is God be to be believed, and his Word the very Truth, there shall either a Sword, or some Plague of GOD come upon these Lands, to avenge the Quarrel of his Covenant. For GOD hath smotethat King that made this Covenant with GOD, and brack it; that he had no Heirs of his Body to succeed him in the Throne, as he did with Eli, I Sam. II. 30.

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I said that the House of Eli should walk be fore me for ever, but now be it far from me, for these that Honour me I will Honour, and they that despise me, shall be lightly esteemed. For bevold the Days come, that I will cut off thine A.m, and the Arm of thy Father's House: And if you have seen God Smite the King the Head, do youthink he will stand in aw to smite the People the Bodie, no, tho' the Lord bear Long with these sinfull Lands, yet he Laugheth at them, because he seeth their Day is coming, and this he doeth untill they fill up the Measure of their Fathers Iniquity, and then will take them away as he feeth meet: And alas! how fast is the Meafure of their Iniquities filling up. if As Sodom, Pride and fulness of Bread, abundance of Idleness, neither minding the Poor and Needie Witnesses of Christ, with abominable Adulteries, Fornications unlawful Lusts in fome Places, this fays a Shower of the Fire of Indignation, is coming down on the People of his Curfe. 2dly, What Perjuries and Breach of, yea Abjuring of Covenant with God, Swearing and Fore-Swearing, like Perjured Zedikiah, Ezek. 17. Surely my Oath which he hath broken, and my Covenant which he hath despijed, it will I recompence on bis own Head, and I will spread my Net over bim, and he shall be taken in my Snare, and I will bring him down. 3. Malice at Godliness, and Faithful Ministers, and Professors

as Abab, against the Faithful Prophet Micajah, faith he, 'tis true, we may get God's Mind from him, but it's all on I hate him because he never Prophesieth good of me, he prefers God before me, and that I dow not abide; might not the Lown Prophesic good of me, whether God bad him or not, the end of all this is the malitious King fell at Ramoth Gilead, and like the malitious Fews, of whom it's faid Pilat knew that for envy they had delivered him, and what came of it, the Romans came and took away both their Place and Nation, the foolish Polititians, and Timeferving Ministers, of this Time, thinks, if they were quiet of Field Ministers and Covenanters, it would be well with the Nation, but are deceived, for if these were away the Pillars would be removed, and the House clap together about their Ears: Examples of this Malice are to be seen in Perth Rutherglen and Glasgow, Imprisoning Ministers, Banishing the Gospel, stoping defences of Reformation, like Edom, wherein the Lord threatneth, Obed. 10: for thy Violence against thy Brother Jacob's Shame shall cover thee; and thou shalt be cut off. 4 Lukewarmness and indifference in the Matters of God for which the Lord threatneth to fpew a People out of his Mouth: O proud Superstitious England, except thou repent and reform, God will bring thee down O Scotland, partakers with them in Sin; how

canst thou expect but thou shalt be partakers of their Plagues also, shall Ireland escape no: We may before hand take up that Lamentation, Alas! who can live when God doeth these Things.

2dly, To the Noble and Religious Lady, 'FEAN Lady Ruthven of Freeland: Madam, I would have you to know that I am contending fore for the Glorious Work of Reformation, which by the Mercy of God, and long and fore contendings, of the new Glorified Saints, we had attained to, in the Year 1649, and adhered to by your felf, and that Noble Family upon the account of which, they suffered much in the Late Persecution, and sheltered that worthie and able Preacher of the everlasting Gospel, Mr. Robert Anderson during that Time, hoping that your Ladyship will continue stedfalt in the Work of the Lord, in this shaking Time, having more Understanding than some pretended teachers, because you meditate upon, and delight in God's Testimonies; Madam, My Prayer to God for you is, that a full Reward be given to you from that God, under whose Wings you are come for to Trust, for your Ladyships Favours towards me ever fince I was a Preacher of the everlasting Gospel, especially for comforting me when I was in Bonds for Christ: 'I beg of your Ladyship, you may continue constantly wrestling with God for a reviving to the dead

lead Work of Christ, and for me weeping fore about the Grave of his Buried Interest, and doing all I can to roll away the Stone, and few to help, I could not forget your Ladyship, having the Honour and Happriness to be brought up in your Ladyships Bounds, and having the example of that Noble and Religious Family, which exampels of Godly great Persons have great Instuence upon Inseriours. The Merciful Lord give us many such good examples, and exceedidgly Bless these that are such, for now alas!

they are few, yea very few.

3dly, To these that are bewitched besoted. Sleepers, and newtralists in this fatal Day of the removal of pure Ordinances, and overthrow of the hail Work of God dancing to the Pope of these swearing Apostat guids, who have a cuning Art of changing the Spring, and fitting their Musick to the Fathons of the Times, and fluggish, or merry : Dispositions of of the People, I would have you to lay this one Thing to Heart, that tho' you be taken in a dead Lethargy, and gratifying the Worldly x Flethly Appetit, yet all the Feople of Godin the poor ruined Church of Scotland are not Reeping, little of that in some of their Minds: God's poor Wariour Urriah's, are faying, shall Itake rest in my House, and find Pleasure while Ifrael, and the Ark of God abideth in the Camp, and are Tugging very hard to keep a

departing Christ, and his Ark, yea are swearing poor Things (Lord think on them and all their Afflictions) that they will not come into their House, nor rest in their Bed, untill they find a Place of Habitation, for the Mighty God of Jacob, these will rather bethow part of their Rayment, and necessary Food, upon the maintaining a Faithfull Gospel Ministry, then want the Ordinances of Life, when many Rich having their Eyes franding out with Fat, are deboushing away great Treasures upon unlawful Games, and Lusts, forgetting God, and poor Lazarus I would have you resolve me in this, do you indeed think that God will not venture to take you through hand for these things? because you are great Men, and rich Men, or will he not rather handle you to purpose for the abuse of your Riches, whither was it to maintain Whores, and Game and Debauch, and abuse the Creature? that GOD gave youthese Riches, or was it not rather for the Maintainance of the Purity of Gofpel Ordinances, and fay, Gentlemen what will be your thoughts of this at Death? what way will you then think your Riches would have been best spent? I have yet a Word to say to you, and that is the Troubles you now fee upon the People of GOD are a fad and fure for now the Time is come, that Judgement must begin at the House of GOD, and if it

First begin at us Lord, what shall the end be of them that obey not the Gospel! you now rejoice and are at ease, when we weep and are forrowfull, but these that are dung in the Asterouon will Weep as sore, as those that are dung in the Forenoon I can assure you. Alas! who can live when God doeth these Things, for I think the Bulk of this Generation shall slip securely to Hell for

Company:

4thly, To the Presbytry of Perth, where I began first, to Preach the everlasting Gospel. O! that writting with Blood would make you face about to the Work of Reformation, that you know as well as I do, you have deferted, it should not slick here. I chalenge your Consciences, have you done nothing against God these Eight Years? have you done nothing against the Work of Reformation? whither hath in tint or win amongst your Hands! whither was it for a step forward in Reformation? or for a step backward in Apostasie? that you took up fuch an hatred at me, that I could not flay amongst you, whither have you down right or wrong in imbracing these Innovations? of Oaths and Prefentations, and keeping the Watch Towers dumb in fuch a hubub of noise in this Kingdom? neither telling the People the Hazard, Sin, Duty, or Danger of this Day: If you have done nothing wrong in all this, then tell me I pray, have you come to change your Thoughts, for you was once in a day in another Mind, when you faid, yea I heard one of you whom I can name declare in one of the Pulpits of Perto, that all these Things were Iniquity established by Law, if so why do you defend Iniquity? and profess Iniquity? odsort of Work indeed for Gospel Ministers! again, pray why do you not shew the agreement! and harmony of these Things, with the Word of God, Confession of Faith and Covenants? and why do ye return no Answer to my Writtings published? proving these to be hainous Sins, yea Rebellion against the Light! Pray Answer all these if you can with a clean Conscience? and if not, shew us how it comes to pass that ye are Masters in Ifrael, and knows not how to do these Things. 2dly, If these be Sinspray why do you not Confess and Forsake them? or else shew us that God hath changed the Ordinances, and given you a new Bible, quite contrary to the Bible that we have, that he will not Honour us that are descenters, to get a fight of! telling you that he will Pardon your Sins, tho' you neither confess nor for-Take them. 3dly, If you fay they are but finall fins, I Answer, then we have all we are feeking; away with Sin as Sin, be it small or great you are guilty. 2. I would have you to inform me what are these little Sins spoken

of in the Bible, that God will forgive without Repentance? I want to see the Book, Chapter and Verse, where there is such a Promise? and if you hope without a Promise, believe me, there will be a downcome, sor you are building without a Foundation, and laying the weight of Salvation upon a non ens, that hath no being, but in your deluded I-magination. 3. Let you and me Reason a little together, about these Sins which you call small sins, the first of which is the Oath if ye call that a small Sin, then I Answer that you are odd fort of Ministers, Philosophers and Reasoners! And I shall put your Argument in Figure and Mood, and it runs thus,

These Sins which are against our known Principals, and involves us into Perjury, and Breach of Covenant with GOD are

fmall Sins:

But the Oath of Abjuration is against our known Principals, and involves us in Perjury, and Breach of Covenant with GOD:

Ergo, The Oath of Abjuration is a small

Sin :

Now that this must be the way of your new sound out Method of arguing is write as clear as it were with a Sun Beam, and is proven by your Subscribing with your Hands to the Union Parliament; that in case the

Union were concluded, this Abjuration Oath, current then in England, should never be imposed on the Subjects of Scotland, it being contrary to your known Principals and the Covenant, and the same Subscription by the Moderator is to be seen sent up to the Queen, before the Imposing of the Oath, Gentlemen if you be turned so benum, by Drinking down to many of the Bishops of Englands Oaths Sauced with their Intoxicating Wine, that you misken your own Hand writs, then both you are to tob p ied, and the People that are led by fuch - benumb, besoted Men! but if you have so much light either of Religion or Reason, as to read your own Hand write, Subscribing the Oath to be Perjury, and then in a little Swearing that Oath, then fay plainly, for you and all the World cannot dony it! that ye are perjured over the Belly of Light, and Persons proven perjured! for the chief, if not the only thing, that proves Persons perjured, is their own Hand write, when they Swear one Thing, and then their own Hand write is presently brought, to prove the contrary, this is plainly your case, God pity you and the People deluded by you! hold up your Face now, if you have the impudent Fore-head of the Whore! and either tell us, you are not Perjured nor proven perjured! or that perjury is a little Sin, and

alas! our Answer is too ready! you are Lyars! and just now proven perjured Lyars! and neither God, nor Man, believeth either your word or Oath!

eth that great and fundamental Article of Faith that Jesus Christ is the alone King, Head and Lawgiver of his Church? and takes in with him other Heads and Lawgivers, such as Popes and Kings of the Earth; If you deny that ye do so we prove it, that neither your Oaths nor your Patronages are from Christ and it runs thus.

These Oaths and Presentations are either from Christ the alone Head and Lawgiver of his Church, and by accepting them we submit to Christs Laws as such, or else they are from some Earthly Power State or King, and being so we have rejected Christ from being the alone King and Lawgiver of his Church, and so lost one of the Fundamental Articles of our Faith

But not from Christ, therefore from some earthly Power and so a chief Article of the

Faith is gone.

And this we prove, thus if these Oaths and Patronages be the Laws of Christ, then they are insert in the Bible the Register of his Law, which is said Psal. 19. to be persit but I defy all the World to let me see, either of these among all God's Laws? from the

the beginning of Genesis to the end of the Revelation! where these Laws are set down word by word: or yet can be gathered by necessary consequence, then ye have rejected Christ, and lost an Article of the Faith. But on the other Handthey are devised and imposed by Man, and are found written in the Laws of the realm, therefore you have taken in others to be Kings and Companions with Christ, and have lost that Article of the Faith, God pitie them that have to do

with the like of you!

3. Is that a small Sin! that Subjects you to the Bishops of Eegland, and that Chyrarchy abjured in both National and Solem League, who are these that Domineers and Commands you, to Swear such Oaths, and accept of Patrons? is it not the Bishops of England? and that under the highest Penalties! And who is it that subjects and obeys; is, it not you for fecuring of the English Abjured Chirarchy? and to fecure Steepends to your Telves! I ask then whether are you extirpating Prelats, according to your Oaths? or are you governed by them? Do not think that all that behold you are deprived, both of the use of Religion and Reason, and knows not your Knavery, or are you like the Foolish Fish hiding only its Head in the Mudd, thinking no Body fees it! no you may hide your own Heads in the Mudd

of filthy. Lucer? and among fenfeless, and Suffistical Reasonings! but both God and his People sees your abominable Wickedness, and that you shall find to your coast

on Day.

Thirdly, If you fay, if ye had not yielded, the Church of God had been ruined; L'Answer, this may make Children and I-diots Laugh at you! but neither God nor Man believeth you! for 1st by yielding, ye did effectually ruine the Church, it is just as Eve should have said; the Serpent would have ruined me if I had not yielded! and broken God's Commands; and as if ye should fay, the Fish should have been killed if she had holden out of the Net, for I told some of you, that now if you were taken, ye would be more Foolish, if ye should step into these Impositions then the Beasts, for in wain is the Snare spread in the fight of any Bird. 2. By yielding, you declared ye believed not a Word that God hath faid! promising that if the Righteons Man hold on his Way, and keep clean Hands, he shall wax stronger and stronger. 3. Horid unbelief that God was not able to defend his Church, when Man was against it, 4. That God had need of your Sin to help him, O horid blasphemy! Can any Man be so befored as to think, a good end justifies an evil Action! or to do evil that good may come of it.

Fourthly.

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Fourthly, If you say, that you will stop in Sin and not go the hail length; I Answer, 1st, it is as if a mad Man should leap from the top of the Steeple, and fay he was not fuch a Fool as to brain himself! he would make a stop ere he came to the bottom, its thought now, you will be at the very bottom before you stop, and that there will be no ho, nor hold again in this fide of the white Surplice, for it is true that ye have Sworn to it freely heartily, willingly, and that the ist time they think fit to give you the offer of it, you will imbrace it, as heartily, freely, willingly, as ever you sware to it. 2d, You fay contrary to the word of God! who faith of fuch as you, Evil Men and Seducers wax worse and worse, deceiving and being deceived, we believe God better than you.

Fifthly, If you object, you will suffer before you proceed any further, we Answer, by what you have suffered, we guess at what you will suffer! what! you Sufferers you look licker backsliding Persecuters, if you have run with the Foot-men, and they have wearied you, what will you do in the swelings of Jordan! Others are suffering in part already, but all ill is good in first with you! I shall leave room for Soveraign Grace, but if any of you stop in Sin or suffer for Christ either, ye will meet with Sul's

Mercy

Mercy when posting from God, and over-

throwing his Work.

It was needful for me thus to deal freely, and faithfully with you, feeing your own Souls, and the work of God is lying at the Stake, and feeing you have been a mong the first in putting away King Jesus, fo be not the last in bringing him back, and tho' ye love Darkness rather than Light because your Deeds are Evil! however accept of this Glimphs of Light I fend you, as a futable Prefent, and friendly Complement, that you may fee how near the brink of the Pit you are, and turn in Time, before you fall into it, for out of it there is no Redemption: But there are three Things to put away before ye get good of this Warning, and that is Pride, Covetousness, and Hatred at me for discovering you, otherways ye will get no more good of it, then Judas did of Christ Preaching, having all the Three Reigning in his Heart; it is not for naught that this hath come to your Hands, and that you will know when you are standing before Christ's great white Throne giving an account of your Stewardship, for believe it there are other fort of Matters before your Hands, then always to fit in your warm Nests and take the other steps of Apostasie to preserve a fat benefice!

5. To you that are the Jurants, who

first made the breach in the Church: I de-Tire you to lay to Heart, that you are the. more guiltie, for when you fee the Assembly divided, the one half for it, and the other against it, and that the Non-Jurants could not take it, without manifest Violation of their Consciences, to refuse it, and so the Church of Godhad been keeped whole and your Brethren not offended, but I had forgot. you had one weightier Reason, that down weighted both these, and that was your steepends would have been Violated, and this Reason was ay the stronger, the greater that the Steepends were, and the more of the fear of Man, and the less of the sear of GOD, and of the care of his Church, of the Souls of his People, and of the coming Generation that was in your Hearts! now all these Considerations joined together, down weights the Ballance, and so you laid hold on the Church of God and Rent it to pieces: Good were it for youthat that there were not a Judgment to come. 2, I would have you lay your Oaths, and present Practices to the Word of GOD, and the Con-Jession of Faith Covenants, National and Solemn, and the Practices of the then Laborious Reformers: And then if ye be not as Blind as Moles ye will fee that there is as great a difference betwixt these as betwixt Light and Darkness, and if these Righteous Reformers

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Reformers were scarcely Saved, where shall fuch unrighteous Appostats as you appear? and yet you will make fuch a noise against Persons for Renting of a Church, it you speak of profane Persons, and uniound Heriticks, they may answer you, what can this mean that Satan is now Reproving Sin: but if you speak this of the Godly, who are the true Church, that they are Renters of the Church then we have our Answer readie, you are like the rude Souldiers; affilting at the Murder of the Son of GOD, when thy faw Christ's Garment had no seam, every one thinking if it were rent they would get little good of a Part of it; if they got it not altogether, each an out of Covetousness cried, let us not rent it, each one hoping to get it all to themselves: your strief is not for fear of the loss of Reformation, but for fear you get not fpoil enough at the overthrows thereof, this was not the way used by the Reformers: but to every thing there is a Time and a Seafon, then was the Time to build the House of GOD, this is the Time to throw it down, and you wofull Jurants are the Men; that first put to your Hands, and plucked out the Foundation Stones of God's Building, and set Fire under it; to blow it up, Wo to you for offences are come by you, good had it been for you that ye had never been Born;

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will your Thirty Pieces, your Steepends do you any good in the other World? but I tell you whether Steepends do you good in another World or not, you will not be long in this, and if ye hold on I fear there will be fomething a missing then, that will sit nearer you then loss of Steepends, when

all your Plagues come in one Day. I would also know, why some of you delayed longer in taking it, 'than others?' and took it at last, was it you were in a strait, being brought to this that you must either loss your. Steepends or the Favour of the People, and as long as you could you keeped both, but when you faw, one of the two you most lose, then you choosed to lose the the Favour of the People. Or, 2. Was it only Conscience and Lust by the Ears together? and like Pilat you refisted ay till your interest and Loyalty were in hazard, and then yeilded the Cause? Or, 3. Was it that the last Oath was some bonier than the first: IAnswer it is still the old Whore perceiving herself neglected of her Lovers, because of the Rags and (ugly Wrinkels in her Face, hath now painted her felf, and got on a new Suit, for what difference is there betwixt the Dignity of the King of England in the first Oath which takes in his being Head both of Church and State; and the Government of the King of England in the second. Oath which takes in the very same thing, and what difference is betwixt the Bishops of England now! from what they were then, are they now Presbyterians! who were then Prelates.

6. To you that are the Non-Jurants I am afraid of you, that you are the great Instruments in Satans hand, to beguile and deceive, as appears from your refraining from the Oath a while, many of you, and not Preaching against the Jurants, but subtilly. Preaching People into them, and then when you had gained your end, took it your selves, for were not you it was not Possible for the Jurants they being a loathing to the Kingdom, to have done the half of the Mischief that you have done, the Jurants were the lyers in wait to Kill, you the coy Dukes to flatter People in to be killed, they the Thieves you the Resetters, they the Adulterers, you the Cheaters of Persons to be defiled: If the Oath was a Duty why did you not take it. If it was a Sin why did you join with the Wicked in Sin? and deceive the People of God to do fo: the Answer is easie, you being evil Men, turned Seducers and fuch as you wax worfe and worfe, deceiving, and then God leaves you to be deceived your selves, 2 Tim 3.13. It is no new thing for the Bulk of Ministers, to turn their Backs on Christ, at the first fire as witheisthese Six Hundred, that turned all Establish (and As a second

verthrow of the Church: when others stood out, but you the Non-Jurants bring up the Rear of Apostacy: you say this is lest you should Rent the Church, I Answer, true it is lest you Rent the Apostat Jurant Church; and it is as true you do it; that you may Rent the Covenanted Church and if you would know who hath lyen hid in Ambush, and set upon, broken and rent the Reforming Church, in the Day of her Conflicts? you Non-Jurants are the Men, this breach be upon you.

7. To you that are Foolish Contenders, about the Peible in stead of the Jewel the hings of whose Controversies is, who is, and and who is not King of Britain? when it should be who is not, and who is King of Zion! For when you are to receive a Person into your Communion, it availeth you nothing to tell you, that they hold fast by. the hale Word of GOD, Confession of Faith, Covenants and the 49 Years Reformation: Nay say ye but ye must come up to our Testimony, to deny the present Ma-jestrates, you should call it a coming down to your Defection, and quite the Second. Table of the Law, come ye up to our Testimony, which is to take both the Tabels of Law along with you, the want of doing fo, both rents you off from the People of God; and rents you among your felves, and if it

be asked who are the Persons bemissed as bout the way of Reformation? then you

Foolish contenders are the Men.

8. To you the off-calls of the great Jugler, ayaping the People of God with a delign-to hinder the Work of God, professing to be Reformers, and yet the most Malitious Enemies, to it in the Nation, you are like Jinnes and Jambres withstanding Moses, so do you resist the Truth; for you are Black-Banders, you force Men to take on Tyes upon them, tying them up both from hearing the Word of Life, and entering in Covenant with God, & as Jannes and Jambes opposed Moses, and hindred the deliverance of the People of God, not by Force but by Witchry, and Jugling as if they had wrought these very Miracles which Moses did; yet there was fomething done by Moses, which they could not do, which made them confess this is the Finger of God, so the Godly can do something that you cannnot do, they can shew both their Moral honestie and Sincere desire; that the Gospel may have a free Course; and be glorified, without Black Bonds, Tests, or Engagements, and if it be asked who are the greatest quenchers of the smoaking Flax? the Answer is, you Jugling Black-Banders are the Men.

9. To Mr. John Gow, a Dunkel Jurant, and Provest Ouslin, Provest Koterison and Captain Wilson, who by lyes Malice and Unjuffice conspired together and cast me in Prison to stop the Work of God that you may see you have lost your labour, for God hath honoured me to be an Instrument to bind a People to God in a perpetual Covenant, that ye may never again set your selves against God and his Work, for you see wherein you have dealt proudly he hath been above you and ever more will be.

10. To John Blair Brother to that Eminent Man of God, Mr. George Blair, late Minister in Perth, that you may Remember the dear Love and intimat Familiarity that was betwixt him and me, in this Lifetime, who upon the account of his Tender Gospel Conversation, and Heart-melting Power, that went along with his Doctrine, looked liker an Conversant with the General Assembly of the first Born, and Jesus the Mediator of the New Covenant, then a Man in the Body I never either conversed with him or fat, under his Serious and Heavenly Sermons; but my Spirit was ravished with Joy and Delight, he also still defended my Doctrine, contending for Reformation, against the Invasions coming in, against Time serving Opposers.

And when in that Fattal Year, 1712, he was appointed to Preach a Direction Serto the Presbytrie of Perth, at their fending

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their Commissioners to the General Assemble ly, to resolve about the Oath of Abjuration, he fent forme the evening before, and desired meto Preach that Sermon to the Commissioners? I answered that I had not Time. and it was too heavie a Work for me, there-fore I refused, he said no Brother I will accept of no refusal for (said he) you know that you have a Facultie of Plainness, and Freedom shappen out for fuch a Work; at fuch a Time, and it will be a Sin in you to refuse, I answered, Sir, it may be before I have done, that you your felf will fay, I have used too much freedom; he answered, nay, that I will not, go and the Master's Presence go with you, and of all that God shall give you keep nothing back, for this Wofull Oath that many will join with, will prove a fad Lambes Flood, and then claping his Hands together faid, Alas! Billie all is wrong, all is wrong, therefore let you and me prepare for the Mountains together for all is one in the Kirk, all is wrong Billie, all is wrong, we are not what Nien take us to be, and then I consented and Preached in the Great Kirk on that Text, Isa. 49: 25. I will contend with them that contend with thee, and I will fave thy Children; where I spoke to these Things, ist, That It ever was and still will be the Lot of the Church while here in a militant State, to be wrettl-

ing and contending. 2. I shewed who were engaged, on either side, Christ, good Angels, Ministers, Saints and good Kings; and on the other fide Satan, evil Angels, evil Ministers, unholy Persons and ill Kings, Rev. 19.19. I saw the Beast and the Kings of the Earth,, and their Armies gathered together to make War, against him that sat on the Horse, and against his Armie. 3. What was the Quarrel and Grounds of the War! 4. How the War was carried on, on both Sides. 5. The difference betwixt this and all other War, in Three Things, 1st, In this war there is no Cessation of Arms on either Side. 2d, It is never Lawfull nor safe for God's People to yield and turn their Back, for there is no Armour for the Back. 3d, Each Partie may certainly know the upshot of this War before they strick a stroak in the Battle, Rev. 17. 14. these Shall make War with the Lamb, and the Lamb shall overcome them, Therefore I exhorted them to stand, and earneftly oppose this Invasion upon the Kingdom of Christ, for it was good Fighting when the Victory was fure; and if they yeilded they should be counted among Christ's Enemies, and the Lamb should certainly overcome them. 6. I shewed them certain Signs'; whereby Christ's Army might be known from Satan's. 7. What was I the Banners. 2. What the Motos 3. What was

the Word of both Armies. 8. That during the whole Conflict, Christ's Souldiets are gaining. Rev. III. 5. They that are overcoming, for to it is in the Greek, yea when forest at under Rev. XII. 11. They overcame by the Blood of the Lamb, and wrefilting for the Testimony to the Death. 9. That the War was Shadaies the War of the mong GOD, and to take the Word of a God, that he would contend for them, and Save Loth them and their Children, the coming Generation, from the Ruine that was intended; by the present visable assault; to Invad the Church and Kingdom of Christ, and told them, I thought none but down 17th Athiests, confidering all this, would quite Christ's Cause; Having spoke largely to these and many other Things; for a long Space, as I came down from t' Pulpet the Eminent Servant of Christ your Brother met me, and took me in his Arms before the People Smiling with the Tear in his Eye, Blessed the Lord and said, God bath been with you to. Day, his Blessing be upon you, for this bath been a Word in Seifin tous: Many others in the Presbytry took me also in their Arms thewing, as appeared their great Satisfaction with that Doctrine, who within Ten Days were my great Enemies for that very Doctrine, and none of them more then that Goram vobis, and great nothing Mr. Thomas Black

Black, then Colique to this Servant of Christ, and now Curat Jurant in the same City; and the Reason was they had mistrusted GOD, yielded His Cause, and looked upon me with a mixtor of Shame and Envy.

Now John when ye Read this remember its now a far changed World, labour to follow your Brother's Steps, and Pity me by Soveraign Pleasure deprived of such a Father at such a Time, when the People of God are handled like Orphants and Fatherless Children in the World, and I have a large Score of fuch Complaments from fuch as are at ease: But above all, the Loss of that Eminent Servant of Jesus Christ will make

me to go Mourning to the Grave.
11. To Mr. John Shethrum whom I look upon to be an Eminent Servant of Christ, Honest and Ingenious Sir, I know you are a Man weighted in Spirit, about the welfare of the Church, and the Salvation of Souls, and for ought I know, yet Minister of the Gospel at Gladsmoor, and not altogether given over Contending for Christ's Interest, Sir, It is the Defire of my Soul that you may do it a little more Publickly, and when all in your Presbytry have taken an Oath against the Cause of Christ, take ye Elijah's Oath, that as the Lord liveth ye will shew your felf for the Cause of Christ, and let all the

World see Christ is not a Master to be ashaned of, appear as Valiantly for him, as others do against him: Let not your Candle now be under a Bushel, but upon the Table, lest the Lord's Hand be heavie both on Body and Spirit: Dear Sir, go not off the the Stage without leaving a Testimony behind you, for you know the Truth Sir, I both long and defign to fee you, as foon as Possible to speak of these Things I shall not write: Sir, its not Words, not Politicks, not Pen and Ink but Christ, Reformation, the Salvation of Souls, the Answer of a good Conscience, and handing down the Goipel uncorrupt to Posterity, and Preparation for Death; for we will be before the Bar of God, and in the Grave in a very short Time, where there is no mending of what is wrong, behold now is the accepted Time.

therglen who labour to stop me in Preaching, and Published Points in Defence of Reformation, pray Gentlemen is this warranded from Authority or not; although it were warranted by Authority I should think it strange how it can find a warrand in your Consciences but since we know it is discharged, under Penalty by Authority, what do you mean! have you so soon forgot what thanks you got for raising Men in Desence of the King without his allowance, that it was taken

taken as Rebellion, and you got a Remit, what then will you venture a little more, to try his Clemency, to oppose Reformation, by setting on Foot Persecution, of his Subjects, by a Law of your own, in direct Opposition to his Majesties Law, do you not know that the Protection is taken from your Church-Men? they took the Qath, and that we have a share of it, tho' we took it not, is the name of Persecution, so honourable that you cover it? Gentlemen what was in my Papers against the Government! that you stop them, was there any thing but my acting as a free Scots Man and Church Member, against the Innovasion on Christ's Kingdom, and Juglings of felfith Men, cunning to deceive? Or did you think Mr. Anderson not able to Answer that you concealed my Writtings, hath he not near a Thoufand Defenders of his Theses, to join for his Help, and do you not fay, I have no great brain for fuch things? Surely then his Brain and theirs must be weaker, that can find no way to answer my Writings, but by Robing. me of them, and h ding them, an easie way indeed to answer. There's not a Papist at Rome, but can Answerthe sharpest Desences I can Write that same way: Did you indeed think I was too strong for a Thousand of them? then they are too weak for the Burthen, of all the Souls in Scotland! I can a-

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fur you, you confess that the Work of Exe formation was God's Work, in the Year God's Work now, that you oppose it, Gama-liels Counsel would do well now tho none of the best. Refrain from these Men and let them alone, for if this Work be of the Lord, we will be found Fighting even against God, he should have said let us help them; lest we fall under the Curse of God for not nelping the Lord against the Mighty: But if you be amind to go on in Opposition we are as fon'd of the name of perfecuted as you

are, of the name of Persecuters

13. To the Great Professors in the Shire of Perth and Fife, who once owned Prespytry and Reformation, and seemed for to butrstip us, some of you coming to me on a Morning and upbraiding me at the Time of the breaking in of this FLOOD of OATHS and Abominations, and aidto me, what are you lying in Bed yet, and he Church of God going to 'ruine? Then I ad great Hope of you, more than of my elf that you would not go to ruine with ne Multitude for Company, and that I ould have excellent Companions of you Times of Tryal: But whenever you faw nat the Overthrow was Effectually given to ne Work of God, and either you must nite Christ's Interest, or else according to word that dropt from one of your Mouths, not eep in with the Laird and the Mini fter, then you joined in, and helped to over throw Religion, and presently discountenance ed these that stood on Christ's side, in Desence of Reformation, I may fay this of fuch, they are like a Servant following two Masters, he holds in with both, and walks along with them, ay till either they discord or finder and then will help their own Master, tho' he be a Rober against an honest Man, or leave him that is not their Master when their ways

I know you are praying Persons this is good in its Place but mind these Things first Prayers, are Prayers, not Christ, and will God hear the Prayers of these that join with his Enemies against his People. 2. God accepts first of the Person before he accepts of the Prayers, and can you expect that God will accept of the Persons of these that joineth with the Overthrowers of Religion, against the Contenders for it. 3. Know you not that God loaths the Prayers of fuch as leave his Ways, as much as the grosest of Sins, Isa. LXVI. 3, 4. He that kileth an Ox is as if he slew a Man, He that Sacrificeth a Lamb as if he cut off a Dogs Neck, He that offereth an Oblation as if he offered Swines Blood, He that burneth Incense as if he blessed one Idol. What is the Reason that these Acts of Worship; are as great Sins, and as loath-. fome

me to God; as Mockry, Filthiness, Murr, and Idolatry, here it is they have chosen
eir own Ways: Say now you turn backs,
e these Oaths and Patronages God's Ways?
your Ways, if they be God's Ways let
see them in his Bible, and if you cannot,
hich I defy you to do, then they are your
lays, and if your Ways, the Spirit of God
ys, they are as loathsome to him as Murr and Idolatry. 2dly, That he will
hoice your Delusions, because ye choice
esse Ways, and give you up in Justice to
e perswaded that you are right, and you
hall never be undeceived untill you be in
ternal State of Dispair, no helping of
our Condition.

You will say if there be any Sin in this;

is the Ministers Sin, not ours.

An. There is in it Sin indeed, 1st, direct erjury and breach of Covenant in these paths: And 2dly, As for their entrance to be Ministry by Presentation, that is such a in, 1st, As withit no Presbytry, and without it no Poprie nor Episcopacie. 3d, It is hat Sin spoken of Rev. XV. 5. That when t takes not Place the Temple of the Taberacle of the Testimony of God is opened in Heaven, that is Christs Door is opened, and Ministers enter according to the Word, and Pestimony of God, but when it takes Place he Temple of the Tabernacle of the Testimony

timony is shut, and the Antichristian Window set open, that none of Christ's Ambassadors can enter in at the Door of the call of the People, but at the Antichristian Window of the Patrona for the Patron shuts in the Popes Usher as the Window, and then all the Rabble, and Croud of Time-serving People, follow and make Havock of the Church of God, thus we have prov'd it is Sin.

Secondly, We shall prove that to join with

fuch is your Sin, and it appeareth thus.

If to Justifie the Wicked, and condemn the Righteous be Sin, then it is Sin for you to join with them, for in this you separate from Faithfull Ministers, and pure Institutions and thereby condemn them as Sinners, and unworthie to be countenanced, and also you join with unfaithfull Ministers, and impure Institutions, which is a justifying of them in all that they have done: And Solomon tells us, He that justifieth the Wicked, and condemneth the Righteous, are both alike abominable to the Lord.

2. If Children are to be Punished following the Footsteps of their Snfull Parents, because so to do is Sin, then this joining with them is Sin: But this is clear from the Second Commandment, He visiteth the Iniquities of the Fathers upon the Children of them that hate him, for breaking of the Commandment is a bating

of God, and where the Children hate GOD, as did their Parents, they are Punned Loth tor their own and their Parents Sins.

3. If GOD Punish a pople for joining with the King in Sin, is it not a Sin and deferveth Punishment also to join with the Minister in Sin, and this you may see, 2 Chro. XXXII. 24, 25. Hezekiah rendered not according to the benefit done to him wherefore Wrath was upon him, and upon all Judan and Terufalem: his Sin was Pride of Heart in shewing the Ambassador of the King of Babylon all his Treasuries, and this brought Wrath and Captivity on the heal Land because they conived at, and joined with him in Sin, and now speak out ye joiners with corupt Ministers in Sin, whether will all their Oaths and Back-steps, and dissembling to hide them? amount to as great a Sin, as to shew a Man of another Nation our Treasure.

4. If God be to be believed, then these that join with corrupt Ministers in Sin, are guiltie of the Minister's Sin, and shall share with him in Punishment.

But God is to be believed.

ERGO.

We prove it from Scripture, Isa. IX. 6. For the Leaders of this People causes them to Eir, and they that are led of them are destroyed, and if you believe God, this is good plain Scots,

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and Lam. II. 14. Thy Prophets have not difcovered tuine Iniquity to turn away thy Captivity, but have seen for the Causes of banishment Mat. XV. 14. If the Blind lead the Blind both fall into the Ditch: God fays all that, and if you think he fays not true, then yo must try an experiment.

Object. 1. But these are but little Sins.

Answ. Is there any little God? or is there any little Hell? or is there any of your Souls and Bodies of little Worth? or is there any little short Eternity?

Object. 2. They are but guilty of that one

Fault.

Answ. Will not one Rapper thrust through the Heart kill? as well as twenty, will not, one lake in the Ship fink it? as well as a Thousand? will not one Draught of Poyfon kill as well as Twentie? doth not on dead Fly spoil the whole Box of Ointment?

Object. 3. But we groan under these Oaths

and Impositions as an heavy burden.

Anfw. So does the weak Thief under the heavie Sheep, yet he will not let it go: lest he lose a fat Supper: We are wearied with your groaning, shake off thy Thiefs burden, and let us have less groaning, and more honesty; if thou speak of groaning under suffering, you would speak Sense: But make Sense of that to groan under Sin, and yet re fuse

infe to let it go, the best Sense at I can make of it is, thou art like that young Man hat lov'd the World better than Christ, and when he saw he could not keep Christ and the World both, he did with the World as thou loest with Sin, held it fast lest Christ, and went away forrowfull, and groaning under t. Thus I have chased you from one Thiess Hole to another, and still ranged you out of the other also, and are you not bonny Companions now, where will you sly to next, sly to Christ, a refuge from the Wrath of GOD, for all your Refuges of Lies availeth you nothing before the Bar of Man, what then will become of you before the Bar of God?

ing and affitting to fet the Crown up Head, in the Day of his Espousals, Day of the Gladness of his Heart, word of did it: I have this to say to you if you pay your Vows to your God, you shall be a mongst the sewest Part, when all that ever took Breath in Adam, shall stand in Two Ranks before his great White Throne, but if any Man or Womardraw back, the Lord's Soul shall abhore you: Mind ay that.

the Work, but a that Time, you was under a Temptation, and would not lift up your Fland to God when God gave fuch a fair

Opportu-

Opportunity, and a publick Testimony was especially called for, 1st, The loss of this Opportunity may make you go Mourning to the Grave. 2d, You may be never fee the like with your Eyes. 3d, God may in Juftice disappear when you have greatest need; 4to, Submit to Christ as King, tho' you re-fused to set the Crown on his Head, and be faithfull to his Interest to the Death, and you mall yet get the Crown of Life.

15. To you that fled away that Day and declared you would not have Christ to be King over you, Repent and Weep bitterly for it, or else I assure you it will come to that vith you in your strait, now am I in great therefs, for God is departed from me, and anone th me no more, as I have done to him, Thouse God done to me, Alas! that ever I

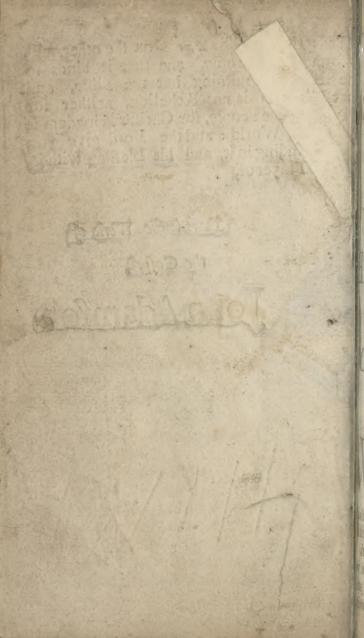
fon all as ver was Bod o all that were Friends to me when I was in Bonds for the hope of Ijrael, God grant they may and Mercy in that Day: As for these that long prete ded Kindness to me for the Gospels sike, and forsake me in my hardest contending for the Truth, I pray God it may not be laid their Charge

Read over this Book, laying aside Prejudice and Worldly interest and you will find the Nature of National Covenanting with God, purged from these falle Notions that are attributed to it, which on the one Hand,

fends the Magistrate, and on the other, milformeth the People, and that it binds to e Bible and nothing but the Bible, and at Religion is not Rebelion, neither for twing of the People, for Christ's Kingdom is not of this World: and the Lord give you rederstanding in it, and his Blessing with it, the Prayer of,

Yours in the Work of the Gospel,

John Adamson.



