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SELECTED PORTIONS

FROM THE

Jas Macleay
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DIARY AND MANUSCRIPTS

OF

THE REV. GAVIN PARKER,

LATE MINISTER OF BON ACCORD CHURCH, ABERDEEN.

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PREFACE.

THE following Work is offered to the public in compliance with the continued solicitation of friends who, in Aberdeen and elsewhere, had opportunity of knowing the Author.

Soon after Mr. PARKER'S death, many, who had attended his ministry, expressed ardent desire that such of his writings as were in a state for the press might be published. It was, however, ascertained that with the exception of a brief tract on the Sabbath, his numerous writings were in short-hand —that in writing his most carefully prepared discourses, he had reserved to himself the liberty of expressing additional thoughts, which might be suggested at the time of delivering them in the pulpit, —and that generally he had committed to writing only the leading ideas.

Several friends, who had some experience of the treasures of Divine truth which he was instrumental in recommending to their attention, on Sabbath and on other days, suggested that extracts from his va-

rious writings might, by the blessing of God, be profitable reading to those who knew the Author, and might serve as a means of bringing to their remembrance the lessons formerly taught by the living voice of one who has gone to give an account of his stewardship; while serious minds generally might derive benefit and substantial aid in their efforts to know their state before God, by having access to the sentiments of an honest man, who, next to his own salvation, had his heart set upon the enlargement and edification of the Church of God.

A memoir, in the common acceptation of the term, could not easily be given; nor is it necessary, for it does not appear that Mr. PARKER's life was so remarkable for things external and incidental, as for the life of God in the soul, which was manifested from his youth, by consistency of conduct, and steady devotedness to the cause of true godliness.

He was born in the vicinity of Port-Glasgow, 18th July 1780. Deprived of his mother at his birth, and of his father while yet young, he nevertheless grew up among those who directed his attention to the word of God, and made him commit the Psalms to memory, and attend to the outward means of grace.

In the outset of life, the gospel ministry does not seem to have been thought of as a profession for him, either by himself or his friends, and, as is indicated by the following extract from his diary, he did

not rashly conclude that it was the will of God he should be so employed:—"God did not grant me success in any other occupation, although I wrought with diligence. I had many thoughts regarding the work of the ministry, and strong desires towards it, which I considered to be from heaven. I associated in prayer-meetings, and had intercourse otherwise with godly men, from whom I received advice. Also the Scriptures encouraged me, and some remarks in the Evangelical Magazine respecting a call and qualifications for the work. After some progress in teaching a school, I was shut out there also, and I could not find a house for a school. God had granted me money, and I went to Glasgow University in November 1806. God gave health, money, fortitude, zeal, vigour of intellect, and considerable success in study. My mind enjoyed much pleasure in making progress in knowledge; my heart was always set on the work, with the desire and hope of doing good. After some hesitation, and difficulty, and discouragement, and delay, license was granted in August 1815."

Entering thus upon the work of the ministry, matured in judgment and animated with zeal, he had immediate employment in preaching. His second discourse was given in Dr. Love's pulpit, whose ministry had been greatly blest to him, prior to his going to Glasgow, and during the period he was at

College. Carrying with him, to the work of a minister of the gospel, habits of industry, and being favoured with health, he continued a laborious minister until his last illness, and even then reluctantly yielded to the necessity of caring for his health.

He was appointed to extensive fields of usefulness. In Dundee he accepted the situation of assistant in St. Andrew's Chapel in 1816, where he continued upwards of twelve years, and subsequently, receiving a call from Aberdeen, he became Minister of Union Terrace Chapel, which, on the admission of *quoad sacra* ministers to seats in Church Courts, was named Bon Accord Church. At the Disruption, the harmony of the congregation was unbroken in deciding to be of the Free Church of Scotland, and arrangements were entered into, which secured the quiet possession of the property to the Protesting Church. Mr. PARKER continued to occupy that field until his death, which took place on June 5, 1845.

In doctrine he was thoroughly Calvinistic, being fully convinced of the consistency of that system with reason and Scripture. He taught particular redemption as an essential doctrine of Christianity. He grappled with and exposed the fallacy of the objections made by those who are opposed to the sublime doctrines of God's eternal purposes of love and mercy; of His sovereignty in redemption; and of the supernatural agency of the Holy Spirit in

regeneration, and in the progressive sanctification of every genuine believer.

Regarding his preparations for the pulpit and the prayer-meeting, he has left the following note:—"Some evidence that the discourses have been all given me of God:—many striking instances of light and liberty in preparing to preach;—for years I have regularly asked from God both subjects and illustrations;—I did not receive without my own cogitations, and studies, and researches;—I have used outlines, and lest any thing of importance given me should be neglected or forgot, I frequently laid the outlines before me in preaching;—with very few exceptions I have neither read sermons from paper nor from memory."

During the course of his ministry he had to endure much misrepresentation on account of his attachment to the doctrines of Divine revelation. Having on his mind a deep reverence for the word of God, he could not soften any of its truths to gain the approbation of unrenewed minds, or state them in a manner that would lead unconverted sinners to think favourably of their own condition. His great aim was to exhibit the standard of Divine truth, and to elevate men to it—to engage them in the ardent pursuit of personal salvation, through the knowledge, belief, and practical reception of the entire Volume of Inspiration. In unfolding the scheme

of redemption, he endeavoured to recommend to all, the One Saviour who "saves His people from their sins,"—the One Great Agent, the Holy Spirit, who applies the purchased salvation,—and that God who is at once "Love," and "a consuming fire."

His mind was deeply exercised in subjects of the most spiritual kind, concerning which, it is to be feared, the great body of professing Christians give themselves little or no trouble; as the sinfulness of sin—the character of God—the spirituality of God's law, reaching to the thoughts and intentions of the mind or heart—the criminality of indifference about whether the Object of worship be sought or enjoyed in ordinances, and whether He be known or unknown. He did not think it an easy, nor did he think it a common thing to be a Christian.

The state of religion in the country greatly alarmed him, and that not more from the dread of open adversaries than from the withering influence of corrupted Christianity. He deeply lamented the prevalence of a generalizing system, and by his practice he testified against an uncertain sound in teaching Christianity, as useless for the great end for which the gospel ministry was instituted, namely, to open the eyes of blinded sinners, "to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among the saints."

If any who peruse the following pages should be disposed to censure or regret the publication of sentiments which they may account harsh and uncharitable, let them consider that all will not think with them, and that many would account it an undue liberty taken with the author, if not an unfaithful representation of his principles and practice, to withhold his recorded sentiments, by which the habitual sincerity of his mind in exercising the discriminating judgment which God had given him is illustrated. If indeed they be accounted severe, when applied to others, they will be granted by all who knew him, to be only the reflection of his faithfulness to his own soul, while they exhibit one of the ways by which he hoped to be approved by the Master whom he served.

S. P.

ABERDEEN, *Sept.* 1848.

DIARY.

5th February 1815.—On Wednesday last I passed successfully through my first examination in the Paisley Presbytery.

I now consider myself as in a new state, and called to new exercises, as being more than even formerly devoted to God and to others, according to his will. I think already I feel myself excited to make new exertions in the acquisition and communication of religious knowledge.

Standing at this point, I look back with humility and self-abasement on my former wanderings and deficiencies. I have been foolish, impatient, selfish, carnal; but God has corrected me. I was in haste to rush into a field of usefulness, before being duly qualified; God watched over me, and prevented me. Distressed by the conduct of men, by the aspects of Divine Providence, and by my own deficiencies, I cried to God for instruction, support, and consola-

tion ; God heard me, reconciled my mind to his own wise and holy purposes, and prepared a sanctuary for me in this place from poverty, sloth, reproach, and sorrow.

My mind, formerly foolishly elated with a groundless supposition of sufficient qualifications, and of being called from heaven, has so far acquiesced in the will of God, that I have been willing to relinquish all thoughts about the holy ministry, and to apply myself to whatever God in his providence seemed to direct me.

. . . . . .

God corrected me, but in measure; he hath brought me to more just views of the nature and importance of the gospel ministry, and to commit myself to his holy providence, that I may be employed or not, according to his own wise purposes. If he invite me, I desire to go at his call ; if he leave me still without a license to preach, or keep me all my lifetime as a preacher, I desire to say—His will be done.

In some measure having experienced the evil of rashness and of selfish motives to engage in a work so spiritual, I desire to remain, waiting for God, calling upon his name, and more than ever seeking for myself and others an inheritance in heaven.

I look forward with pleasure and hope to the time when I expect license, not for gratification of vanity, not for worldly riches, respectability, and honour, but wishing to do good to immortal souls, to call and turn sinners from darkness, &c. ; if possible to pull many out of the fire ; to publish the

knowledge of salvation in many places. Indulging in such hopes, this spring now opening is most pleasant to day, the time of the singing of birds, &c., has just commenced. May this be a year of awakening and deliverance to many souls, even by those labours which God may enable me to perform. Oh! for His direction and support. May His grace be sufficient for me, &c.! May I soon, more than ever, feel in me the power, and sweetness, and glory, and riches of salvation through Jesus Christ; and be enabled, from personal experience, to recommend it to others, as worthy of their chief attention and desire. Oh! that religion may prosper in my own soul, and that I may be instrumental in conveying the sacred fire to others.

1824.—I could wish an alarm to be sounded in every family, in the ears of every sinner.

Are not many of the teachers of Christianity defective? and their ministrations more adapted to mislead, and flatter, and deceive mankind, in a state of sin, than to excite them to flee from the wrath to come?

Multitudes are rapidly passing away to eternity; who would not desire to pluck them as brands from the burning?

The afflicted, the aged, the infirm, seldom at Church, should be pitied and warned.

Many of them seem strangely averse respecting personal visitations. They might object less to tracts.

In this favoured country, many speak well of re-

ligion, attend the institutions, and profess to esteem the doctrines, who never felt its vital energy. It is only the profession from imagination, or feeling, or reason.

The young need faithful teachers.

I could wish that every family on land, and every ship moving over the face of the deep, was a house of God, the place of faithful teaching, and prayer, and holy living, and all of them, so many parts of the one Church of the living God.