CAUSES

Of a DAY of

IUMILIATION

In order to our Renewing our

COVENANT

with GOD.

of CHRIST in Scotland, adhering to Her as she was reformed in the Year 1649, in desence of ich Glorious Reformation; many Faithful misters and Godly Professors, now in Glohave laid down their Lives; and we wa poor Remnant (because of our Sins) ing both in a Poor Betrayed and Sold tion, and a Betrayed and Sold Church B

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which may be compared to Paul's Ship falling into a. Place, where Two. Seas met, I mea the Union betwixt the Two Nations wher the one Partsticks fast in the English Preli tick Sands, and the other Part dashed all i pieces by the violent Waves of Tolerations Patronages, and reiterated Reformation, and Covenant abjuring Oaths, which are very in couraging to the Perfidious and discouraging to the Faithful, having taken to our Confider ation, that the Lord doth not Afflict willing ly nor grieve the Children of Men: But that there is a Cause, and that the Controversie be gins ay on our side, we Rebel and Vex his Holy Spirit, and then he turns to be our Enemy, and fights against us, shewing himself to be the Great and Terrible GOD, that keepeth Covenant and Mercy, Terrible to Covenant-breakers, Merciful to Covenantkeepers, and turning Penitents: And that we have broken all our Solemn Engagements to GOD, therefore all this evil is come upon us; and feeing we have both GOD's Call in his Word, and the example of our Fathers in fuch fad Conditions, to return and make a fure Covenant with GOD never to be forgotten, and of GOD's Mercy and Gracious Acceptance of them upon their Repentance. Therefore, we have fet a-part a Day for Falting, Numiliation and Confessing our Sins unto the Lord, that we may with Loathing and Detestation put them a-

ty, in order to the preparing of our Hearts renew our Covenant with GOD, that may get our Iniquities Pardoned; and that ELord may receive usagain graciously into Favour, and within the Bond of the Co-nant, and his fatherly Care and Protection, d direct us in going about fo great a Work, d in his good Time restore again to us the iberties and Freedom both of Church and ation, which we have fo Sinfully and Unorthily lost, and that he would in his great ercy reserve some, and raise up moe Witfles against the Sins of the Times, and all e wrongs done to his Interest, and that the urning Bush may be preserved until that ime, and that we listing up our Hearts with ur Hands to our GOD in the Heavens, by plemn publick Covenanting and Supplication, That the GOD of all Confolation may ink upon us in Mercy that we Perish not.

Amongst the innumerable Sins that we and he Land are Guilty of, that we are to coness and forsake, and enter into Covenant rith GOD to put away, which are Causes of Lepéntance and Humiliation, these are a Part:

1. The deceitfulness of this Land, in their ormer Covenanting, they have flattered thee ord with their Mouth, when their Hearts ave not been right with GOD, neither have hey been Stedfast in his Covenant, as appearth, by many Breaches of it, fuch as by the nlawful Engagers and universal Resoluti-

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oners. 2. By many's returning like the Do to the Vomit, licking up abjured Prelaci again and again. 3. By accepting Indulgence and Tollerations on Sinful Terms, contrar to these Sacred and Solemn Engagments. By this unhappy Union, with a Prelatical Church and Nation; the poisoned Source of our Misery, especially as a Church. Church Directions for Prayers, and Oath coming from Prelatick Hands, binding under an impossibility of being a Reformed Pref byterian Church, as we were Reformed from Popery; and without which, our Church Constitution cannot sublist. 5. The present Breach of it after it was Renewed at Borland Hill. 6. The Lamentable account that we have, both as to the Renewing and Keeping of it, at Auchensaugh, which we desire to weep over, rather than rehearse.

2. The flighting of the Renewing of its at the Revolution, after it had been so manifestly broken, neither afferting the Intrinsick Power of the Church, the smart where

of they fadly found afterward.

Shed for adhering to CHRIST, fuffered to pass unpunished; which, like the Blood of Abel crys for Vengeance on the Land.

4. Receiving Perjured Tested Men to Places of Trust, and many Hundreds of these to be Ministers and Elders without Repentance, which was rather like a Rickling up a Babel

(13) then a Pure Temple to Lord.

5. The horrid Blasphemous Perjury of ma-, especially Nominal Ministers, renouncing ain and again the Work of Reformation, d their Covenant with GOD, with ane th, faying nay, Swearing we will not have. n to Reign over us, which is loathsome to e Souls, and makes the Hearts of the Lord's ople to tremble, and both their Ears to hgle, at fuch abominable unparalelled wickness, committed in the House of GOD; make him go far from his Sanctuary: Be tonished. Ove Heavens at this, and be ye brribly afraid!

6. The Blindness and Lamentable Ignonce of many, That knows not that Episcoacy was received into the House of GOD, the Years 1712 and 1713, and again and gain, strongly Fertified, by these multiplied nd reiterated Presbyterian overthrowing, hurch of England Establishing Oaths. 2. he Detestable abjured cursed Indifference, leutrality and Lukemarniness of many oiers; that careth not if they can keep the wine tho' CHR IST be both befought and

bjured out of our Coasts.

7. The Church Renting and Betraying Courses, that many take putting on a Form f Godliness, and denying the Power of it, aking unlawful Oaths, and promises of Peole, and binding them up in Factions to themfelves.

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felves, and Baptizing them to themselve which some call a coming up to our Test mony, and others are imbodying, and man Back-steps and Fore-steps they take; by secret Connivencies, with one another; an also, with the open Enemy straining at Gnats and swallowing Camels, painted Hypocrite searching for Moats in their Neighbours Eye and never cast out the Beam that is in their

own Eye.

8. The Admirable unstedsastness of many wandering from Opinion to Opinion, grossy Ignorant of what is Right or Wrong, and yet swelling in Pride as it all should be Ruled by them, Condemning to Hell the Day what they cryed up to Heaven the last Day, and the 3d Day Justifying what the last Day, they condemned, like a Tree when Young, got a wast of the Wind of Error, that hath so shaken it at the Root that it never thrives again, wandring Stars, for whom we may fear, for them is reserved the Blackness of Darkness for ever.

g. The Detestable cowardice of many Professors, the Sound of a shaking leaf chaseth them and they slee, when none pursueth, for sear of Worldly Loss; and the LORD in his Justice, when they slee from a Bear makes a Lyon to meet them, declaring they will follow CHRIST for Loaves in a Fair Day, but follow him for himself in a Foul Day, that

they will not do.

10 The

to. The Woful wordlymindedness of maminding their own Things, and not the hings of JESUS CHRIST.

11. The horrid Pride and Laziness of ma-Professors, their great Design is to pear more than others, rather than to do

bre than others.

12. The hidden Deceit of the Heart still pearing on new Occasions, Deceiving one other, so that we can put no Trust in a iend, nor Confidence in a Guide or a Broer, for they will supplant, and then forfake, d falfly Slander when they have done.

13. That we are given more to Dispute out Religion, than to practice it, or know n its Heart converting, and Soul transform-Power; rather to speak to it as a piece of heory or Speculative Knowledge, which, r Fathers did Swear unto, and fuffered for, en Sworn to, and stood by, by our selves. at, as we would not be trysted with a Specuvive Heaven, and possess it only by proxies, Late practical Reforming Sufferers, in good Earnest and Serious Soberness amble our selves before the LORD, Rew our Covenant with him, and fuffer for it, we be called to it, as they did, that we may Glorified as they are.

Secondly, As we are guilty of these, and jumerable Sins, so there are many sore d heavy Judgements lying upon us, fuch as Soveraignity of the Nation is gone, and (16)

also the Priviledge, of the Church, now we can be called neither, but poor Servants to or Neighbours; the good Land which the Lorgave to our Fathers for an Inheritance. The Purity in Plenty and Power of Ordinarces are gone, because we have hated Instruction, we seek the Lord but do not find him 3. The Church is driven to the Wilderness and the Instruments of unrighteousness waging War with them that keep the Commandment of GOD; and the Testimony of JESUS

Therefore, let us present our Souls and Bo dies as well as our earnest Supplications, to the God of Mercy, through the bleffed Mediafor of the New Covenant, and renew out Broken Covenant with him, forfaking all our Iniquities, and taking the Lord alone, to be our Judge, our Lawgiver, our King, and our Saviour, that ever after we may Pray in faith, Lord we are thine fave thou us, who knows but the Cloud of ane Hand breadth may cover the Heavens, and the Lord may fend a plentiful Rain of pure Gofpel Ordinances, Grace and Favour, and if not fuddenly then let us wait and bear the Indignation of the Lord, because we have sinned against him, untill he arise and Plead our Cause, and to beg of GOD that he would make King and Rulers nursing Fathers to his Church, and that in this Dîsmal Time of the falling of the Stars, he would keep fome of them in his Right Hand, give others

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them repentance, and cast the obstinate dured Impenitent out of his House, and not ave himself without a Witness at this Time, at the Lord may prepare our Hearts for Conanting with him, and not deny convert Power in Ordinances, and that you may low what we are to engage to, Read over National Covenant, and Solemn League, onfessions of Sins and Engagements to Dus, and know that the Covenants are not thing Indifferent, nor yet different from e Bible, but a Solemn Oath, to Serve and orship GOD according to his Word, Neb. 29, Prelacy and Popery are abjured, beuse condemned in the Word of GOD, so Indifference in the Matters of GOD, and e engage to give Casar his Due, and GOD, because so the Word commandeth us, d so we promise in our Engagment to Du-

Let us fet about this great Work, in the rength of CHRIST, with all the Heart digent Preparation and Prayer, and strong Excation of Mercy, this is the great Gospel couragement, with him there is Mercy and inteous Redemption, to redeem from all Iquity; much Luck is going about his Hand, d he will not dissapoint the Expectation of e Poor, and if the LORD see our Works, at we turn from the evil of our Way he ill turn from the evil he hath threatned to

do, and not do it : Remove the Judgmer's lying upon us, blot out all our Iniquities, ai bestow upon us all these saving Blessing that our Souls, Church, and Nation stand need of, that we being the Bleffed that Wee now, and shall be Comforted, and that w may be helped to diligence, in the Wor of our Station, Generation and Salvation having made our Vows we may each Da perform them.

A PRE

A

REFACE

I E are met together this Day, to Hunible our selves before the LORD, for all our Abominations, and especially perfidy and breach of Covenant with DD, and would to GOD there may be nappy; yea, and more happy an account of Fast, amongst us Protestants, as there s of that Fast amongst Poor Heathens, nah III. 10. And GOD saw their rks that they turned from the Evil of their ys, and GOD repented of the Evil he Said would do to them, and he did it not. Mark irs, 'tis not faid when he faw their Professia or Three Days Fasting that he repented, out it is when he faw their Works. Friends D cares not for your Dyver Formal ts, Isa. LVIII. 5. Is it such a Fast that I e chosen a Day for a Man to Afflict his I, is it to bow down his Head like a Buil-, and like a Bullrush hang down its Head when

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when it is pressed with Rain, to seek GOI only like these Hypocrites, Psal LXXVII 34. When he slew them, then they sought his but they flattered him with their Mouth, at lyed with their Tongues to him, for the Words were good their Hearts was not right with GOD, neither were they stedsast in his Covenant, to be a Temporizer like th Bullrush, to bow its Head to all the opposit Points of the Compass, according as the Win of Temptation blows, from contrary Airt or is it a Fast to be seen of Men, like the Phi rifees; though it may be said of them these ar a very Godly People, no GOD will hav Works and turning from Sin, when GOI faw their Works he repented of the Evil tha he thought to do to them, and did it not: And there are these Four Sorts of Sins I advise you all to turn from.

fisting in gross Acts of Wickedness, such as are recorded it Cor. VI. 9, 10. Know ye not that the unrighteous shall not Inherit the King dom of GOD? Be not deceived, neither For nicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind, nor Threves, nor Covetous, nor Drunk, ards, nor Revilers, nor Extortioners shall inherit the Kingdom of GOD. It will be when GOD seeth your Works, that ye turn from these, and the like Abominations that he will turn from the Evilhe thought to do to us, and not

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btdoit. Another Sin of Prophanity that we Thust turn from, is the Sin of selling our Birthight, mark it People of GOD, that GOD hom ye prosess to be your GOD, calls sel-ers of their Birth-Rights Prophane Persons. leb. XII. 15,16. Looking Diligently, lest any you fail of the Grace of GOD, lest there be any Prophane Person Amongst you as Esau, who or one morfell of Meat fold his Birth-Right. lark now Sirs Selling of the Birth-Right is he first step of Apostacie, Esau played the Aoftate from GOD, and failed of the Grace f GOD, how did he that? Alas! Prohane. Man he fold his Birth-Right, but what id Esau sell when he Sold his Birth-Right? Tark Sirs, the same that Scotland hath Sold, with which Scotland began its Apollacy, as Esau did. I. Esau Sold his Birth-Right, that the Government which belonged then to he First Born, he Sold it to Facob the youngr Brother, so hath Scotland the oldest Monrchie upon Earth, that ever was, older than he Babylonians, older than the Persians, older than the Empriars, older than the Monarchie of Israel it felf, older than England whom we have Sold our Birth-Right and hat for no less than the Space of One Thous and one hundred and thirty one Years. 2dly, Ifau fold his Birth-Right that is the Ministrie r Priesthood, for then there was no Natianal Church, but the Priesthood came by irth-Right; this he fold with the Birth-Right, and

and therefore was a Prophane Person, so hat In Scotland fold the Ministrie Scotland's Birth Right to the Prelats of England, by furier dering to, and puting the Governments in their Hands; so that now they must under pain of Rebellion, Pray, and Swear, keep Fast-Days and Thanksgiving Days, devised by, and with the Authority of the Lordly Prelats of England, for all these Oaths and Orders came to the so called Presbyterian Church of Scotland; be it enacted by-----the Advice of the Lords Spiritual and also by their Authority that fuch things be done and fuch Oaths be Sworn, and the Ministers obeys, and Swears, and I appeal to all who have the use of Reafon who Governs, and bears Rule over the Kirk of Scotland, is it not the Lords Spiritual? enforcing fuch Things by their Authority, and who obeys these 26 Bishops, is it not these that call themselves Presbyterian Ministers, in Scotland? Strange! Presbyterians ruled by outlandish Bishops. 'Tis even contradicio in Jerminis: Yea, Perjury in the formal Notion thereof, seeing the Presbyterians in Scotland, Sware to GOD in the National Covenant that the civil Places of Church Men was unlawful, and in the fecond Article of the Solemn League, that they would extirpate Popery and Prelacy, and the Government of the Church by Bishops, &c. 3. Esau's Birth-Right that he fold was part of his Covenant with GOD, which as it took in the Priesthood was like GOD's Covenant with

evi, Mal. II. 5. My Covenant was with n of Life and Peace, So 'tis Scotland's th-Right to have a Ministerial Covenant th GOD, of Life and Peace, profainly d at this Day. 4. As Esau in selling his Birth-Ight was Prophane in that he sealed and conned the Seal thereof with an Oath. Gen. 25. Esau Swore to Jacob, and went to Eat and wink, living on too dear bought Food, the Ice of Government both Civil and Ecclesia ical, the Price of GOD's Covenant with n, of Life and Peace, so have the Ministers Scotland sworm away their Birth-Right to Bishops of England, who forc'd them to ear to them, 5. Esau's Prophanity appeared this, that he fold such a precious Birthght for such a base, or insignificant Equivate as a morsel of Meat, so Scotland putting high an esteem on the Equivalent, that gland offered them, either what England taken from them at the Africa Trade, or at they gave them for their loss of so much the change of their Coin, it was a base Evalent that Scotland should have fold, reinced, put away, Things both Sacred and Ciof Soul and Bodie, for a part, and so inlificant a Part of what was their own, IR IS T bought Scotland dearer than fo: rn then from these sins of Prophanity, O

2d Sin ye would turn from, before ye enter Covenant with GOD, is the fin of Hypo-

Menanters, for your Part.

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whitted Sepulcher, fair without, but within full of Extortion and Filthiness, Mat. XXIII. 24. How long shall this be thy weary Condition. Tit. I. 16. Prosessing ye know GOD, but in works denying him, being abominable and disobedient, and to every good work Reprobate.

3. Turn from finful fear of Man, the Sin of Scotland, in this degenerate Age, which it was not of old foguilty of, keep a Confeience void of offence toward Man, but have not a slavish Fear of Man, or else see how you will answer that Ouestion, Isa. LI. 12. Who art thou that art afraid of Man, that mult Die, and forgetest the LORD thy maker. Isa. VIII. 12. Fear not their Fear, but sanclishe the Lord of Hosts, and let him be your sear, and he shall be to you a Sanctuary: If you by the fear of Man be forced to Sin, then I give you fair warning by the Power of GOD, you shall not only be forced to forment, but shall be among the first Rank and forlorn Hope to Hell: Rev. XXI, 8. But the Fearful and Unbelieving, and Abominable, and Murderers, and Whoremongers. and Sorcerers, and Idolaters, and all Lyers shall have their Part in the Lake that burneth with Fire and Brimstone. Mark it Sirs, there's a Black Scroll of Hell, but the ugliest of them all the forlorn Hope, are the fearful, the Minister fears the Bishop, and he Swears, the Parochiner the Minister

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he Apostolizeth, the Tenant, the Master, gives over the Cause of CHRIST, the weary hinderend of all is; the Spitos GOD sends them a packing as the fore-

h hope to Hell.

Turn from the Sin of Time Serving, Ou unitable Athieft! that knows not what ligion thou wilt be of, the next Year ause the Acts of the next years Parliant, are known to none but GOD, on ich your Religion Depends, nor what of an Oath True or False, ye will near the next Year, because the Court hath told you neither knows any but GOD to shall be the Imposer, but we know, that shall Curse the Imposer, and be driven to rkness, Isa. VIII 21, 22, Curse your King, to Commanded as a GOD, because he lid not Save like a GOD, so much for at ye are to turn from, and leave undone. Let see your Works what you do, to root

out of the Heart and Conversation, what do to hold still a departing Christ, what do to oppose the apostacy of the Times, what do to get Reformation again in the Land, at you do to loose the bonds of wicked, whereby every Faction are bound up themselves and from all others, what do to get the Heart, prepared, to make and of Holiness, a healing and a joyning had joyning to GOD and one another, in newing the broken Covenant, that we

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have broken with GOD and one, Anothe Fereniah. L. 4. 5. At that time the Chidren of Israel shall come, they and the Chidren of Judah together saying come let a Toyn our selves to the Lord in a perpetual Covenant never to be forgotten. If the Lorden works as these, he will turn from the evil that he thought to do to us, an will not do it.

That you may be Directed in the Right and receptable Manner of going about this work of fasting and Repentance, an Humiliation before your, Solemn entries into and Renewing your Covenant will God, I shall, it show you what fort of fasting and Humiliation the Lord will reject a What fort of fasting and Humiliation he will not reject, O Sirs, take heed, there Life and Death here, a Heaven and a Hell here, Depending on the Lords Rejecting or accepting of your work. Abel was saved Saint when God had respect to him and to his Offering, Cain was a lost wretch when to Cain, and to his Offering the Lord had no Respect. Therefore.

the fashion and after Ossentation to fast so the fashion, because other Men do it, when a Day doth call for feasting and rejoycing and giving thanks and Praises to God, as Mark, 2. 18. 19. 20. And the Disciples of John and of the Pharises used to fast and

the

v came to Jesus and said to him, why do Disciples of John and of the Pharisees And thy Disciples fast not, Jesus saith them, can the Children, of the Bride. Chamfast while the Bridgrom is with them, as ng as they have the bride-grome they cannot it is out of Season, but the Days will re when the Bride-grome shall be taken n them, then shall they fast in those Days. on's Disciples fasted because John was Christ, and being Necessary employed but John's. Hand, did want the enjoynt of the bodily presence of God, In-nat, the Pharisees fasted out of fashon, and entation, a pack of Godless graceless pocrites, and alas we fast this day betie our Covenant with the blessed Bridm, is Rent, Broken and Burnt, and many r Saints who had given up their Names, him fent to their Graves in a Bloody ding sheet, and because the Bridgrom is ng away, from us, and the purity of ordices away, he hath taken his Leave of ny of our Masters and Chaplands, and low faying to us, Poor Servants, I take leave of you, and we fast to see if we hold him, Luke XXIV. He made us as the would have gone further but they strained him, faying abide with us: Not ostentation as the Pharises, Mat. XXIII. All they Did was to be seen of Men. Te rejects all meritorious fasts whereby Proup

Proud Men thinks to merit any thing his Hand, Like Papifts for the work don wherefore have we failed fay they, ar thou feet not Isa. LVIII 3. Wherefo have we afflicted our Souls, and thou take no knowledge, they spake as if GOI would not give them the Good they Mented by their fast, but all our Righteousness are as filthy Raggs, 3. He rejecteth a Fa the Prayers whereof are directed against People of GOD. Ila. LVIII. 4. Te Fast Strife and debate and to smite with the H of wickedness such a Fast was that I. Kin XXI. 9. 13. Jezabel Proclaimed a Fast as inst Godly Naboth, set Naboth on High amor the People and Raise false witnesses again him, saying this Man blasphamed GOD and the King, and stone him with Stones that Dy, such Fasts are kept by some Heretick in Scotland especially at Assemblies are commissions where they begin with Fasting and end with Supplicating the King gainst the People of GOD, Lying upon 1 and faying we are not fo loyal to him when we are more Loyal than themselve 4. He rejecteth a Fast only for a day, which no amendement followeth, Ifa. LVII 5. Is it such a Fast that I have chosen a da for a Manto afflict his Soul such a Fast w Ahabs, r. Kings XXI. 29. Seel thou ho Ahab humbleth himself and yet no sooner is the Fast day over, in the very next Chapter

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Ling. XXII. 29. But he is at the old trade of terfecution again, and fays, of Micajah take his fellow and cast him in Prison, for he ays that I will fall at Ramoth Gilead, beause I Killed Naboth and will not restore is Vineyard and Rebuke Jezabel the Dueen, 5. He rejecteth all Fasts and duties but of Christ, Eph. I. 6. We are only accepted in the beloved, our Persons, must be accepted in Christ before our Prayers be taken by our Hand.

2. The Fast that the Lord accepeth is, 1st. To loose the Hands of wickedness, and let the pppressed go free to break the Covenant with Beath, and Hell, break the Oaths that pind to superstition against the word of GOD I und our Covenant Engagements, to him Isa. LVIII. 6. Break these Oaths and Promises, that Focietes witlesly, Gracelesly, wickedly, & Maiciously have made in contempt of GOD, and his Word, and against the Doctrine of Reformed, Churches, wherein some swear to talt of Duty to the Magistrat in things Lawful and Civel, & Ignorantly fay they would obey Lawful Magistrates, whereas the Confession of Faith which they oun, faith a Magistrate may be Lawful; tho' differing, from them n Religion, Chapter, XXIII. Differnce n Religion does not make void, the Magi-Phrates Just and Legal Title; nor louse the Tubje es from their due Obedience to him, and others make Men to promise not to hear the Pure Gospel Preached, because of personal Pick,

Pick, to say no worse; or otherwise they mu have no Church Benefite. 2. To undo ke vy Burden's, Ka. LVIII. 6. So that Maste of Grounds and Families must not oppre their Tennants, or Servants; nor Magistran oppress Ministers with Dark and Dubio Oaths; nor Ministers by perswading and con pelling People to comply with them, in ful finfull Courses, under pain of Excomunicat ons lesser or greater. 3. To get a Hear broken of from Sin and for Sin. Joel II 12, 13. Turn to me with Fasting, and rent the Heart, and not thy Garment, Ifa. LVIII. 8
Then shall thy light spring up suddenly, and the
Righteonsness shall go before thee; and the Glo
ry of the Lord shall be thy Rere-ward; and we shall have a sweet Day of Covenanting with GOD.

Let us put up, Joynt Supplications to GOD, that we may be helped to a Fasting

Repenting Frame.

LEC-

LEGTURE.

And therefore faid I, look away from me, I will weep bitterly, labour not to comfort me; because of the spoiling of the Daughter of my People. For it is a Day of Trouble, and of trading down, and of Perplexity by the LORD GOD of hosts in the Valley of Vision, breaking down the Walls, and of crying to the Mountains; &c.

SR AEL was a very sinful People and therefore often a very Distressed People, Men are no better of hearing the Gospel; less their Conversation be as becometh the ospel: Because Sentence is not speedily secute against ane evil Work: therefore Hearts of the Children of Men cease not do continually evil, but as Men have their me of Sinning; so GOD hath his Time of nishing. Tis vain for Abjurers of their Conant with GOD, to think because GOD the not yet Punished them; therefore he will wer do it. Wait but a little till his Time ne. A Murderer, or Malasactor is not sently Hanged, but wait a little till he le

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apprehended, cast in Prison, the Judge sit of him, and the Crime proven, and the Sentend past, and put in Execution, so the Lord mul apprehend by Death, and a guilty Conscience they must be cast in Prison of a Death-Bed and the Grave Panneled, the Crime Proven and the Sentence past, and put in Execution for the Judgment Day is then come, GOD

hath his Time set to punish.

In these Words Read, we have the Holy Prophets doleful Lamentation, because the Time was come when the Lord had inflicted the Punishment due to Israel for their Sin upon them, therefore faid I; look away from me, I will Weep bitterly; observe from it that Shame and Punishment go Hand in Hand, Oh faith the Prophet! Ithink shame to set my Head out of Doors, you have lived in a Land that hath lavished away so many mercies and brought on much Misery on themselves, the Church of Scotland as long as GOD forbears to punish, may wipe her Mouth with the Whor ish Woman, and say, I am Innocent, but slay till the LOR D. bring on the Punishment and then they will think shame to be seen, turn away from me, fy shame on us; how would we have Reformed? and brought a Church out of Babylon, you Blind Guids have so deformed it, that we are next Door to the Gates of Rome with it.

Obs. 2. It is very Heart-breaking to the Godly especially Godly Ministers, when

they

fee the Judgments come on a sinful Ped that they often told them their Sins would g on: Oh Sirs! ye mistake us, as if we ill Will at you, when we tell you e is sad Days coming on you for all I'r Sins, and the abounding Perjury, and pstacy of this Day, no, we will not only Grunn, and have fore Hearts, as Ifitab when fee the Judgments come, of which we e forwarned you; but with Feremiah our at is broken for your disobedient Obitis e, and Impenitency; even before the roud, give Glory to the Lord your God be be cause Darkness, before your Feet stumble be dark Mountains, and while ye look for hi ye find none, but he turn it unto the Shaof Death, and make it gross. Darkness: dif ye will not hear, my Soul shall Weet in et Places for your Pride. Jer. IX. 1. O that Head were Waters, and mine Eyes a Founof Tears, that I might weep Day and ht for the Slain of the Daughters of my Peo-

This was the Cause of our LORD's eping over Jerusalem, Luke XIX.41, 42. minded not in her Day the Things that bes to her Peace, but killed the Prothets Red and Crucified the Son of GOD, till ker mies laid her low even with the Dust, our reguiding of pure Ordinances and privi-leges, makes us this Day Mourn over the leges of these buried Priviledges.

Because of the spoiling of my people. O and that when the LORD's People turns Incorrigible in fin' and will not take want hing, the LORD delivers them up for spoil, and a prey to Enemies, Isa. 42.24.2 who gave Jacob for a spoil and Israel to h Robbers, did not the LORD, HE again whome we had sinned, for they would not wa in his ways, therefore he hath poured on them Fury of his Anger, and the strength of Batter and it hath set him on fire round about yet knew it not, and it burned him, yet he laid not to heart, Her: 5.3. Thou consumed them, ye they received no Correction never amen till Judgement come. And when it is con do as Antichristians, gnawed their Tongu for Pain, and repented not, but b'aspheme him that had Power, over these Plague we are this Day spoiled of our Priviledge both civil & facred, this fays, we have been an obstinate People, and we do not amen Nor lay it to Heart, we may take up the Lamentation, Sam. V. 16. Tre Crown fallen from our Head, wo to us for we have for ned.

In verse 5. He further enlargeth on the grounds of weeping, for it is a day of Trouble from the Lord of Hosts, in the valley o Vision. of breaking down the Walls. & crying to the Mountains: by Vallev of Vision un derstand the Church, because there the Lor Reveals himself to his People: By Trouble

nderstand all Sorts, of Judgments, and mities on the Sinfull Nation and the t trouble and difficulty a few faithfull listers have, to get the Gospel and estimony Keeped up against the aboations and Innovations, of the times by king down the walls, we understand taking away of the Hedge of Govert from the Church or protection of GOD Church or Nation, and by crying to untains crying in vain to great men, not reak the hedge of Government, Obs. 1. t tho, by fin we procure trouble, yet we o take it out of the hand of GOD as a gious Judge, its perplexity from the RD of hosts, we need not fay it is men have wronged us, as to our civill and priviledges, It is the Just doing of Lord, of Hosts, Amos III. 6. Can there by evill in the City, and the Lord bath done it, of the evill of Sin there is, but' of the evill of punishment, Lam. I. Enemies are the Chief her Adversaries per, for the Lord bath afflicted her, for Aultitude of her Transgressions, Lam. II. 2. LORD bath overthrown in his wrath ong holds of the Daugoter of Judah, he brought them down to the Ground, he bath ted the Kingdom and the Princes thereof.

2. The Lord will not keep up a hedge t a Vineyard, nor protection about a ch or Nation, which answers not the

Pains.

Pains that is taken upon it, Scotland ma read this day their Sin, in their punishme a in this. Isa. V. 4. The. Lord having Plan ed an Hedge about his Vineyard in stead Grapes it brought forth Wild Grapes, in stea of Reformation Deformation, in stead of Holinefs Sin, fays I will take away the Hedge thereof, and it shall be eaten up and troden down, Read a Lecture of Scotlands fi in Scotlands punishment, the hedge of civil Protection taken from the Church in the Toleration Act, the Words are, hereby all Magistrates are strickly Prohibit and Dil charged, to help this Church in pursuing any Crime whatsoever, against any Person tho' the Crime Deferve Excomunication and from forcing, any Person, to obey the Setence of the Kirk, when passed, and this is a fad Evidence that for Sin GOD hath taken his Protection from them, and every one at home, and abroad eating up those in whom any Sign of Honesty, appears, and I will command the Clouds that they Rain no more Rain upon it, I will not allow faithfull Ministers, who are called Clouds and their Doctrine dew, to spend their strength in Watering them with sweet, Gospel showres, who are a Vineyard that Casts w nothing but Poyson. Deut. XXXII 32 For their Vine is of the Vine, of Sodom of the held of Gomorah their Grapes are Grato of Gall, their Clusters are bitter, then

mine is the poyfon of Dragons, and the uel venom of Asps, then saith the LORD to belongeth Vengeance, and their Feet thall de in due time, for the day of their cala-

ty is at Hand.

And then there is a crying to the Mounns, when the wall of Government is breakdown; to great Men called Mountains in ripture, Micah. 6 1. contend ye before the ountains, and let the Hills hear thy voice, at is the great Men, so was it with the hurch, of Scotland, when they fent down ders for Patronages, and for taking the otection, from the Church, then many y: O Madam; O Sir O Mountains, and wers of Brittain, let our Church Governent stand, take not away the Hedge of wil Government from our Vineyard, but in, vain, for GOD will have it away, will take away the Hedge from the bysonous, Vineyard, for their Wine is the byson of Dragons, and the Cruel Venom

Afps, and if not the next Cry is, O ountains! O Madam! O Sir! If you ke away the Hedge, be not so ill as you ay be, Do not make us Perjure our selves, Swear to pluck down the Hedge with r Hand, to swear to Maintain the prelatick Dovernment, which we have Sworn again & lain to extirpat to the uttermost of our bwer, but all in vain, for there Vine If the Poylon of Dragons and cruel venom of (38))

Asps, the Third Cry, is O Momntains! O Madam! O Sir! If you will take away the Hedge of the Church, let us keep the Stipends, no quoth they, except ye swear to us quickly to break down your Hedge with your Hands. The fourth Cry is O Mountains! O Madam! O Sir! we hope if your Bishopsmake us swear. as they please; yet we hope that the Lords Spiritual will be moderate in the exercise of their Authority, and fuffer us to prayas we please for compelled Prayers are illfor the Soul, but in Vain for be it enacted, by the Lords Spirituall if ye miss a Jot of the spring of the Prayer that they have thought sit to impose on you, it shall cost twenty Pounds sterling for the first Fault, and three Years Stipends for the second; fo the walls are down the Flowres do fade and Poysonspringing up & in verse 6.7. 8. The Hedge being taken away all goes to Ruin, and Sword together on all sides, fy then Elam and Kirr to the Quiver, with Charjots Horiemen and Shields, fet your selves in Array, at the Gate of this rejected finfull People; and then the forlorn spoiled Hypocrites, to Arms casting of Ditches and fortifying the Walls, but in vain, leing they. look not to the Lord, nor repent of and turn from their Sins, and Apostacies to the Lord by Repentance and Reformation. And therefore the Lord willing to Receive them under his gracious Protection again.

talls for amendment, In that Day did the Lord GOD of Hofts call to Weeping and Mourning and Fasting, Let us do so at this time, when all is to Ruin, as they did Jonah 3. 10: When GOD faw their Works, that they turned from their evill Ways the Lord repented af the Evill he faid he would do to them, and he did it not. But if there be Joy and Gladness, and Feasting at such a Time, we may fear that Threatning, that our well Days are done, and that this Iniquity shall not be taken away till we die, that is shall

SERMONI

I. Sam. 4. 21: And she named the Child Ichabod saying the Glory is departed from If-

rael for the Ark of GOD is taken.

never be forgiven.

As Canaan was the Glory of all Lands to the presence of the Lord in Canaan, whereof the Ark, was a Sign, was the Glory of Canaan, and therefore; it is that when the Ark of GOD, which was the token of his Presence, was taken, that this Godly Woman Lamented with so heavy a Lamentation, the Ark of GOD is taken, therefore the Glory is Departed from Israel in Chap. II. and 12. we have an account of the great Wickedness and Covetonshess of the Priests, for which the Lord threatned

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to cut them off, and that they should see an Enemy in the Lords Habitation. And in the first and second verses of this Chap! they lose a Battle with the Philistines, and then they fend for the Ark of GOD, to the Camp exposing it to Danger, and bringing it out of the Tabernacle, where it ought to have been, to the Army where it ought not to have been, as now the Ministers of Scotland coming in danger, exposed the Ark of GOD taking it out of the Church; and Surrendering it to the Civil Power thinking if there be any hazard let the Ark of GOD stand in the Stowr for all. Upon this they loss the Ark, as we have done the Cause of CHRIST, and when these heavy Tydings come to the Godly Woman, the is fo funk with Sorrow, that her Pangs come upon her, and the giveth up the Chost, breathing out her last Breath, in that doleful Lamentation, the Glory is departed from Israel, for the Ark of GOD is taken, there is no Glory, or, where is the Glory, no Beauty, no Freedom or Majesty in all the Coasts of Israel; all is gone with GOD, and his Ark. The Glory is Departed from Israel, for the Ark is taken.

In these words are Three things. 1. Such a loss as made the Woman forrow to Death because the Ark of GOD was taken, for the Ark of GOD is taken. 2. The greatness of the loss held out in the Name given to

41) the Ark, she calls it the Glory, the Beauty! Majesty and excellency of Israel the Glory is Departed. 2. In the Universality of the Lois, it is not a lois to this or that particuar Perfon, family. Rank, or Degre of People, but an Universal loss to all the Kingdom of Israel, Church, and State, high and low Man, and Woman in Every Place let a Person go through all the Nooks of Israel, and ask wherever they ro, where is the Ark; of GOD? where s the Glory? Every Place and every Person answereth with Lamentation t is not with me, it is not with me, No GOD, No Ark, No GLORY here, no not in all Israel O! Dolefull, sin, the cause of so fad and univerfal a Loss, and Dolefull Lamentation, The Glory is departed from Ifrael, for the Ark of God is taken, and the is the Sad efect of having fo many Gods as Israel often had, Now it is come to this they have not a GOD at all let us beware we make not Men, our GOD, the World our GOD, our Belly, our GOD, Lest it come to that we have not a GOD, at all, all lost and Lament with Saul now I am in fore Distress, for the Philistians make war against me, and GOD, is departed from me, or like Ifrael the Priests prefered their gain to their GOD, and were fall fet on great Steepends, as many in Scotland, are per fas aut nefas,

Right or wrong, and the upshot is GOD

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is a Missing, the Glory is departed from Israel. This was such a loss that no Mercy beside could make up the Loss thereof, she had got a Mercy, and a great one too delivered of a Man Child, of which Mercy our Lord says John, XVI. 21. A Woman in Travell hath Sorrow, but when she is delivered forgetteth her anguish, for Joy that a Man Child is Born into the World, but this Mercy could not make up the Loss of the Ark of GOD, call the Child, I--chabod, the Glory is Departed from Israel, for the Ark

of GOD is taken.

And now Sirs, this is the heavy Works of this day of Fasting, to Lament and bewail our Loss, which is like Ifrael, our Ark the Sign of the Presence of GOD is taken from us, for the Right Doctrine, Discipline, Worship, and Government of the House, of GOD, according to the pattern shewed in the Mount is away, I-chabod now the Glory is departed from Scotland, for the Ark of GOD, is taken, for as the Ark of GOD to Israel when they had it was a Sign of his Gracious Presence with them, and a Sign of his departure when it was away, even so the Doctrine Worship, Discipline and Government of the the House of GOD, when Right is a Sign of his-Gracious presence with us, and when wrong a Sign of his departure from us,

Doctrine. That when a People Provoke the Lord by their Sin, to take away the

Right Doctrine, Worship, Discipline, and Povernment of his House, which are the Tokens of his Gracious Presence, and the Glory of the Land, then there is Groundeto Lament I-chabod the Glory is departed from Israel, and let us look this day, to the House of GOD, and the Abuses there committed, and we may apply that fad Word, Ezekiel VIII. 6. What Abominations are these that are committed here saith the Lord, to make

me go far away from my Sanctuary.