I wish to see every society adorned and dignified with holy veneration for God and Christianity.

Therefore go preaching, and telling everywhere, the one gospel which Jesus Christ authorized to be preached to all nations. Matthew xxviii. 19, 20—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded."

In travelling from *Glasgow*, 11*th Sept.* 1824, I was strongly impressed that I ought to write some things occasionally, in the way of a diary. It might be very useful to me, and, if quickened myself, I might be more useful to others.

Left Glasgow very much dissatisfied with myself; felt myself very deficient in convictions of sin. Past sins have not produced remorse and sorrow of heart, like what ought to be in one repenting of sin. Some things that were said at Glasgow led me to think on myself. Felt reason to think that I had never seen much of the vileness of sin.

Monday, 13*th Sept.* — Walked from Muthil to Comrie with Mr. ———. Felt reproved, convinced, instructed, edified, and quickened by his presence and conversation. Wished I had a house to which I could invite pious people. Think I could profit much by their conversation and prayers. Think I could be more useful to the people in Dundee if I had more opportunity of being with those who fear God. Felt willing to be taught even by the meanest in God's family, and even by enemies and by careless sinners; but think I could learn far more from lively Christians.

Sabbath Evening, 6*th November*, 1825.—From a child I had attended the ministry of a man who was honest and faithful, so far as his light carried him.

I hope he was a man of piety. His voice and manner of address were pleasing and impressive; many awful things he said, which struck me and seriously impressed my mind. There was an honesty about him which I liked much. His discourses were very useful to me; they frequently induced me to prayer and to much thought.

Another minister of great talent and piety, though not very popular, occasionally preached in the place and neighbourhood. His discourses were very penetrating and awakening. Though obscure in some things I admired him much. His solemnity of manner, accompanied with a similar solemnity, reverence, and fear of the Eternal God, deeply impressed my mind, and induced me to go, even to distant places, to hear him.

My first minister was removed to another parish, and his place was supplied by one who, to many, was more acceptable; but his levity, his shallow and flimsy illustrations of Divine truth, his partiality and favour for the rich, his unreasonable opposition to those of serious minds, and his haughty contempt for those who feared God, induced me to go frequently elsewhere to hear and enjoy the faithful administration of the gospel of Jesus Christ.

Happily for the parish he was not allowed to remain long.

Just about the time of his departure, I also went to the College of Glasgow, where I had opportunity of enjoying the ministry of that man of God, Dr. Love. His sermons had been of very great use to me before I came to College, and while at Glasgow I derived much good from his faithful and edifying ministry. While listening to his able and pious discourses, I have reason to think to this day, that I was in the school of Christ. The word of God came with power; every new discourse awakened new interest in my mind. I acquired a taste for faithful preaching, and felt convinced that such kind of preaching is the most useful for man, and resolved, that if ever the Great Head of the Church should honour me to be a preacher of the gospel, it would be my endeavour to preach the word faithfully, although it should bring upon me the contempt and hatred of those who are lovers of worldly pleasures, and of worldly honours, more than lovers of God.

Saturday, 22*d July*, 1826.—I frequently find

great difficulty in fixing on subjects for the pulpit. Felt much of this to-day, though in the prospect of preaching three times to-morrow. Perhaps Satan has his hand here. Very dissipated in thought all day.—A very unprofitable day for study. I am thus prevented from much comfort, and, I think, from much usefulness. My own soul kept barren I cannot well feed others. If I could fix on subjects sooner, much time and much thought might be turned to far better account.

Heard a sermon this very evening. It suggested to me that I should preach more about Christ.

Preached next day, A.M. and P.M. Isaiah xlv. 23—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

Friday, 15th September.—A woman concerned about salvation called. I find great difficulty in knowing what things are most suitable for such persons. She has been for several weeks concerned, and has not yet obtained light. Told her that deliverance must come from God. All that men can say is insufficient; wait for God.

Also, 1. Think on your entire guilt, and depravity, and helplessness. All things have been wrong. We have ruined ourselves; but there is no help in us.

2. That salvation must come from mere grace. We are unworthy. God must take his own time and way of granting salvation.

3. His people must pass through a course of dis-

cipline which is severe; to some, severe before conversion—to others, afterwards.

4. His people must be brought to habits of submission to God. Prior to conversion, we acquire habits of neglecting God; but his people must learn humility, submission, obedience. Much of this spirit learned by waiting God's time of deliverance from the burden of guilt.

Wished also to elicit from herself some of the things which gave her trouble.

1. She mentioned fear lest she was seeking salvation only from self-love, not from love to Christ. [*Ans.*] Ardour, even from self-love, better than indifference. Concern of this kind no proof of an interest in Christ, but may, through grace, be the means of bringing to an interest in Christ; therefore, continue earnest.

2. Prayer of the wicked an abomination. [*Ans.*] Yes, so are all their doings. The ploughing of the wicked is sin. Yet if sinners be truly desirous of righteousness, and if they seek the Lord himself, and desire to please him, their prayers are far more acceptable than those of the wicked at ease in Zion.

3. Cannot get satisfaction in prayer. [*Ans.*] This is a hopeful symptom. The Spirit of supplication is necessary to make intercession. If he is not given, there cannot be satisfaction in the exercise. It is well that you feel need of the Spirit's influences.

4. Christ died for many, not for all. [*Ans.*] Yes, many will be saved. We are told of this. We need salvation. We are encouraged to apply. The very

circumstance that all shall not be saved should make us the more earnest. It belongs not to us at present to know the purposes of God concerning ourselves; but to do our duty, to seek salvation as the free gift of God.

Friday, 10*th November*.—Last Sabbath was the Communion Sabbath in Dundee. About ten days before, I felt much comfort in studying Divine truth, and much melting of heart in calling on God. Continued so for a few days only. Before Sabbath, much coldness again until yesterday. Last night, in preaching from Colossians iii. 2—"Set your affection on things above, not on things on the earth," felt much liberty and comfort. O that I could retain habitually solemn thoughts of God and of Divine truth! and that I could show more solemnity and affectionate concern in preaching to the people! O that my hard heart were more melted and tender towards God and man!

Saturday, 16*th June*, 1827.—For a day or two have felt some more inclination to prayer. Conscious that I cannot bring myself to a devout frame, or ask anything aright. Unless God give me life and light, and draw me to his throne, I cannot pray. O that this impression may increase, that I may be made to thirst for the living God, and feel delight in approaching him.

Lord, teach me to pray.

Saturday, 30*th June*.—One of my first prayers.

Lord, remove the darkness of my understanding and the deadness of my heart in spiritual things. Ah! how dark and dead within! Wandering thoughts prevail because I *see* not, and *feel* not interest in *one object*, which should occupy and direct them all. Excite desires in me for what is good. Give me an interest in thee as my God and Father, and in Christ Jesus as my Saviour. Grant me the sure possession and feeling of this: then guide me in collecting my thoughts, desires, and affections, to seek the things which are above, where Christ sitteth. O to know, and believe, and feel that these things are mine. Then with what facility and joy will I set my affections on them! Grant me as full persuasion of my interest in them as the worldly-minded have of their real and legal right to their earthly possessions.

21*st December.*—I feel this day a kind of hopeless dejection. Forsaken and alone: not a known friend on earth with whom I could take counsel: no answer, no comfort from God, for many days. The thoughts, the prayers, the words of one desperate, are incoherent, useless, wicked. Some individuals in felt darkness wish to talk with me. I have far more need to go to them; to get instruction and comfort from them. How can I talk to give comfort! There is darkness within me: darkness around me, as to this world: and darkness above. God has hid his face: I am troubled. Yet it is not settled gloom or melancholy, but a reckless, cheerless, restless, agitated state of mind.—No peace, no hope. I

call in question the existence, *et omnia, de Deo.* O that God may soon appear, for my comfort and for good to others!

12*th January* 1828.—No light, no comfort has been sent me for a long time. I see no rational evidence that I am a new creature. I have no rational hope of eternal life; neither am I sure of eternal perdition. I am in a kind of uncertain, hopeless, cheerless state. God may have mercy on me: he may not.

I have far too little feeling, too little concern, about spiritual things: like one carnal or dead in sin. Last night, however, something like a ray of hope entered my soul, and I felt something like comfort from the Scriptures; but now it is almost vanished again. It occurred to me, that I should attempt to speak to the people who call for outward things about religion, for their spiritual good. I am far from godly enough in this. I should seek to improve, by feeling a habitual concern for the glory of God and for the good of souls; and by expressing that concern frequently, as opportunities occur.

I am just about to commence writing a series of discourses on regeneration. O for light from above! O for spiritual life to myself! O exalted Saviour! send the Holy Spirit into my heart, and make me useful to others, to many, to those already in Christ, and to the unregenerate.

22*d February.*—I have preached six sermons on regeneration. Some people say they have been im-

pressive, plain, and useful to many. If so, let all the glory be to God. I think he has given me some liberty in preparing and in delivering them. O that they may be instrumental in the conversion of many!

It is intended to dispense the Lord's Supper on Sabbath first. The preaching last night was on Matt. v. 8—"Blessed are the pure in heart, for they shall see God;" and in looking within to my own heart, I have some thoughts that the Holy Spirit has been given me. I feel now willing to have all the fragments of leaven, and all the pollutions of my heart taken away. Willing to give up all, and to part with all evil for Christ and salvation. Willing to be at the disposal of God, to remain here or go to L——. Willing to labour with more affection, and concern, and devotedness to God, for the good of souls.

Saturday, 19th April.—For some time past I have felt more concern to be useful to souls by preaching; and have attempted to pray that the sermons lately preached at Arbroath and Perth may be blessed to many. My thoughts have been more spiritual; and I think God has enabled me to pray with the heart. I have felt frequent inclination to prayer, and liberty and pleasure in the exercise; but last night and this morning I have been much elevated and delighted in soul. What if it be a nervous affection? Whatever it be, it gives pleasure.

It is what I take genuine piety or Christian comfort to be.