That you may be stirred up to a penitent and Mourning frame, on this day of Fasting, that you may be the better Prepared for entering in Covenant with GOD, to bring back his Ark, I shall, 1 prove that the Glory is departed from Scotland, and the Ark of God is taken for the Right Doctrine Discipline Worship and Government of the House of GOD is gone, 2. What Refemblance there is betwixt the Ark, of GOD, and the Right Doctrine, Worship Discipline, and Govenment of his House. 3. what Some of the Chief provoking Sins are, that hath provoked the Lord to stripe this Poor Church and Nation of the Glory. 4. Improve it shortly: First that our Ark, our Glory is away, viz. the Right Government, Doctrine, Discipline and Worthip of the House of GOD, I shall prove it by Scripture, and our own fad Experience.

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And first as to the Government, that it is away, I prove thus, whatever Church hath another King to give Laws to them, be-fides, or contrary to King JESUS, and that Church submit to that King, and these Laws in Things Sacred, and belonging to Conscience, the Glory of that Church is away, as to her Government: But fuch is the Condition of the Church of Scotland: Therefore, the Glory of the Church of Scotland's Government is away, here I have to shew. if, That JESUS, is only King, Head and Lawgiver of his Church. 2d, That the Church of Scotland have another King besides CHR IST, who imposeth Laws, and they obey these Laws, beside and contrary to the Laws of King JESUS. 3d, That when it is for the Glory of the Church of Scotland is away.

CHBOIST is only King and Head of His Church, and neither, Pope, King, Parliament, or Bishop, can arrogat this Priviledge to themselves, without Invading the Kingdom and Royal Prerogatives of Christ, and I prove it thus, Ist, From the Father's Inaugurating him in his Kingly Office, Psal. II. 6. I have set my King upon my Holy Hill Zion. And foreseeing that Kings would be still making Sallies, and intoads on the Church Dominion of CHRIST, headds, Naw therefore be Wise, O ye Kings, and submitted.

nitt to the Son lest ye Perish. Eph. I. 22.
The Lord hath put all Things under his Feet,
ind given him to be Head over all Things to
the Church. 2d. From his retaining Power
in his own Hand, to send his Ambassadors to Preach the Gospel without being qualified by Oaths from Men, or Presentations from Patrons, Mat. XXVIII 19. Go ye therefore and Teach all Nations I send you for all Power is given me in Heaven and Earth, 3. From his Erecting a Throne of Judgment in his Church, his Spiritual Jerusalem Ps. 122. The irrbes go up to the Name of the Lord. for there are let Thrones of Judgement even the thrones of Christ the Antitype of King David, where his Spiritual Kingdom is as in Dependant, and free to meet, and Disolve, and Ad, in his Name, as any of the Subjects of any Earthly Monarch, to meet in the Name of their Lawfull King, and therefore, are faid to meet together and Act, in the Name and Power of our Lord Jesus Christ. T Cor. V. 4. And to desolve in the same Name in which they meet, except they meet to shake of his Authority, and chuse a new King. 4. From the Saints accepting him to be alone King and Head of his Church Isa. XXXIII. 22. The, Lord, is our Judge, the Lord is our Lawgiver, the Lord is our King, he will fave us-5. From the very light of Natutue that shewes every one should rule his own House, and his own Kingdom, Abasuerus,

(., 4.6.)

Ahasuerus, made a Decree that every Man, should bear Rule in his own House, and another Heathen King, Commanded Ezra. VII. 23. That every thing be done in the Honse of the GOD, of Heaven, according to the mind of the GOD of Heaven, as long as it is so, then the People of GOD rejoyce when it is faid, go up to the House. of GOD for there are set the Thrones of Judgement even the, Thrones of the House of David, for then is the Ark, the Glory with them, but when Ministers yield the Government to Man, and take Laws from them beside, and Contrary to Christs Law, and Government, then comes in the weary I-chabod the Glory is Departed, for the Government is out of the Hands of Christ, Church which leads me to.

The 2. Thing that the Glory of the Government of the Kirk, of Scotland is gone and the Ministers of it Submit to, and take Laws, from another airthe even from the Parliament and Bishops of England, in thing, of Conscience, and purely Spiritual: I prove thus whatsoever Church Submits to Spiritual Lords, and takes Laws from them which Christ never gave to his Church in the Bible, which is the Laws and Acts, of the Court, of Heaven, and a Curse pronounced on these that add to, or take from these Laws, the Glory of Government according to the Patern shewed in the Mount, is departed

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eparted from that Church, and an I-chabod, hay be Written upon the; Doors thereofne Glory is Departed: But so hath the hurch of Scotland done, and: Therefore the flory of the Church of Scotlands, Government is gone, and an I-chabod, may be Write ne the Kirk Doors of it:

To clear this, Confider first, that spiritual ords, or Lord Bishops, is contrary to the Law f Christs House, which Law is recorded Mat: XX. 25. The Princes or Priests of the Heathen's xercise dominion over them, but it shall not be so mong you. 2. That these 26 Spiritual dominiing Lords exercise Authority over the Church if Scotland, is evident from their own Acts, o that when they fend down their Acts to the Church of Scotland, to enter Ministers pray or wear as they please, which are all matters of Conscience, belonging to the House of God, hey give it this Front-piece, Be it enacted----by be Authority of the Lord's spiritual. 3. Confider hat as they impose, so the Laws that our Mis nisters obey coming from them, are beside and' contrary to the Laws of King Jefus: They command Ministers to enter in, and climb up othe Sheepfold, not as Christ doth by himself, and the Call of the People, but as Antichrists Cannon Law commands, by a presentation roni a Patron, they command Ministers to be qualified, by standing before Justices of Peace and swears so many Oaths of their inventing, when there is neither Command nor Example

in all the Book of God or the Law of Kin JESUS, for doing so, where did CHRIST of his. Apostles go for Presentations to Patrons or stand and swear so many Oaths to the Ma giltrat before they went to Preach the Gol pel. Yea, fuch Ministers as do so, and com not in at CHRISTS Door, CHRIST this King writes them down in the Book of his Remembrance; fuch a Man by Name and Surname, entered to fuch a Paroch not by the Door, and he points him out by the Finger, that Manis a Thief come in to Murder my Sheep, hold the Teiet, hold the Thief considering all this, Is not the Glory of CHRIS T's Kingly Government, Depart ed from the Church of Scotland? thus the Government is from another King, than King JESUS, other Laws imposed, under other forts of Penalties, such as Fines, Imprisonment, &c. Spiritual Government Spiritual Punishment, Temporal Government Temporal Punishment.

2. I am to prove, that the Glory of Right Discipline, is Departed from the Church of Scotland, which appeareth thus, Whatfoever Church, by their Discipline encourageth False Religion, and Discourages the Truc Religion; It may be written on the Doors of that Kirk I-chabod, the Glory of that Church is away: But so doth the Church of Scotland therefore the Glory of the Right Discipline is away from her, which is Manifest from

er own Practice, she doth not Prosecute, but rotect these of that Corrupt Religion, who fe Human Inventions, and Popish, English deremonies in Worship; for Example, the Elders of Glasgow, sent and protected that Vile Prophane Ceremony-Monger, who was oth an Ignoramus, a Drunkard and Swearr, at his Worship, but have again and again ontrary to the present Law of the King-om, Prosecuted, Pursued, and Imprisoned, nese of the Reformed Religion; and tho Ministers never Preach against, Summonds, or Excomunicat fuch as are for Deformation. let, let but any Minister, or privat Christian, ppear for Reformation, then presently they fummond them, Excomunicat them bellowng out Curses like so many Blathrie Popish Bulls against them.

3. The Right Doctrine of the Church of cotland is also away, there is an uncouta ound heard, now in Pulpits, contrary to vhat was heard at the Reformation, and hat they are wrong in their Doctrine I prove his, Whatsoever Church is Partial in their Doctrine, and also applys the threatnings of he Word against the Godly, and the proisfesthereof to Time-servers, that Church nay have Ichabod write upon it, the Glory of Right Doctrine is departed from it But o doth the Church of Scotland: Therefore, he Glory of Right Doctrine is departed from t, and this is evident to their oun. Conciece and to any that have the Ear of Christ's

Sheep,

Sheep, how partial they are in their Doctrine sparing to speak against the Sins of Patrons, and great Ones, or the Sins of the present Time they ordinarly Preach against the Sins of old False Teachers, and Church Destroyers, and dead Israelites, applying over the Water t Ferusalem, but spare to Preach against the own Sins, making Acts of Assemblies not the Preach or Writ against themselves, or on another. Their way of Preaching in inviging ing against old Sins and not present Sin minds me of Satan's Preaching to Saul, he reaped up his old Sins, for not rooting of Amaleck, and concealed his present Sin never a word against his consulting a Witch to raise Samuel, which indeed was the Devi not Samuel: Never a Word against Patron ages, Oaths, and concealing of the Truth i Time of Danger, yeathey Preach only fucion Doctrine as will gain their Steepends, and not any Thing that will endanger them; and what fad Wrath doth the LORD denounce against them that are partial in the Lav Mal. 2 .--- and what Heart-break is it to the People of God, to hear them make the Hear of the godly Sad, and rejoicing the Heart of Apostatizers, falling under the Curse denounced ed against False Teachers, who promit Life to the Wicked, and keep them from Relation pentance; and weakning the Hands of the Godly, by threatning Death and Damnatic against them: All this fays I-chebod is writ (r 51.)

on the Kirk Doors of Scotland the Gloof pure Doctrine is departed from her.

4. That the Glory of pure Worship or rayers dited by the Spirit of GOD is dearted from the Church of Scotland may be

roven thus.

If the Church of Scotland be convinced hat Bishops are not Officers in the House of FOD, and have abjured them, and that re must Pray as we are affisted by the Spirit, nd not by a fet Form of Words prescribed by sishops, and yet, contrary to the Word of SOD, Pray over these express Words that he Bishops prescribes, and contrary to their Profession and Solemn Vows to the contrary; hen the Glory is departed from the Churchof. Scotland: But the one is true: Therefore so is he other, it is not the Thing that we condenin, but the Manner of doing it, for we as well as they, pray for King GEORGE, and all in Authority, because so commanded by the Spirit of God, but to be bound to do it like so many Godless Slaves and Idiots that knows not their Duty, and that under Penalty, at the Command of English Prelats without Power to alter a Word, more than a Boy at the School for fear of the Taws, this gives the Offence: Yea, we will Pray for the King and all in Authority, the' the Bishops of England should impose as much Penalty for 10 doing, as they do now for neglect of doing to Yea, how many Prayers do they G 2 dayly

dayly put up, for maintaining the Prelatice abjured Government. And for the over throw of these of the Reformed Religion is Scotland, every Body knows that has under standing to discern this, says the Glory of pure Worship is departed from the Kirk of Scotland: The confideration whereof, migh make this Place a Bochim, a Place of Weepers and we to lift up that dolefull Cry, Pfall 78.61. He hath delivered his Strength his Ark, in the to Captivity, and left his Glory in the Hand of the Enemy, and Ichabod the Glory is departed from Scotland, for the Ark of God is gone Right, Government, Discipline, Doctrine Worship, and the sweet Presence of Christ and all is gone together.

Thirdly, I am to prove, that fince the Ark the Right, Government, Discipline, Doctrine, and Worship of the Church of Scotlana appear if we consider. That it was once the Glory of the Church of Scotland to be in Covenant with GOD, as Israel, Ezec. XVI. 8, --- 14. Tentred into Covenant with thee, and thou becamest mine, then thy Renoun went forth among it the Heathen for the Beauty, for it was perfect through the comliness that I fut upon thee, then we were like that Church, Cant. VI. 10. Looking forth as the Morning, Hair as the Moon, Clear as the Sun, Terrible as an Army with Banners. In these Days

wherein GOD and Scotland entred into Co-

enant, and they promifed to keep the Right Doctrine. Discipline, Worship and Governthent, of his House, then we were the Head, and not the Tail; and a Glory and Terrour o the Nations round about us, as every one nows that have read the History of the Majestick Acts of the Church of Scotland, n these Glorious Days of Covenanting, and Reformation, nothing was able to stand before her, but alas! it is with her now. as Ezekiel XVI. 15. But thou trusted in thy Beauty and went and played the Harlot: Hath not our Church broken her Covenant with GOD, wherein the abjured Popery and Prelacy, &c and played the Harlot with Prelacy, and given a promise with an Oath, for the Desence of that Government, which is a fign there is a Purpose of Marriage betwixt her and them, and is she not now become the Tail and not the Head; standing before civil Courts, swearing Oaths, like a fuspected Malefactor, so that Scripture is fulfilled of her, the Prophet that Teacheth Lies, he is the Tail, I-chabod the Glory is departed from Scotland.

2. It was once the Glory, of the Church of Scotland, to have GOD's Powerful protection with her evidenced by the Protection of the civel Magistrats, Zec. II. 5. For I jaith the Lord will be a Wall of Fire, Round about the and the Glory in the Midst of thee. and Kings shall be thy Nursing Fathers: But now the Lord hath taken away the

Wall of Divine Protection, as is evident by the civell Magistrats Discharging any to compell, any Criminal to obey this Church, this fays the Glory is, Departed from the

Church of Scotland

3. It was once the Glory of the Church of Scotland, that the Ministers thereof were Men of truth; and Credit, that both Magistats and People, would have belived their Word and, Doctrine but now it is come to that with it that the Magistrats will not belive there word, tho' they add to it Prayers for Rulers, but they most have their Oath, and yet will not credit them, but every other turn, most impose three Oaths upon them at once, & as for many of their own hearers they neither belive whatthey fay either in the Pulpit or out of the Pulpit and Menof other Principals admires at, and Loathes them as a pack of Juglars, Mountabanks, any things, or nothings, untrue to their Principals, sad experience evidenceth this, which Says the Glory is Departed from the Church of. Scotland, the Glory of Truth and Faith-

4. It was once the Glory, of the Church of Scotland, without fead or favour to Declare the whole Counsel of GOD, before Kings and Rulers and to have the Tongues and Pens of the Godly, and Suffering Remnant imployed in their defence, and Commendation, but now the Watch Towers fing all

Dumb,

(.55 Dumb, no Man of Distinction must be offended, and how are now the Tongues and Pens of the Godly Suffering Partie let loose upon them, and hath fet them on Fire round about, yet they lay it not to Heart, that Word is verified of them, Mal. 2 .--- Ye have violated the Covenant of Levi, and been partial in my Law, therefore I have made you Base and Contemptible, in the Eyes of all the People; and it will avail them nothining tho' they thould get the Mouths and Pens of the honest Party in Scotland stoped, for if these should hold their Peace the very Stones should cry against them, before the Lord leave himself without a Witness, it were endless to enumerat in how many particulars the Glory is Departs ed from the Church of Scotland, O that what hath been, not only faid, but found to fad Experience, may make them enquir what have we done, is there not a Cause that the Glory is Departed from the Church of Scotland, and an I-chabod write on Kirk-Doors, Pulpits. and Fore-Heads of Ministers; the Ark of GOD is taken, the Right Government, Doctrine, Discipline and Worship is gone,

and the Glorious Converting and Comfort-

ing Presence of GOD and altogether.

SERMON II

THE Second Thing is to shew who Resemblance there is betwirt the Ark of GOD, and the Right, Doctrine Discipline, Worship and Government, of the House of GOD, which being discovered, will make it evident even to a Demonfiration, that fince (aswe proved alreadie) that the Right, Doctrine, Discipline, Worship and Government of the House of GOD being away, we have as great Reason to lament the Loss of these, as Israel had to lament the Loss of the Ark with an I-chabod, the Glory is Departed from Scotland, the Ark of GOD is taken, and the Refemblance holds in these Things. I. As the Ark was no Humane Invention, but of the LORD's own Deviling and Appointment, Exod. XXV. 9. fo all the Ordinances and Institutions of the House of GOD, none must be of Man's Devising or Imposing, Mat.XXV. 9 For this would be to Worship GOD in Vain, teaching for Doctrine the Commandments of Men, and a bringing a Curse on these In-

renters and Imposers, Receivers and Fractiters. Rev. XXII: 17, 18. but all must be acording to the will and command of the great Lord of the House, it was excellent Divinity of that Heathen King, Ezra VII. 23. can command Enemies not to trouble or inder the Building of the House of God: can also command that the House of God be Built in his Place, but one thing I dare not do, I hare not impose, what sort of Doctrine, Dicipline, Worship, or Government shall be here, but whatever is of Divine Appointment. I back it with the civil Power, let all altings be done in the House of the GOD of Heaven, according to the Mind of the GOO of Heaven; fo our Lord himself Matthew XXVIII. Uit. Sending forth his Apostles to ser up a stablished Order, through all the World; anent the Doctrine, Discipline, Worship; and Government of his House, gives this Direction, teaching them to observe all things whatfoever I command you, and lo I am with you, but if you make ekings or parings, or bring in Humane Invention in my House, you have no promise of my Presence, but shall find the Glory shall depart from you, and I will can the Dang of your Sacrifices in your polluted Faces, with a who hath required these things at your Hands, the Ark was of GOD's own appointment fo are all his Institutions.

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2. As the Ark was a fign of God's Presence. among his People fo long as it was with then Ex. XXV. 22. I will meet them from the Merc Seat, and Commune with them from between the Cherubins that covereth the Ark, for h dwelleth between the Cherubims: So the Profence of CHRIST, and the pure Institut ons, have as inseperable Connection betwin them, as betwixt it and the Ark, or betwix the Wheels and the living Creatures. Ezek 1. 19. When these went the Wheels went, and when these stood the Wheels stood by them, and when the living Creatures were lifted up from the Earth, the Wheels were lifted up with them, but when the Doctrine, Discipline Worthip and Government of CHRIS T? Inftitution goes the Presence of CHRIST goes with them, and when Human Institutions comes in their Room, then the Lord fays, Ezek. VIII. 6. What Abominations are thefe that are committed here, to make me go far away from my Sanciuary, and then the godly Lament with this bitter Lamentation I-chabod the Glory of the Church is departed.

Jawfull to Sacrifice to GOD, and no where elfe, Deut. XXV. 13, 14. take heed that thou offer not Burnt-Offerings in every Place thou feeft, but in the Place which I shall choise, that is the Place where I shall place mine Ark, so it is lawfull to worship GOD no where, but where the right Doctrine, Di-

fcipline,

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cipline, Worship, and Government, of his wn Institutions are, we must not joyn with very one in Worship, but with these that eep closs to CHRIST's Institutions, for Inion in Sinful Worship is conspiracy against HRIST, I-chabod the Glory is away, or now we have many Humane Intentions and Impositions, in stead of Divine institutions.

4. As where the Ark was, there and no where else was the Pot with the Manna, he food on which Israel lived all the Timeof heir Travels in the Wilderness, so where he pure Institutions of CHRIST are, and no where else, is CHRIST the Spiitual Manna to be enjoyed, who is the Life, Nourishment, Support, and Comfort of his People, all the Time of their Pilgrimage in the Wilderness, on the Strength whereof they go to the Heavenly Canaan, and therefore it is faid, he fatisfieth the Longing Soul, and filleth the Hungry with good Things, and Pfal. 35. 8. They shall be abundantly Satisfied with the Fatness of thy House. But alas! when his Holy Institutions, are away & Human Impositions Dimonitions are Additions come in, then Persons seed upon Poyfon, swell in Pride, and grows mad with Malice, and burning heat of envy, no grouth in Grace, but a Soul-leanness, and pining away in Iniquity, ripining for a death in Sin, and a Burial in Tophet, I-chabod then the Glory is departed. 5. As

5. As where the Ark, of GOD was, there was the Two Tables of the Law, keeped pure without addition, or diminition, fo where CHRIST's Institutions are Human Inventions or Impositions gets no Place Deut. IV. 2. Thou shall not add to the word that I Command thee, neither diminish ought from it, where his Institutions are so kept pure CHRIST typissed by the Ark, well fulfill for us, the Law, and free us from the Curse of it but where his Institutions are corrupt by Mens Impositions, there CHRIST will neither fulfill the Law for them, nor have any thing to do with them, but bring all the Curses of a violated Covenant on the Head of the violaters, thereof. Ren. XXII. 13. 19. For I Testify, to every Man, that shall add to this Word, GOD shall add to him all the Plagues that are Written in this Book, and if any Man shall take away from the Words of this Book, GOD shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are Written in this Book, when we fee alterations made on GOD's, Institutions by Human Impositions we may Lament, the Glory is Departed, for the LORD's In-

Crown of Gold round about it. En. XXV The Thou shall make upon it a Crown of Gold, round about, to shew the Majesty

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and Dominion of King JESUS, in his Church, so where the ordinances of Christ's institutions are kept pure, there Reignsthe LORD JESUS with an awfull Majesty in the Church: There are the Thrones of Judgement, the greatest Peer in the Land, most Kiss, and Submit to the Son, Ps. 2. who then dare medle with his Ministers, when this an awfull Majestick Prohibition, touch not mine Anointed, and do my Prophets no harm; then Kings tremble and stand in aw to meddle with the Church of GOD, Ps. 48 2. 3. Beauitful for Situation, the joy of the whole Earth is Mount Zion, GOD is known in her Palaces for a refuge, the Kings that were gathered together saw it, they Marvelled, & were troubled and hastned away: Then there is great Joy in the Church of GOD, Ps. 149. 2. all the Children of Zion are Joyfull in their Kings Hoss, & Gloreth in him, Isa. XXXIII 22, The LORD is our Judge the Lord is our King he will fave us, but when these Institutions are away, CHRIST with his Glorious Kingly Power, departeth, and then the PoorShep wanting the Sheepherd are Destroyed, and now Zion spreadeth forth her Hands, and there is none to Comfort her, Lamenting I-chabod the Glory is departed, the pure Institutions of CHRIST our King himself, and all are gone and we are a pack of Heartles Handles Slaves now that can(62)

not Act our own Part.

7. As where the Ark of GOD was, there was a Sign of GOD in Covenant with that People, and therefore it is called in Num. X. 33. The Ark of the Covenant and of the Testimony, so where the pure ordinances of CHRIST are, and are keepi pure, there a People may warrantably claim a Covenant interest in GOD, and expect Covenant Bleffing from him, but where his Inflitutions are corrupt by Mens impositions that is a Sure evidence the People have broke their Covenant with GOD, and he faying he will break with us, and having no right to the Covenant, the Lord takes away the tokensof his Covenant which may make us Lament, with a bitter Lamentation the Glory is departed, for the Ark of GOD is taken 8. As wherever the Ark came, then down comes Dagon, I Sam. V. 1. 2. 3.4. They fet the Ark of GOD in the House of Dagon & Dagon fell, & Limbs and Head and Arms all are broken off and nothing is left to Dagon but his stumps and when the Ark of GOD went out of the House of Dagon then Dagon is set up again, so wherever CHRISTS pure Institutions, Doctrine Discipline, Worship, and Government comes the Dagon trash of Popery and Prelacy fall down, then up goes Popery and Prelacy and all Human inventions in the House of GOD: But when the pure Institutions

CHRIST goes away, the First thing en to be done is up with Old Dagon, opery and Prelacy again, and all the ountry is deafned; and wearyed even to oathing with the Noise, and running to nd fro of the Bucklers up of Dagon, one omes Running with the Antichrinian-like re of him, weels me faith he, I have in the Pocket a presentation, I was at the sentle-Man and Received it just now, and am like to brust with Heat least, I had ot win in Time with it to the Reverend Pres ytry! make me a Work-Man in the House of Dagon & this Popish plasser will heal one of Dagons broken Limbs: Then comes in mother in great hast, Saying I have two or three Oaths hot and Recking for I was Just now at may Lord Sherif, at Mr. Wil-on, my Lord's Chamberland, for he was in Old Sojourner, but now he is grown a Justice of Peace, make me a Work-Man in the House of Dagon, and these three Oaths will be a brave Plaister to heal the broken guordids of Dagon, and what further coast is to be wared on Dagon, the Patron-will give us Money to bear the Charges, tho we should travel for a cure to him even up to Rome, to the Holy Father the Pope, for he is a persect Physician for healing the Dagon Desease, for the Patron is able now, he hath got all the Church Patrimony, & Christ's Crown rent among his Hands, and he fays he will spend it on (64)

Dagon, every plack, before he be not as he of Limb and Lith as ever he was, before he plaid clash before the Ark of Go then comes forth a Ghostly black Regime of them crying good news! we a compar-of Physicians have been confulting, & sitten Days, and we have taken up Dagon's di eafe, and knows what will Cure him Effect ally, and that is; i. Let moe Physician than one be imployed at once about h Cure, and let the Meetings to Cure Dago get another Name, lest the Countrey People thould bogle at them, call them not meetings of Dagon's Physicians, but call there Sacraments, and let both Jurant and North Jurant be there, and that Union will efectu ally heal the broken Craig of Dagon, and Souder his Head to his Craig again, for i would distress a whole host of Philistians to fee Dagon dung alf in pieces, like ane old broken Pig; and nothing left to Dagon bu his Stumps: And let none Preach or Write against anothers Skill, for that would be when our Brother had foudered a broken Limb or Lifh to Dagon, another Bee-headed Brother to come and ding it off with a pelt again. even when Dagon's Joints are feeble, green and but beginning to knit, and a despising of the most aged, grave, and learned Brethren, that have better Skill in curing the Dagon disease then rash unconsiderat, unlearned, young Green-horns, thus all come running,

e with the Head, he with the Stumps, others with the broken Legs and Lumbs of Dagon, thers with Twenty English Romish Plainers, eat and reaking and Soudering all up again: Another Committee of Dagon Physicians; ejoicing to see him up again, are appointed to the and propose Overtures to the Reverend Assembly of Dagon Physicians, how to keep Dagon up when he'is clatched together and he first Overture they have fallen upon is, as oon as they can have away the Ark of God out of the Honse, and let Dagon have all he Room alone, he dow not abide that, one waff of the Ark of GOD in the House, will make Dagon come down with a clash and fall all in Shells. Again, away with CHR IS T's Institutions. The Second Overture they give in, is hold Dagon's Door fast, that none of the Ministers that carry the Ark win in to Dagon's House, shutthem out, and when they are out bolt the Door after them, with the great Draw-Bar of Excomunication. A Third Overture, this Committee of Dagon Physicians bring in, is devise Devices, spread Lyes and Reproaches, on the Ministers that carry the Ark of GOD, call them as our Predecessors did, Devils Drunkards, Church-Renters, Intruders on the Ministry, and this will raise such a loathing, at them amongst well meaning People, that they dare not Travel through the Countain ty, none will give them a Nights Quarter

and they will foon be Starved out of the Nation. 4. A Fourth Overture, they bring in is, make the Country People believe, tha all the Plasters ye made for Dagon are all for the good of the Ark, and the Destruct tion of Dagon, for were not that we took these Oaths, and behaved so Wisely, Pre sbytry had been quit gone, but these Oath are Hedges about the Church, and now they think they are fure sbuckled; but too fall too loofe. Is there any Counsel or Device against the Lord, Dagon will down when ye are Sleeping, - if ye should hold all your Hands about him, Ifa. 8. 9, 10. Gird your selves and you shall be broken to pieces, take Counsel together and it shall come to nought, speak the Word and it shall not be done; for GOD is with us: For the LORD hath inflructed us, not to fay a Confederacy with you, nor to fear your Fear, but alas! when we fee fuch Work in the House of Dagon, we may Lament I-chabod the Glory is Departed from the Church of Scotland, for Dagon is rickled up again, and the Ark of God is taken.

O. As where the Ark was, there was the Glory, and when it was away, there was Difgrace and Infamy; so where the pure Doctrine, Discipline, Worship and Government of Divine Institutions are, there the Place of GOD's Rest is Glorious, and that Promise is fulfilled, I wake

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nake the Place of my Rest Glorious, but when hese are away, then Ignominy and Disgrace olloweth; What difgrace is it to the Jews, o the Seven Churches of Asia, to the Church of Rome and of Scotland? who were all once Glorious Churches, we may add the Churches of France, Ireland, and others, when the pure Divine Institutions are in a Land, Glory dwells in that Land, but when tway, nothing but Sorrow Ignominy and Disgrace, the Glory is Departed from Israel for the Ark of God is taken: Thus I have hewed you in these Nine Particulars, that what the Ark was to Israel, the same the uncorrupt Institutions of CHRIST are to us, so when these are away we have as great Cause to lament, as Israel when the Ark was away, the Glory is Departed.

Thirdly, I am to shew you, what are these Sins we are this Day to Mourn for, as so many causes of the Ark of God's being taken, and the Removal of the right Doctrine, Discipline, Worship and Government of the House of GOD; and besides, what these Sins are, which we read as Causes of this Days Repentance, and Humiliation, I shall now name some Sins of all Ranks, for from the Throne to the Dung-hill, none of us can cast a Stone at another, and say, we are free from Sinning away the Ark of GOD, we may say with Nehemiah, Neh. IX. 34. We our Kings, our Princes, our Priests, our Father

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and

and all have Sinned, and have a fl Hand in it.

The Sins of Rulers are found in Scripe ture to have a deep Hand in a Departiture Glory, and ift, the Sin of tolerating Wich edness, and not restraining Sin in their Sul jects, which was the very Caufe the At of GOD was lost at this Time, I Sam. Ill 13. I will Judge the House of Eli for eve faith the Lard, because his Sons made then Jelves vile, and he being the Chief Magistrat restrained them not, therefore in the follow ing Chapter Ifrael falls before the Enemy Eli's Sons are Slain, himself breaks hi Neck, the Ark of GOD is taken, the Wife of Phineas Dies, Lamenting the Glory i Reparted from Israel, for the Ark of GOD is taken, and this hath been the Sin of many British, as well as Israelitish Kings. 2. Their Sin of Breach of Covenant, this was the Sin of King Zedekiah an Ifraelitish, and of many British Kings, as well ashe, Ezec. XVII. 13. --- 24, 25. him that hath Sworn Oaths, it shall be Vain Divination and False Doctrine, to flatter him with Impunity, Thou Prophane and Wicked Prince of Ifrael, whose end is come, and whose Iniquitie, must have an End, thus saith the Lord, Remove the Diadem, take away the Crown, and I will Overturn, Overturn, Overturn. 3. Their strengthning the Hands of Evildoers, to shed the Blood of the People of God,

s many British as well as Israelitish Kings have done, 2 Kings XXI. 14, 15, 16. I will or fake the Remnant of mine Inheritance teause King Manasseh hath shed innocent Blood very much, and the Blood of Isaiah among be rest; much Saints Blood and Blood of Faithfull Ministers of CHRIST hath been trous, Superstitions, in the House of GOD, the Sin of many British as well as Israeltish Kings. 2 Kings XVI. 10. And King Ahas sent to Urijah the Priest, the Patron of the Heathen Altar of Damascus, to set it up in the House of the Lord, besides the Lord's Altar, and let them Worship God, because the Lord bids them, and also Heathen Idols, because the King bids them, what Humane Inventions have been fet up and Sworn to, by British. Kings, that may make us cry with a bitter cry, the Glory is Departed from Scotland for the Ark of God is taken, and these Abominations makes the Lord depart far away from his Sanctuary.

2. The Sin of Ministers, and thus as well British as Israelitish, what Papist or Prelatick King? ever fent us the Patron of their Altars: But it was readily received by many Ministers, and set up in the House of God, as Ahaz, 2 Kings. XVIII. 10, 11. no soonersent the Patron of the Heathen Altar, but. Urijab the Priest, made it ready, and let it,

p coking beside the Altar of God in his ow. Temple, and then he was fure the King would not be angry at him, he was a brave Joyal Subject; doing his Duty, obeying the Supream Magistrat, an Abaz King never yel wanted an Urijah Priest. 2. Breach of the Ministerial Covenant, which is to be faithfull to God and Man, to cry aloud and not spare, and shew People their Sin, so that it may be said of them, Mal. II.8, 9. You are Partial in my Law, and have corrupted the Covenant of Levi, therefore the Lord hath made them base and contemptible in the Eyes of their own Heavers, who wish to have a change of them. 3. Their handling the Word of the Lord Decentually, applying the Promises to the Wicked, and the Threatning against the Godly, Ezech. XIII. 22. Because with your lyes you have made the Hearts of the Righteous sad, whom I have not made sad, and strengthned the Hands of the Wicked that they sould not turn from their wicked way, therefore I will deliver my Flock out of your Hands, Lam. II. 13. Thy breach is wide like the Sea, who can heal it, what's the Reason? thy Prophets have seen vain and Foolish things for thee, they have not discovered thine Iniquity to turn away thy Captivity, they have feen for thee, vain burdens and Causes of Banishment. 4. Endeavouring to stirr up the Magistrate against their God, John XIX. 12. If thou let this Man go thou

re not Cesar's friend; the Sin of British as well as Israelitish Ministers, for which we nay take up this Lametation the Glory is departed from Scotland for the Ark of God s taken.

Thirdly, the Sins of the People ift, In their Joyning with Magistrats, and Ministers in their Sin and Corruption, of GOD's Worship, and this is the Sin of the British as well as the Ifraelitish People, Mic. VI 16. For the Statutes of Omrie are kept, and the Judgements of the House of Achab, that I should make you a desolation, and an hissing, therefore ye shall bear the Reproch of my People, That have Sinned away the Glory, Hos. V is. Ephraim is of prested and broke en in Judgement, because he willingly walked after the commands of Jeroboam, who made Israel to Sin, and it is told us by our Lord, Mat, XV 14. If the Blind lead the blind both fall in the Ditch, If the Ignorant Prophet put Poysonous gourds of a wild Vine in the pot, all that eat of the Pottage are Park. Pottage are Poysoned as well as himself. 2. The Prophonity, Hypocrify, and Indifferancy among them in GOD's Matters. 3 Their Refufing instruction from faithful Ministers, Pro. V 11. 12. They Shall Mourn at last, when their Fiesh and Body is consumed, saying how have I dispised Regroof, and not inclined mine Ear to the voice of them that instructed me. 4. Abusing saithful Minithers; .2 Chro. XXXVI 15. 16. But the mocked his Mesenger's destrised his Words & misused his Prophets, until the Wrath of the LORD arose against them, and there was no Remedy. 5. Making Religion like the Schools of Aristotle to the or Carthesius where all things are disputed, and Universal dubi tations held to be right, that Men disputevery thing, and are fure of nothing, what a Number of Quibbles, and heart Irritating debeats Rather then studying the love of Christ and friendship among our selves, and converting power of Godliness, thinking it enought to debeat about it, that our Fathers Covenanted with GOD, and suffered the lossof all rather then break it, thinking this will take them to Heaven tho' they do not fo themselves, and without the power of practical Godliness, others, quibling whether these new Innovations from England be right or not, that is needless since our Old Reformers knew nothing of them, and fince there is neither command nor Example for them, in the heal Word of GOD, what have we to do with them? Or these that. rents the Church of God either, all Ranks stand ing guilty before God of these & many other Sins, is the ground of Lamentation, our Ark, the pure doctrin, discipline, worship and goverment of our Church is away, and there will be news of it, many fad days and many in

heir Graves and the young Generation.
Poysoned, with Malice at holines, & brought p in ignorance ere the Ark of GOD come

back again.

Appl. seeing it is so that it is the Sins if Rulers Minister and People; that have rovoked the LORD to, take away the Ank hen let all repent and turn from their Ini-uity, that the Lord may fend backs his Ark, the Glory of Brittain, that Glory nay yet dwell in our Land, alas! many tupied Creatures are Glad that the Ark of God is away, especially these that have he Chief provoking Hand in its departure. The stupied Fews was Glad when they got Christ in the Grave, the Idolatrous antichritans were Glad when they got the two witnessess killed, because there Preaching was a Torment to them, and the debauched. Covenant abjuers Blaspmers of the Holy name of God, adulterers and Fornicators &c. Are Glad now that Church power is away, and that right Dostrine, Discipline and Government is away, they think they may live as they list, now, but they may rejoice at Leifure for the removal of the Ark is the fulfilling of one of the nost dreadful threatnings in all the Book of God; Hos. IV 14. I will not punish your Daughters when they committ Fornication, nor your Spouses when they commit Adultory Let Hell pay the fair of all, for I dis(74)

oun you for Children, and therefore will not correct, but take away the Rod of Church Goverment and Discipline, let all that Love Christ and the Salvation of Souls turn their joy into heaviness, and cry for the fulfilling of that promise Zech, XII II there Shall be a great Mourning in the Land like the Mourning of Hadad rimmon in the vally of Megiddo, and the Land shall mourn the family of David, of the King, the family of Levi, of the Ministers, and the Common for the loss of the Ark, the pure ordinance and institutions of the House of GOD. A these Mourned for the loss of holy Reforming King Johah, much more cause have we to mourn for the loss of Glorious saving King JESUS, and his Ark the Glory, and curfed be that Man that mocketh God, con felling these Sins, and does not forsake them, and bleffed is that Man that confesset! and forfaketh his Sins he shall find mercy let us all do as these that consessed their Sin, in Marrying strang Wives, Ez. X. 3. They made a Covenant to put them away Ezcl XVIII. 30. He that refenteth and turnets from all his abominations, Iniquity shall not be his ruin.

2 Is the Ark our Glory, the pure institutions of the House of God gosse, take that exhortation Joel I 8. Lament like a virgin girded with Sackcloath, for the Husband of her Youth, 1. Over the Nation, 2 over the Church of Scotland, 1. Lamen

ver Scotland, why? There is an I-chabod vritten upon it as it is a Nation, and ere we may use the words of the lamenng Prophet, Lam. I 1. How doth the
lity sit solitary that was full of People how s she become as a widow, she that was reat among the Nations and her princes as rong the provinces, O Edinburgh the Royal City, at the gates of which entered our oble Kings Sitting on Thrones, the Prins es Sitting in Parliaments, maintaining the Liberties and Priviledges, of this Ancient and Independent Kingdom, O Scotland which n ancient Reforming Covenanting days was a praise in the whole Earth, a Glory n all Lands making the Nations about the o trembler, how art thou now Sitting like a Widow Girded in Sackcloath, bewailing thy felf, or . Sitting like a Silly Slave, waiting with trembling what new cesses, new Presses, new coined Conscience wasting; heart confounding Oaths shall come down to thee next from England, that thou may speedily do bidding, lest it be worse for the, Read Fer. II 17. And see the cause of all this, its not we need to repine against England, or so much against the Surrenderers of our Noble ancient Priviledges, as a-gainst our selves, its for our Iniquities we have sold our selves, thy own wickedness hath corrected thee thy own back liding hath reproved thee, know therefore and

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ace that it is an evill thing, and bitter that shou hast forfaken the Lord they God, and that his fear hath not been in thee, for as we would not maintain Christs Royal Prerogatives, as only King and Head of his Church, therefore he hath not maintained our foveraignity, as a free Nation, I thought nothing of it faith the Lord that the Episcopal party of the Nation, fought to unking me from Age to age, for that is their known Principle, and as long as the contending party held me their king, I stood by them, and maintained their Pritiledges and Soveraignity of the Nation, But when once the contenders for me formerly, begain to unking me also, that's it I cannot Endure, I shall unnation them that unking me, and that deservedly we are punished, less than our Iniquities deserve. 2. Lament like a Virgin Girded with

Sackcloath, for the Husband of her youth, as thou art a Church, it is not with thee now Poor Church of Scotland, as it was with the once, in thy Longfyn bonnie Reforming Covenanting days, when able powerful Ministers brake through Hosts of Philistines, and plucked the Ark of God out from among the Hands of the Mighty, and set it on its own basses and when it was there, they would have let their neck go before they had let the Ark of God go, would they have becked and beinged and surrendered

urrendered the Ark of God to a Number of outlandish Prelates, they would have een hanged first. In these brave days of faithful valient Ministers it was not, is the Steepends in hazard, but is the Arkof God, the Doctrine, Discipline Worship and Goverment of God's House, and the Souls of his People in hazard, in these days the Church of Scotland Looked forth as the Morning, fair as the Moon, clear as the Sun, terrible as an Army with Banners, alas now how is the case altered with a pack of Sotish covetous, unfaithful Infamous spry, have exposed the Ark of God to the Camp, and it is fet up yonder in the Dagon House of English Prelats, and Sixand Twenty Prelats, have got the Government of the Church of Scotland, who in reforming days promifed to extirpat Prelacy, and is this the way this Covenanted Church is Ruled then all fearers of God take up that Lamentation over her, Lam. I 8. Scotland hath Greivously Sinned, therefore is the removed, all that honoured her despise her, because they have seen her nakedness, yea she Sigheth and turneth backward, her filthiness is in her Skirts, therefore she came down wonderfully, Our Bonny Ferusalem is removed to England for her Sin, O weary Days as long as she is there these that honoured her, Despise her, because they have seenher nakedness, her knavery and hypocrify, which

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which hath made her naked, to the Wratl of God, and the Eyes of the World, and the Power of her Adversaries, and therefore we may Cry with a Lamentable and Bitter Cry I-chabod the Ark is taken, the Glorious Doctrine, Discipline, Worship and Govern

ment, of the Churchis away. 3. Is the Ark of GOD gone, then take not Satisfaction in any thing elfe, while the Ark the pure Institutions of CHRIST are away, out of his House, let not the Ministe be fatisfied with his Stipends, nor the great Men with their Rents, nor the Labourous Mail with his Mealing, nor the Merchant with their Gain, these empty infignificant unsatif fying Triffles when the Ark of God the Glo ry is away, may we not now fay, if we were Swine we should be satisfied with the Mire. and sweal of the World, if we were Oxer we should be satisfied with the Fodder, if we were Ravenous Beasts we should be satisfied with Carion; but fince we are Rational Men. capable of the Enjoyment of God, nothing can satissie us, while we want an Ark, a Goo & a Glory, the Curse of God go down with the ill win Riches, and Stipends, for which many miserable Wretch, have sold the Ark, GOD, Glory, and altogether, and can be fatisfied with these, and never Lamenting after a departing Glory, this honest Woman had got One of the greatest Temporal Mercies, not only a Child but a Man-Child, not only a Man-Child, but one who by his Birth was to

e a Messenger of the Lord of Hoss, and et wonderfully dissatisfied with such a Mery insted of the Ark, the Woman said fear ot, thou hast Born a Man-Child, but he answered not, neither regarded it, but namd the Child I-chabod the Glory is departed rom Israel, for the Ark of GOD is taken, Man Child! O sad and weary Man-Child! bearing the doleful marks, that Ifraelonce had God, an Ark and a Glory, and now all gone, and a Son in the room of all the Three; O! ill fill'd room! what Creature is that? that can fill up the room of the Creator! what Son is that? that can fill up the room of a Saviour? what Man-Child is that, that can fill up the room of the Divine Doctrine, Discipline, Worship and Government, of the House of God, and supply the want of a departed Glory, here is the Man-Child, but where is the God? and where is the Saviour? and where is the Ark the Symbol of his Presence? not to be found in all the Coasts of Israel! O weary Scotland! what good can Relations, Riches, or Perishing Pleasures do to thee, that hast lost a Nation, a Church, an Ark, a God, and a Glory; I-chaled this may be written on all fuch Enjoyments, once we had an Ark, a Nation, a Church a God, and a Glory, which sweetned all other Losses, Crosses and Calamities to us, like the slick cast in the bitter Waters, of Marabthat rendred them all fweet, but now the loss of these (80)

leaves a bitter tange, on our sweetest Enjoy ments; we cannot drink of the Sanctuary Waters now, they run Rank with bitter Gall and it's a fad fill a fill of Christless, Preach ings, from Godless, Gloriless, Arkless Mini sters, who have sinned away the Ark and the Glory, I-chabod the Glory is departed, the Ark of God is taken, and nothing elfe car compence that loss, or fill up the room thereof, tho' ther Prophane Godless Priests, Hophni and Phinehas had survived the Ark, they would have been an heartless bargain with all their Preaching, who had fent the Ark, the Glory out of Israel, apply this to our sad Day, go to Edinburgh, and there fend off the Nation the Ark the Glory, and then come home and Preach, O Infatuat Preacher! O bewitched Hearers!

4. Is the Ark, God, and the Glory gone, then rest not on Fruitless Lamentations of Idle wishes; Opursue hard after God, the Ark and the Glory, cry to him, Lord tho' thou go out of Scotland; with the Ark and the Glory, yet that shall not sinder me and thee, if there be a God and a Glory in Heaven and Earth, I shall be at him; will I sit like a Sot, and hear a pack of Men Havering and Preaching, that have sent away the Ark, the God and the Glory, no, Oll my Soul, pass away from them, and see if you can find him whom my Soul loveth; there and no where essential Worship, but where the Ark the

God and the Glory are. Cant. 3. 4. Tho I should leave all the Ministers in Scotland, him will I not leave; Psal. 63. 8. My Soul solloweth hard after thee, I shall sollow thee with Complaints, Psal. 22. 1. My God my God why hast thou for saken me, I shall hold Faiths grips as I sollow thee my God, my God, I shall sollow thee with Arguments, our Fathers hoped in thee and thou below our Fathers hoped in thee and thou helped them, Lord, my Fathers GOD and my GOD be no worse to me than to my Fathers, I shall follow thee with Hie Commendations of thee, hear me or not as thou wilt, yet thou art Holy, I have all the weit of the harm Dealings I got from thee, follow him Commending him, and I shall warrand thee, for there is no fear, if the forfaking be riot Mutual, a Flyer would have a Follower, if thou for sake not him he will not for sake thee, he neverforfakes them that truly feek him; there's not an ever dyed fince GOD made the World, feeking GOD in the way to Heaven, with this Written on their Grave-Stone, to discourage thee, HERE

LYES A MANTHAT PERISHED WITH HIS SOUL, FOLLOWING HARD AFTER GOD COMPLAINING, BELIEVING,
ARGUMENTING AND COM-MENDING HIM, BUT THOU ART HOLY, no, no, and thou shall not ly by the Way, more than the best of them (82)

them, OR ighteous Man hold on this way, and God send you good speed this Day in Persu ing after a departed Ark, a departed GOD and a departed Glory; do as Israel did in fuch a Case, I Sam. 7. 2. While the Ark of God abode at Kirjath-jaram, for it was long, it was Twenty Years all Israel lamented after the Lord, While the Ark of God abides long at England, tho' it should be Twenty Years; twice told, let all Scotland Lament after the Lord, cry Mightily to GOD as David Pfal. CXXXII. 8: O Lord God Return, Return, Return, Return O Lord, to thy Rest, thou and the Ark of thy Strength Return once again O Lord God of Scotland, to thy own Scotland, thy own Covenanted Scotland, and fulfill that promise to this Generation that from one Generation to another, Men shall shew forth thy Mighty Acts, Lord what shall this Generation have to tell of thy Mighty Acts! for thy Ark and People, if thou bring it not back in our Age, let not there be fuch a fad blank in thy Book, as to leave out this. Genera-

tion, and give them nothing of this to do.
5. Arife, arife why lyest thou on the Ground, up and to Work, this Glorious Work to bring back our God, the Ark and the Glory, O! that God would send a strife throughout the Land when the King of Glory is away with the Ark as was when King David was away. 2 Sam. XIX. 9. There

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was a strife throughout the whole Land, saying the King saved us out of the Hands of our Enemies, and now he is Fied out of the Land for ABSALOM, and why are we the last in bringing back the King? Why should we abide with Abeather the Hie Priest that keeps Absalom's Court, and revolted from the Antitype of David, what hath not David, King JESUS never a Minister to oun him, hath not Jesus delivered us from Death, Hell, and Sin, Heathenism, Popery and Prelacy; and shall we ly still saying if he be away, let him come again when he pleafes, Its not the Fashion now to go for him, go thy way graceless Soul, he will come back, whether thou fetch him or not, but thou may take up that bitter Cry, Mal. III. 2. Its promised the Lord whom ye seek shall suddenly come to his Temple, but the cry rifes then among these that sought him not back, but who may abide the the Day of his coming, and who can stand when he appeareth, many look up with a bold difdainful Countenance now, on these that are pursuing hard after him, and will not allow them Converse, nor anights quarters because they call them Church-Renters, that shall look with pale Faces and Trembling Joynts, at his back coming, go thy way, is the bringing Christ, the Ark, and the Glory back a renting of thy Church, what a Church is that! Would to God Man, that Church had been rent from top to bottom

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bottom long Seven Years fince, that Kirk of thine is over long heal, that stands in the war of the coming back of the Ark, our Go and our Glory, do as David did when he went to bring back the Ark, 2Sam. VI. 2 And David and all Israel went to bring up the Ark of God, whose name is called by the Name of the Lord of Hosts, that dwelleth be-tween the Cherubins: But alas say some! it King, and Rulers, and Ministers would go with us, we would go and bring back the Ark, but what can we do? a number of poor Bodies can we go alone? and enter into a Covenant to bring back the Ark, the Glory Answer first, dost thou understanned what thou fayell? dost thousand know? that to make a Covenant to bring back the Aik, is ino more but to Covenant, to keep by the right Doctrine, Worship and Government of the House of God, whether Ministers and Mastistrats do it or no. 2. Tell me in carnest Man, if other folk be-content, to want a God, an Ark and a Glory, are you confent to do to too? 3. Is it not your Duty to do as John, Job. XXIV. Chuse ye to serve whom ye will, as for me and my Family we will ferve the Lord. What tho, the King as once Honest David did take such a slege, that he be assaid to bring back the Ark; 2 Sam VI. 3. David was assaid, seeing a breach made on Uzza, and would not bring the Ark to him to the City of David, but when

when King and Priests, and all laid by the Work up stands good Obed-Edom and takes home the Ark of God for them all, and what one Family did, may not a part of feveral Shires do? What hinders thee to do as Obed-Edom did! Art thou fear'd they call thee an Edomite, If thou do so, call thee as they please, if thou win as much by it as Obed-Edom did, thou wilt not rue the Bargain; the Ark remained in the House of Obed-Edom, and God bliffed Obed-Edom and all his House: You are neither to go out of your Station to do the King's Part nor the Minister's Part, but your own Part; if none in all Scotland should take in the Ark, take ye it in, if none in all the Paroch or Family should take it in, be ye the Person alone in the Family or Paroch, that will not hold Christ without and ye within, take thou in the Ark, God, and the Glory, and you have good Company, I mean you not, your Bread is Baken, who knows, but when Kings, Rulers and Ministers sees God's Blessing on these that take in the Ark, but they may come to an Obed-Edoms House and take in the Ark, and give it room about a Thrones, Courts and Churches, if once the fleg they have got with it for the rash handling of it were over, & they come a little to themselves again, the Ark of GOD is good Pleneshing, in the mean Time.

6. In turning back the Ark of GOD again, o that ye do it very cautiously, let that be

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your first care; And Ist, in bringing back the Ark of GOD, take heed ye lay not ! foul Finger on it, come first to the Blood o Sprinkling with the Tears of Repentance and ye will be the fitter for handling the Ark of GOD, take that Advice along with you we will Thrive the better at Ark Work, Ifa. I. 17, 18. Wash ye make you clean. cease to do evil, learn to do well, Pfal XXVI. I will wash my Hands in Innocency. and so I will campass thine Alter. 2. Take heed what ye carry the Ark home again upon, lest the Work Miscarry, as it did. 2 Sam. 6. 3. Then they hammered up a new Cart, and bended the Ark of God uponit, and God smote Uzza to Death, Why? that was not the way GOD commanded to carry home his Ark, the Levits should carry it, beware, ist of the new Cart of Human English Inventions, lay it not on the Shoulders of civil Magistrates to do as he bids with it, even a good David gave a sinfull Command when he commanded to make a new Cart, and draw it home with Eeasts, therefore it miscarried and came not home at that Time. 2. Beware it be not laid on the new Cart of the Inclinations of the People, that is as totering a Seat as ever the Ark of God was set upon, and yet this was the Cart our Revolution-Men fent for it, when they should have laid it on GOD's Mind revealed in the Scriptures; but Cart and it and all have got((187))

ten a shake for that Sort of Work, Number 4. 5 They shall not touch any Holy Thing lest they dy, Deut. XII. 2. Ye shall not do every Man what feems good in his own Eyes, Some great Professors have laid it on the Inclinations of the People, and are all like to be shaken to shivers, with the tottering of it. 3. Beware ye go not with a Proud Heart to bring back the Ark, for if you do, neither GOD, Ark nor Glory will go with you. Ex. XXXIII. 1. I will not go with this People for it is a stiff necked People, a Stiff Proud and Wilfull People, are not for the Work, go not as fo many Rude Souldiers, or rather proud Beggars contending and casting out about it, who shall be most praised, esteemed and cryed up, if you can say with David, Lord mine Heart is not Haughty nor mine Eyes Losty, then thou may expect his Conduct in the Work, Psal XXV, 9. He will guide the Meek and Lowly, and teach them his way.

Secondly, There are some Things I would have you doing, in going to bring back the Ark, 1. Come with Hearts knit to GOD, and to one another, In Love, Jer. L. 5. The Children of Israel shall come they and the Children of Judah together, weeping as they go, they shall go to seek the Lord their GOD, saying, Let us join our selves to the LORD, join to the LORD and one

another.

2. Come

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2. Come with firm Resolutions in H Strength to make a sickerer Covenant within, that ye shall keep the Ark, better, mean, the Divine Doctrine, Discipline Worship and Government of his House Purer than ever ye did, and not loofe it ou of a Slavish Fear of Man coast what it will 3. Come with an Holy Emulation, and Contention, who shall do most and be fore most in bringing back the Ark of God 2 Sam. X. 11. Why should we be the last in bringing back the King? 3. come with an heal Heart, let neither Sin, Satan, or the World have any Part of it, and ye shall come speed. Jer. 29.13: Then Shall ye seek me and find me. when ye search for me with all your Heart. Come with Hearts melting with Sorrow, for finning a way the Ark, as thefe, Lulte. II. 48 Thy Father and I have fought the Sorrowing. 5 With great Joy David and Israel brought back the Arkwith Pfaltries, Trumpets, and Harps rejoicing greatly before the Lord, why! because Covenanting-Days are Christ Coronation-Days the People shouted till the Earth range again, when it could be faid, Solomon reigneth. Other what Joy ought there to be! when ye fetthe Crown on the Head of Christ, and swear your alledgance to Him, let all the Children of Zion be joyfull in their King, pen Psalms of Joy and Praises on his Coronation-Day, GOD Reigneth let the

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reatly Rejoyce and we that now Sow in Cears may reap in Joy.

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Prface, Lecture and Sermon, on the Lord's Day before the Renewing of the Covenants.

PREFACE.

A MONG many other Things David
was a Type of CHRIST, in these
Two. Is In that the People of Israel made a
M League

League and Covenant with David, 2 Sam V. 3. And Secondly Set the Crown uponhis Head r. That they made a League with hin 2 Sam. V. 3, So all the Elders of Ifrael can to the King to Hebron, and he made a League with them before the Lord; typyfying the League and Covenant, that is made between King TESUS, and Ijraelites indeed, in whom is no Guile, and this is the Work for which you are come here to Day, Othat it may be faid, and King JESUS, and the Sincere Scoti Men are come to Black-hill, and then he made a League with them and they with him; Now in this League to Day, is there most be a Renounciation, a Disoun ing and Shaking off the Authority, of al Usurpers, and Pretenders who pretend to be King of the Heart, or King of the Church let this be a great Article of your League with him this Day, that was the Article of Ifraels. League with him, Ifa. XXVI. 13. C Lord our God, other Lords have had Dominion over us, but henceforth by thee only will we make Mention of thy Name. They have invaded and imposed on our Consciences, they have invaded and imposed upon thy Kingly Dominion in thy Church, and we like Slaves and Rebels have yielded to their usurped Authority, but by thy Grace it shall be so no north, the LOR D will pursue you with the Armies of his Wrath, ay till you put away, and thake off the Authority of these Preten-

(9I) Hers, to his Kingly Throne, as David did the City of Abell, whereof Rebell Sheba had. aken Possesson, but when they once threw. the Head of Sheba over the wall to Joab, David's Army retired. 2. Ye must this Day take the Oath of Alledgence, to him that ye will be governed by his Laws, and only submit to the Doctrine, Discipline, Worthip and Government of his House, which he himself hath appointed and revealed in his Holy Word, contained in the Confession of Faith, and Sworn to by the Three Kingdoms, and that although it be with many after their Oath as it was with Orpah. Ruth I. 14. who after a Solemn Promise, to go with Ruth to the People, and God, of Israel yet kissed her Mother in Law, and lest the God of Israel, and his People, yet do ye as Ruth did, the clave to her Mother in Law, and faid thy People shall be my People, and thy God shall be my God, and took an Oath upon it, as the Lord liveth she would do it, I know these that have all their Religion by rat, and kens no more of the Realis ty and Power of it, than a Beast will think it Strange or fay it is Judgement like to see you hold up your Hands and swear your Alledgance to Christ, but the really Recligious knows it is a great Duty commanded of God, and practifed not only in our Father's Days, but even under the darker Administration, under the old Testament, Neb. M.2

X. 29. they entered into an Oath, and a Curse to keep the Commandments of GOD wishing the heavy Curse of GOD on themselves if they keeped not the Covenant or Commandments of God. 3. Article of your League with Christ must be that ye will never part, your Spiritual Obedience betwixt him and pretended usurpers, if it should come to that, that the Kings of the Earth, should forbid the Government, Discipline, Doctrine and Worship that CHRIST Commands, or to diminish so much therefrom as an evidence of Loyalty. Answer them, not an Hove, or Hare-breadth: What needs this are there no other ways to evidence our Loyalty to Earthly Monarchs, but by proving Rebels to CHRIST, if paying them what is their Dues, praying to GOD for them, &c. will not prove it, they shall get no other proof from us, Acts IV. 18, 19. Let them take Peter's Answer, in the like Case, whether it's Right in the Sight of God, to obey you more than God judge ye.

Now if you Covenant with the LORD, to be ruled by his Laws, he will Covenant with you, that ye shall be saved by his Righteousness, protected from your Enemies, guided by his Counsel here, and received, to his Glory hereafter, and be not dejected tho ye meet with perplexing Discouragements, about or after your Covenanting, for to it hapened to Alraham, Gen. XV. 12.

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God Entering in Coveant with him, the Sun went down upon him, and lo an horour of great Darknes fell upon him, but the Lord thy God will make they Darkness Light, and he promises Gen. XV 1. To Protect him, fear not Abraham for I am they shield, and thy exceeding great reward, Isa XLIII 1. 2. Fear not for I have redeemed thee, I have called the, by thy Name thou art mine I am the Lord thy God, the Holy one of Israel they Saviour Ps. CIII God's Mercy never ends to them that fear him, to them that keep his Covenant and his Testimonies.

Secondl as they made a Covenant with David, so they anointed him, and set the Crown upon his Head, for he was a King of God's appointing, therefore they fet the Crown upon his Head, so Jesus Christ is a king of God's appointment, therefore set the Crown upon his Head. Ps. II 6. I have fet my King upon my Holy Hill Zion, therefore the Church Crowns him hence the call is given Can. 3. Ult go forth Ol Daughters of Zion, and fee King Solomon with the Crown where with his Mother Crowned him, in, the Day of his Espousals ve know Dukes, and Nobles, and Pears of the Land are Honoured to fet the Crown on the Heads of earthly Kings and what Joy among them at their Coronation and the cry given King William, or George Ringeth

eth in London, few of the great Men formaly making a Govenant with, & Crowning King Jesus only some of meaner Rank but, Heavens Nobles that are to set the Crown on Christs Head to day when he is coming to take insestment in Scotland come away see him with the Crown on his Princely Read, the Crown of the Kirk of Scotland, and long may he enjoy it and God's bleffing one every one that lifts up an Hand to fet it on his Head and God give every one of you a Toyfull Heart at his coming to Receive the Crown, Zech IX 9. Rejoyce greatly O! Zion, shout O! Daughters of Jerusalem behold thy King cometh to the meek and having Salvation, and Lord give you a Joyful Heart when ye have fet the Crown upon his Head, Ps. 149. 2. Let all the Children of Zion be Joyfull in their King, and fend you home to your Houses with a Glad Heart, faying as in Isaiah XXXIII. 22. Now the Lord is our Judge the Lord is our Lawgiver, he will fave us, we have Crowned Christ whom we have chosen to be our King let others chuse to be King in the Church whom they will I have chosen him, and see who shall have most ground to rejoyce in their King, at the last day, look there be none that sear God here to day that shall either resuse to fet the Crown upon his Head or be angry

at us who are going to do it when we Debar you from the Priviledges of his Kingdom, lest it come to this at last with you these mine Enemies that would not that I should Reign over them, bring them hither and slay them before me, now you have a Golden opportunity to do Christ an Honour openly before the World and fwear your alledgance to him when others are swearing away his Kingly prerogatives you will may be never fee the like again while your Eyes are open, stand not in the way of your own mercies for those that Honour him he will Honour but these that Despise him shall be lightly Estemed Lecture:

LECTURE

2. Chr. XV. 12, 13, 14, 15 And they entred into a Covenant to feek the Lord God of their Fathers, with all their Heart and with all their Soul, That who-Soever would not seek the Lord God of Israel, Should be put to Death, unether Small or great, whether Man or Woman And they Sware unto the Lord with a loud Voice, and with Shouting, and with Trumpets and with corners And all Judah (96)

rejoyced at the Oath; for they had Sworn with all their Heart, and sought him with their whole desire, and he was found of them and the Lord gave them rest round about

IN the First, Two verses of this Chap. the Prophet Obed Exorteth King Aja, and all Judah to cleave to the Lord, and backshis exhortation with first a Promise, that if they be with the Lord in Duty, he will be with them in Mercy, the Lord is with you while you are with him. 2. With a threatning that if they less the Lord's service, he would leave them but if ye forsake him, he will also forsake you, and then one may chase a Thousand of them because their Rock hath Sold them, and the Lord hath shut them up, and the truth of what he had now afferted, he proveth from an example of the let ware betwixt the Kingdom of Judah and the Kingdom of Israel for Judah who had not for saken God prove victorious in the War, and Israel who had for saken the Lord were vanquished and greatly distressed, as in the XIII Chap. of this Book, from v. 3. For, now, for a long time Israel was without the true GOD, without a teaching Priest, and without Law, then there was no Peace to them that went out, or came in, but City divided against City, and the Lord did vex them with all Adersity, they had Priests enough at that

Time, but they were unfaithful, therefore GOD reckons them no Priests and there was as little luck, Grace, or Peace in their Time, as it is said in Chap. 13:9. have ye not cast out the Priests of the Lord, and made you Priests after the Manner of the Nations of oher Lands, fo that who foever cometh to confecrat himself with a young Bullock and Seven Lambs, the same may be a Priest of them that are no GODs, the very sin of Scotland: Now this good King hearing it to be the fafof Course for him and all his Kingdom to cleave to the Lord, he presently gathers all Ifrael together, and King and People and altogether, enter into a Covenant to feel the LORD GOD of their Father's: O for fuch a work among the the King and Sub-jects, of Britain what Peace would be amongst us from GOD, and what blessings would King and Subjects be to one another, how would it go better with Soul and Body, both as to our Temporal and Eternal Conditions? How would the Heart-Burnings, and Debats that are amongst us at this Day cease? but alas! little Faith in God, but all Humane Policy ay debording farther, and farther from God's Covenant, and ay the farther from it, ay the less peace, so that if we continue in this Course of Apostacy, a little Time poor Scots-Men will be their own Ruine, tho no Forreign Enemy should trouble us, we will come to that with it, to cut one another Throats Throats ere long, yea great Mints making to

do it already._

In these Words from the beginning of our reading are 5 Things. 1. Their Noble Religious Act, they entered into Covenant with GOD. 2. The Manner and Way they go about it not superficially, overly or formally, with a Vain Empty outward show, not they are Heart exercised they do it with all the Heart. 3: They apoint a strick Punishment to be inslicted on all without Distinction of Sex, that will not enter into Covenant with GOD. 4. The great Joy they expores in going about this Covenant with GOD. 5. The blessed Essects that followed upon it, GOD smiled from Heaven in his Providence upon the Covenanters.

ter into Covenant with GOD, and this is different from a Personal Covenant, which is made only betwixt the LORD and a Single Person, it was a National Covenant betwixt GOD and the whole Nation, where the heal bulk of the Nation enters under an Oath and a Curse to keep the Commandments of the Lord, and closely to adhere to the Scriptures real Government, Doctrine, Discipline and Worship of his House, like that Covenant, Neb. X. 29. They entered into an Oath to keep all the Commandments of the Lord, and that Jer. L. 4. Trael and Judah, joyn together to enter into a sure Co-

venant.

venant never to be forgotten, and that Deut. XXVI. 18, 19. where GOD is the one Party and the Nation the other, thou hait avouched the Lord this Day to be thy GOD, and the Lord hath avouched thee to be a People to himself, you see National Covenant-

ing is Lawfull. 2. The Excellent way they go about this blessed Work, it was withall the Heart, and all the Soul, they did it not with Halfe the Heart, not caring whether they did it or not, they did it not with a Double Heart with one Heart, to make it, because it was the Fashion, because the King and Rulers did it, or to get a Name of Honourto be outwardly in Covenant with GOD, and with another Heart to brak it if Authority Commanded it, not like that Man spoken of the double minded Man, that is unitable in all his Ways, Fames I. 8. The Greek hath it the Man with the Heart and the Heart, or the Man. with the Two Hearts, to make it to Day and Swear, against the present Perjury; and Apostacy of the Times, and yet go back again with their Conveniency, to joyn in that corrupt Worship which they abjured, this would have been no less than deliberate Perjury, and a Mocking of GOD to his Face, not like these that flattered GOD with heir Mouth, Pfal. LXXVIII. 32. but their Heart was not right with GOD, and there ore proved unstedfast and persidious in his

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Covenant, not like these 2 Kings XVII. 3: that feared the Lord and ferved their ow gods, no, but with all the Heart, many i Scotland would have the Honour to be called GOD's People, but will serve their owngod great Men, self interest, and the Fashior look there be no fuch Covenanters here half ing betwixt Opinions, but imitat this happy People they entered into Covenant to feel the LORD GOD of their Fathers with all the Heart and with all the Soul, and fuch a Heart and Soul-Seeking and Covenant ing takes in these 4 Things. 1. They did it with all the Judgement and understanding they had, as if they had faid, now LORD we the Dust of thy Footstool are going in Humility to enter into Covenat with thee to keep by the right Government, Doctrine Discipline and Worship of thy House with all the understanding wehave, Lord let us have no more Understanding than we shall Imploy about that Work, Lord take the Witt from us that Day, that we imploy it to break thy Covenant, and Improve our Understanding, how to excuse the breach of Covenant with Thee, and render the Keepers of it Unfamous. Pfal. CXIX. 128, with all the Underflanding and all the Judgement I have judged thy Commandments concerning all, Things to be right, and I hate overy Falie double and trickey way. 2. With all the Heart that is with all the Will, O faith the Soul!

(for.)

Soul! I never did a turn so much with the Will, as I do enter this Day in Covenant with God, compelled Worship is ill for the Soul: I will make thy Precepts my Meditation, and I will have a respect to each one of thy Commandments. Pfal. CXIX. 106. I have Sworn and I will perform, that I will keep thy Righteous Judgements. Mark how many wills are here, I will, I will, I will, and I will, as if they had faid, Lord let me never have any will to my own welfare, if it be not all set on Work to enter into Covenant with God, for Covenanting Days are Day wherein not only Ministers but even Covenanters imprecat a Curse, and the Curse of God on the Breakeps of the blessed Bargain. Neb. IX. 29. They entered into an Oath & into a Curse, to keep all the Commandments of God, as if they had faid, the Broad Curse of God light on us, if we do not in Divine Strength perform our Vows to God, or if we knowingly, willingly or totally and finally break this Covenant. I know fome Folk will think that uncouth fort of Language, to speak of entring Cove-nant with God, and taking on Curses on themselves, and will say you Minister Curses all Day, but stay till Itell you, so did those Heart-Covenanters, and if this be to Curse, we will Curse yet more. 2. 1 ken what fort of Folks ye are that will fay fo, a fort of People that to this very Day, are Strangers

10 God, and never yet to this good Hou were in earnest in God's Matters: Yea y are a fort of Folk, that will not Vow becaut younever yet resolved to pay to the Lord ou God, lest ye should marr your covetous d finful Designes; and therefore, think you wil hold you louse when you are louse, poo Man would thou have that louseness explain ed to thee, then see it done to an Hairs-breadth Eph. H. 12. That at that Time, you are with out Christ, being Alians from the Common-Wealth of Israel, and Strangers to the Covenant of Promise, having no Hope, and without God in the World: You are not of David's Mind and therefore, not of the right Mind in this Matter, Psal. CXIX. I will walk at liberty when I have a Respect to all thy Commandments.

3. With all the Heart & Soul, that is with all the Affections of the Soul, Love, Joy Delight as if they had faid, Lordlet us never find Joy in any Thing if we take not thee, to be our God, and thee alone King and Head of thy Church, to be ruled by thy Laws, and no other in the Matters of thy own House, & Lord set us as a Seal upon thine Heart, as a Seal upon thine Arm, for our Delight our Joy & our Love to thee, thy Cause Interest and Institutions, is strong as Death vehement as the Grave, and therefore as sove was the Motive that moved Jonathan to enter Covenant with David, and Sware to him for he lov-

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d him as his own Soul, is both my Motive, and Manner of going about a Covenant Re-

sewing with thee.

4. With all the Heart and Soul, that is with all the Pith, Power, and Strength they had, as if they had faid, Lord let me never nave Strength or Power to do a good Turn o my felf after this if all the Strength I have hrough Grace, be not imployed in maintainng defending and standing up, to the Death or the Desence of his kingly prerogative, and alone Head of his Church and that I shall neither directly or indirectly willingly and deliberately countenance or totally and finaly fall away to that Doctrine, Discipline, Worship, or Government of God's House, hat is not of Divine appointment, or that s Corrupt with Humane Inventions, or Perurious Oaths, contrary to our National . Covenant and Solemn League, which we with all the Soul& Strength we have renew with the his Day, and with all the Strength we have, encourage and defend one another in the maintatning of thy pure Institutions.

This Heart-Work is a Work that alas many in this Land are Strangers to, and therefore, we may take up that Lamentation, for XIV. 8. Othou Hope of Israel, and Saviour thereof in Time of Trouble, wherefore art thou as a Stranger in Scotland, and as a vay-faring Man that turns aside to tarry for a Night, God will withdraw, and withdraw,

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and ay the longer the Farther away from tand we will dwindle away in our Religicand Liberties, till scarce the Shadow or Romembrance of either be left unless we come to be in good earnest, and enter into Covenant with all our Heart, and with all our Soul.

Thirdly, In the Words, we have the se vere Punishment that was to be inflicted of all that refused to Covenant with God, ver 13. that whosoever should not seek the Lore God of Israel should be put to Death, whe ther it were Man or Woman, How guilty then are these Lands that have put so ma ny Men and Women to Death for seeking God, and adhering to his Covenant, and I will tell you, 1. that if the Magistrate at this Time; hath made no fuch Law as to punish with Death, these Men and Women, that will not enter into Covenant with God, yet the great God, the Supream Magistrate of Heaven and Earth will Punish such neglecters except they repent and amend, and we fear they be thin Sown in this Generation, that will Repent for the Matter. And 2. What if (for as ficker as fuch fit at this Day) God fulfill that threatning, and Punish many with Bodily Death. Lev. XXVI. 25. I will bring a Sword upon the Land which shall Avenge the Quarrel of my Covenant,

Fourthly, The great Solemnity and Joy they expressed, in going about the Work of

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lational Covenanting with God. verf. 14: nd all Judah rejoiced at the Oath, for they ad Sworn with all the Heart, and fought im with the whole desire, and they swore the Lord with a loud Voice and with outing, and with Trumpets, and all Heaen and Earth Sounds and Resounds with ysfull Jubilations in the Coronation Days f Christ, which are Marriage Days betwixt im and a Bride prepared, and made ready; that this may be fuch a day, as you find ne like Days in Scripture, Zech. IX. 9. Lejoice greatly O Zion: shout O Daughters f Jerusalem, for behold thy King cometh to nee, Cant. 3. last. Go forth O Daughters of terusalem, and see the antitype of King Soomon, Crowned with the Crown wherewith is Mother crowned him, in the Day of his Ispoulals, and in the Day of the gladness of is Heart, Rev. XIX. 7. Let us be glad and ejoice and give Honour to him, for the Marriage of the Lamb is come, and his Wife hath made her felf ready, O Christians make ready, make ready, and let us have a joyfull day of it, all is ready, if we be ready: The Coronation Day is come, he Marriage Feast is made ready, for Heart and Soul Covenanters we are ready, come n his Name to invit you, and propose the Terms to you, and lead you by the Hand, und present you as a Bride to Christ by hewing you as God thall help in the following

following Work, how ye shall come to the Glorious Bridegroom, and we are heartily real dy and willing to solemonize the Marriage in our Master's Name and bind you Minis terially to the prince of the Kings of the Earth, and to put the Marriage Oath to you that we may be able to say with Paul, I have espoused you to one Husband, even Christ Can it be possible that there shall be one in all the company so obdured, and hard heart ed as to refuse to come and give Christ a glad Heart, when he fo sweetly invits, I have prepared my Dinner, my Oxen and my Fatlings are Killed, all Things are ready, come ye to the Marriage, give him one glad Heart, for all the Sorrow ever he suffered for you, even make this a Covenanting Coronation day, betwixt Christ and you, and that will be the day of the Gladness of his Soul, can it be possible that there is one so obdured or hard Hearted in all this vast Multitude, against their own Soul, as to Refuse, to come and be Maried to, and faved by the plant of Renown are you amind to harden your felf in Sorrow and despise the brightness of the Fathers Glory, and run to Ruin wilfully like to many Desperado's: O Rew in Time. Rew in Time, lest ye Rew it fore when Time is gone for ever, and he shall say to you behold you despiers wonder and Perish, wonder what a Glorious (107)

Glorious Bridegrom ye flighted, and fol how base and unparalelable an Equivalent as you have done, what a Noble bar-gain you have let go by you, catching at fo infignificant triffles, if any of you think it is fafest for you, for all that is faid, not to engage in Covenant with Christ, nor once to lift up an Hand, nor weild your felves, to fet the Crown on his Head, and if there were none to fet it on, or be cspoused to him but you, there should never come a Crown upon his Head, and he might come a Suiter to the World's end, and go home as he came, I tell such ye will not be long of that mind, I can affure you, when ye stand before his Bare and none to fet the Crown upon your Head but him, whom ye ferved fo on his Coronation day, ye may cry for a Crown of life to the Ages of Eternity, lifting up your Head and Eyes in Torment, and lay down your Head and Eyes to fry and flotter again in Hell, Is this any thing but fair Justice, to these cursed Eyes of thine, that could stand and see others set the Crown on his blessed Head, and would not fly to and help, yea flew away because ye Loved not to see the Crown on his Head, Reproching the Poor Ministers, because he would not deceive you, and fay you should be faved. tho' ye never put your Hand to the work you (108)

you will Change your Mind, ye that would not willingly give him this peace of Glordue to his Name, when he casts you is Prison, and exacts it of you by force, and the Chariot Wheels of his Wrath ride of ternally over you in Triumph, that envy ed Christ of the Crown of his own Ecolesiastick Kingdom, and what did thou win of it, thou saw it set on his Head whether thou would or not, and much joy that day, but they part of joy was least then, and ever shall be world with

out End.

5. The bleffed efects of this Heart work in feeking the Lord, and Covenanting with him, and they are two 1. He was found of them, her was found of them, what Word's what pen what Tongues of Men or Angels can-fufficently hold fourth what these Heart Seekers, Heart Covenanters found, that morning they found him, r. They found God's favour, and Eternal Life that Morning Pro. VIII, 35. They that find me find Life, & shall obtain favour of the Lord, 2. They found a Righteousness to Justify them before the Bare of God, and Strength to carry them thither, that happy covenanting Morning that they found him, Isa. XLV 24. Surely shall one say in the Lord have I Righteousnes and strength 3. They found a Salvation Captain to strick and cut the gate to Glory

(109) efore them, that happy covenanting Morning that they found him, Heb. II 10. He's the Captain of Salvation that brings hany Sons to Glory, be the adversary's who vill: Rev. VI 2. He hath a bow and Crown, and he goes forth conquering and to conquer, carrying down all oppo-tion of Men and Divels before him Col. II 5. He spoiled Principalities and Powers, hat's Devils, trumphing over them on the Crofs and Psa. CX 5. He hall strick through Kings that oppose nim in the day of his Wrath, Weels, them that ever they were born, that finds him, 3. They find a Vanquisher of Death and Hell, and of the grave, that bleffed covenanting Morning, when they went to work with the Heart and foud him, Hof. XIII 4. I will Redeem them from Death, I will Ranfom them from the power of the Grave; O Death I will be thy plague! O Grave I will be they Destruction 5. They found not only comfort, but consoltation it self that blessed covenanting Morning when they went to the Work, with their Heart up the Brae, Luke II. 25. He is called the consolation of Israel, 6. That

a Glorious Resurrection to their Poor Bodys out of the Grave, John XI 25. I am the Resurrection and the Life they find all that find him, and they loss all that

bleffed Morning they found him they found

lose

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lose him, And alas they let extron nary finding time flip that let a covenantit ing day flip, it was whan they entered into covenant to feek him with all the Heart, ar Soul, that he was found of them. 2. H gave them Rest round about, People wi not belive it, that the Reason of wars abroa and at Home, are Gods raging Swor avenging the Quarrel of his covenant, by if they would tray an experiment, as Juda did here enter into covenant, to feek th Lord with all the Heart, and Soul, th King's Treasour needed not be so ex hausted of Money nor the Poor groan un der so many Cesses and presses to mantain a warr, nor fo many bodys go to the greet as now there doth,

If this will not engage you to this grea

Work what can I fay more.