1. I feel new pleasure in looking at the works of God and thinking on them. The heavens, the earth, animals, plants, stones, &c. In what elegant ways God provides food, clothing, &c., for his people on earth! What wisdom, beauty, and benevolence in all things!

2. The Word of God delights me. I love study. I see much to learn in nature; much in Divine revelation. In the Scriptures, a vast flood of wisdom, holiness, and pleasure. Every word is true, good, weighty, useful; delightful to get more knowledge herein!

3. I feel more benevolence for mankind; could meet them with more friendship and kindness than ever I felt. No envy; no indifference; much pity; ardent desire to be useful.

4. Strongly persuaded of a personal interest in God: I think him friendly after all my provocations.

5. Not a self-complacence. I feel unworthy and still vain, trifling, wandering in thought and affection.

6. It appears to be altogether from God. Never could I bring myself to it. God has shined into my mind, and melted my heart, and elevated my affections and desires.

7. Some degree of fortitude to meet duties, difficulties, enemies, death.

Aberdeen, Tuesday, 12th May 1829.—Last Sabbath unable to preach from pain and inflammation in my right eye. Loud call—

1. To esteem and admire the long-suffering of God, in keeping me so much in health.

2. To consider how little spiritual good obtained after near fourteen years' preaching in health.

3. To be humbled for being so useless to others. So many sorrows; so much activity, faithfulness, fortitude, &c., and yet what fruit?

4. To inquire if God has been all along displeased. Why has he been so sparing of spiritual good to me? Why kept me toiling as in vain for the good of others? There must be something wrong in me.—Neglect of secret prayer; want of humility; faith in God; concern about personal salvation and for the souls of others.

Since Wednesday the 6*th*, the Lord has chastened me sore, but not to death. Severe pain: fear as to the issue. Want of confidence in God, and of hope for eternity, rendered me very uncomfortable. In prayer some relief, but no certain hope of future good. Astonishing how indifferent I was. Tried to cast myself at the foot of the cross, and thus look up. But, O, had little feeling for the result! A sleepless night of torture resembled hell. No attempt to get sleep was successful. The mind irritated, weakened, &c., could neither think nor pray; could scarcely get a thought directed to God. O what must eternal misery be! O to be aroused to new vigour, to escape from coming wrath!

I have learned more by feeling what the afflicted on earth suffer; and what may be expected in hell, by incessant suffering, preventing rest, and keeping

the mind ever irritated. O that God may thus make and keep my heart soft; that I may feel more compassion for the afflicted, and may speak to them with more heartfelt kindness. Thus may affliction profit me.

1. I see necessity for more concern and prayer for personal salvation.

2. That imaginary or speculative faith will not abide fiery trials.

3. That God is sovereign in granting or withholding expressions of his friendship.

4. That without evidence of Divine approbation the soul must then be very cheerless.

5. That despondency, &c., are apt to produce much stupidity or indifference.

6. That severe trouble weakens and dissipates the mind. Cannot think.

7. That one way of relief is to lie low before the throne of God, by the cross.

8. That severe trouble cannot change the heart, or even make the mind long wakeful.

Need therefore now to look to God, with confession, repentance, and fervent prayer. Be more faithful in trying thyself in view of death near at hand. Be more diligent, faithful, affectionate, and devout in study, preaching, &c., for the salvation of others.

In this time of great need, when very much afraid of death,—

1. Found no certain evidence of personal interest in Christ.

2. That God kept at a distance from me as from his enemy.

3. Find no delight in prayer, or great concern about salvation.

4. Could only cast myself in some way, on the mercy of God in Christ, as one trying to believe for the first time.

5. That serious impressions did not remain long. Soon I came over again to awful indifference.

6. Neither capacity nor felt inclination for prayer on the night of greatest torture.

7. That it now appears to me to be no uncommon thing for sinners to die as carelessly as they have lived, without much regret for losing all the benefits, possessions, prospects, and hopes from the present world. Fatal deadness to gain or loss, to pleasure or pain, life or death.

8. O that God would break in on my soul now with regenerating grace, and give me light to see my vileness, that I may yet return to give Him glory.

About September I was greatly perplexed in fixing on a subject for evening exhortation in the Dyer's Hall. I was also awfully dead and careless, and barren in soul. But surely the prayers of others had brought down light and liberty. I was led to meditate on Psalm xxviii. 9—"Save thy people, and bless thine inheritance; feed them also, and lift them up for ever:" and preached with much ease, fluency, and comfort. I returned greatly refreshed in soul, and far less fatigued than when I set out.

O for such times of refreshing to myself and people, that the word may be with power to us all. I find that quickening, liberty, comfort, and success in preaching must come from above. In myself I am carnal and dead.

5*th January* 1830.—Rather unwell for a few weeks past by a cold. When I think seriously on death I am not sure if my faith and repentance will stand a strict scrutiny. This day more thoughtful than usual. Feel remorse for having felt so little concern for the salvation of others, and for having made so little effort to do good: for having prayed so little, and for having sinned so much. I have attempted to meditate, and confess, and pray, this evening. O that God may pity me and visit me with his light!