The ACTION Sermon Fer. L 4. 5.

Lord, the Children of Israel shall come they the & Children of Judah together going and weeping as they go, and seeking the Lord their God, they shall ask the way

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Zion, with their Faces thitherward, sayg, Come and let us joyn our selves to the Lord, a perpetual Govenant never to be forotten.

The People of God and their Enemies te like the Two Scales of the Ballance, then the one goeth up the other goeth down,

Day of Joy to Enemies is a Day of Lanentation to Israel, and a Day of Joy to Israel, is a Day of Lamentation to Babylon, a that Day Babylon shall be brought to Lanentation: The People of GOD at this Time were Poor Captives in Babylon: but he Prophet Jeremiah fortelleth a Change in he Government, the Northern Army coming against Babylon, under the Command of Cyns, then Babylon is destroyed; how then goes it with the People of God? never better, they are set at Liberty, from their long and sore Captivity, and come home again to their own Land, to build the Temple, and seek the LORD their GOD, and to enterint to a perpetual Covenant with him never to be forgotten.

In the Words are two Principal Parts, The fingular and ferious Frame that these Heavenly Souls are in, they are sweetly, and harmoniously going Zion-ward together, going and weeping as they go, in a melting frame of Spirit. 2. The blessed Design they have before them, it is to find the Lord their God, and to enter into a perpetual Covenant,

with

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with the Prince of the Kings of the Earth, let us join our felves to the Lord in a perpetual Covenant never to be forgotten, which ought to be the Frame and Work of this Multitude met here this Day.

Time and Strength will not allow to speak largely to this subject, we shall therefore pitch upon one general Observation from them, for your Direction in this great Work, that if possible we may lead you by the Hand, to that God, and that Zion whom you profess to be asking for, and seeking, and get you Hand fasted and Married to him, in a perpetual Covenant never to be forgotten, and the Observation is this.

Doct. That a Serious and Single-Hearted People coming back to Renew their broken Covenant with God, cometh in a very Melting, Tender and Heavenly Frame; O with what a Noble Frame of Heaven, doth this Honest-hearted People, come back to seek the Lordtheir God, and renew their violated Covenant with him, going and weeping as they go seeking the LORD their GOD.

Here I shall enquire into these Things, 1. What a National Covenant with God is, (for such a Covenant with God was this). How it appears that a Nation that have entered Solemnly in Covenant with GOD, may notwithstanding break it and deal salsly in his Covenant. 3 Why is it or what are the

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the Reasons why a Nation that hath Solemaly entered into Covenant, may break their Covenant with him. 4. Why a Nation that hath broken their Covenant with God ought to renew it again. 5. What are these proper Times and Seasons, when a Nation that hath been persideous in GOD's Covenant ought to renew their Covenant with him. 6. Wherein should the Seriousness and Heavenliness of a People that hath broken their Covenant with God appear, or what Frame ought they to be in, in coming back to renew their Covenant with God. And 7. Speak shortly to the Nature of this blessed Work of stricking up again a Covenant with God that had beed formerly broken by them.

First, What National Covenanting with God is, I shall hint shortly at it in shewing ts, Negatively what it is not, 2d, Possitively what it is. 1. Negatively to prevent mistakes about it, a National Covenant, cannot be an Engagement to any Thing unlawful, beside or contrary to the Word of God, for all such Covenants are sinfull, and an Oath cannot be a bond of Iniquity, we dare not add to, nor take from the Word of God, any manner of way, Rev. XXII. 18, 19, much less with an Oath, this would be to Vow and Sacrifice to the Lord, a Corrupt, or at least an unrequired Thing, and would be rejected, Isa. I. 12, 13, Witha Whohathre-

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quired these Things at your. Hands? 2.
National Covenant is not an Oath to do
any thing that is impossible, even although it be lawful, all impossible Oaths are unlaw ful Oaths. Would it not be an unlawful Oat for a poor Man to swear that he shoul mantain a Faithful Minister, on his own proper Charges, in this Time of need, for Seven Years; and in the mean Time he can scarce Maintain his own Family: The Thing is lawful, if it were in his Power and yet an unlawful Oath because not in his Power, that is an unlawful Oath, also to live in Britain, and yet Swear in a Covenant neither to pay any manner of Dues to the King neither directly nor indirectly as some do, that Oath is unlawfull and highly finfull, because impossible, itspossible, to die for the Truth, if put to it, but not possible to live in Britain and keep such a Covenant, such a Covenant should have been made on the Borders of these Dominions, and then presently lest them, and never returned. 3. It is an unlawful Covenant, to Iwear poor Things not to hear the Gospel Preached, untill they agree with fuch and fuch Sectarians and Criminal Ministers, for here is a Wickedness on both Hands. 1. In bringing Persons from Converting Ordinances, even when they lye under that fad Bond; seeing Persons here and there converted by fuch a Minister, as they are Sworn not to hear. And, 2d, in strengthning the (115)

Hands of fuch Infamous Men, that dare beo bold as to feek fuch Oaths of poor People, uch an Oath is a Plain Bond of Iniquity, elembling that Conspiracy against Paul; where a Number of Infamous Persons Band hemselves under an Oath and a Curse, that hey fhould neither Eat nor Drink untilled hey had Killed Paul 4. Its an unlawful lovenant, to swear to maintain a Goverhent in a Church, all corrupt with Human nventions, Additions to, and Diminitions fom the Word of GOD, where some of w he Bible is picked out to be made use of, and o ne rest laid by reproachfully, some nof it s alled Dark, and unintelligible, some of it ? alled immodest, and Additions made of Tasts Vigels Festivals, Supperstitious Days, aints, and, Angels, fuch as Yull, Newlears-Day, Whitfunday, Pentecost, Epipha-12 y, Advent-Sunday's Lent, Candlemass, Ester, the Purification of the Virgin Mary, croffings in Baptism, Kneeling at the Sacranent, which is a Worshiping of Bread and Vine. Saints and Angels, and many fuch Things do they in England and Rome, to which Government the Ministers of Scotland ave Sworn to maintain, which makes them yable to that severe threatning Rev. XXII.

2. Politively, in a Word a Lawful Natinal Covenant is nothing else but a Solemn P 2 cording

cording

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cording to his Word, without Addition or Diminition, Neb. 1X 38. Having confessed their Sins, they say, Because of all this, we make a sure Covenant and Write it, What is the Covenant? Ch. X. 29. There it is they entered into a Curse and into an Oath, to walk in God's Law, given by Moses the Servant of God, and to observe and do all the Commandments of the Lord our God, all the Commandments are Sworn to and not any thing else but the Commandments; you see then what a National Covenant is, all the Word of GOD you may also see how dangerous a Thing it is, to mistake a Covenant with GOD, as if the strength of it were not to pay Tribute to Rulers, not of our Opinion, contrary to the 23. Chapter of the Confession of Faith, and Matthew XXII. 21.- compared with Matthew XVI. 24, 25: Render to Cafar the things that are Cafar's, what is that? Tribut, and left Christ should offend them in not paying, he wrought a Miracle, and got it out of the Mouth of a Fish.

2. You see also any that will call a National Covenant Treason, calls the Bible Treason; these that burn their National Covenant burn the Bible: And these that say, what have we to do with the Covenant, it is not binding upon us, these say what have we to do with the Bible, it is not binding upon as, but only on these, in whose Days it was nade, these that add to, or take from a Nati(117)

nal Covenant, add to and take from the Bible, he want of taking up a National Covenant right, hath done much Skaith on all Hands in Scotland, or take a National Covenant hrus, it is a Solemn Oath, to Maintain Defend and stand up to the Death for the Scriptural Doctrine, Discipline, Worship and Governent of the House of GOD, and the mainainers thereof, and a Renounciation and Abjuration of all False, Antiscriptural Doctrine, Discipline, Worship and Governent, and the obstinate Maintainers thereof.

Secondly, How it appears, that a Nation hat hath entered into Covenant may break t, we need not stay upon this sad Subject of Perjury against GOD, having these Three Things at Hand to prove it. 1. The bensil of corrupt Nature, 2. Scripture. 3. Sad Ex-perience. 1. Of corrupt Nature, of which he LORD faith, my People are bent to backsliding from me, Hos. XI. 7. a Woful Benfil, and perpetual by as in corrupt Nature, and Tit I.16. kaving a Profession that they know GOD, but in Works they deny him, being Rebelious and Dissolvent, and to every good Word and Work Reprobate. 2. It appears from Scripture Exampels, Ez. XVII. 19,20. Surely my Covenant which he hath broken and my Oath which he hath destised, it will I reempence upon his own Head. And Pfal. XXVIII. 32. Their Words were good but

their Hearts were not right with GOD, neither were they stedsast in his Covenant: And also from thir People in the Text, they endeav-our to make this Covenant sickerer, because they had broken their last Covenant. 3. From fad Experience in Scotland, that very King and People and Ministers that entered Covenant with God, to extirpate Prelacy, and erect GOD's own Divine Institutions, brake and exterpated the Lord's pure Institutions, and owners thereof, and erected abjured Prelacy, and at this Day in which we ly under a Curse, and an Oath to reform England, as far as we can, from Prelatick Government, yet have taken an Oath quite contrary to defend to the uttermost of our Power, the Prelatick Government of the Church of England.

Thirdly, Why is it? Or what are the Reasons why a Nation that hath Solemnly entered into covenant with God, do break it? I. Because many have the same Reason to enter covenant with God, that they have to break it, and that is Superiour power, they will enter into Covenant with God, because the Magistrate bids them, that they may be Loyal, and they will break it again when the Magistrate bids them, that they may be Loyal and that Word holds true of them, Hos. V. 11. Ephraim is oppresed and broken in Judgment because he willingly walked after the Command, that is whither

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he Magistrate Commanded to make a Cove. nant with GOD or to break their Covenant with him, it was all one to them, they were like willing to do both. 12. A Nation that hath made a Covenant with GOD, dobreak t through a Papist Principle, pining all their Faith on the Minister's Slive, they indeed cruple a little at, and apprehend, That what they and the Minister are doing is not fo right, when Ministers are taking Oaths that all the Countrey fays are a breach of Covenant, and whom to go they for Resolution but to the Swearing Ministers who beguile and deceive them, and hence that Scripture is fulfilled. Isa. IX. 16. For the Leaders of this People cause them to err, and they that are led of them are desiroyed: In this case t is with poor People, as it would be if an Army had invaded the Land, openly to defroy it, and the poor Country should go to he Headsand Commanders of the Army of Enemies, and ask Advice in this Matter how they should be safe, but quoth the Peo-ble, the Ministers are the same Men that hey were before, they took the Oath and ubmitted to English Bishops, and Papists Paronages, Answer all is true, but Ministers are not Popes, they are not infallible, Cain was the same Man he was before, after he had Slain his Brother; Judas was the same Man after he betrayed CHRIST, that he was refore when he Preached him; the Chief. Priecs

Priests and Elders of Israel were the far. Men, after they had Murdered the Son GOD, that they were; Demas was ti same Man after he forfook the Apostles the he was before; Simon Magus was the fam Man, when he would buy and fell the H ly Ghost for Money that he was before, whe he believed and was Baptized; Bishop Shar was the same Man after he betrayed th Church of Scotland, that he was before when he was a Stout Covenanter; and th Six hundred Ministers that turned Episco pals at the last Overthrow of the Church c Scotland, were the same Men that they wer before, when they held up their Hands an Sware to extirpat Prelacy. But it is as true their Actings and Deeds were not the same for they were now throwing down what they formerly builded, and so made themselve Transgressors: So it is with these Minister of the fwearing Religion, they are the same Men working about the fame House they were, but then they were building it now they are throwing it down, imployed about the same Ark, then building it, but now throwing it down like Noah's Builders wha builded not the Ark out of any Fear of a Flood, for they neither feared nor believed, any fuch Thing, but only wrought for Wages, and would have with as good will thrown it down for the same Wages, as built it and the best of the two. a. They (I2I)

7 They break because they Covenanted with a referve, and by Respect Just to keep Covenant as long as it was in fashion and they might do so without any offence to their Masters, or the Ruler, like maaman the syrian, 2. Kings V 27: There he Covenants, thy Servant will neither henceforth offer Brunt Offerings, nor Sacrifice to any God, but to the God of Israel, but Pardon hey Servant in this, I most wait one my Master at his Idolatrous Worship, Pardon they Servant only in this, when I shall bow in the House of Rimon, Pfal. LXVIII
32. There Hearts were not Right with
God, the their Words were good they Covnatuted with a Reserve, ay to hold in with the Laird and the Ministers, for their own convenience:

Fourthly, why is it or what are the Grounds and Reasons why a Nation or People that have broken their Covenant with God, ought to renew it. 1. Because we cannot live without God, what is breach of Covenant with God, but a renouncing of him, and shaking off, of his Authority and protection, these are joyned together. Pl. EXXVIII 10. They brake God's Covenann and resused to walk in his commandments, and wo to that People that live without God in the World, Eph. II 12. Strangers to the Govenats of promise without God, and without hope in the World.

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2. Because God commands it Jer. III 12. 13. 14. Return O Backsliding Children faith the Lord, And I will not cause mine Anger to fall upon you, Hos. XIV 1. O Israel Return unto the Lord they God for thou haft fallen by thine Iniquity, 3. Because by Covenant relation we are the Lord's, his Spouse, and its a wicked defrauding him of his own right to stay away and therefore the Lord is inviting us home again, claims Interest and Marriage right to us, Jer. III 14. Return O Back fliding Children faith the Lord for I am Married. unto you tho you have broken your part of the Covenant, the Relation still stands you are mine I am Married to you, also a Backfliding Covenant breaking People, acknowledge Gods Right to them in coming back, Hoj. XIV 2. Fer III. 22. Return O Back-fliding Children faith the Lord, their Answer is behold we come to the for thou art, the Lord our God, we are not our ewen but thine and bought with a price 4. because it will be better for us. Hof. II. 5. 7. I will Hedge up her way with Thorns, that she shall not find her path, and she shall follow after her Lovers, and thall not overtake them, then she shall say I will go and Return to my I. Husband, for then it was better with me than it is now: all satisfaction blooked for in sin, in the World, in Rulers in deceying Ministers, all seals, me,

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I can never over take that which I pershew after, besides Hedges of Judgements and Calamities meets me in pursuing them, Like to Loose both Church, Nation, and Soul, as the Prodigal Ran away from his ather House and became had House, and became both a drudge and starved drudge, I want the sweet Fearls of Communion with God, I then had in ordinances, 4. Because to come back is the very Exercise of Repentance, and the way to get Pardon, and Life, and fure Mercies, I/a. LV 2. 3. Come to me and your Souls hall live and I will make an everlastinst covenant with you even the fure Mercies of David 5. That we may as publickly owen, and as earnestly contend for the Interest of Christ, and the Doctrine, Discipline Worship and Government of his House, as Enemies contend against, and abjures them wherefore are we Christ's Souldiers! living on his Pay if we turn our back on him in the Day of Battle and brake that command. Jude 3. contend earnestly the Greek fignifyes to contend as one contending in an ageny, yea more as one contending for his Life in an agonie yea more as one contending for his Life in an agony above his strength, 6. That we may be ever able after to Pray in faith which we cannot do livining in open breach and violation of our Covenant with God the Poor Mari ner's Jon I 6. Came to Jonah in time

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of danger, saying what meanest thou O, sleeper? Arise call upon they God, that he may save us that we perish not, for tho we should all be drowned in the Seawe cannt Pray to him, for we are not in Covenant with him, he is not our God and little confort to come in a strait to a God that we Renounced in our prosperity or never took to be our God, no Faith in such Prayers it is much better Praying in David's condition in faith, under a Covenant Relation to God. Psal. CXIX 94. Lord I am thine save thou me, if there be one in all the World that thou will save it will be they owen, such an one I am Lord I am thine, save thou me, I belive thou will do it.

Fifthly when may a time or Season be called a fit time to renew publickly our National Covnant with God, answer first in General its ay time to Renew it as oft as we break it, unles we be resolved to send the best way without God we can, but, wo, wo to that People that are without God in the World; but more particularly there are these 5. Proper Seasons for Persons and Nations to renew their Covenant with God, 1. In time of Danger when we most see from our cruel Brethren, for our Life, thus Jacob Gen. XXVIII 20. 21. When he is stying for his Life from the Face of his Brother Haw, he Vowed that the Lord should

ould be his God, so we slying from the ace of our cruel Brethren who have pubkly broken their Covenant with God, ought ow to enter Covenant, and to Vow a ow that the Lord shall be our God espeally when the Danger is greater for we e flying for the Life of our Souls 2: it is fit Season and opportunity to Renew ir Covenant with God when we are dacted to a Wilderness condition some ot only not having Churches to Preach but also Scarse a Holl to set their Head but another Man's Hose; So did Israel their Wildernes condition, Deut. V 2, he Lord our God made a Covenant with besides the Covenant that he made with at Horeb, so this being our present contion to covenant with God, now is not nly to do duty, but to do it in the proper ick of time, its not now to come too noon before the Egg be hatched nor, to ongsom when the Birds are slowen but in ne right Season, and every thing is beautiull in its Season, 3. Its a proper Season nd opportunity to renew our Covenant vith God when the Lord's wrath is threated against us for Sin, or lying on us aleady, 2. Chro. XXIX 10. God's Wrath vas gone out against Israel, for their Sin, and they fall on this way of Removing it et us enter into a Covenant that his firce anger may be turned away his wrath is gone

gone forth against us in taking away.

Ark and the priveledges of the Nation, in fending a Curfe with, and blafting ordinances where they are in purity, in ing Ministers that sad comission, Isa 9, 10. Preach the Hearts of this Ped hard, and where shall we look but we evident Tokens of his Anger, therefor let us enter in Covenant with God, t. his feirce Anger may be turned away. When we make Sinful pactions with Peo of Corrupt Religion, like these Ezra X 3. We have Sinned in taking strange Wir of the the People, now therefore let us ma a Covenant to put them away and t Children of these mixed Marriages spal half the Longue of Israel and half t. Language of Ashdod so have we made a C venant with a People of different and co rupt oppinions and our Ministers Pray half in the Language of Scotland, half England, and have amixed Religion ha of Presbytry half Prelacy, such times a these are proper Scasons, to renew or Covenant with God, and all of them ar met together in this fad day of perplexit from the Lord of Hosts in our valley of Vision 5. when the Lord gives gracious de liverances to his People from their End mics, as here in the text, they are coming home from the Babylonish Captivity, the Ifrael and Judah go together to feek the Lord (127)

rd their God, faying let us enter into ure Covenant with God, this I fear fayes it the Reviving at the Revolution was to a delivery from our captivity, Since o we had broken our Covenant, with od, yet had neither Heart, Hand nor Hoftay to do it, and a fad Reproof to these

lat did it not.

Sixthly wherein doth the seriousnes and tegrity of the Heavenly Souls, appear in ming back to Renew a broken Covenant ith God, Answer, in doing as these honest ovenanters did, 1. Joyn together in going bout the Work whatever differences were nong them before, the ten Tribes that were perated to Calse and Devil Worship, befor, and Judah that long retine the true Worship bey both lay aside their sactions, & Labour put away all the Sins that had made the ivision, and so Israel and Judah go together.

2 Doas they did making a holy Progresse nd promotion, what are they doing? Are ney laying or sitting still, Reasoning and isputing about the matter, no, no they re no Slugards, they are advancing, and etting forward in Reformation ay & aygoing tuting away the other Sin, ay doing the other duty, and setting about the other eice of Resormation ay going, go ye as ney did, & God send you good speed to lay, and favour in the Sight of the man thrist Jesus, with whom ye are to renew our broken Covenant, and grant you Grace

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Grace to go from strength to strength, to every one of you appear at last before to Lord in a melting Heavenly Covenanting frame.

3. Come as they did with a Heaven! melting frame, they are going weeping, that the way may be called Bochim, the place or path of weepers for fo might their way be called it was all bedewe with their tears weep one these account, 1. fc all Sins against God and wrongs done to Christ Zech XII to. Lookon him whor ye have peirced and mourn, that there may be a great Mourning amongst you like the mourning of Hadad drimmon, in the valey of megiddon, every one for his own Sin and for all the abominations of all Ranks especially for abounding Perjury, and breach of Covenant with God. 2. Mourr as they did, for the great shame they had fallen under by that Sin, Fer. XXXI 19 After I was Instructed I smote upon my thigh, I was ashamed yea even Confounded; because I did beare the Reproach of my Sinfull Youth, and the Lord fays of fucli penitents I have Surely heard.

Ephriam, bemoning himfelf he is my dear Son, my pleafant Child I will furely have mercy upon him. 3. Weeping for Joy and Love to Christ, who had Loved their out of Sin, and mifery, like that Woman Lake VII 37. And behold a Woman in

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be City which was a Sinner, when she knew bat Jesus sat at Meat in the House, shood chind at his Feet Weeping, and legan to wash is Feet with Tears, and to wipe them with be Hairs of her Head, and Kissed his Feet, and anointed them with Ointment. vers. 47. And her 'Sins which were many were forgiven; or she loved much, would ye not covet to e in such a Frame as this Woman? would e not covet to win as far ben in Religion, and Communion with God, would ye not covet to have as free and full a Pardon; see hen if ye can win to this Heavenly and Melting Frame to love CHRIST, untill

rou weep again for joy.

4. They came back to renew a Broken Covenant, with an Holy accurat Scrutanie, and search after GOD, they shall go and seek the LORD their GOD; It is not they shall go and seek home to Canaan again, it is not they shall go and seek to build the Temple again, it is not they shall go and seek Heaven: What shall they seek then? they shall seek the LORD their GOD, if they were a Flock of Swine, the swill of Canaan would ferve them, if they were a pack of Cheats and formal Hypocrites the Stately Temple would have been fought by them, and rested in it when they had found it, boasting of it; The Temple of the Lord; the Temple of the Lord, the Temple of the Lord erethese: If they had been a pack of Igno. ramuses.

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amuses, or so many Heathen Balaams, the thought a Life without Holiness, and a He ven without GOD would have done the turn, and they would have fought principally after these three. But they are a Company of Single, Sincere, Heavenly, Hear wrought People, that kens better Thing and that can be put off with nothing but GOD himself: Therefore they go to see the LORD their GOD, for if once they have him they have them all, his Presence with People or Person, turns a Wilderness into Canaan, a Moss-nook, or a Know-side into Heaven. Gen. 28. 15, 17. Jacob had lyen a a cold Know-Side all Night, and him Head upon an hard Stone, yet having GOL with him, he fays, Where am Inoro? this i no other but the House of GOD, the Suburb and Gates of Glory, they will rest no where s till they find the Lord their God, they go and feek the Lord their God, and when they find the Lord their God, they will not go a Foot farther, but fay with David, Pfal CXVI. 7. Return now to thy Rest Omy Soul, Cant. II. 3. I sat down under his Shadow with great delight, Why? the Soul is come to its Center now, it could never rest but still Gravitat to its Center, before as Waters do to the Sea, and if they meet with any stop Center, till they overcome the Impediment, Lieak down the Dyke, and run with the

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nore Impetous Force, to the Center, and if at ny Time he be to fend them an errand, they efuse except he go with them, Ex. XXXIII. 5. Except thy Presence go with us carry us not ence, not a Foot they go, not a Word they peak, but it is all to feek the Lord their God, with Panting and earnest Desire, as Job. XXIII. 3. O that I knew where I might find im! I would come near, even to his Scat, Life, much Luck and Liberty is going about his Hand, but no Luck to be had no where elfe, Psal. LXXIII. 24:25. Whom? or what have I in Heaven but Thee, and there is none in all the Earth that, I desire helide Thee: They go to feek the Lord their God, ay they feek, and ay they go, ay they go, and ay they feek; happy They, for they shall find, Prov. VIII. 34. Blessed are they that seek for they shall find. 5. They come back feeking the Lord their

God, with great earnestness, not seighedly nor careless, no, they set about it work like, heartie like, finding like, how the Faces are to the Wark their Faces are 7 ionward, not like many now lying under the great guilt of a broken Covenant with God, and they will hold up a Discourse oout Renewing and Keeping Covenant with God, and it were the better it were renewed, then we would have brave Days, and then run dayly and join in Communion with the breakers and abjurers of it, but will they be at the pains to set their Faces out of their warm

Nest to fetch Ministers that stand by and renew it, and join with us, and fet the Faces to the Work, no, yea fuch Minister to shall not see their Face, tho' they come that their very Dors, and yet I cannot wonde enough at it, they have the Confidence whe Trouble comes to cry to God for help, while if God fay to them as once he did to the like of them, Jer II. 27. They tian to me the Back and not the Face, and yet in the Time of the Trouble they will say arise and save us, if you were but as earnest to be in Covenant wit God as to be in a good Mealing, and as call nest to keep every Article of it, as to kee your Horse or Kin, your Face would be't Zion to God, and his Covenant but being a best; think what ye will, of a Galio tempe that cares for none of these Things, ye tall of Zion, God and his Covenant with you Back on all the Three; O! face about Man to ceabout Woman, cometo Zion asking the Way was byour Races thitherward: It fets you no to 1 cak of Zion, and God's Covenant, you to 1 cak of Zion, and God's Covenant, you look to ot Work-like, your Backs are on Zion and God's Covenant, come to Zion and your Faces the therward.

6. They came back to renew their broker.

their own Wisa'om. willing to receive Instruct. tion from all that faces the right Airth. C quoth they! Is this the way to Zion! They they ask at these below themselves in Grace.

and Experience; as the Spouse of the Daughters of Jerusalem, desiring their help to get a meeting betwixt Christ and her, Cant. V. 8. I Charge you O Daughters of Jerusadem, if ye see Christ tell him my Condition. They ask at Ministers, Cant. III 3. I went to the Watchmen to whom I faid, faw ye him whom my Soul loveth. They ask at God himself, Cant. I. 7. Shew me O thou whom my Soul loveth, where is bonny Zion, where thou feeds the Souls of thy People, with a Feast of fat Things full of Marrow, not like fome fo puffed up, that they think they are able enough to teach Ministers; not like these that are careless whether they get an Answer or not, like Pilat, John XVIII. 38. that asked what is Truth, and went out, and waited not for an Answer, or these Hypocrites, Ezek. XXXIII. 31. They hear thy Words but they will not do them, for their Heart goeth after their Covetousness. O they are Humble, Serious, sensible of their Ignorlance, Crying, Light Lord, Truth Lord, Lord jend forth thy Light and thy Truth; and let them Guide me, and bring me to thy Holy Hill where thou dwellest, Lord guide me in coming to God, and in the weighty Work of Covenanting with him, for I am a poor Brutish Ignorant, and unskilfull Body in this Work:

7. They came back to renew their broken Covenant effectually, taking these means that will prove effectual for doing the Thing,

and removing all Differences among them selves, how so! they begin with God, t get the breach betwixt him and themselve done away, and then Union among them felves natively follows, for the Lord's De parture, and breaches go together, Hof. V. 14. Ieven I will tear and go away, Rent you Church, and set you all in Factions, and leave you So joining to the Lord and to one a nother, go Hand in Hand, let us joyn our felves to the Lord, Hos, VI 1. Come, and let us joyn our selves to the Lord, let us return to the Lord our God, for he hath torn and he will heal us, he bath smitten and he will bind up up, let us be glewed to the Lord and one another. O Sinners! be perfwaded it is our breach of Covenant with God, that hath made fo many breaches among our felves, as appears by the Covenant renouncing Oaths among us, that hath mightily divided us, and we will never be united untill we renew our Covenant with God again, and curfed be the divider that hath broken us, and for a chat of the World, a bit of Pride, or unwritten Traditions, or upon the account of Church, renting Oaths, or Promises, shall this Day stand in the Way of a blessed Union, let your false Oaths and Covenants go, break these and renew, and stand by your Covenant with God, and we will join with all of you on these and on no other Terms, because Union in Sin is nothing else but

out a Conspiracy against Christ; I charge and obtest you as you will answer to GOD, at the great Day on your Peril, come joyn your selves to the LORD, and to one another, in a perpetual Covenant never to be

3. They came back to renew their broken Covenant with God, fickerly with Heart Defire to make ficker and fast Work, that they play not fast and loose with God any more, no, no, the Covenant must be both ficker with God, and fickered upon their own Memories never to be broken or forgotten, a perpetual Covenant never to be forgotten, it is not fafe after Vows to make Inquiry, this God shall be our God for ever and ever, if the Devil and all the World, and our own ill Hearts had Sworn the contrary, I will never forget thy Precepts, I will never forget the Institutions of thy House, I will never forget that I am God's, God forbid, will I forget my Love, my Heaven, my Happiness, no licker Work, Lord sicker Work, O Lord God of Ijrael keep this upon the Thoughts and Imaginations of my Heart for ever.

The 7th and last Thing is to tell you what you are to do in this Act of Covenanting, when you are to engage with the Lord: In the first Place, you must renounce and put away all false God's, let not Satan, Sin nor

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the great Men of the World be your God's let not their finfull Commands be your Rule either in Matters of God's House, or o your own Conversations, see for your Souls that there be none of them left, do as repenting Israel did when coming Home to God, Holl XIV. 1. O Israel return to the Lord thy God Ifrael's Answer is, What have I to do with I dols, any more, take away all Iniquity and receive us graciously, for I know that one Sir one Idol, one Devil retained will marr, the whole Bargain, the bowing in the House of one Rimon, will give the whole work a backset, Fosbua binding Israel to God in Covenant, the first Thinghe commands is, Jo. XXIV. 14. Put away the strange God's which are among you, 1. Away with the Idol God Covetouiness, a Swinish Divil, ay grunting after the World, Crying Who will shew as any good? what shall I eat, or what shall I Drink? or wherewithall shall I be cloathed? This Swinish Devil made Judas sell the Saviour, for Thirty Pieces of Silver! and the Ministers of the Times, to fell the Church for Steepends. 2. Away with the Idol of Prophanity; a filthy Devil ay harling you through the Mire of Sin, and defiling and pudling you with the Cum and Sut of Hell, fee there be no Prophane Person among you like Esau. 3. away with Idol Pride a hauty Devil, ay holding you upon slipry Places, ay at the tumbling over the brink of the Bottomles

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les, and undervalues others, Luke XVIII 1. With a God, I thank thee, that I m not like other Men, fuch a pharasaick pirit Readly stick ay by a Corrupt Cirk, and if at some times they come to the Mountains to hear faithful Ministers, they re ay finding fault with their Doctrine, or Life, as these proud Pharises did-with Christ, he is a Man Gluttonous and a Wine biber, he is not of God, for he reepeth not the Sabath day, he speaks ay against the Church, and makes void the raditions of the Elders, are you proud Souls II pleafed with Faithful Ministers, the Lord is as ill pleased with you God re-ists the proud 4. Away with Idol Decit cheating Divel, ay fetting your talk, and vhinging at Duty, and yet cheating the People of God, and underminding his work professing what never yet entered into your mind to perform, 5, Away with Idol fear, Dead Swumph Divel, ay crying the Maistrates will be on us and sleeg us out of bur witt, out of thy witt may the like of the go, and then thou will not Do so nuch ill to the work of God, dead Calf, I tell thee they are very ill Magistrats; that are not better then thou art, Isa. VIII 12, Fear not their fear, they are all living that the present Magistrats have slain, yet for being true to God, what fears thee? 6. A.

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way with Idol Malice that flandering Di vel, ay speaking ill of them, whose shoe thou art not worthy to carry after them either for parts or piety, and all this because they will not follow, thy example a brave bargain indeed, follow thee, who follow theetothy. Family feldom or never is the Wor ship of God there, follow thee to the place of Worship, If there be a Society in Scotland that have overthrown the world of God, there lands thou! follow thee to the Ale House, there thou Cursses Iyes Swears, Drinks they felf Drunk, & make: a mock of Godliness and the Prosessor thereof follow thy example no fault Indeed 1. Pet. IV 4. That thinks it strange, that Men run not with you to the same excess of riot, Speaking evil of them; wondring at them as an Hen that hath hatched Patridge, Egg. when they flee away, being of a more Noble kind, then her own, Chikens and many other graceles gates, ye go, till at last Sinbeing sinished bringeth forth Death.

2, You most promise in Christsstrength, sincerely to keep or have a respect to the heal Law, of God, these that Commands to act for Christ, as well as these that Commands to refrain from doing evil Ma. I. 18. And that ye are as willing to go to Gethsemany, and accompany Christ in his agony's as to go to Mount tabor, to enjoy a wast of Heaven, in his company,

to fusier as well as to reign with him, and that thou shall do so with all they strength and Soul always even to the End Neh. X 29. They entered into an Oath, and into a curse, to keep all the commandement of God.

3. You must engage with all the Heart, to stand to the whole work of Resormation, from Popery and Prelacy, as it was at its height in the Year 1649. Contained in the Scriptures, Confession of Faith, Catechisms Confession of Sin and Engagment to Duty, Covenants National and Solema league; and that you shall have a respect to all the Artickles of the Covenant, engaging to Maintain to your Power, the Priveledges, and Soveraignity of the Kingdom, and Scriptural Government, Doctrine, Difeipline, Worship and Goverment of the House of God, Ps. 119. I have Sworn and I will perform, that I will keep they Rightcous, Judgement's & that you shall do your uttermost to get the present Church reformed, from this mangled Religion, all mixed with reformation, overturning Institutions, both in its, Government Discipline, Doctrine and Worship, Oaths and Patronages and thatby discountenanceing them & otherwayes, this is the ashtaroth of the time put away the strange God's and this cursed asbtaroth from among you.

5. You most most promise to give your-

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felves wholly to the Lord, Soul and Body, goods and Relations, to be at his service, and that if he call you to it you shall leave all and follow him, and not love your Lives to the Death, and you may bless God if he take them off your Hand, and fay as Manoah's Wise, if the Lord had been amind to Kill us he would not have accepted a facrifice at our Hands, beg that he may take away all Iniquity, and receive you graciously, and take Heaven and Earth to witnes that you are his, for you have Joyned your felves to the Lord in a perpetual Covenant, never to be forgotten: And if ye do so the Lord will give himfelf to vou, his Spirit, his Son, his purchase, his Heaven, Grace here Glory hereafter: And will fay I am the Lord thy God, the holy one of Ijrael-they Saviour, come a-way then the Artickles are drawen up, & God hath Subscribed the Covenant, in these Words, I am the Lord they God the holy one of Ifrael they Saviour, take thou the Pen and set down thy Name in as fair a character as thou canit, & let that Prophety be fulfilled of you this day Ila. XLIV 5. One shall fay I am the Lords, and another shall call himself by the Name of Jacob, and another shall Subscribe with his Hand to the Lord, and furname himfelf by the Name of Ifrael, O Let it be so Gods Israelits indeed in whom are no Guile, who

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the God of Heaven help you, and fet seal to it, let it once pass the Subscriptions and the Seals, and Seal up your buls to the day of Redemption.

The Lord Bless &c.

Then after Prayer & Ps.

ere Read, and then the Confession of Sins and Engadgments to Duty in so far as was encerned us in our Low capacities, and coing within our stations,

CONFESSION of SINS

INGADGEMENTS to DUTY:

He Reasons why we the small Remnant of the once samous and Glorious thurch of Scotland, when in her Robes in the Year 1649. Do Renew our Coveants with God, in our doole weed, and Vidowes Garments, the meither the Magirats, Ministers, nor England do Joyn with us, are as followeth.

First when the Three Kingdoms entred in Solemn Legue with God, the Three Kingdoms, were not three different parties, but ike Israel and Judah had Joyned themselves

felves together, to be the one party a f the great Jehovah was the other party a grand tho, England and Ireland have play the Harlot, yet let not Scotland offer and althought the most part of Scotland have broken the Oath of the Covenar and taken a Covenant abjuring Oath, v let not them all offend, for in the gree Defection in Elijah's days when the great part of the Nation had broken their Cov Thousand in Israel that would not bream nor bow a Knee to Baal, let Scotland and England break their Oath, and Change the Doctrine, Worship, Discipline, and Goye ment of the Church as they will, yet we in divine strength, will keep these pure I stitutions, as we sware, so let us pay to the Lord our God.

2. Because these sacred Obligations and fo publickly broken, and violated by all Ranks, especially Ministers by their Reiterated publickly abjuring of it, and could not under pain of perjury be silent when they Swear away, the Right Doctrine, Dit cipline Worship and Government of the House of God, but Swear to maintain, and defend it, in our private station with all the strength we could, let us as publickly Renew our Covenants as they have violated them and that in the fame Year and Moneth they have done fo.

3. Because

Because this Generation is like to for-s, they are in Covenant with God, andiarn Ignorant of what National and Solemn 1 ovenanting with God is, and the way

and manner of going about it.

4. Because some whither out of Ignorance r Selfishnes, or for what other end I canot tell, pretend to the Renewing of these covenants, and put in such Imposibilities, nd Irritating expressions in them contrary to the Word of God, as is enough to irriat superiors and make thesethat are unskilall to Mistake what' a Covenant of this

Nature with God is.

3. Because many well Meaning People are readie to think the Covenants a thing liffernt from the Bible, & alfo the Confession of Faith, as some of their Learnedst Leaders askeed at my self, how many Rules have we to walk by, I answered, one only, the word of God. He said he thought we had, moe the Confession of Faith and Covenants I Answered then our Cate chism s nor right, which faith the Word of God is the only rule to Direct us &c. for we bhore Popery that fays there are 2. Rules viz: The commands of the Word of God, and the Commands of the Church of which they fay their are Six principal ones, but let them and them make as many. Rules as they will, to us there is but one rule the Word of God, to rule us, Confession of faith, Covenants.

vehants, Commands of the Church and d for that is a compleat National Covenar S'Neb. X 29. They entered into an Oa anda Curse to keep all the Commandmen of God,

6. That we standing up for and cleaving to the Lord he may abide with us and our defence 2, Chro. XV 2. The Lo. is with us while we are with hir

7. Because although we will not g out of our stations, to meddle with the Magistrats part, or Reform England maintain the Rights of the Parliament Scotland; yet we shall do all we can within our station we shall make a sincere min to keep our own part, and do all we call by Prayer and Supplication to God, t Endue the Hearts of Magistrates, with hi Grace, make them favourers of his Interest & bleffings to these Lands, and that he would Reform England, and Ireland from these many corruptions in their Church Consti tutions and refuse to countenance these that are one the other fide in their Supper fitions, and shall encourage one another in persuing the Ends of these Covenants. as far as it is possible for a People in our mean capacity's can do, and that the rather be cause the Kingdom of God comes not with observation, bl mighty Kings and Armies Ez. IV 6. But by working Grace in the Heart, by mean & contemptible Instruments,

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who hath destised the day of small Things, not by Might nor by Power, but by my Spitt saith the Lord of Hosts. And the Lord choiseth the base things of this World, to confound the Things that are Mighty, and the Foolish Things of the World to consound he Wife.