15*th*.—Somewhat more serious and devout to-day. There had been in me great deadness, indolence, vanity of mind, and wandering from God, for days past. I now feel something like repentance, desires after God, and pleasure in thinking on him, and on his procedure toward me. I accept the punishment of my sin. Chastised of the Lord, O let me not be condemned with the world! O let me not trifle so much with souls and with the work of the ministry! O God, make me more spiritually minded: grant me access to thee. I have felt and lamented thine absence. O return to my soul!

2*d September*.—The food which the people of God

seek in the ministry of the Gospel, is divine truth without embellishment, addition, or modification.

Others must have something human in voice, manner, style, or illustration, to make it even tolerable. By partial exhibitions of the truth, and by pleasant address and agreeable illustrations, unrenewed men may even get fond of hearing; yet their fondness is not for what God says, but for what man does. Human energy, eloquence, learning, vehemence, wit, levity, even drollery, are preferred to the humility, modesty, reverence, gravity, and solemnity with which messages from heaven should be delivered to men.

While God waits to be gracious we ought to wait for his grace. The day of grace to us is the day in which God exhibits his grace in the gospel; and this day should be employed by us in ardent desires and supplications that we may personally experience saving grace from God.

Set a high value on the long-suffering of God. "Account it salvation." Many of those who were well acquainted with us have been cut off: those who felt for us much anxiety, and who did much for our good, have been long in the house of silence. We have only our day. How rapid its flight! O flee to Christ this day; take hold of Christ this day; close with Christ this day. Salvation will be the result. O God, reveal thy Son in me, and make me willing, and give me power to rest on him alone for salvation.

There must be a great difference between the prayers of those who are taught of the Holy Spirit

and others—not perhaps in eloquence, or fluency, or length of time, or apparent fervour of feeling, but in humility, sincerity, reverence, holy fervour, frequency, faith, love to God and to man, zeal for the glory of God, submission to the will of God, and desires after holiness.

These prayers also will be expressions of longing after God, lamenting an absent God, expecting his return, breathing after communion with him, and fervent desires for new communications of light, peace, strength, holiness, from himself.

In such prayers the soul is exercised in self-abasement, sorrow for sin, admiration of the rich and sovereign grace of God, and in patient waiting for God, until, in his own time and way and measure, he grant the blessings desired and expected from him.

Thursday, 30*th September*.—For some time past I have felt more persuaded of the propriety of employing Thursday every week, as much as possible, as a day of humiliation and prayer for the congregation, family, and myself. I feel more than formerly for the spiritual good of the congregation. It is my duty to think of them and pray for them—even for the careless who pray not for themselves. I may expect more success in doing good to their souls if I am earnest with God.

Every place will be as the place of light, and peace, and joy, even like heaven to my soul, if God shine within me.

Drumoak, 14*th October*.—Concern for the salvation of others. I see the people, religious and non-religious, apparently travelling to the same hell.

I must meet them at the general judgment. How could I approve of the Judge of all condemning acquaintances unless I had warned them of their danger? How could I meet them there without remorse, had I not warned them?

Common propriety, common justice, common honesty, command me to give warning. I must be very destitute of benevolence, and pity, and compassion, were I not to do the little in my power to awaken them to think. Many of them have done me no injury. How could I be so unjust and unfeeling towards them as to let them perish without faithfully warning them of their danger?

I see them blind and hard-hearted. Would I let the blind wander to eternal ruin without telling them of the right way?

I may have but little opportunity of doing them good. Soon I must be off to the eternal world: let me therefore work for the good of sinners while it is day.

20*th November*.—I am frequently disappointed and vexed that God gives me so little light, and energy, and feeling, in preaching the Word.

At other times he gives light, and liberty, and comfort, in speaking the word and in prayer.

Were he always to do so, or even frequently, surely the preaching would have more effect, both on me and on the people. But God is sovereign.

It does not appear to be his will that I should always rejoice, or that the people should be always profited. My indolence, my vanity of mind, my neglect of many duties, my sins, must have provoked him to anger; and now he leaves me in darkness, and in deadness of heart, and in sorrow, because I have done so little good to others. He may also be punishing others for their abuse of privileges.

Although I am dejected, and dull, and disappointed, by the procedure of God towards me in the ministry of the gospel, yet it must be acknowledged, to his praise, that he has punished me less than mine iniquities deserve; and many who are not savingly profited by the word make no complaints, but continue to sleep on with hardened minds. They continue to sin, and God continues to punish them; and yet they are neither ashamed nor afraid. It is duty to submit: the sovereign God is wise and holy.

Yet I think, O how joyful would I be! O how successful in the ministry of the word, were God to give me much light, and life, and energy of mind! I think it right, however, to pray. Ps. xliii. and li. O quicken me, and teach me! O let me not be as a thick cloud spread over the people. Shine into my heart, shine upon, and within them, for their salvation.

Saturday, 4th December.—Felt much dejected and discouraged at the meeting in vestry last night. Never have I been brought so low as now.