8. Because we cannot dwell with a safe Conscience in our own Houses, and Christ put to the Door of his House, shall we put off our Coat and not put it on, shall we slick at all the reproaches that are cast upon us, in rising and taking in the Beloved, when he stands without and sworn to the Doors, no, let us do as David, Psal. CXXXII. 1, 2, 3, 4. Lord remember David and all his Afflictions; how he sware to the Lord and vowed to the mighty God of Jacob, Surely I will not come into the Tabernacle of my House nor rest in my Bed, I will not give sleep to mine Eyes nor stumber to mine Eye-lids, untill I have found a place for the Lord an Habitation for the Mighty God of Jacob, Scotland will thrive no worse that the God of Heaven have an House in it, let them all fay what they will.

And that God may take up House with us, and be no more like a Stranger in the Land, or a way faring Man that turneth alide to tarry but for a Night, and Pardon all our Sins and the breaches of his Cove-

mant and bless us in this great Work.

We will freely and with deep Humilia tion and forrow of Heart confess we have acalt perfideously in God's Covenants, bot in the National Covenant and the Solem League in all the Articles of it, not on Jotor Title of them are keeped, and there fore we are lying under that heavy Threa ning, Ezech. 17. Shall they escape that d these Trings, shall they break my Covenant and be delivered.

As to the first Article where we engage and vowed to God, to preferve the true re formed Religion in all the Parts thereof in the Caurch of Scotland, in its Purity of Doctrine, Worship, Discipline and Governmen that we Sware, but how have we performed alas we have given yea Sworn over the Church Government to, the Magistrate brought up in another Religion, and there fore Doctrine, Discipline, Worship, and al are Corrupt, as we proved on the Fast-Day and hence the Lord hath gone far from hi Sanctuary, and we lamenting the Glory i departed from Scotland, for the Ark of God is taken, we vowed also to the uttermost of our Power, to reform England and Ireland in Doctrine, Discipline, Worship and Government according to the Word of God, and best reformed Churches, but alas many with aplisted Hands in an Antiscriptural Covenant and Reformation overthrowing Oath, deformed to the uttermost of our Power, the Once

once Glorious Church of Scotland, and are bringing her step by step, in the nearest con-formity to the worst reformed Churches, in Doctrine, Discipline, Worship and Governent, strengthning the Hands of the English

Church in her Corruptions.

• And in the 2d Article we Swear to extirverment by Bishops, Arch-Bishops, Deans, Ac. But how perfideously have we dealt in his also, and Ministers themselves have Sworn to the Government of England, Go. verned by these abjured Ranks of Men, they have also Sworn to maintain Kings and Queens in their Royal Dignities, and this Oath being an English Oath, made for the Desence of the Church of England, by Prelates and others, and it being the Law of England, that the Kings of it are Head of the Church, and so they make Kings and Queens civil Popes, for they by Royal Dignity understand, another Thing than we do. In Scotland by it we understand, the King's just Power and Greatness in things civil over the Kingdoms: But by his Royal Dignity they understand in England his Head-ship and Power over the Church of God, and that he is Supream over all Persons, and in all Causes as well Civil as Ecclesiastick here lay the Poyson and Perjury of Scots Ministers in Swearing the 1st Oath; and in the 2d Oath they Swear to defend the Government

to the uttermost of their Power, thus also is an English Oath devised, and imposed b Bishops, the Lords Spiritual and their Author rity, nowhere lyes the Deceit, Poyfon and Perjury of this Oathin Scotland; That Scot land takes up the Government in one sense and England in another, by the Government Scots Men understand the Civil Government of the Realness by Just and Lawfull Magi strats; but by Government the English under stand the Government of Church and State both by the Civil Magistrates, and his Creal tours Bishops, and Arch-Bishops. So no possibility for a Scots Presbyterian or Minister to Swear an English Oath in these Terms without Manisest Perjury and breach of Covenant, for the WordGoverment in the Mouth of an Englishman and the Word Government in the Mouth of a Scotsman, can no more agree, than as the Proverbis, than the Devil and Holy Water can agree. In this Article we are bound also by Solemn Oath to God, to put away Schism, Herefy and Division, and whatfoever is contrary to found Doctrine. But alas! what Divisions are made in the Lands, by receiving new Innovations, into the House of God, both contrary to the Doctrine that we have received and to the Oath that we have Sworn, andwhat pains is taken by unfaithfull Ministers to put away these that are against Schism and Heresy, and for maintaining

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maintaining of found Doctrine severall Acts past in Courts, and Curses and Anathema's, bellowed out in Pulpits against these that will not join with an apostatizing Church in Schism Perjury and Division, and in the mean time, receiving to be ruling Elders: such as have been Schismaticks, and accepted of Tests, unlawful Oaths and Bonds.

And in the Third Article we Swear with our Lives and Estates to preserve and maintain the Rights of the Parliament, Sincerely, Really and Constantly, in our Several Vocations, and the Liberties of the Kingdom, but we acknowledge to our own great shame we have given away with our Hands both the Rights of the Parliament, and Liberties and Soveraignities of the Kingdom, and these are swallowed up in an English Episcopal Parliament, and Constitution, in this Article we also promised, to defend the Kings Majesty and Authority, in the Desence, and Preservation of the true Religion, but alas with Perjury is this Land guilty of in this that there are contrary Oaths and Practices taken, many have defended murdering Kings, shedding the Blood of the Saints, and overthrowing Reformation, and Liberties of the Kingdom and Swearing to defend them in so doing, and instead of limiting them to a just Power, have allowed them an unjust Power of intruding into the House of God, and given the Royal Priviledges, and Prerogatives

Prerogatives of Christ and his Church them: Which is no less than to say to Christ we will not have this Man to Reign ove them. So that Acts of Parliament are in posed, and received in many Things in steal of and contrary to the Word of God, which Commands every Thing in the House of the God of Heaven, according to the Mind of the God of Heaven, but though we neithe ought nor will do any thing that tends to De minish the Kings just Power and greatneses. yet we deny that he hath a just Power to Impose on the Church, Acts and Oaths contrary to the Word of God, Fundamental Laws of the Kingdom, and upright Covenanting with God.

In the 4th Article we faithfully promised to endeavour the discovering of all such, as are or have been incendiaries, or evil Instruments in hindering Reformation of Religion; but alas by our Intelligenters and others, we are horridly guilty in discovering in order to Punishment, the Advancers of the true Religion, and many are and have been guilty of Dividing the King and the Godly, from one another, and also joining King and Subject together in a way quite contra-ry to the Covenant, that Malignants might not be brought to condign Punish-

ment.

And in the 5th Article we promised to keep Peace and Union with England, according.

ording to this Covenant, whereas that Union is broken, and an Union made with Engand, for the total Extirpation of Reformaion it being one of the Fundamental Aricles of the Union, That the Episcopal Church of England shall be preserved.

And in the 6th Article, we promised accorling to our Places, and Callings; In the Common Cause of Religion and Liberty and Peace of the Kingdom, to defend and affift thera that join in this League and Covenant, in the maintaining thereof, whereas we do all we can, to Destroy them, weaken their Hands and break their Hearts. 2. That neither will we fuffer our felves directly nor indirectly by whatfoever Combination, Perswasion or Terrour, to be divided with or from this Blessed Union, whether by making Defection to the contrary Part, or to give our felves to a detestable Indisference and Neutrality in this Cause: Whereas to our great shame both Directly and Indirectly for fear of Man some are quite gone off to the contrary Side, and publick abjurers of this Covenant some turned to this abjured Indifferency, and neutrality, and cares for none of these Things, some combining by Bonds, and unlawful engagments to break and divide the People.

And One great Reason of all this is, we have not Cordially closed with CHRIST, with Christwith the Heart, when we list up

our Hands to him, and have not walke humbly and answerably to our Engagement but have swelled in Pride resting on the ou ward Duty, in entring in Covenant wit God, constantly crying the Covenant of the Lord the Covenant of the Lord, therefore w are left of God, to the Discovery of ou Hypocrify, because of own Noble Privi ledges, Shame and disgrace before the World and hazard of the heavy, Wrath of God in Time, and Eternity, and now having made Confession of these God Provoking Land Ruining, Confcience Wasting Sins and desiring to ly in the Dust before God and mourn for these and all other Sins as the Breach of the National Covenant, against Popery, and the civil power of Church Men, whereas we set up Popes at home, all so furrendering our Government to the Bisseys of England, to be Governours both in Things Civil and Council and Cou Things Civil and Sacred; and we do promise in the fight of GOD, and Strength of Christ to forfake for our Parts these, and all other our Abominations, and this Day to make a Covenant wirh God to put them away, that the Lord may take away the Judgements lying on, prevent the Judgements threatned, restore us to be afree Nation, and a pure Church, and prevent and affift us in contending for the Truth untill that Time.

And because thereis an indispensible necessity lying on all them, that would obtain Mercy

Mercy to forlake Sin, with Detestation as well as to Confess it therefore that the 163 lity and Sincerity of our Repentance may ppear, we do Sincerely resolve, and enadge our selves to the Lord, only in the trength of Christ, who is the Lord our ighteousnes, for the Time. to come, careully to avoid all these and other offences, thereof we have made Solemn and pubck acknowledgement, and to hold out off, rapes and Snares thereto Inducing, and Testify our Heavenly Mindedness and ne Sincerity of our Souls; and self Denyal and how Brouden our Souls are on Christ and his Interst, and that we may be made rong in the Lord, and the Power of his night to performe our Promises to God, we do this day with Heart and, Hand, list up God, in the Heavens, Renew for our arts, in our stations the National Covenant, and Solemn league, Promising in the Melators strength to perform all the Duties nerein contained which we are oblidged tour several capacities, according as the d Circumstances of our time calleth for nd doeth allow in the several articles

2. Notwithstanding that a Number of Men we Surrendered the Soveraignity of our ation, Reights of our Parliament, not on-against this Covenant, but also against will and over the Belly of the great

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Body of the People, of this ancient King dom, and of all the Supplications, protest tions and Endeavours of the Body of the Nation, of all Ranks, and perfusions, Not les, Gentlemen Ministers and People, an also have Supplanted the Church of Goo and furrendered the Crown and Secpte and pure Institutions of Christ's freedon Priviledges, Doctrine, Discipline, Worshi and Government of the Church to ou Neighbours, yet notwithstanding all th we shall Maintain that the Church and Nation of Scotland ought to be a fre Church and Nation, and that we in ou Stations shall do all we can, both by Supplication to God, to make us such, an keeping at as great Distance as possible from the betrayers, and Surrenders of ou Noble Priviledges, civel and Sacred, e specially corrupt Kirkmen, that we lot not our Souls as well as Church and

Kingdom, which at beast are already gone 4. That we shall continue in declaring our great Disatisfaction, with this incomporating Union, that drains us off our substance, and Subjects us to that Parliament where 25. Prelats Sits in civil Places contrary to the Word of God, and own National Covenant, where all civel Place of Church Men are abjured, as unlawful and Contrary to the Reformation of the Church of Scotland, ever fince it was Re

primed from the Darknes of Popery, and all our Solemn Vows, to the Conterary or fuch civel Places of Church Men, arcees Just as well with the Church of Scotland, as light doth with Darkness and the Temple of God with Idols, and that we hall endavour and wrestlewith God, that at ast we may have such an Union with Ingland, as is agreed upon, and contained nour Solemn league and Covenant, and hall carefully shun whatsoever strengthneth his Sinful Union, and disolveth our holy

Union with that Nation.

5. That this great truth may appear, that hefe that are best Subjects to Christ or he Subjects to the Magnitrat, according to the command of Christ, the great Law giver of his Church, who hath commanded is to Render to Cafar the things that are Casars, and to God the thing's that are God's and that true faying, that these hat are false to God, will never be true o Man, false to God and true to no Man, we declare and promise in the Sight of God that we shall constantly Endevour, of defend the King in his Just power, and Greatnes he defending us in our Religion Rights and Priviledges, and shall herein exercise our selves always, to keep a Concience void of offence, both toward God ind toward Man, that we may be able to ive with a clear Conscience this Answer to.

to all that accuse us, to the Magistrat we are accused being most Innocent, for neither against Casar nor against our Nation, nor against the Temple have we done any wrong. And that we are not Sots, nor Persons to be suspected, that neither knows Duty's of Religion, nor that it is our Duty to Pray for the King and Rulers, till Directions, and fet formes be sent us from Prelats, not of our perfualion, in our Neighbour Land, But shall Pray for King George and all in Authority, that God, may Guide them in the right way, both as they are Rulers and Christians, keep them from doing any thing that may be hurtfull to the Church of God, or Prejudicial to their own Souls, and that they may get a Sight of all their Sins, both as Magistrats and Christians, and that God may help them to fet about the righting of whatfoever is wrong, either in Person or Government that God's Wrath may be averted, and God's bleffing may be upon them, and their Families, and posterity, that God may give them Grace here and Glory hereaster, make them and us mutual blessings, and Comforts to one another, and all other petitions that the Holy Spirit shall put in our Hears, to ask for them, and if the holy Ghost dyt the Prayer, we both Pray sincerely, and willingly, and may have the better Confidence to get a Gracious Answer,

ut if we should, Pray in a set form, Im ofed upon us, under Pain of losing a little Money, it might both be fuspected we were ot in earnest, and that the Lord would ave little regard to Compelled Prayers which are faid to be ill for the Souls, we also Voluntarly engage to God, to obey he present Rulers, as far as we would bey Solomon if he were one the Throne of Britain, and that is in all their Lawful-Commands, and no further, for we would have been oblidged to have obey'd Solomon, in elping to build the Temple, but not in building high Places, for superstitious Worship or are we oblidged to obey such Com-nand's from Ruler's as was given out for Listing of Six Moneth's Cess, to bear Soullier's Charges to overturn Reformation, and Murder the People of God, when they Declared with their own Mouth, that itwas so: And we give Thanks to God, that the Rulers Require no fuch things off us, tho' it were Just with God for our Sins, to fet such over us, for if we should be unfaithfull to Man which is least we would also be unfaithfull to God which is greatest.

6. That we shall discountenance Malig-nants that bear ill will at the Reformation on of the Church of Scotland, and rent the Church by their new Coined Oaths, and Innovations on the one Hand wronging

God, and one the other Hand that shake off the Magistrats Authority in things Law full, and that neither of these are any o our Communion, and that in our station we shall encourage such, as fear God and keep his Covenant, and stick closs to one another, and all of us to Jesus Christ ou Saviour, only Supream King and Head of his Church, and mutually defend one a nother in pursuing the Ends of this Covenant, and we shall wrestle at the Thror of Grace that the Lord may Purge his Poor Church in Scotland, from Church betraying, difembling, and Covenant breaking flattering time ferving Men: And that their Places may be fupplied with valiant, Faithfull able powerfull Ministers of the new Testament, who shall seek the Salvation not the Smiles of Men, and shall seek the flock and not the fleece & we do fincerely Declare, it is not Pride or vain Glory, rewards or terrours of Men that makes us now take this Oath of God upon us, but out of a sense of our Duty, to God, and for his Glory and the Zeal we have for the House of God, and in hope of God's Mercy, that when he Sees that Poor things like babes that have no Pith, and casts no figure now in the World, minting to put away the Rubish, and lay a Stone in the foundation of his ruined Temple he may have pity on us, and fend able Hands to compleat

he Work and fulfill his Gracious Promise am Returned to Jerujalem in Scotland, and my House shall be Built in it saith he Lord, and that he may not leave the Land as he hath threatned, if there be but en in it that will not let him go, nor Quit their Covenanted God, and we Intirely Renounce all carnal Counsel and considence in the Flesh, and casts the whole weight of the Burden on the Lord, the Lord Sustain us: And we beg that the God of all Consolation, the Father of Mer-cy's through our Lord Jesus Christ may Look Down upon us, and the Poor Ruined Condition of his Church; in favour, help us to perform our Vows. Restore to us our whole priviledges civel and Sacred, that according as the Years have been wherein we have seen forrow for these great Loses, so the Lord may restore both again to us with Holines of Heart and

This being Read and a short Exhortation to the People to consider the Work in Hand and how they ought to go about it The Door was cast wide open for all Persons of whatever Perswasions either in the House or sield, to lay hold on this healing time, and mind what they had heard in the forgoing Sermon; of Joyning to the Lord, in Covenant & that was the effectu-

Life to the Glory of God and our Confo

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all way to Joyn them among themselves and heall our divisions: And telling th People what a Noble Priviledge they wer called to, to fet the Crown on Christ Head, for Covnanting Days are Christ Coronation Days, as was Typified i David, they Covenanted with David and Crowned him in Hebron: And how of fensive it would be to God, to see Per fons not to be at fo much pains, asto lay a finger to the Crown, to lift it up to this Glori ous Head, that they often Imploy in worse actions! And how it would be an Evi dence of little Love to Christ for all their Profession, that when it came to the Choek yet they would not fet the Crown on his Head, tho' he should never get a Crown, and crying again O come give him the Crown, give him the Crown chearfully and Joyfully, Zech IX 9. Rejoyce greatly O Daughters of Jerusalem behold they King cometh to thee, having Salvation, Can. III And last, O! give him the Crown, give him the Crown, all lovers of him, see him Crowned, see him take Insestment in Scotland, go forth now, even now, O Daughters of Zion, fee the Crown upon his Head, in the day of his Espowsals, and the Gladnes of his Heart, and let all the Daughters of Zion : Le Joyfull in their King, and several other Directions and calling on God for Direction and acceptance: THE



THE

OATH

OF THE

COVENANT,

As far as we in our Capacities could take it, was as followeth.

WE Solemnly promise, in the strength of Christ, to the great and terrible God, who keepeth Covenant and Mercy, hat we in our several Stations, shall since derly and constantly endeavour to keep, are a observe all the commandments of Green, lelivered in the Holy Scriptures, of the that

and new Testaments, and shall with the fame Sincerity and Constancy, adhere to the Reformed, Protestant Presbyterian Re ligion, as attained to in the Year, 1649 Contained in the Confession of Faith and Catechism's, and to the Scriptural Form of Church Government, contained in the Na tional Covenant and Solemn League, for extirpating of Popery, and Prelacy and all other Errours, contrary to the Word of God, and these Solemn Covenants, and shall not suffer our selves either by Promises or Threatnings to make Defection to the contrary part or give our selves to a detettable Indifference or Neutrality in the Matters of God, and that we shall every one of us stand together, for the Encouragement and defence of one another in the work of Reformation, as we look for mercy in the great day of the Lord.

Then the Solemn Action was Closed with Prayer for help to perform, and Praises to God to see the Crown set on Christ's Head, tho' by but a few in the Land, and that King Jesus now Reigned in Scotland.

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THE AFTERNOON'S SERMON AFTER THE SOLEMNITY.

Pfal. CXLIV 15.

Happy are the People that is in such a Case, yea, happy is the People whose God is the Lord.

have two Questions to ask at you honest Covenanters, and the First of this, know ye what ye have been doingothe day? Have ye not been ave ching the Lord to be your God, Deut. XV.1. 17, 18. And promising to walk in this Ways, and keep bis . Commandments, O Blessed Work O Happy People, happy is the People that is in fuch a Case, yea happy is that People whose God is the Lord. My 2d Question I ask at you, whose Hearts was at the Work, and who made the League with King JESUS, and fet the Crown on that Glorious Head of his which is as the most fine Gold, know ye what God hath been doing with you this Day? I will tell you, The Lord hath been this Day avouching you to be a People to himself, that ye may be above all the Nations of the Earth, that he bath made in Praise and in Name and in Honour, and that ve may be sa Holy People to the Lord as ye have spoker,

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that is it that the Lord hath been doing will you, Happy ye, that ever ye were Bor Happy is the People that is in fuch a Cal yea happy is that People whose God is that Lord, for in that very Day or Hour that the People or Person avoucheth the Lord to le their God, That very Day and Hour the Lord avouches that People or Person to li his: Israel's Covenanting with GOD, and GOD's Covenanting with Ifrael, are bot done in one and the same Day, Deut. XXV. 17, 18. That Day you say or swear to be a Holy People to the Lord, that very Dathe Lord makes thee fo: That ye may be to the Lord an holy People as ye have - spoken; have you faid it, have you honest! Sworn it to be an Holy People to the Lord then I tell thee the Word the Oath was no fooner out of thy Mouth, O! honest Cove nanters, then the Lord held thee at the Word, and ratified it in Heaven, Rejoice then O upright Covenanter your Names are written in Heaven, among the Sacred Records, and the Lamb's Book of Life, that thou art a Holy Person, a Holy People to the Lord as you have spoken, just so as ye spake it, just so is it written in the Register above. I have yet a 3d Question to ask at you, know ye what a Condition what a Case you are in, upright hearted Covenanters with Godthis Day? O happy is that Condition

dition you are in! and happy is that Can of yours, would to God not only ye but all that hear me this Day, (and they are a very great Host) were in that same Condition; And in that same Case of yours, see what a Case it is in the Text, Happy is that People that is in such a Case, yea Happy is that People whose GOD is the

From the 11 vers. the Holy Psalmist poor Man had lost the Rod, and also the Object of Happiness; and was Wandering to and fro, feeking the Chief good, in an inchanted World of deceiving Vanities, and he was concluding that these were a happy People that are freed from the Hands of strange Children, and have thriving Families, full Garners, Sheep and Oxen multiplied, now faith he, happy are the People that are in fuch a Case, in the first Clause of this vers. But the Prodigal begins to come to himfelf, and correct himself in the latter Clause of it, and fays where away have poor libeen wandring? And what a heap of Nonfense have I been expressing? Did I once fay that they were a happy People that were freed from the Hands of strange Children, wo is me that ever I have faid fuch a Word, for I looked like a Stranger to God, and the Covenant of Promife when I faid it, faid I indeed if they were a Happy People, that had full Garners, wo is me that ever I faid

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Soul that loathed the Honey Comb, when faid it; faid I that they were a Happy People that had thriving. Children, wo is methat ever I faid fuch a Word, I was but a Chilwhen I faid it; did I fay they were a Happy People that had their Beafts multiplying, wis me that ever D faid fuch a Word, I was but a Beaft when I faid it: When I was a Child I thought I fpake like a Child, year when I was a Beaft I fpake as a Beaft; but when I was a Beaft I fpake as a Beaft; but when I became a Man I put away Childiff Things, and am come to fee wherein Happiness lyes; yea, True, Durable, Satisfying Permanent and Everlasting Happiness year happy is that People whose Godis the Lord

In these Words are 1st, Something imply'd and 2dly, Something expressed, 1st, Some thing imply'd, and that is they are a cursed and unhappy People whose God is not the Lord, and this by the Law of contrarys, it it be a having the Lord to be a Peoples God, that makes that People a Blessed, and an Happy People, then nothing more sure then they that have not the LORD to be their GOD, are a Cursed and unhappy Peo-

ple.

pressed which ye may take up in these Two. 1st, Here is an Assertion of the Holy Ghost, concerning a certain Number of People in the World, distinguished from o-

ther

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per People, that they are Happy, yea Hap-y is that People. 2dly, What is it that hakes them Happy? only this, and nothing but this, there being in Covenant with God, r having Jehovah to be their God, vea Happy is that People whose God is the Lord. Mark it Sirs, if ye will believe the Holy shoft, all in Covenant with God are Hapby, and none but these in Covenant with God are Happy, are ye not in Govenant with God, then wo is me for it, year ather wo to you for it, who hath the weit of it, its neiher for want of Time, nor Opportunity nany are in Covenant with God, whose Fahers for Age you may be, had you then never an Hours Time in the World to ener Covenant with God, fay not ye had not Opportunity for it, had you not the fame Opportunity that other Honest People had this Day, saw ye not them in the Face of the Sun, and of this great Host of People. with uplifted Hands Sware that the LORD should be their GOD. And ye a pack of Idlers, stood looking on, idle Spectators, as if ye had been beholding some merry Game, or Stage-play, in which ye were not at all concerned, and if ye be in Covenant with God indeed, then are you a Happy People, Happy is the People that is in such a Case, yea Happy is that People whose GOD is the Lord, all you that can Date your Covenant with GOD from this Day, may =1fo Date your Happiness from this Day, year Happy is that People whose Godis the Lord for Covenanting with God, and Happines

goeth Hand in Hand.

Doct. That the Lord hath a People in the World, that are his Blessed and his Happy People by their being in Covenant with God, in Opposition to others in the World, that are a Cursed and unhappy People, because they are not in Covenant with him; Yea Happy is that People whose GOD is the LORD.

I shall 1st here shew who are the Cursed and Unhappy People, that we may rid Marches betwixt Pretenders, and really Godly, betwixt these that with the Jews, only pretend an Interest in the Lord, and these who really are the Lord's. 2dly Point out and set upon the other Side that Happy People who they are, and how they may be known? whose GOD is the LORD. 3dly, Wherein lyes their Happiness. 4thly, Improve it.

First, Who are these that are the Cursed and the Miserable People? who have not 7EHOVAH to be their GOD, who these Cursed and Miserable People are, is clear from the Opposition, they are not in Covenant with 7EHOVAH, they have not the LORD to be their GOD. Eph. II. 12. At that Time you were without Christ, being aliens from the Common-Wealth of Israel Strangers to the Covenant of Promise, having no

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tod, and without hope in the World. And hese cursed miserable Covenantless, Godless, Christless, Hopeless People, may be taken up n these Ranks. 1st, Heathens who are not o much as externally in Covenant with God, but these are not our Business at this Time, or God will pour out his Fury on the Heathen that never knew Him, why not, let Him do with His own what He will. 2. All these are a Curfed and Miserable People, who are formal Professors, having a Name to be in Covenant with God, yet reall strangers to him, as it is said Psal. LVIII 4. The wicked are estranged from God from the womb, and his appears from this, that they live not to God, but to the World, they live to them: selves: what shall I eat! Pfal, IV 6. 7. What shall I Drink? And where with all Shall I be clothed? and who will shew us any good? but never a Word how shall God be Gloryfied? the purity of the Gospell preferved? or how shall I do alwayes these things that please God, they are Servants of Sin, and Instruments of Satan, Setting themselves in direct Opposition to God, his Wayes, and People, such are for the preserving of the Swine, and banishing Christ, out of their coasts for the standing of the Kirk, and Crucifying of Christ. Cursed are the People that are in such a case; yea Cursed are that People whose God is not the Lord 3.

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Curied and Miserable are that People that have burnt and broken their Covenant with God, in the breaking, and Burning Times, and never repented nor will Danzie to renew. it in the renewing Times Ezech. 17. 15. Shall he escape that Doeth these things! shall he break my Covenant and be Delivered? 4. All these are a Cursed and Miserable People, as have directly or Indirectly had an Hand in perfecuting, and shedding the Blood of Saints, either out of Malice or for worldly advantage, and are so far from repenting, and forrowing for it, that it is their great Sorrow, that the Magistrates will not give them leave to do fo now, for if they could, they would Hang us or the Morrow, for no other end but because we have this Day taken the Lord to be our God, like Cain, 170 III. 12. he flew his Brother, wherefore because his own works were evil, and his Brother's Righteous 5. These are a Curfed and a Miserable People, that stifly adheres to these that have so often abjured, their Covenant with God, and loves them the better that they have done it, and that over all Motions and Convictions to the contrary. Pro. XVII. 15. These julify the Wicked; and condemn the Righteous, and are abominable to the Lord, 6. All fuch as refuse to renew it, because they cannot see how to person it; becanse of visible Difficulties, thou art a Poor curfed Wretch that will have nothing to do with

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with Christ, for fear thou meet with Losses, and difficulties in his Way. I have as little hope of thy Salvation, as of any that treads God's Ground, thou plays the young Man's Part, Master, what Shall I do to inherit Eternal Life, Sell all saith Christ, and give to the Poor, and come follow me, no, no, fays he, here are great Difficulties, and heine goes he farewell Christ for ever, if the Terms of thy Covenant be so Difficult, and John VI. 60, 66. Theje are hard fayings who can bear them? and back go they and are never seen more, where God hath to do, or where Mercy is a parting, not like Paul; Acts XX. 23. Bonds and Appictions abide me inevery City, yet none of these Trings move me. And again: I am not only content to be Bound but to Die at Jerusalem for the Name of Christ. If thou continue in that mind that thou will not indent with Christ, lest thou meet with Trouble, I must be free to tell you, you are one of these fort of Folks, that hath done with Well-doing, Heaven and Happiness. 7. These are a Cursed and Miserable People, that hath made quite con. trary Covenants, that they shall never hang for Religion, tho' they should change it as often as the Parliament sits, yea as often as the Moon changeth, like these Isa. XXVIII. 15. We have made a Covenant with Death and with Hell, are we at tan agreement, away Y 2

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Mad Fools! a Covenant with Death and Hell, was it because there was not a GO D in Heaven to Covenant with! that thou made a Deadly and an Hellish Covenant! O but fay they! not fo Mad as you think we have made but a Covenant with Over throwers of Religion, to yeild to what they require, lest they Hang us and Bury us in the Grave, which is called Hell in this Place. yea, but you are distracted! who hath bewitched you! O Fools! know ye not what God says! Your Covenant with Death Shall be broken, and your agreement with Hell Shall not stand, God will give you as little good of that Covenant, as Judas got of the Thirty Pieces of Silver, he nevermade use of one Half Penny of it, and hath fryed in Hell for it, Seventeen Hundred Years, and evermore will do.

Object. What need all this Cursing and Crying we are not in Covenant with God, we are in Covenant with God as well as the best of you, we are Baptized I hope, and what is Baptism? Is there no Covenanting with God in that Sacrament? A. You are Baptized there is News, have ye not something to brag of? Who brake your Baptismal Covenant, Burn your National Covenant, hate these that keep it, not enter in Covenant again for sear of Dissiculties, and makes Covenant with Death and Hell What saith the Holy Ghost of such Baptize

d Persons as ye are, Rom. II. 25. But if Shoube a breaker of the Law, Shall not thy Cirumcision be made Uncircumcision, Jer. 1X. 25. 2, I will Punish them that are Circumcised with them that are Uncircumcised; Egypt and Judah, and Edom, and the Children of Amnon, and Moab for all these are Uncircumcised, and all the House of Israel are Uncircumcised in Heart, and of such the Lord saith, Am. IX. 7. Are ye not as the Children of Æthiopia to me O House of Israel saith the Lord, Bap-

tised Apostats are sad Persons.

I come now to shew you who are the Blessed and Happy People, and they are a People that have several Marks, and Characters, whereby they are distinguished from all other People in the World: as, 1/t, They are a People that are all born ov'r again, there is a Through and Effectual Change wrought upon the whole Man, The Understanding, Will and Affections: they once judged Sin sweet, and Holiness bitter, they once judged Evil good and Good evil, but fince the Change they judge the quite contrary. Pfal. CXIX. 128. I have judged thy Commandments, concerning all Things to be right, and I hate every False Way, the Will was once Rebellious and Disobedient, rejecting Christ and his Commandments, faying, We will not have this Man to Reign over us, but in comes the happy Change, and (174)

then the Stubborn Will Submits, saying, Al IX. 5. Lord what will thou have me to d The Affections were setall on wrong Object they Loved, Rejoiced and Delighted in Si and in Sinful Company, and were ashame of Holiness, and a Holy Profession, but comes the happy Change, and then they Lov Joy and Delight in the Lord, his Command ments, Wayes and People, and Glory in Chri and his Ways, who aught you know you h this? are ye the happy People, know ye what is to be born ov'r again! knew ye ever wha the Pangs of the New-Birth meant, to have your Sins as so many Daggers at the Heart making you cry out, What shall I do to be

Saved, Acts II. 37. Happy are they.

2dly, They are a People all led by the Spirit, of God, Rom. VIII. 9. Now if any Man have not the Spirit of God he is none o bis, and this you may know by the Fruits of the Spirit, Gal. V. 12. The Fruits of the Spirit are Love; Joy, Peace, Long-fuffering, Gentleness, Goodness, Faith, Meekness and Tenperance, Contrary to the Fruits of the Flesh, which are Adultery, Fornication, Lascivous nels, Uncleannels, Idolatry, Witchcraft, Malice, Variance, Murders, Wrath, Strife, Sedition, Herefies, Drunkeness, Revilings, and the like, Who aught you? ken ye by this, are ye the happy People whose God is the Lord? are ye led by the Spirit of God? the Spirit of God leads not to the Puddle of Sin, nor back

postacy, but in the way of Truth, and oliness, it shall be called the Way of Hohefs, and thefe redeemed of the Lord shall alk therein; Happy are the People that are fuch a Case, yea happy is that People whose fod is the Lord.

3dly, The happy People are a People who we all of them come to Age, Personally enred in Covenant with God, and given thenilves Soul and Body and all they have to be is, and taken him for their God; and Christ in Il his Offices to govern them by his Law, as real as to redeem them by his Blood. So. Devid, 2 Sam. XXIII: 5, GOD hath made the me an everlasting Covenant, so Fosbua, ofb. XXIV. As for me and my Family we vill Serve the Lord, fo David, Pfal: CXIX. lord I am thine save thou me; Who aught ou now? ken ye by this? have ye fincereand personally entered in Covenant with God? when was the Time, and where was the Place? when we renounced all your Sins and Iols,& took back your felves from your former overs, and made a full and free Affignation, & Lefignation of your felves to God, laying as Vaaman, 2 King. V. 17. Thy Servant will enceforth, offer neither burnt Offerings, nor sacrifices to any other Gods, but to the Lord nly. Did ever your Soul O Man! O Wonan! fay to God as the Soul of David.
Ital. XVI. 1, 2. Omy Soul thou hast said to

the Lord, thou art my GOD, happy I than have fuch a Soul as ever faid fuch a Wor to the Lord as this, thou art my God, the two Letters MY that thou hast spoke O m Soul, takes in all the Bible, all the bleffe Trinity, all Heaven and Eternal Happiness for what were they all to me, if they wer not mine, and therefore a Great Reforme faid, TOLLE MEUM & TOLLEDE UM, take away My, and yetake away God and altogether, it is my Soul, that faid it to God, and therefore that God to whom I faid it with all the Soul I had, is my GOD. So did Facob, Gen. XXVIII. 20. Jacob vowed a Vow, what was it? that the Lord should be his God, if thou hast with thy Souldone so, then yea happy, happy is the People that is in fuch a Case, yea happy is that People whose God is the Lord.

4thly, The happy People are a People that earnestly long for, and greedily, and gladly lay hold on all Opportunities for Cove nanting with God, in as publick a Manner as they can enter in Covenant with him If many Nations and strong People go to Covenant with God, they cry, O Sout us not out at the back Door, for God's sake take us with you, Zech. VIII.23. Ten Men Shall take hold of all Languages of the Nations, even Shall take hold of the Skirts of himthat is a Jew, faying let us go with you, for we have heard that GOD is with you, and if but One Na-

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on will go, they greedily rejoice and lay old on the Opportunity: 2. Chron. 15. 2. All of them in the Nation lay hold on le Opportunity of Covenanting with God, nd each of them are glader then another, that they have got the Opportunity; and all Hudah rejoiced at the Oath (of the Nationall Covenant) for they had Sworn with all the leart, and fought him with all the desire, if ot, if but a few Families, or but one Famiywill go, they shall be one of that Numer, like Fosbua, Josh. 24. Let all the Nations serve what Gods, they will, either on the ther side of the Flood, Worshiping as other Nations do, or of the Amorites in whose Land of the Kingdom, yet I and my Family we will serve the Lord? What say ye to this, who aught you? are ye the happy Peoplo whose God is the Lord? who greedily long for and Joyfully embrace the bleffed opportunities of publick Covenanting with God, then happy, happy is the People that is in fuch a Case, yea, happy is that People whose God is the Lord.

Object. You Preach all to your own fort of Folk and to your self that have entered Covenant this Day, we will all go home, nothing

bere for us.

Ans. 1st, Why not, would you have us walking in such finful Wayes, and making fuch

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fuch Antiscriptural Covenants, as that whe we Preached the Consolations of the Go pel, these should not belong to us; Godso bid, we have according to the Scriptui and Practice of the People of God in a Ages been binding a People to God in Covenant, and the Bible tells us, happy that People whose God is the Lord, who are indeed in Covenant with him. 2dl You say, you Preach to your self, I answe fo lought to do, God forbid that I shoul be fuch a Disembler, or such a painted Hy pocrite that when I Preached the Duties and Confolations of God to others, yet re ceived no Instruction or Consolation to my felf, Rom; II. 21. Thou that teachest another dolt thou not teach thy self? and as for the Com forts ye envy us of, have we not God's Warrana both to take Comfort to our selves, and give it to others that the Children want not their Bread, Tor. 1:3, 4. Bleffed be GOD the Father of our Lord Jesus Christ the Father of Mercies and the God of all Comfort, who bath comforted us in all Tribulation; that we might be able to Comfort others, with the same Comforts wherewith we our selves are comforted of God. 3, Say you, we will all go Home, nothing here for you, I answer, whom blame ye that there is nothing here for you, you were all invited pressed and obtested to comeenter Covenant with God, but you refused, if God be not your God there is nothing

ere for you indeed, but enough for that appy People here, whose God is the Lord. aly, would you have us Preach contrary to he Bible, and call them a Curfed People whose God is the Lord, and you a happy cople that rejected God's Covenant this Day, no, no, if ye be such Folk as reject Fod's Covenant, and yet will be happy, nd will away Home, and break his Sabbath. and despise his Ordinances, then ye discover what sort of Persons ye are, none of God's happy People, and ye may go your vay home with the heavy Curse of God we will be no worse of the want of you, it s not Godless and Covenantless People that we want here, Curfed are the People that ire in such a Case, yea Cursed are that Peoble whose God is not the Lord, but I raher you would stay and repent, and yet get Mercy, and Personally Covenant with God, and also Nationally if ever God give you Opportunity, and if you will away out of Malice and Envy, that you have seen the Crown set on Christ's Head, and because ye hear they are a happy People, then take it as a sure evidence of your Eternal Departure from God at the last Day, when he shall say, these mine Enemies, that would not that I should Reign over them, bring them hither and Slay them before me, Luke XIX. 37. and Mat. XXV. 41. Depart ye cursed into everlasting Z 2 180)

Tire, and these shall go into everlasting Punishment; but alas! I see you going away in the wrong Time, for now the faving Power

God is amongst us.

Object. 2. Some well meaning People man say Master this saying thou offendest us all, for there are here many Hundreds of People was have notheld up their Hands by explicit Co venanting whose Heart is as much at the Work as these that did it.

Anjon I. God kens the Heart, and what have you been doing within, but I ker what ye have omitted that have not expli citly covenanted with God. 2. Not I but the Bible offends you. 3. This I can say that as ont of the abundance of the Heart the Mouth speaks, so out of the abundance of the Heart the Hand Acts, be Grace or not Grace in the Heart, I shall not determine, but this I am sure of, either there is no Grace or else Sin abounds, and hath the upper Hand, and its an ordinary Rule the Tree is known by its Fruits. 4. It was not the Defign of this Day to conceal what Love you had to God, and his Covenant, but to come and declare, and bear a publick Teltimony before the World, against Perjurious breakers of God's Covenant, for a Teltimony against them, and as publickly as they have plucked the Crown off his Head, that ye may as publickly fet it on, and I appeal to your selves, what Earthly King would take it well, if when his Enemies

Enemies had Sworn the Crown was not his, he fet a Day with his Subjects to fet the Crown on his Head, and when the Day came Multitudes came to gaze what they could fee, but never one would touch the Crown with their Finger to fet it on his Head, we ken not your Heart, but this we fee, many have been idle gazers and spectators, when others have fet the Crown on Christ's Head, God grant you may not be Idle Spectators and Gazers in that Day, when Christ sets the Grown of Glory on their Heads that with Heart and Hand fet the Crown of Zion on his Head. 5. I fay this to you, that faid we had as good a Heart to Covenanting with God as these that did it publickly, and I appeal to your felves for an Answer, suppose the Sacrament of Baptism were to be administred the Person to be Baptised should hear all the Sacramental Institutions and Engagements (the Person being come to the Years of Discretion) and when the Minister should say stand up, and be Baptised, and yet the Person would not stand forth, nor receive the outward Sign Water, but went his Way. I ask whether or not that Person were a Baptised Person, I trew not. 2. I ask, suppose this were a Day of receiving the Sacrament of the Lord's Supper, and certain Persons came and sat down at the Table, and heardall that were concerning the Usefulness, Ends and Necessity of receiv-

ing the Sacrament, and yet when it came to the Act of receiving, and the Minister said, Take ye, Est ye, &c. This Cup is the New Testament Drink ye all of it; and they would neither receive the Bread nor the Wine, now fay, whither that Man's Heart was Right or was he a Communicant, I trewnot; all I shall fay, Christ is little in these Persons Common for a Testimony, in such a Day as this, and how they will mount a Scaffold for Christ, in a Bloody Day, that would not lift up a Hand to GOD in a sweet day of the Gospel, nor once touch the Crown to fet it on his Head, is more than I can tell. But to the purpose again, these are a happy People that greedily and joyfully lay hold on all Opportunities, as publickly as they can to enter into Covenant with GOD, happy is the People that is in fuch a Case, yea happy is that People whose GOD is the Lord.

The happy People are a People that rest not in the Act of Covenanting, whither publick or privat, that is but an Engagement to Duty they make haste to perform, Psal. CXIX. 105. I have Sworn and I will perform that I will keep thy righteous Judgments, Miserable and Cursed are they that have engaged at Baptism this Day, or at any Time, and shall break their Vows, that which principally you Covenanters have beed vowing

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o GOD, as ye shall answer to him at the Great Day, is to stand stedfast by the Scriptural Worthip, Doctrine, Discipline and Goverment of the House of God, as it is opposed to Popery, Prelacy, Erattianism, and the Apoltacy, Perjury, and Gover-ment of this present Constitut Church of Scotland, by English Prelats, according to the National Covenant and Solemn League, now we do not call you Blessed and Happy for fo Vowing, except you perform your Vows, let it therefore appear to. God, and his People, that ye have been fincere with God, in that ye perform like David, Pfal. CXVI. 14. I will pay my Vows now to the Lord in the Presence of all his Reople: But if ye shall break your Vows to God, and go-back to Popery, Pielacy or this present Apostat Church, in the presence of all the People, I call God and your Conscience to Witness that ye are guilty of direct Perjury, and shall be judged out of your own Mouth; and shall be none of the Happy People whose God is the Lord, Pay and Pay now and continue paying untill your dying Day.

6thly, The happy People are a People that will abide any Affliction, yea, Death it felf, rather than deal Fallly in God's Covenant, Pfal XV. 1, 4. He shall ascend to the Hill of God, and dwell in his Takernacle, who changeth not his Covenant tho' it be

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that he Sweartohis Loss, every upright Co. venanter with God, casts up his Account be fore he engage, like a Wife Builder, and fets down. Item, Lose the World, Item Content to loss my Vail, my good Name even by Ministers, they will take away my Vail from me. Item, I must lose case and a cert tain dweling Place, and wander in Desert and in Mountains in Dens and Caves of the Earth. Item, I must lose my Liberty and em brace Prisons, for Christ like Paul and Sylas and Foseph. Item, I may loss my native Country all for Christ, and be driven far off among the Nations. Item, I may loss my Life for Christ, like these Rev. XII. 11. They over came him by the Blood of the Lamb, and the Word of their Testimony, and loved not their Lives to the Death, Item, in one Word, Iam content to lose all in the way to Glory, except God and my poor Soul, these they can-not, these they will not part with come what will, no their Souls are glewed to Christ's Heart and love to him stronger than Death, Pfal. XLIV. 15, 16, &c. Because of the Reproach of the Enemy and the avenger, all this is come upon us, yet have we not forgotten thee, nor dealtfally in thy Covenant; tho' we by counted as Sheep for the Slaughter, fore broken in the Place of Dragons, and killed for thy fake all the Day. Its like the Covenant betwixt Jonathan and David; they

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ade a Covenant together and keeped it, ecause they loved one another as their un Soul yea happy, happy is the Feople hat is in such a case, yea happy is that cople whose God, is the Lord.

6. They are a People that loves holines s it is Holines, the no reward were following after it, Pial. CXIX Toy Word pure therefore my Soul loveth it! Not much because it shewes bow to soun Damiation, or leads to happiness but because of es spotles purity and Holiness so sweet and greeable to my Renewed tast Pfal. CXIX 103. Tow sweet to my Mouth are all the Words of Truth, year weeter when the Honey to my est yea happy, happy is that People whose fod is the Lord, Pial. 11 7. 8. David ad brought himself in hazard of Damnation, nd he goes to God by Prayer, and what ayes he! Does he say Lord keep me out of Tell, Lord take me up to Heaven, and make ne bappy no but he pants and breaths after seure Holines in this Life, Lord create à Right Heart and renew à Right clean Spirit in me, nake me once Holy come of Happiness. What will; yea happy; happy is the People whose fod is the Lord:

7. The happy People, are an high Beirded and an afpiring People, think not them base Sprited and Men of Mean, and low, Defignes; because; they abide. Tryal of Cruel Mockings, and does not strive to

keep the Religion most in fashion and such as is the Kings Religion, the great Man's Religion of these that are the Ministers of the times. rather then the Ministers of Christ that by fo doing they may brag it out with them and the Ministers may allow them Familiarity and fay why come ye not oftner to my House stay till ye get a Drink good Man, and stay good-Wife take a Part of my Dinner, and then go Home Braging I was in the Ministers, but would he let me go till I Dind with him no, Oh! he is an Honest Man our Minister, nor are they of base and loose Spirits, because they do not aspire to places of Hohour in the World no they think no more of Christles Crowns and Kingdoms, Places of great trust, and Earthly Celleries, then Dust and Dung among their Feet Phil. III 8. 9. I count all things lose and Dung nor are they a base and Mean Sprited People, because they refuse Kirks and Stepends, and contem to go in Suaggering in their perfunes to Synod's and General Affemblies, and be remarked for pretty, net, witie Speaches no, all this is but to walk in 2 vain show what would they be at then!
Or wherein does the high bendednes,
Nobility and Majestckness of their Spirits
appear, it appears in this the Trampling
of Crowns, Seepters, Sinfull and Worldly Riches, Honours and preferments, und

187 their Feet, and therefore the Church Piture s drawn in a stately. Majestick form Rev. XII . 1. Standing on the Moon Cloathed with the Sun, and on her Head a Crown of welve Stars, treading all the Galantries of be World under her Feet like the Eagle, ran play at no meaner Game then the Sun. ill Arayed and decked with the Royall Robes of Christ, the Sun of the Spirituall World, and ejoycing in him that hath thus adorned them, Ma. LXI 10. I will Greatly rejoyce in the Lord, for he hath cloathed me with the Robes. of Righteousnes, and covered me with the Garment of Salvation, and on their Head a Grown of twelves Stars, the Doctrine of the welve Apostles: Noble and Majestick are hey by their new Birth and extract, John I. 11. 12. Born not of the Flesh, nor the will of Man, but of God, Noble in respect of their Ready Imbracing the Gos-bell, Act 17 11. These were more in Noble then these of Thessalonica, in that they received the word with all readines of Mind, Noble in respect of their rule, and Places of trust, they rule not with Sinful Worms but with God, Hos. 17: 12.1 Judah yet rules with God, and is faithful with the Saints: Rule, and are Ruled by his Law, in opposition to any Human Laws to the contrary, Noble in respect of their

All loss that I may gain Christ, I press

end and Designes Phil. III 8. 30 to 14.

to the highest pitch, and degree of Holiness that ever mortal attained to, I press for ward if by any means, I may attain to the Refurrection, to Eternal Salvation, they are fuch a Majestick, aspiring high bended People, that they think no more of Heaven, and Angels without Chirit, then of a fulley and morose campany of Morners about a Toombe Grave like Mary, John XX 13. She weeped in the company of Angels, and fill cryed my Lord is away, and his Place is ill supplyed by Angels, you are good Angels but ill Christs and David Pfal. LXXIII 25. Whom have I in Heaven but thee? And there is none upan Earth that, I Defire befides thee; Yea happy, happy is the People that is in such a case, yea happy is that People whose God is the Lord:

28. The happy People are a People that exceedingly long for Christ's second appearance to Judge the World, and dessered hope gives them many a seek Heart, but if once he would let his Glorious Head through the Clouds, then desire accomplished would be sweet to the Soul, they would then start to their Feet, as the Spouse in another case, and cry the Voice of my Beloved, well is me for ever more, long looked for, is once come at last, or as the blessed Martyr at the Stake, who when Christ came with his sensible Glorious presence, cryed

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lut O! Austine, he is come; he is come, ence they are called. 2. Tim. IV 8. r them a Crown of Righteousnes, hence al is so many Prayers for his Coming, and his affy coming Cant. VIII Last make hast my eloyed and be thou as a Rac or Young leart upon the Mountains of Separation, take ong Steps, halten by Hand all the reat promises to be fulfilled, before thy Coming, shoul away Snful Suffering days, nd dayes of defertion, and the Trumphng of the wicked, let it be but for a Moment, nd right all the wrongs done to they felf, hy Interest and People let, Haman and Mordicai both get their dues let the Righteous be delivered out of trouble and the vicked come into his flead, others have ced of patience to Dil; But the Godly he Apostle 2. Thes. III 5. Lord Di-ect your Hearts in the Love of God, and in hey would come to him upon the waters, and go through the Jawes of Death, and wellings of Fordan to win at him, Luke I 28. 29. Simon when once he got Christ in his Arms, cryed now, Lord, ettest thou thy servant depart in peace, et me dye in the same place of Imbrace-nent, so up right heated Covenanters, hat have met with Christ here will wish

O! To depart, and to have our Graves is this place where we became so happy People as get the Lord to be our Government of the People that is in fuch a case, happy is that People that in such a case, yea happy is that People whose God is the Lord.

The third thing is if the Lord's People be such an happy People, wherein lyes the happines? Answer? it lyes in this and no thing but this there being in Covenant with God, that makes them happy, happy is the People that is in fuch a case, iyea happ is that People whose God is the Lord, for they can never come into that condition of Life or Death, Prosperity or adversity but ay there Covenant with God make them happy Deut. XXXIII 29. Happy ar thou O Israel who is like unto thee? a People faved by the Lord, the shield of thy help and who is the Sword of they excellency, and thing Enemies shall be found liars unto thee, and by their being in Covenant with God, they are happy in a Threefold Respect, 1. they are happy here away in their Road to Glory
2. They are happy in Death, in flitting
and steping into Glory, 3. They are happy
after Death in their full possession of God
in Glory for ever and Ever.

First happy here away in their Road & Jurney to Glory, and that in a two fold condition

tion 1. of Prosperity, 2. Of adversity, 1. Lappy in prosperity; Deut. XXVIII 1. toou will obey the Voice of the Lord they Fod to do all his commandements then the Lord by God will set the above all the Nations of the Earth; Bleffed shall thou be in City, and leffed shall thou be in the field, bleffed hall be the Fruit of thy Body and the ruit of thy Ground, &c. whereas all these re curfed to the wicked Mal. II 2011f e will not give Glory to my Name, I vill even fend a curfe upon you, and will durse your bleffings, yea, I have curfed them Iready, Job XX 22. In the fulnes of your Sufficiency, ye Shall be in straits; Prov. I. 32 The Prosperity of Fools Shall destroy them; bey spend their Substance in debauchry; overbrowing Religion &c. But the Godly spend it for the Glory of the giver, and Mantinance of the the Gospel, happy they, God's blef-ing's on them and it both, year happy, happy is the People that is in fuch a case yea, happy is that People whose God is the Lord.

2. Happy in time of advertity 2. Cor. IV
3. 9, 10. 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. Happy they, year happy is that People whose God is the Lord.

T. Art thou A Lord's Body a Poor weak Creature and affaulted with many firong Temtations

Temtations yet happy the Lord shall both help the against them and make them to prevent Sin, inflead of provoking to Sin, 2 Cor. XII. 9. I befought the Lor often to take away the Temtation, but he did better, 1. He made his grace sufficien for me, and his strength persectin my weak nes 2. He made it work for my good that I might not be exalted above measure through the abundance of Revelation: Yes happy, happy is that People whose God is the Lord.

2 Art thou sometimes overtaken in fault and guilty of fome Sin, after Covenanting yet happy for all that, for 1. Thefe Sins may mare they Comfort, but they shal not nully fie God's Covnant, Pjal. LXXXIX 32. If his Children break my Law, I wil Punish with a Road, but will not break my Covenant with them, and this was David's comfort looking back on his, former Life, a Death 2: Samuel XXIII 5. Altho' I have beer guilty of many Sins, yet God hath made with me an everlasting Covenant, better ordered and furer then all my Sins car wind me out of it. 2. They shall not be lest of God toly in Sin without Repentance. the Lord restored David by sending Nathan to him, and better by a Gracious look happy they. 3. Happy in that the Lord gives them good out of Sin, out of this eater he brings forth Meat, when a Persor (193]

Looks back, and fees the greatnes of his ins, and yet God forgiving all it makes ne love him exceedingly Luke 7. 47. he Loved much for much was forgiven, makes another Labour the more in God's vork is Cor. XV 9. 10. I am not worthy be called an Apostle because I persecut d the Church of God, but when he be .. ored his Grace on me, it was not in vain. or I laboured more aboundantly then they II, thy repent they love God the more, and re at more pains in his fervice, happy they rea more, they get this advantage by Sin, hat they rife out of it with more care and vatchfulnes, keeping ay a watchfull careful Eye to the Airth from which Enemy Sin nay be expected like the spouse, Cant. VII 4. Thy Nose is like the Tower of Lebanon, that looketh toward Dam scus, an Ido-atrous place by which they were, Some times tempted to commit Iolatry, when the King of Israel sent Home the Patteron of the Altar of Damascus, and set it up in the House of the Lord, they gat this good of it, the will over after aware of Idolatrous Danascus, this made a great Saint once say; I get more good of my Sins then of my Grace, for I am Humbled by my Sins but like to be puffed up with my graces and if they be better of Sin what can wrong them? Happy they, yea happy is that People whose God is the Lord.

3 Art thou living among Persecuting

Enemies and has no strength against them yet happy for all that, thy Covenanted God is strong enough for them all and hail promised to help the Isa XLI to. Fez thou not for I am with thee Lo not dismay ed for I am thy God, yea I will help thee! yea I will strengthen thee, yea I will uphole thee, by the right-Hand of my Righteousnes Go to God and tell him they are like to undo his Poor weak Covenanted Pod like that King 2. Chro XX 12 O Lord our God will thou not Judge them, will thou not Judge them, for we have no might against this great Company that cometh a gainst us neither know we what to do, but our Eyes are toward thee and what an happy return was given, the Lord fet ambuthments against the Children of Ammon, Moz ab, and Mount Sier are they not happy, happy art thou O Ifrael who is like unto thee a People faved by the Lord who is thine help, yea happy is that People whose God is the Lord, Pfal. XII Last the Lord will compass them about with favour as with a

of darknes, and a muse of perplexities, Satan having raised such a mist of many Religions to make thee to wander, and art compleaning Is. 59 10. We grope for the wall like Blind men, we grape as if we had be Eyes, O who will guide me to Immanuely

manwel's Land? who will bring me to the City of Life, happy for all that, thy own God will do that, Ifa XLII 16. I will make Darknes Light before thee, and Crooked things Straight these things will I do to thee and not forsake the, thine Ears shall hear a voice behind the saying this is the way walk ye in it, when thou turnest to the right Hand or the left, Isa. LI 18. I have seen his wayes and I will heal him I will lead him also, I will restore confort to him and to his-Mourners, happy thou, yea happy is that People whose God is the Lord.

broken Hearted Body for the youn Sin and the Sin, of the Land, of all Ranks, and for the Treachery of the Ministers of the time, yet happy for all that, why thy God is a sustaining upholding God. Mat. XI 23. Come to me weary heavy laden Soul and I will give the rest Pfal. LV 22. Cast thy Burden on the Lord and he shall Sustain thee, happy thou yea happy is that People whose God is the Lord.

6. Art thou assaid the Lord leave the

Land, and take the Gospel utterly away, yet happy for all that, for the Lord will not leave the Land for the Sins of the Multitude, if there be but in it a small Remnant that will not leave him 2. Chro. XV

The Lord is with you while you are
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with him, as long as the Lord hath an Honest Party in the Land, the Gospel shall not go away, it may well be ecclipsed Isa. XXXIII 20 21 look on Zion the City of our Solemnites, thine Eyes shall behold Jerusalem a peacable habitation, a tabernacle never to be taken down, will he leave a People that swear he shall be their God, not at all happy are the People whose God is the Lord.

7. Art thou a Poor Body weak in Grace and can neither take comfort to they felf, nor be very useful for others, happy for all that, whose God is the Lord, for first it is not the strength, but the reality of Grace, that the Lord looks to as Men have two wayes to try Gold, on by the Ballance to fee what weight it hath if there be much of it, another by the Touch-stone to see if it be good Gold, so doth the Lord; and hath a great esteem of the least grain of true grace 2, Pet. I. These faith the Apostle that have obtained the like Precious Faith with us 2, Where it is he will encourage it Isa. XLII 3. The Smoking flax will be not quench, nor break the brused reed, 3. he will proportion your trouble to your frength lay no more on than ye are able to bear, like a tender Mother ay dandeling the weake Child on herkness, when the boasts the strong away to the fore turn, 4, He will make your Tourney to Heavenmore patent then the weak Rev. III 8. Thou hast but a little strength behold

ehold I have set before you an open boor 5. If thou had more strength of grace would be as well tryd as Heman a Penhan of the Holy Scripture yet Heman concluing himself a lost Man Pfal. LXXXVIII . 10. I am counted with them that go own to the pit, it's these God gives much rork in the World to whom he gives great race especially assurance, Jacob had much nanifestations, but a weary Life of tryal Isaac ewer manisestations but a peaceabler Life, esides all thy Covenanted, God is a grace iving God, happy thou, Pfal. LXXXIV. 1. The Lord is a Sun and a shield, he vill give grace, and he will Give Glory, ea happy is that People whose God is the

Lord.

8. Is this thy affliction that thou art in low condion in the World, happy for all hat, God fees thou could not bear with pleny, and it is a more Dangerous condition han a Mean conditon Deut. XXXII 12. 5. When Ifrael, was in a Mean and-low ondition it is said the Lord alone-did lead im and there was no strange God with him, but when he rod upon the high Places of the Earth, and Riches multipled them Jeshurun vaxed fat kicked and forsook the Lord that nade him, better be in a mean condition with God alone leading thee then to forake God in a Prosperous condition 2: yhy doest thou fear, hath God done good

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to the Soul, the Jewel he will be go to the Body the Cabinat for the Jew sake, yea for his promises sake, Ija. XXX 14. He that walketh uprightly and speake Righteousness bread shall be given a Water shall be sure of Heb. XIII 5. I they Conversation be without covetous and be content with such things as ye has for he hath said I will not not leave the neith not not for sake thee, the greek hath sive. No gatives which amount to a strong affirmation of presence & provision, I W ill not not leave the neith not not for sake the yea happy, happy is the People that is in such a cast yea happy is that People whose God is the Lord.

o. Art thou trysted with all fort of trouble from all airts at once as Job once was; whe he said the terrours of God set themselvin aray against me and David, Psal. XLl. At the Noise of thy Watter Spouts a thy waves and billowes are gone over me, yo happy for all that, why? Thy God hat set the moe workers to hasten thy Salvition, and intends to do the greater god Rom. VIII 28. All things work together for good to them that love God thy God. a Mericale and wonder working God, the more affictions the more patent way to Heave Acts XIV 22. Through much trubulation must we enter into the Kingdom of God, Go makes your afflictions a cast up causay wa

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the very entry of the Palace of Glory, hat is the Reason why one Drowns in e Mire of Pride? another in the Mire Malice, another in the Mire of Cove-usnes, it is God hath not cast up a Causey ay of afflictions to them which was the infe of Moabes filthines Jer. IV 8. 11: was eafe and want of afflictions, Mogb 1th been at ease from his youth, he hath ot been emptied from Velliel to Velhel, erefore his dregs of Sin femaineth in him, and his fent of Hell is not changed Psal. V 19. Because the Wicked have no changes, erefore they fear not God; Doth God bring Il tribulation for thy good, then he either upoldeth or Comforteth or doeth-both in these oubles, 2. Cor. I. 3.4. God who comforth us in all Tribulation fo then tho' an fliced People yet an happy Péople yea appy is that People whose God is the Lord. Secondly they are happy in the Houre of Peath, when they take the fodsof Jordan go over and Talks the good Land, for which they have endured so much forrow i a wearry Wildernes, why fo? 1. There ovenanted God hath the Kyes of Death nd Hell Indeed if ungodly and great ones f the World had thee Kyes of Death and Hell, they would fend all the Godly Hell from their Death Beds, as well as ney fent nrany of them to fires and Gibbets, all the wicked to Heaven; ay, but Christ hathi

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hath the Kyes that's thy comfort Rev. 17. Fear not John Iam Living tho' I we Dead, and I have the Kyes of Death an Hell, will I that have the Kys and Brid of Death, Suffer a Poor Body in Covenar with me to be swallowed up of Death, no, n Hos. XIII 14. I will redeem them from Death I will Ranfom them from the Powe of the Grave will I that have the Keys Hell? ever suffer a Poor Body in Cove nant with me to go there, no, no, there i as great a differance betwixt these in Cove nant with God, the, happy People, and their not in Covenant with God the unhappy People as was betwixt Israel and Egypat the red Sea, Israel in Covenant with Gowent in passed safely through, and in little are singing on the Banks of Canaan, the Lord is my God and I will exalt him, the Lord is my Strength and my Song he alf is become my Salvation But the Egyptian entered in not in Covenant with God; and never one came fafe to shore are the not then happy? Yea happy is that People whose God is the Lord: Thou makes but a Poor Testament, as to the world you may fay I have not much to put in my Testament to my Poor Wise and Bairns Bu only this to leave my Widow on my God and let my Fatherles Children trust in him but for my Poor Soul I have a Rich Testament, and it is David's Testamen Sam. XXIII 5, Tho' my House be not with God, yet he hath made with me an verlasting Covenant, and all my Salvations in, it and all is in it my Heart could desire and this Testament the Grave cannot rot either eternity were it out are they not then happy,? Yea happy is that People whose God is the Lord.

Thirdly they are happy after Death in the full Possession of God in Glory to all ternity 1. Thy Body shall sleep in Jesus

Thef. IV 14. In the Love, and under pe protection of Jesus, who will lose nothing fyou, John VI 39. Not a small Sand of hy Dust but shall raise it up at the last day; when that call is given awak and Sing, thou hat dwellest in the Dust, and Cant. 2: 4. I my dove that art in the Clests of the locks, and in the secret Places of the stairs hy Voice, that Countenance that was charisd pale and Ghostly by Death, look forth now as the Morning fair as the Moon, clear ts the Sun, let me hear that Tongue that hath so long been bound up by Death low sweetly like the loosed tongue of zerobasish thariah it can speak and praise God, how t can sing the Song of Moses and of the Lamb, come away Poor thing that for my ake God the Prison the Bar, and the gibbet the dens and the Mountans delates and caves of the Earth, who endured have (202)

ger and thirst and Nakedness, and was coul ted as the filth and offscouring of all thin your long fince Murderers are now becon your beggars crying give us of your o for our Lamps are gone out, but as the gave you not a Dram of Mercy fo not of Dram of oyl for them, take now the thror and let them stand in the pannel and pa the sentence once for all against them, depart from Christ ye Cursed, and for yo come ye blessed, go up with God with show and sounding of Victorious Trumpets, by O happy People what will ye think? Whe ye first look about you in that City the Strea whereof are all beaten Gold, and all th wall of it sparkling with different Pearle and when ye see the Tree of Life bearing twelve Sorts of Fruits, every Moneth, an the Leaves of it for the healing of the Na tions, an Orchyard for varity and an Herve to perpetuity, preventinggly healing all deafe never one falls sick in Heaven, will you no then ask the Question that Israel asked cor cerning the Mannar? What is that for the knew not what it was: What is that a Glory, Glory, Glory, unconceivable, perfec full and everlasting Glory, what will y think? When ye see the Glorious Trinit Father Son and Holy Ghost, the Fathe that loved and gave his Son, the Son the loved and came to fave, the Holy Gho that Loved and applyed that Salvation, wil

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e not cry out then, O wonderfull, did eer this Glory do so much for me, and when e turn your Eyes to your selves, and see our felves all thining with the Glory f Christ, will ye not then start the Quest. n, Is this listhis indeed the Old longline, oor filthy, lost contemned filthy I? If this e I let me stand in some secret corner of Ieaven, & steall a look through the General Assembly of the first born, and cry the blengs of my Soul that was ready to perish e on this Glorious Trinity, Hallelujah, Salation to him that fitteh on the Throne, nd to the Lamb for ever and ever, your forher Covenants, and this days Covenant, were Ill but a betroatching, than is the Solemn izing of the Marriage, when Heaven reounds with that Song, Rev. XIX 7. Let is be Glad and rejoyce and give Honour o him for the Marriage of the Lamb, s come and his Wife hath made her felf Ready, and to her it was given to be arayed n Fin Lining Clean and whit then the weary Prison Garments and the raggs of Sin and Mortality are laid aside, and the Robe Royal of Glory, Life and Imortality hall be thy Clothing, for ever and ever end then ye will have no cause to rue that this day or any other time you took the Lord to be your God, and entered in Covenant with him, and stood by it notwithstanding all the temptations, you had to break it appy are the People that are in fuch a case

cafe yea happy is that People whose Go is the Lord.

I shall close with some Directions to these happy People whose God is the Lord Be very Humble, make not a boast of but say what am I and what is my Fathe House that thou hast brought me hitherto Who made the to differ from another, an what hast thou that thou hast not received? if thou halt received it why does thou boal as if thou received it not. 2. Go hom and pen Songs of Praises to him, who your-own Covenanted God Ex. XV 1.2. H is my God and I will Praise him, the Lord is my salvation Pfal. LXVIII 20. He who now is our God is the God of Salvation who is gone to Heaven to prepare a Place for us John 14. 1. 2. And will com again and receive us to himself, that when he is their we may be also, and we who are upon the Earth have been and shall prepare him a Place in the Heart, and Place in the Church of Scotland, that when we are there may he be also, let him & w never finder for time and eternity.

3. Take good heed to your selves that you forget not to profucut, the ends of the Cove nant, into which you have entered this day Deut. 1V.23. Take heed to your selve that ye forget not the Covenant of the Lord your God which he made with you

for I give you warning, If you mind not to perform the Covenant of God in all the articles of it but shall Joyn with abjured Prelacy, and these Men that by Episcopal Oaths and Presentations have given a strook, at the very root of Reformation, or shall turn to a cursed indifferency, and newtrality in the Matters of God, wavering betwixt the Covenanted party. and the overthrowers of Reformation, and shall not stick by them, to strengthen their Hands in the work of God, as you have this Day sworn to the most hight God, Then all the curses of God's violated Covenant shall come upon you, Jer. 11. 3. Curfed be the Man that obeyeth not the Words of this Covenant, that is a Terible word for you and let it be a warning to you, Neb. V 13. God shall shake them out of his House, & Inheritance, and out of all the precious promises of the Bible, that performeth not the Word's of this Covenant, and Ezek XVII 19. furly my Covenant that he hath broken, and my Oath that he despised, it will I recompence upon his own Head, and I will bring him down: And I wil spread my net over him and he shall be taken in my fnare, these are heavey curses Denounced against you if ye shall break God's Covenant which need never go out of your Ears, but make both the Ears of them that hear them to tingle.

But

But 2 If you shall keep your Covenant with God, neither be allured by flatteries nor terrified by frownes, and threatning to break your Vowes, nor to make defection to the Contrery part, then the Lord shall Heep blessings upon you, shaken together pressed down and Running over, Deut XXVIII 1. If thousball keep the Commandements of the Lord thy God, all these blessings Iball come upon thee, and overtake thee, Blefsed shall thou be in the City, and blessed shall thou be in the Field Blessed shall be the Fruit of thy Body and the Fruit of thy Ground, and all that thou puts thy Hand unto. Isa. LVI 5. 7. The stranger that Foyneth himself to the Lord, to serve him and Love the Name of the Lord, and taketh hold of my Covenant, even him will I bring to my Holy Mountain, and make him Joyful in my House of Prayer, their Brunt Offerings and their Sacrifices shall be accepted on mine Altar and how sweet is that lik Abel to have our Sacrifices taken of our Hand and to be brought at last to the Mountain of Vision, and this shall it be to you who. keep God's Covenant happy ye.
3. Take Christ to be Caution for you,

and the work will not mater in your Hand, Pray much as the Pfalmist, Pfal. CXIX 122- Lord be Surty for thy Servant, for good, and beware of that Religion Destrying Covenant, breaking, and Reformation our

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our throuing Sin of Prid never will that Person thrive nor stand to its Engadgements that hath a high conceit of its felf, the Lord Resisteth the Proud, but giveth grace to the Humble; now you have publickly taken the Lord to be your God Let you and him never Sunder again, go in peace and walk Humbly with your God, and the Lord hear your Prayers, fulfill your Defires help you to pay your Vows, make you exceeding Glad with his Countenance here and bring you to the eternal fruction of himself in Glory hereafter, and then you and all the World will be convinced, that the Lord's People are an happy People happy is the People that is in fuch a case, yea, happy is that People whose God is the Lord.

The Lord's Bleffing follow you where ever ye go, and bles what you have been

about and to his Name be praise.



SOME NOTS OF A

PREFACE, LECTURE and SERMON, the LORD's day IMMEDIATLY FOLLO-ING the RENEW IN G of the COVNANT.

PREFACE.



HE People of GOD are a People that frequently renew their Covenant with Fod. Dut XXIX 1. The Lord there commanded the People to renew their Covenant in the Land of Moab, which

he made with them at Horeb. verse 10. 11
12. And there Man Woman and Child
Rood'up to renew it, and it is the work of

Gospel Minister to pronounce God's blessing on the makers and keepers of it and a curse on these that will neither make nor keep it from enemies to God in their minds, by wicked works, and Enemies to Covenanting with God and some that are not aquainted with Covenanting Dayes, were offended when we told them fuch things, but they may see we ought to Do so from Deut. XXX 19. I call Heaven and Earth to wittnes this Day, that I have jet before you Life and Death; bleffing and curling, and. Deut. XXIX I keep therefore the Words of this Covenant, that God's bleffing may be on you, and that you may prosper in all that ye do, and verse 19. It shall come to pass when he heareth the Word's of this ourse, and bless himself saying, I shall have peace when I walk after the Imaginations of my own Heart, the Lord will not spare him, but the anger of the Lord, and his Jealouhe Shall smoke against that Man, and all the curse's that are Written in this Book shall ly upon bim and the Lord shall blot out his Name from under Heaven, and separate him only to evill, and not only does a Covenant made with God in a Land, bind these present to keep it, under Pain of the Lord's heavy curfe but also it binds these that are not present under the same penalty verse 14: 15: Neither with you only do I make this Covenant and this Oath, with him that standeth bere with us,

230 but also with him that is not here with us this day. So all the curjes of the Law of God comes on them that should have. Govenanted and keeped, but would not, and untill God dis anuell this Bible, and give another Quite Contrary to it ye cannot escape the Heavy vengance of God, that contemn the Govenant of God, and wrangle with the Ministers of Christ, for obeying the Lord in pronouncing his curfe upon the Contemners: Yea we do it again for the Lord hath Curied them, yea and they shall be cursed, and I cannot reverse it: But these that enter Honestly in Covenant with God, and keep it, the Lord hath bleffed them, yea and they shall be bleffed, and none can reverse it, they may well spew out their Malice against the People of God, untill they be ripe for Destruction, all their wrangling will never keep the curse from Covenant contemners nor the bleffing from Honest Covenanters with God.

LECTURE

LECTURE

Pfal. L 14. to 19.

THe Words Read have Parts 1. Some 1 thing spoken with respect to the Godly 2. Some thing with respect to the Wicked 1. Some thing with respect to the Godly, first the Lord requires of the Godly that they offer to him offerings of Thakfgiving, observe 1. The Godly are debters to God, and ought to Praise him 1. For Creation that we are made Men and not Beasts 2. For Jesus Christ 2. Cor IX 15. Thanks be to God for his unspeakable Gift. The Meriter giver blesser, and continuer of all other Gifts, 3. For the precious Gospel. Psal. CXLVII 19. He sheweth his word to Jacob, he hath not dealt so with any Nation Praise yethe Lord for it is Comfort in affiction, a resolver of Dubis, a Light to the Feet, and a Lamp to the Path, a perfect rule of Faith; And M ners, a Mean of Convertion Pr XIX rt. God. Law is perfect D d 2 converting

converting the Soul, 4. For dignifying you with a Covenant Relation, to be a special People to himself and to be a God to you when he hath left many without Christ, strangers to the Covenants of promise Eph. II 12. Ex. XV 2. He is my God and I will exalt him, my Fathers God and I will prepare him an habitation: Scotland's Covenanted God, which Covenant he honoured you publickly to renew the last Sabbath 5. For all his Mercies, provision, preservation, protection, the use of Reason, that ye have Eyes, Ears, tongues to read his word, to. Hear it preached and to praise him when others are blind, Deaf and Dumb and 6. For Cross Dispensations, that they have been less than your Inniquity deserved, and and for making them work for your God Pfal. CXIX Its good for me may Some fay that I have been afficied, for before I was afflicted I went aftray But now I have learned to keep thy Law 7. For bring ing you many times out of trouble Pfal. CXVI 6. I was brought low and he helped me what shall I render to the Lord for all his. benefits? For he hath delivered my Life from Death, mine Eyes from Tears and my Feet from falling, Render to the Lord offerings of Tvankfgiving.

2. Pay thy Vows, when thou enters in an Oath, and Covenant with God, perform what thou Voued to him observe when

Perfons

ersons makes Vowes to God its their duty nd advantage to persorm these Vowes, God ills for it, pay thy Vowes to the Lord, 2. is the practice of the Saints to do fo, Pfal. XIX 106. I have Sworn and I will perform at I will keep thy Righteous Judgements.

3 The Lord will have no pleasure in

nee, if thou break to him, if thou hast owed faith Solomon cease not to pay, for ne Lord hath no pleasure in Fools,: 4. ecause if thou pay thy Vows to him, thy acrifices shall come up with acceptance on is alter, and thou shall get a gracious an-wer, and delivery from trouble then call pon me in trouble and I will Deliver thee nd thou shall Glorify me, 1. He shall Deiver the from the Hurt of trouble that thou eild not to the Temtation to break thy Covenant, Pfal XLIV 16. For all the reor all that is come upon us yet have we. ot Dealt falfly in thy Covenant, 2. From rouble above thy strength, he will not suf-er thee to be tempted above what thou art ble to bear, 1. Cor. X 14. But that the Temtation makes way to escape, stayeth his East Wind in the day of his rough Wind 3. Sanctify's Trouble, Isa. XXVII 8. By his therefore shall the Iniquity of Jacob e purged, and this is all the fruit to take way Sin 4. Makes the outgate out of rouble, a young Heaven, and abegun Glory

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then thou shall Glorify me thou shall a ceive the eshcoll grapes, and si st Fruits the Land of Promise in the Wildernes saying how the work of the Glorified will go with them, while they are upon the Earth.

Secondly there is here the wicked's parof the Bible, 1. a Prohibition, 2, The reasons of it. 1, a Prohibition and a boasting and Banishing the Wicked out of God presence, as Ishured in with the adversative particle But, but unto the Wicked God sait from which observe, that ever Blessings the Lord bestows, on his own Covenanted People he inflicts the Contrary Curses on the wicked Fer. LXV 13. My Servants shall eabut ye shall be hungry, my servants shall sing for Joy of Heart, but ye shall weep for Sorrow of Heart, and houl for vexation of Spirit, what hast thou to do to take my statutes to Preach my Gospel and my Covenant.

Obs; 1. God's wrath flames against un faithfull Ministers, because they continue in Sin themselves, Mat. VII. 3:4. Why be holdest thou the mot that is in thy Brother's Eye? And beholdest not the beam that is it there own Eye, cast out O Hypocrite such the Beam that is in thine own Eye Roman 11. 21. 22. Thou that obsorrest Idols do

ou commit Sacricedge? thou that fayes a lan should not fall away dost thou fall away ou that fayst a Man should not break Covernt with God, doest shou commit Perjury, ou that preachest a Man should not lie, doest you lie, and Tell us that the Bishops f England's Covenant, Imposed upon us or Maintaining Prelacy, is a confirmation of the Covenant for Extirpating Prelacy.