I can do nothing; cannot study, nor think, with any spirit. Cannot get much liberty in prayer. The people here seem so imbued with another gospel that I am tempted to think my doctrines can have little effect among them. Yet I cannot deny that there is attendance, and that there is attention: something may be doing beyond what I can at present believe. In my present discouragement, I am persuaded there is something not right. There is too much of creature feeling in it, and by far too little trust in God. Abraham hoped against hope. Ps. xlii., xliii. Although from man I have little encouragement, there is much from the word of God. I wish, therefore, to lecture. Isaiah xlix. O for light and comfort from God!

Saturday, 8th January 1831.—I have been thinking of God. Who can tell what he is in himself? Yet all glorious, amiable, and terrible. He is the unfading glory of heaven—the source of joy to angels, and to the redeemed before his throne—the source of holy joys, of unfading pleasures, of ever-satisfying delights. His friendly presence is happiness in heaven, and even upon earth. O that I could love, and reverence, and admire, and enjoy this God, this fountain of bliss, this perfection of beauty! O how wicked in me to live at such a distance from him! O God, teach me what thou hast revealed of thyself, and what thou canst reveal to those whom thou hast formed to love thee! O that I could from the heart say to thee, "My God, I know thee!"

Friday, 18th February.—I think God has granted me more of the spirit of prayer than ever before. In January 1831, and for some mornings before, was much dejected about darkness within, and the little appearance of success in the work of the gospel in this place. One morning after being out of bed, and before ready to leave the room, a voice, or something like a voice, addressed me in words such as these—"Why do you not ask?" Since that time prayer has not been so dull an exercise to me, but more agreeable, although I yet frequently feel much deadness and difficulty in fixing the soul on God. Also hopes of success here appear more animating at times. I consider the impression or voice from God. And now, after a month or more, the results are favourable to piety, to spirituality, and devotion—to gratitude to God, and humility—therefore, favourable to holiness in me and others.

Aberdeen.—Fast-day, after preaching twice—*6th April*—I was favoured this evening with some views of my past manner of living. I have much reason to repent—

1. Of general selfishness; all for self, in common and sacred things. Concerning preaching, too much set on self-approbation and self-ease; the desire of fame and of comfort has gone far to induce me.

2. Of ungodliness. I have treated the Most High as if I wished him to be my servant rather than a master to me. I thought he should have done many things for me which he did not, when I ought to have been doing all in my power for him.

3. Of great indifference concerning mankind. Not much feeling for the temporal calamities of men, and less for their eternal sufferings.

4. Of deficient attention and kindness to relatives and domestics.

5. Of want of suitable affection towards congregations in preaching. Those committed to me in Dundee, and here, and others occasionally addressed.

6. Of neglect regarding the study of divine truth.

7. Of want of zeal for the salvation of the heathen, Jews, Christians, &c. abroad.

8. Of wasted Sabbaths—by toiling hard for self, and doing little for God, for holiness, for salvation.

9. Of reluctance to prayer; and deadness, formality, and hypocrisy in the exercise, when it could not be well avoided.

Friday, 20th May.—Meditation on God; solemn, yet joyful.

As the one God—three, yet one.

As the only holy one. The only wise God. None good but one—the God of Truth. Rich in mercy—keeping covenant. As filling every point of space; every instant of duration. Almighty power. Immense treasures of good in his hand. Bountiful to give. Giver of all good.

O to have *Him* as my friend in life, death, and eternity.

11th November.—At David Smith's funeral.

We see that wise men die: merciful men are taken away: useful men are called to rest from their

labours. We also see there is no discharge in that war.

U. T. C.—Tuesday evening, 22d November.*—Hearer of prayer! Not only a name; but also the actual employment of the great God, of which abundant evidence has been given, by granting answers in all past ages of the Church.

Now is a time to learn to pray. The young, and the old, and all of us, should enrol ourselves as disciples in the school of Jesus Christ, that Lord who can teach us to pray.

It is pleasing to genuine believers or penitents to think, that the moment they turn to God there is no more wrath from him. There may be many troubles; there may be pestilence, and death must come; but there is no wrath from God. All afflictions are the corrections of their heavenly Father; not so to the wicked.

9th December.—I have some reason to acknowledge, to the glory of God, that *He* has been at work within me, in awakening to more concern for salvation, more approbation of his proceedings towards me, and more compassion for others.

Many times have I been anxious about getting another situation with more outward comforts; but now I am persuaded that the present is the best for me. There is a wide field, and great need for faithful preaching; why should I be so unfeeling as to seek away?

* Union Terrace Chapel.

It was ingratitude to God, unfaithfulness to the Head of the Church, dishonesty to the people here. Being sent, I should leave it to the great Master to continue me here, or remove me at his pleasure.

Here I have not little encouragement to remain: the nucleus of an attached congregation, increasing in numbers, in great need of plain dealing, not many seem to be offended with the truth; frequently much liberty from God in addressing them, and in prayer for them, and a growing pleasure in administering the gospel among them.

Friday, 13*th January*, 1832.—This year commenced with many comforts both within and without. Let glory redound to God! I continue well-pleased with the doings of Jehovah in bringing me to this place. He has given me more liberty and comfort for some months in preaching than before.