Obs. 2. The Lord abhoreth wicked Coenant breakers, for so much as Nameing of is Covenant, O thou felf Condemned perdious apostat! who neither will renew nor eep God's Covenant, but overthrows it, what is thy Busines who Covenant, or who lovenant not with God? whether it be a t time now or an unfit time to renew God's covenant who can belive thy word, when nou sayest it is better not to renew it, then ot to keep it, it is neither good to break , nor not to keep it, so as not to fail in ome things at some time, we are not able erfectly tokeepthe Commandments, it is therepre best to throw away the Bible 2. What ort of a time mean ye wherein it is unsit prenew Covenant with God? No time inst for that but in Hell, or meanest ou that all that live and idle in this time troft perish, or have nothing to do with do and his Covenant? Or doest thou reect upon the present Magistrats? As if they would not accept of you as Loyall Subjects, Except

Except as Satan takes on the witches, t once you renounce your Covenant wi God; Indeed Man the Magistrates are litt obliged to you, and will give you as litt thanks for faying so, was there ever a tin Man! Wherein it was Imposible to kee Covenant with God no, no, not in throng time of Heading and Hanging fithe Faith Pfal. XLIV 16. For all this come on us yet have not we dealt deceifully in thy Covenant, tho thrust into Prions as sheep in a pinfold, and now fix and then Seven brought to the Gibbet, was possible to keep Covenant with God eve then much more now when there is neither Heading Hanging or wranging an Hair of thine Head, keep God's Covenant as we as thou pleaseth then do not blame the Ma gistrat but thy self, if thou neither enter Covenant with God, nor keep it, how ever i be concern thy self with thy cups, the Pleasures, profits, and Perjuries, and never a Word in thy Head of God's Covenan hast thou to do take my Covenant in th Mouth? Since thou both hates to be re formed, hatest Reformation Covenant an all, if thou butdurst for the Common Peopl fpeak it, it would bethe first word would come out of thy Mouth.

SERMON.

Amos 9. 9. For lo I wil command, and I will life the house of Israel amongst all nazions, tike as corn is sifted in a sive, yet not the least grain fall to the Ground:

N the third verse of this Chap the Lord complaineth of Ifrael; that thei were become as very Heathen's are ye not as Chil-Iren of Ethiopians unto me, O House of frael faith the Lord, tho' they professed to e his People vetthey lived as Heathens, and Profession without practice was very uncceptable to him: And therefore he looks aponthem in anger, mine eyes are upon the inful Kingdom, to destroy it from the face f the Earth, yet referving a remnant, faving that I will not utterly destroy the House If Ifrael faith the Lord.

AND in the Words read, he tells them; e is about to fet up a trying workamong hem, I will fift the houle of diracl, a metahor taken from an Husband man, that bath is bard confused with the Chaff and the

Wheat

Wheat, Cokel and Darnel, all in the rote heape herefore opens the doors, and sets al to the Wind, and sists and better sists it; un tive the Wheat be separated from the Chass. There is a promise of preservation to the Godlie in the sisting trying time, there shall not the least grain fall to the Ground, the Church by affliction loseth nothing but the Chass, the baggage and refuse.

Dost. That the Church may lay her account with fifting and trying times, when he will make them pass through his passing five I will fift the house of Israel Mat. 3. 12.6 his fan is in his hand, and he will throughled purge his floor and gather his wheat into his garnel, but the Chaff will he burn with

tinquenchable fires

It shall here enquire, 1. What are these sisting times? 2. What are these sives with which the Lord sists a professing People? 3. What are the Reasons why the Lord thus sisten a professing People? 5. Apply the whole to our present Circumstances.

in the Lord lifteth and tryeth a profession People

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s the fins of this People, they had so far apostatized from Gods true worship, that they
were become like very Heathens, with this
aggravation, that they had sinned against the
Light of the Gospel, a fin the Heathens were
not capable of, never having the word of
God among them, Are you not as children
of Ethiopians unto me, O house of sirael
faith the Lord? Lo I will sift you as corn
is sufted in a sive.

A second sisting trying time is, when men are guilty of perjury and breach of Covevenant Ezek. 17. 19. 20. Surely my Covevenant, which he hath broken, and my Oath which he hath dispised, it will I resompence on his own head. And there-there God brought King and Subject to Base

bylon, to fift and try them there,

A third fifting and trying time, is after for temn Ingagements and covenanting with God Mat. 25. 35. Peter and all the Disciples had olemnly engaged to God, to stand by him to the Death, Peter 's faid tho? all should for take thee, yea tho? I should die with thee, yet will not I for sake thee, likewise also said all the Disciples: Yea they took

tho

the Sacrament on it, to stand up to the death for him, then comes the Sisting time Luke xxii. 31. Simon Simon, Satan hath sought to have thee, that he may Sist the as wheat and what comes it to at last Mark 14. 50. the armed men came then all the Disciples forsake him and Fled. Satan and his Slaves desires to have you Governanters to Sist you, be on your guard, he long eth to get you in some scandalous practice or back to join in Society with these Religion overthrowers, which ye have covenanted against, and they will blaze it through the world; and say these are your brave covenanters.

felt experience of Gods Favour: and teafting of his goodness, Satan and his Slaves envyeth vou such savours, and therefore expect hard onsets from them: Evod. 17.6.8. When Israel had just row drunk of the Rock at pe of Christ: then came-Amaleck and saught with Israel in Rephidim, have you been drinking at the Rock of Consolation this day, expect to be seighting in Rephidim to marrow, and much if you be not smitten also, at least, much to know who hath the best, whether

whether Sin or Grace, be therefore on your Watch, and Lold up the hands of Frayer, for when Moses hands were down a mateck prevailed, and when Moscs hands were up If-

rael prevailed.

A fifth Sifting and trying time, is, when the Lord is about to bring about some great and remarkable deliverance to his Church & People; So ye see in Haggai . 6. 7. 61 will shake all Nations, and the Defire of all Nations shall come, and I will filthis house with my Glory. The Lord is a mind to fill his house with glory, but O what shakings I not only among the People of God, but but among all Nations before the house be filled with glory, wars and commotions, o. verthrowing of Crowns and Kingdoms, to make way for it and we do not think that the Ark of God, and the departed glory will return to Scotland, till it be shaken in another manner then now it is, and untill there be greater tumults and commotions, among the nations about, than hitherto hath been, you fee how Christ came to fave when he filled the second Temple with his Glory Mat. 3. 12. He that cometh after me. fath John the Bapt his fan and five are in his

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f hand & he will throughly purge his Floor,
and gather his wheat into his garner, but
the Chaff will he burn with unquenchable fire Mat 3. 12 there is a promise of Christs
coming to save, behold he shall come
faith the Lord of hosts, but who may abide
the day of his coming, for he is like a re-

finers fire and fullers fope,

A fixt fifting and trying time, is where the Ministry are turned corrupt Mal. 3. 2. 3. When he comes and fifteth, as a refiner of filver, to purify the Sons of Levi, that they may offer to the Lord an offering of Righteoutness. He will shake the Nations through other, and through other, until he shake our Ministers, with their wicked offerings, and plant his Church with holy Ministers to offer to the Lord an offering of Righteoutness: Lord hasten that time, and we shall be content to bide a shake.

A Seventh sisting and trying time, is, when a People are not only deep Revolters from God, and his pure Institutions: but also are come to that hight of Impudency, and wicked educis; as to deny sin, land desend their innocencie Jer. 2, 25. Because thou sayes I am innocent; surely his anger shall be

bifned away from me, I will yet plead. with the because thou sayest I have not sind. What then may we expect; that for Il our steps of Apostacy; swearing and forwearing yet impudently plead not guilty, the Ordinances were never purer, the Gopel never more faithfully preached, fince the Apostles days; these Oaths are of our own making, and ane hedge about the Church and a confirming of the Covenant, whereas if shame would let them speaks ruth, they would say guilty, The Ordihances were never more corrupt fince our Reformation from Poprie, nor the Golpel more unfaithfully preached fince the Apo-Ales days, what by conciling of fin, the duys, and dangers of the day, and what by picking out just as much as gain a livelyhood, and please men in place and power, and what by misapplying the word of God, denuncing the threatnings aginst the godly, and applying the promises to backliders; They should also say, if they would for shame declare the thing as it is, that these Oaths are of the Bishops of Englands making and impoling; and are an overthrowing, and abjuring of the Covenant, and a

hedg-

hedge about the English Church.

An eight litting and trying time, is, when nothing bur sifting, trying and afflictions will reclaim a People Jer. 22.21.25 tpake to thee in thy Profestity and thou wouldst nor hear, this hath been thy man-6 her from thy youth, that thou halt not " obeyed the voice of the Lord thy God. of them that leek thy life, whose face thou tearest v, 7. I will melt them, and try them; for what elle shall I do; for the Daughter of my People: Nothing else will do it 2. Chrom. 36, 15: 16: Hent my for vants the Prophers rising early and fending them; because I had compassion on my People; Buithey mocked my mesfengers, dispited my words, and misused my Prophers. Untill the wrath of the Lord arote against them, and there was no Remedy, and delivered them to Sword; Capital vity, and desolution, it is as much in vain for us to preach Repentance, to them that are thus dead spiritually, as to preach to thefe in the grave, whole fouls are in hell; for they will not repent; all that we get is miguided, ill willed, teproseded, and a19.7

bused therefore when peace and profenty, and Gospel exhortations will not do : expect a fifting, trying, melting time, forow thall I do for the Daughter of my Peole Isai. 5. 4. 5. The I ord took all the pains could be taken on the vinevard, fenced it with the hedge of Civil, Ecclefiastick iscipline: And divine protection, removed all npediments, & setthe Wine press of Christ fucified, that they might have recourse to im by Repentance, for refreshment, but it rought forth wild grapes, fin in stead of oliness, therefore the Lord takes away the edges, that it may be eaten up and troden own; alast who can live when God deth lus try things. Such times are with us now; nd therefore we may expect we shall lave very fifting times, and strange discoveies of hypocrify.

The second thing, is, to shew what are bese sives, wherewith the Lord sits and rys a sinful People? The puts them through he small sive of worldry prosperity & abuntance of the things of the world: immediate vaster they fall into Sin, and this judicially hardens them in their Sin, and makes even fallen Ministers to say, now are we

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not wifer than these that suffered in the lat times, who were too hot headed; and floo upon triffies, and irritat the Magistrate incon fiderately, and dyed in error and lost the Stipends and broke their families, alas poo foois they do not lay to heart, that the Lor is fifting them with the five of prosperity which ruins many Prov. 1. 32. The pros e perity of fools destroyeth them, they wil have Stipends come what will; and ay yeile a little more for the Livelyhood, and temp God the more for the Belly, like these wick ed traclites in the wilderness tempted Go 11a: 78. 19. 25: 6 And faid can God pre pare a table in the wilderness? Can h give his people drink and Flesh? the Lore was wroth and feasted them as they desir ed: But when the meat was in their mout the wrath of God came upon them and Joh 20, 22. When he is about to fill his bel 6 ly, the Lord casteth upon him the fierce e nels of his wrath. If they will have wealth let them have it, it may come to that, that the Lord give the proud covetous ring leaders of them, Stipends enough; even th Bishops rents, and that will fift them to th purpose, for a prosperous condition is ve r[.- "1]

made them ride on the hie places of the Earth, gave the increase of the field, and honey from the Rock, but Jesurun waxed at and kicked, and forshok the God that made him, and lightly esteemed the Rock of their Salvation. And the Lord aw it and abhorred them, fed horses kick at their Masters,

A second five that the Lord takes to fift and try his People, is the five of honour and preferment, set up these of the greatest profession, to be members of Parliament, and they will hear and communicate with Prelats, and take their Teks, and Oaths, and I fear if tryed, they would give their voice many of them against the people of God. The five of preferment is a very fearthing five, I mind when the Prophet looking upon Hazael wept 2. Kine. 8. 13. 13. Why weepeth the rophet? the prohet told him, because of the evil he would do the Lords people, burning their 4 strong holds with fire, riping up the weomen with child, and killing their young men with the Sword, what faith Hazael? Am I a dog to do lo great wickedness,

fuch a dog he was, and the Prophet tell him what was the Reason of it, he should come to great preferment, the Lord hat shewed me that thou shalt be King of Syria. When one would confort a maj once, on the brink of Despair, said he wa not io great a finner as Manasseh, the poo man answered I would have been as grea a Sinner, as ever Manasseh was, if I had live ed in Manaffeh's time, and been upon hi Throne: And we may fee fomething of i in our own day, let a professed Presbyterian who by his very profess on is bound to exstirpate Prelacy to the outtermost of his Power, yet set him up a step to be a Ruler in the Place, and ye shall fee him use his power in defence of Prelacy: Take heed for prosperity and preferment, are two fearchinger Sives than the most part are awar off. A third Sive wherewith the Lord Sifts &

trueth a People, is, the Sive of erronious and hypocritical Ministers, who overthrow Religion under a fair profession, of whom the Lord complaineth 1/a, 9. 16. The leaders of this People cause them to err, and these that are led of them are destroyed. And commandeth not to hear such, Mat. 15. 14.

Let them alone they are blind leaders of the blind, and if the blind lead the blind both fall into the ditch. To preserve his reople from such, the Lord first giveth his Sheep his ear-mark, to discern betwixt his voice in the mouth of faithful Minifers; & a strangers voice in the mouth of these hypocrites John 10. 4 5. My Sheep know my voice and follow me, and a stranger they will not follow. 2 He sealeth and secureth them, that they be not blown away with the wind of Errour Rev. 7. 1, The winds of errour are restrained, till first the Servants of God were sealed, of all the sore plagues that God inflicts on a people, this is one of the greatest; when the fountain of the Sanctuary waters runneth with poison, would you not fay that life were gone, in a Siege when the enemy had poisoned all the freams that supplied them with drink, to refresh themselves, they are cheated, and poifoned, if the Prophet put wild grapes in the pot, all that eat thereof, cry alas there is death in the pot. And this is a great discovery, which Sifts out these that are not Christs Sheep to follow these false hypocrites, a sad fortunder of destruction 1/a. 914.15.16. the

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Lord will cut off Israel head and tail, brance and rush in one day, the ancient and honourable he is the head, with Prophet that teach eth lies he is the Tail, for the leaders of this people causeth them to err, and them that are led of them are destroyed. What is her said may sufficiently answer those that say what have we to do with Ministers Sins? If you follow them you have as much to do with them as themselves.

A Fourth Sive wherewith the Lord lift and trys a People, is, the Sive of Persecu tions and Losses, Mat. 13.21.22. They anon with Joy receive the Word, hu when Tribulations and Afflictions arise for Christs sake, and the Gospels, by and by they are offended, will they loss their life for Christ? no, what then will they loss a great Possession for Christ? no, they go a way forrowing, Mark 5. 7. Christ fends Swine and Devils apacking together, and then they belought him to depart out of their Coasts, they rather have the Swine and the Devil with them, than a Saviour with our Swine; yearhey will nor abide gibe or a jeer for Christ, this is a very trying Sive, by which many are cast.

A Fifth Sive, wherewith the Lord fifts

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allnd trys a People, is the Sive of Satans Suble Temprations mustepresenting Scripture o Persons, thus he tempted Christ, Mat. 4. 6. Cast thy selt down, for he shall give his Angels charge over thee, and in their hands they shall bear thee up (But he holds would have Christ leave d's ways and obey Saran, and yet lean to he Promise: But if we look for God's Proection, we must keep Gods ways, So Rom: 6. 17. His Instruments came with mistepredensed Scripture, to pressunion with them. nark those, say they, that cause Devisions & Differees, and avoid them, for they ferve not she Lord Jesus Christ, but their own Bellies: but they hold out contrary to the Dostrine which we have received: finfully preffing lo keep Union with them, whither that U. hion be contrary to the Dostrine of the Golhel or nor, many who say they are Apostles and are not, are tryed by this means.

A vixth Sive, wherewith the Lord lifteth People, is, the Sive of corrupt Church cenure, and fcourge of Tongues of corrupt Kirk-men, and many will forfake Christ's cause; lest they be Excommunicat by such, and nothing more ordinary both in the Old

and New Testament, then such sakele Excommunications, 1/a.66.5. Your Br thren that heated you, and cast you ou (Excommunicated you) for my Name fake; and yet painted Hypocrires; the tell a two faced tale when they have don it, O quoth they let the Lord be Glo rified; they would make well meaning Peo ple believe, it were for the Glory of God but the other side of the tale is, we shall cast out these People of God, and if there be a God, let him get Glory in bringing them in: but we have in the first place give en them Dissonour and a detyance in cast. ing them out, but what followeth, he shall appear to your Joy, and they shall be a shamed. So did the corrupt Church in the Days of Christs Incarnation John 9. 22. 34. they had agreed among thenifelves; that if any confessed that Jesus was the Christ; he should be put out of the Synagogue, that was Excommunicate, and a great bargain of that I for as it is not Death, but the cause that makes a Martyer, for not the Sentence, but the cause, that makes one Excommunicant, else we would all be Pxcommunicat by the Pope of Rome, and his Raw Green horn Premuces (179)

either Wit nor Power, yet they have Macce enough to venture, for nothing bolder han a third Horse: but what the worle was the poor Blind Man, when they calt im out of their corrupt Communion, with himels, and makes an of the greatest discoveries of himself to him, that ever he did to my in the days of his Fless, when Jesus indest him, he saith to him doest thou beeve on the Son of GO: ? he said who is the Lord, that I might believe on him? He Answered, thou hast both seen him, and he is, that talketh with thee.

A Seventh Sive, where with the Lord ifterh and tryeth a People, is, the five of corrupt statutes from the Magistrate, to 24, 25. Because they have disputed my statutes; therefore I give them statutes that were not good, and I dgements whereby they should not live, such are tatutes and commands, coming out from Court; to set up talse Worship, Dan. 3. 5. 6. To you it is commanded, O People Nations and Languages; that we Worship my Gods, or else ye shall be thrown

into a Burning Fire Furnace. Such com mands may feem good in a Mans eyes; and yer the end thereof be Death, Prov. 14. 12 Many examples of this in I/rael, and other Nations, how such Statutes have been sen out from Authority, as were not only Ruin ing to the Souls, but to the Nations, Hol. 5 11. Therefore it is said Ephraim is oppress and broken in Judgement, because he will ingly walked after the Commandment of ill Rulers: but you fee the Moth breeds in the Cleath that confumes it, because the kept not the statutes and Judgements o the Lord; therefore he fets over them fucl Rulers, as give that are not good and Judgements by which Men cannot live this is a very trying five.

An Eight five, Wherewith the Lord fift eth and tryeth a People, is the five of thei ne welf Relations, this Adam was fifted to purpote by his Wife, to was Job, Job 2 9 · Curfe God and die, and retain thy inte grity no longer, what would I ferve that God that takes all from thee that thou haft and makes thy Life more birter than Death what pains are many Relations at to difwad their friends from performing that service to

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arken not to such Relations, their coincil scruet to the outmost degree, tending to her cuting away both of Soul and Body, hou art more beholden to them than scarce ees once in the seven years; than to juch Relations. Do as Paul did Gal. 1.16. When it pleated the Father to reveal his Son in me, immediately I conferred not with Fiesh and blood. And what a tryal such Relations have been to some is not unknown a this place of the world.

A ninth Sive wherewith the Lord fiftth a People, is, Reople of other Nations, I will fift the house of Israel among the Nations, like as corn is fifted in a five 1/4, 28. 7. with People of another speech, and of a strange Language will I teach this Peo-

ple, this we fear may be our tryal:

A tenth five wherewith the Lord fifteth a People is, The five of a violent death, for the Gospel, and calleth to some to relified ven to blood striving against sin Rev. 2. 0. Satan thall cast some of you into prison, be thou faithful to the death, and will give thee a Crown of Life. And when the Lord puts a People through so many

and that so trying lives too, and considering how wisfull and unwilling this Generation is to fuffer any thing for Christ, may we not take up this Lamentation over this Nation, Alasi Who can live when God doth this.

Thirdly, I am to flew, that e're Scatland go through all these trying fives, there will be many painted hypocrites found camens us; e're we go through all these Si es there will be many a Knave discovered, that there is no word of yet, e're we go through all these Sives, many a wolf will be discovered that have, a sheeps skine on their back: the bocie skin will be left which now makes a fair Show, and the wolfe teeth that are now I d will appear reed with Saints blood, yet E're Similara go through all these Sives, the honest Minsters, and the honest Professors of Scalona will be far toorer courted; than our men with too much charity thinks vet; at is lad Amer 5. 2. 4 The city that west out by a thousand, shall leave an hundred, and that which went forth by ane hundred shall leave ten to the house of Israel. But I fear e're Santana go through all thefe Sives, the Munifiers that are now counted a tho uland

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is thousand shall be counted by ten in Scottland. In tuch a fifting time among the difciples, there was one to betray Christ: But I, fear eleven and many mo scots Ministers berray Christ, where one owns him: I fear our Scots Professors go through all these sives there shall scarce be twelve lett, of as many as would cover the greatest mountain in the Nation: And thefe that go away he must part such, as seemed at first to be most for Christ, Read John 6. And see suchvalt multitudes following Christ, as cloathed the mountains, and a little shake in the five of divine doctrine, cleanged the fields of the foul Carcases of them; 65. Thes are hard fayings, who can hear them, miny therefore of the Disciples Vent back and walked no more with him: how many? I welve, only And Jesus said to the twelve will se also go away. Now who were hese that went away? even such as proessed much more than the twelve v. 15. hele that would take Christ by force and rake him a King, but the poor twelve faild with lower Sails, and yet they itay wher le others are away ty on them, and all heir haft to make him a King! and turn Kebels

R hels to Herod the one day, and not a fine gle foul of them but ran to the Devil the next day, which minds us of what some forward people faid to us, at the time of the first Oath: Ohr are you in your bed yer, and the Kirk of God gone, and now it it be gone, they are gone with it; And I will tell you, e're Scotland go through these ten sives yet, many poor bodies will be found honest folk, that are not thought to be so: Some grains of precious wheat hide under a hudge heap of Chast, and Bluthrie, but stay till the Lord open his barn doors, and take these ten trying Sives in his hand and roll away the Reproach of Egypt, and fet the Chaff to the wind, and it will appear that the first shall be last, and the last first yet, Mat. 2. 15. 18. When these that work wickedness are set up, & they that tempt God are exalted, then shall ye return, and discern between the righteous and the wicked, betwixt, them that feared the Lord, and them that fear him not. All appear to fear God now, but stay i till God set up a Magistrate that shall be a Terrour to them that do well, and see whe ther the fear of God, or the fear of man have

have the day; for whatsoever sear is real it will beat out pretended sear, if the sear of God, be but an hypocritical pretence then, the sear of man will beat it out: But to descend to particulars I shall shew in these following steps what discoveries shall be made by these ten Sives in the Sisting times.

First, it will sist many out of their great possessions John 6. 60. 66. These are hard sayings who can hear them? many of his Disciples went back, but never went forward again, many then will appear dross not gold, chaff not wheat, apostates not apostless look min thou be right mettal, for God sets the to the sive and to the wind, the fire and the furnace, the touch-stone and the ballance, it will not be what thou appears, but what thou shalt be after thou hast past the tryal, some that held up the hand swearing to God the last Sabbath, may have up the hand swearing the contrary, e're they go through all these ten sives yet.

Secondly, before many Ministers and great Head-pieces go through all these ten sives, it will sist them out of their politicks and prudentials, and gists of preaching yet, I fear many that shake their heads in the pulpet

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with courage, and an elegant Tongue Sing dun.b yet, and God take the gift from them he hath already taken them from 10me two or three in this same countrey Side, and this is but an earnest of what shall be, before all the play be plaid yet; these things are but the beginnings of forrow, the more God Dake and fitt them out of their Politicks. and prudentials, many learned Clerks at their Assembly when this work began said the prudent must keep silence at thistime, for it is an evil time, yea, but the faithful cry the louder, and spare nor the worse the time be, the wife Clerks faid we will yeild a step, we cannot state our sufferings here and this will be our wisdom; But I will tell you or all this play be plaid, the Council of Achitophel will be turned to foolishness yer, when it cometh once to that with it 1. Cor. 1. 25. 26 'Where is the Scribe, or Minister? Where is the wife man Where is the disputer of this world? hath not God chosen the foolish things of the world, to confound the wife? I fear these that brage to much of their, wisdom like thefel Jer. 18 17. 18. Shall wildom perish from the wife, and council from the antient

shall find that wildom indeed harh perished from the wife, and counfel from the and tient: They thought it a wife counsel to Submit to sin, and take a backstep or two to Thun fuffering, what was this but to unlock the door? and fet it up an inch, untill the enemy got in his hand, behold how ye close it again I You thought it your wisdom to fly. in all halt cire, charge, discharge, exconmunicate all that will preach the truth, and against your fins that this was the way to fecure you: But it to yeild to fin, and perfecute holines, he wildom then the Rabies of the Church of Israel were wife, when they consulted to kill Christ, lest the Romans should come and rake away their place and Nation but countel fealed here from the wife there to doing was the reafter why the Romans did come, and both unchurch and unnation them, no wisdom like hat to keep Gods Commai dments Dan. 4. 6 No folly like that to break them, as long as we keep Gods Commandments we have w fdom enough to counterballance the greatest cours, politicians in the World, yea & much more too

Thirdly e're many go through all their fives yer, the greatest part shall be sitted out.

of their excellent resolutions, vows and engements, to stand by the interest of Christ. Pete: a d the Disciples had all resolved and promited Mat. 20. 35. Tho' all should forfake thee, yet will not I, likeways alfo laid they all: And yet Peter denied him with an Oath, and Mark 14.50. When the armed men came to apprehend him, then all the disciples for shek him and fled. It is case resolving to go to communions, & premiling to adhere closely to Christ. But a little more cumbersome when a compamy of jude toldiers comes curling wing cocked riffies, and drawn bayoners at your breeft, and it fuch a fifting time fifted the Apr fl es out of their former resolutions, tho? they repented again, and took up and renewed their former promifes and resolutiors, O what shall come of many duble hypocrite i who shall be sisted out of all former, promites, and resolutions, that they resolve against, be upon your guard and get more strength than your own, other-ways a sitting time will fift the out of all the resolutions, and promises ever thou made to Ged, for there is greater odds than ve are aware of betwixt your resolving time and your lifting time. Fourthly

Fourthly, before we go through all thefe. ten fives, many will be fifted out of their firm faith, that it shall begin to waver, roter and fall about their ears; and that even out of some great toundamental truths of the Gospel: So were the two hundred disciples Luke 24. 21. like to be shaken out of their faith in Christ We trusted by they that it had been he, which should have redeemed Israel, but we begin to doubt and question it now, I may lay to many that thinks their faith as well fick ered and bottomed, to abide a fifting time what Christ said to the disciples John 16 31. 32. 'Do you now believe, verily 1 fay unto you the time is coming, when ' ye shall all be scattered, and leave me a. clone, its a bonnie time a day, for you now to begin to believe, when I am just going to be parted from you, and O but ye be voggie, and think your felves well buckled, you now believe, but a stake or two in the five of tryal, will make every one of you fly for it, and leave me alone for all that it is come to with the bast of you ver, look i come not to that with it yet? that there that thinks themthe fattest away, and leave the trained among these ten trying sives, in Gods barn door: And if the rigreous and best secured scarcely be saved, where shall the ungodly sinner, and self seeker appear? Whereaway in all the world will they go in the sisting time? I wonder much, year ther wheraway will they not go? You will never get them in a fixed condition tid once they be in hell, and there they will settle, but never untill they be there.

Fifthly. Refore ye go through all these ten fives yet, many honest body that hath clear conscience to day which is a sweet te it to them, will have their joy turned ince heaviness: Peterpoor man entred the tryal valiantly, and fought it with the sword and a clean conscience, but before twenty four hours, I might have faid the half of them gead about, the man hath for worn his Matter, his comfor is gone; he goes our and weeps bitterly his head like to rive his heart like to burst out at his broad fide, in a very lamentable condition, like to be swallowed up, and brought to the grave with forrow, in your covenanting days

Mays, ve were made ex eeding glade with his Countenance, but in your fifting days you may cone to that with it Lam. 1, 2. 6 weep fore in the night and pour tears on your cheeks, because the comforter hat should relieve your foul, is tar renoved from you, because of some mitcariages in the tryal, crying my hope and my strength is perished from the Lord, will he be gratious no more, feals his promise for ever, hath he shut up his tender merbies in his wrath, hark O empty professor bainted sepulchre may the best bockled rodie be thus fifted out of their comfort, what then shall come of thee? thou shall be fifted out of heaven; and happiness, and may be ome of you drouned in the black gulph of despair like Spira, who in the lift rg time denved the truth, and dyed in lispair, a fin against the remedy, alas who an live when God doth these things.

The Fourth Thing, is, to give some Reaons why the Lord Sists his professing People. 1. To prevent their Sin: Jer. 48.11. Moab hath been at ease from his youth, he hath not been coured from vessel to vessel, therefore his teast remained in him, and his scent is not changed. Because to a setled condition, then he waxed fat at kiked and forsake the God that mead him.

2. To chasten and correct for Sin, Jer. 3

will not leave thee altogether unpunished.
To clange from Sin, 1/4.27.8.9. If flayeth his rough wind in the day of his Ex

Wind, by this therefore shall the Iniquitor of Jacob be purged, and this is all the fru

to take away his Sin.

4. To discover the reality of Grace some doubting Persons, that thought the would fall away if ever a sisting time came they were so feared to own Christs cause the beginning, that they stealed secretly bout the work, when none saw them, like Night, but yet when the Sisting time came he owned Christ on the Crois, took his down and Buried him, when there we none to own him, Jahn 16, 38, 39

5. To make them long and prepare f

Glory, where the trying Sive shall be laid a winde a they shall sweetly sing, tho wien have ride over our Head, & tho' we have passed thro' many tryais, both Fire and Water, yet thou half brought us to a weal thy place.

6. To discover those secret Sins, that lurked in the Hearts of many of them, as Peter his sinfull sear that he never Dreamed of before the tryal came: the best Saint ere he go through these Sives will see all was not

Gold that glitered with him.

7. To purge out the Wicked from amongst the Godly, the Lord sends Sword and War, and fets all through other for that end, I will fift the House of Israel as Corn is fiifted in a Sive, and the Sinners of my People shall die by the Sword, who fay the evil shall not overtake nor prevent them, they take all Lowns gites both to evite trouble themselves, and to bring trouble on the People of GOD: Thus he fifted Ifrael, and Pharaoch, through the Waves of the Red Sea: So Mordicai and the Israelites were fifted among the Babylonians, to the ruine of their Enemies. Rev. 19 19 The Beast and the Kings of the Eatth are gathered together against Christ and his People, to their own destruction, and the Beast was taken: When

Godly are like to Roate amonest Bing of Hypocrites, Wheat amongst Chaff; their the Lord takes the Sive of Tryal, and fets al to the Windtogether, and makes a leparation then many Godly that were hid and appear ed nothing, and were disputed of the Proud are found to stand out the Tryal, and hold fast every hoose of the Truth, be the Danger what it will, & many that seemed good wheat. appears now to be nothing but Tares, Alacer who can live when God doth this.

We come now to the Application; May the Church lay her Account with Sifting and Trying times, then try whether ye belong to God, and the Sive be in his Hand. or whether ye belong to Satan and the Lord hath left thee to be Sifted of him, and you may know it thus; Satin fifts out all that looked like good: did thou look fair upon it with a splendid Profession, Satan will sist away that, and thou will lay it afide, and thou that professed Christ head of the Church. with that Multimide that cryed Hosanna to the Son of David, blessed is the Kins who that cometh in the Name of the Lord. in the Goipel Day; but the next day the Rough Wind rueth, and Satan fays I was

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I have got the Sive now, I will try what fort of Mettal you clamorous Youths are of, and or ever Satan had given them Two or Three shakes through other, their Profession disappears, their Voice is altered, and their hidden Malice at Christ appeareth, and the whole Fields are deafned with the Din, and Hellish noise, yabble, yabbling, and bellowing out, Crucify him, Crucify him, Satan hath win about with them now. . 2. those that belong to Satan when the Sive is put in his Hand, he fifts out of them, that which ap peared faithfulness, in Corrupt hearted Mini sters, so Judas Preached well, and seeme a Faithful Apostle, as long as the Play w fair, but up gets Satan the Sive and fays shall know in a little what for a Boy ye Minister is, and so Satan tosses him up and down betwixt Faithfulness in the Apostleship, and Thirty Pieces of Silver, and then the Thief, the greedy Thief, grips the Bag fast in his Oxter, and runs and and fells Christ, and the Apostleship too, to the Chief Priests, as many Covetous Ministers, they must either sell Presbytry to Prelats for the World, or else be Faithfull Ministers and take their hazard of loofing the World, and then you shall have a brave account of many of them, prigging with the Prelats, about the price of Religion, we will give fo much of our Religion, and fwear fo much of our Ministry

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Ministry over to you, my Lords, for the Steepends, but prig as they please, they are resolved to make the Bargain, but as secret ly as they can, for fear of scaring the Coun I try People, and to ratify the old Seal of Reilin ligion with a new Oath, that they call much Bonnier then the old, fy upon the joucking Lowns, for, for as bonny as their new Oath is, its but the old wrinkled Whore in Paint, and Busk up with a new Suit to deceive thee more. 3. These that belong to Satan when the Sive is put in his Hand to sift them; he fifts out all that appeared good in their Practice, and fets them to commit the Countrey Wickedness, so did he order Judas, Juidas had gone once in a day many a Foot to shear Christ Preach, but now the fifting Time is come, and Judas practice is altered and he goes on the Head of a Band of armed Men, to apprehend Christ, and Judas once an Apossle of Christ, now it is Judas the Guide of them that took Jesus. We have. experience of this fort of Work, many that heard us Preach the Gospel before they fell, have since had an hand in sending arm'd Men to apprehend us, but ay the more Satan fifts his Slaves, the worse they grow, like Abaz, 2 Chron. XVIII. 28. In the Time of his Affliction he sinned yet the more: This is that King Abaz, that Monster of Nature, that when he should have mended in Time of Trouble, he grew the worfe: I think if

listing Time continue a little, we shall grow worse by degrees, untill we be sisted out of Reformation, Name and Thing, when this Frouble comes quite this Truth, and when hat Affliction comes quite the other Truth, intill all the Truths be quite, that stands as a March betwixt us and Popery and Prelacy,

hat may foon be done.

But on the other Hand when the Lord fifes his People, and keeps the Sive in his own Hand the more the Person is sisted, the better t grows, it stands now on the Frountire-Truths, in time of a fear'd Invasion, and hinks now lose ore lose all, let the Frountires ince be furrendered, and the Kingsom is one, they run the talter to the Fort, the drongr that the Incursion of the Enemy be, Jude . Tuey contend earnestly for the Truth, as one ontending for his Life above his Strength, and Agonie, as the Greek Imports, and in Itead f looting they gain, Pfal. CXIX. 71. It is

pod for me, that I was afflicted, for hef re I was Hicted I went astray, but now I have learned keep thy Laws. Satan fifts out all that apearsgood, and keeps the worlt, but the Lord ts out that which is Evil and preserveth the lood.

Use. 2. May we look for sisting and trying imes, then be not secure, but make Preparatithat ye may be able to stand in the Day of vil, Isball first shew you that there are many

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(36) sed Signs and Tokens of Sifting Time coming. second, give some Direction what to do, in order to be able to abide the Tryal. Third, give some Motives to press you to Prepara-

The 1st Sign of fifting Times coming is unfruitfulness, what Fruits of Holiness in Heart? what Reformation in the Conversation? What Reformation? and righting of what is wrong in the Church, what renewing of our broken Covenant, or what paying of our Vows to God, Luke XIII. 7. These Three Years have I come seeking Fruit on this Tree and found none, cut it down, why Cambreth it the Ground? 2d. Not only are we Barren but bear evil Fruit, stark Poyson, Deut. XXXII. 32. For their Wine is the. Wine of Sodom, of the Field of Gommorah, their Grapes are Grapes of Gall, and their Clusters are bitter, what horrid Curfing, Swearing, Blasphemies, Adultries, Perjuries, Apostacy, Malice at the Ways and People of GOD, fays there are fad Days coming, shall I not visit for these Things saith the Lord, shall not my Soul be avenged on fuch a Nation as this, Isa. V. 4, 5. It brought forth wild Grapes, therefore it shall be eaten up and troden down. 3. The Lamentable Division occasioned by Oaths, and Practices contrary to the Gospel, Ifa. IX. 21. Ephraim against Manasseh, and Manasseh against Ephraim, and both against Judah, and the Lord's Anger not turned away,

37) ut his Hand firetched out still, Every Knave asting out among themselves, but all agreeng against these with whom any honesty apeareth, like the fad discord betwixt the Terdmen of Abraham, and the Herdmen of Lot, when the Canaanite was in the Land. nd when Israel divided in three Factions in terusalem, the Romans got thereby the adantage and Destroyed them. 4. Our furrenring our Church Government, with an Oath to hat very Corrupt Church of England, who iffers little from Popery, unless in their puting away Pictures of Saints yet Worshiping hem retaining almost all the Popish Riest, Ccemonies, Superstitious Days, having Popth Liturgies with very little amendment, alothe Popish, Surplice Mitter, Cape, and Altars, worshipping Breaden God's, &c. 5th, The Wind is alreadie rifing, and the Barn Doors cast open, by the Lamentable Tollertion, the Winds of Erronious blowing, and ye are all like to be blinded with the Stour f the Hudge Chaf, that is flying away with the Wind, to all Airths and Points of the Compass: and back again, and to and o, Pfal. 1. The wicked are going now like the baff, driven to and fro with the Wind, that hangeth their Religion as often as the Moon. The Persecuting Spirit appearing among

hllen Ministers, and some of their Adherants hisrepresenting the Godly, to the Magistre his says the Lord is to bring a Sword on the

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Land, at least threatens to do it, if we be not amended, which shall avenge the Quarrel of his Covenant, Lev. XXVI. 25. 7thly, The injury done to the Wheat by the Chass, a continual pressing, and beguiling of Poor well meaning People, by these that are fallen, to draw them back with them, says the Lord, will set them to the W d and make a Separation.

Now you see great evidences of a sifting Time. The 2d thing is to give you some Advices, how to carry and order to prepare for the Tryal. First, Get Grace and the reality of it, for although a Person shall be siftedout of all Counterfit Grace, and true Grace yet a fore shake, yet true Grace shall never totaly and finally fail, the least grain of true Grace shall not fall to the Ground. Judas Counterfit Grace went quite off, but Peter's real Grace tho' shaken yet remained, Luke XXII. 31. Satan have fought to have thee Simon to lift thee as Wheat, but I have prayed for thee that thy Faith fail not. Faith is a Victorious Grace, which puts to flight the Armies of the Aliens, and it is the want of believing what we profess, and the want of believing what we Preach, and in that Christ, whom we Preach, that makes us fly before the Armies of the Aliens. Secondly, Get real love to Christ and his Interest, let love be without Dissimulation, love him for himself, not for his Gifts, his Word for its Purity, and then

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