I feel no anxiety about removing to any other place. Here is the place where I am to seek God and to do good. Although my feelings would carry me back to Dundee, I do not think, judging from past experience, that I could be so useful there as here. God did not give the people eyes to see, &c., when I was among them. Though I should return, he might not do so, and leave me to labour in vain. Let me solicit his power in this place. He can do wonders here, but will take his own time and way. At all events, I feel more inclined than before to labour here for God and for the good of the people.

In saving sinners, God shows much sovereignty.

He prepares instruments. Some of them are well qualified; yet he is very sparing in accompanying their labours with saving power.

How few converted by the preaching of Jesus Christ!

How few warned, or alarmed, or brought to repentance by the faithfulness of Jeremiah; by the Apostle Paul; by Dr. Owen; Jonathan Edwards; Dr. Love, &c. &c.

Why then should I complain? Is it not worth toiling a whole lifetime for *one?* A few: perhaps two or more in Dundee; perhaps some here also.

Yet be faithful in prayer, study, and preaching, and God may do more than heretofore. Even though bodily strength may fail, and oblige me to do less than I wish, God can do great things.

Let your eyes be upon him.

10*th March.*—If I permit an unconverted sinner to leave those places of worship where I preach, with the idea that he is not in great danger of perishing for ever, I am chargeable with injustice, dishonesty, unfaithfulness, even with unfriendliness towards that fellow-sinner.

Friday, August 31*st.*—At —— and —— God gave me much to say to the people. Serious-like attention, and even impression, seemed to be produced. But who can tell if there be any fruit?

Felt vexed and weary with useless conversation, even on the Communion Sabbath. Serious impressions admitted, but how evanescent! The transi-

tion was rapid from the solemnities of a Communion Table to frivolous and foolish talking!

I sometimes persuade myself, that of late God has impressed my own mind more in delivering his messages to the people. I feel more compassion for the people, and more desire to be useful to them. My ministrations are accompanied with more prayer. I am more regular and earnest in asking the messages from God. I get them more frequently in answer to prayer. God gives me more light, and liberty, and pleasure in meditation on them, and in delivering them; and I am more accustomed, after delivering them, to ask God to make them useful to myself and to the people.

Perhaps I may be mistaken, but it is also my opinion that the people are more impressed and more serious-like; also, the attendance at prayer-meetings seems to be rather on the increase. This circumstance may indeed be occasioned by the people being somewhat afraid of the cholera reaching Aberdeen.

Yesterday I felt more inclined than usual to employ a part of the day in humiliation and prayer.

In the evening my mind was impressed with the idea, that God might soon remove me from this world by death. The impression was solemn, yet not altogether unwelcome.

Never before did death seem to me so divested of terror. I thought that God had given me some hope in death; yet I felt more desirous to live, to get more holiness, and to do more for God and for man. During night, slept well; enjoyed serious

meditation; and God taught me in the seasons of the night.

Had also serious thoughts about the efforts of the unconverted to obtain salvation and heaven. God taught me to compare them to the efforts of those who built the tower of Babel, attempting to make the top of it reach to heaven. The way to heaven is by a ladder which God has prepared, and not by a tower which man can build.

Genesis xxviii. 12—"A ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Ezekiel xiii. 10—"One built up a wall, and, lo, others daubed it with untempered mortar." Very few will be even at the trouble to build a tower; they seem to think a wall may do.

October.—God made known to me more powerfully than ever before, the two first—the simple principles of revealed religion:—1. The entire ruin of man; and 2. The recovery of those appointed to salvation to be wholly of sovereign grace. All in one short verse—"The Son of Man is come to seek and to save that which was lost;" or, "O Israel, thou hast destroyed thyself; but in me is thy help;" or in the Shorter Catechism, "The fall brought mankind into a state of sin," &c.

This revelation gave me a kind of solemn, melancholy pleasure. I acquiesced in the revealed will of God.

This induced me to make the sermon on Romans v. 21—"As sin hath reigned unto death, even so

might grace reign through righteousness unto eternal life by Jesus Christ our Lord," preached in Gaelic Church in Dundee, 25th October.

15*th December.*—I wish to know the worst of myself. Was not a saint in this state of mind? Psalm xix. 12—"Who can understand his errors?"

I wish to know the extent of the demands of the law, though exceeding broad.

I wish to know my real state before God, whether I am regenerated or not; whether in Christ or not; whether under condemnation or not.

29*th December.*—For some time past, I have thought myself more resigned to the will of God regarding my preaching. I was by far too much moved by the good and bad opinions of men concerning it. Now I think myself more willing to act simply for God and for the good of man, whatever be the opinions of others, and whatever be the result. Although, as with Christ himself, many may go away, (John vi. 66,) let me preach truth, and do what is right.

31*st March.*—Much dejected by ——— going to ———. Apt to murmur against God for not giving me more success.

The prayer, Micah vii. 9—"I will bear the indignation of the Lord," &c., relieved me somewhat. Some may be removed, to reprove me for many sins; some, to make me more wise; some, to make me more faithful and diligent: all of them, to induce me to live near to God.

31*st July* 1832.—An approach to God.

Confession.

1. Many positive and open sins.
2. Universal and reigning depravity in the heart.
3. Neglect of all duty to God and to men.
4. Much hypocrisy in pretending to serve God, &c.
5. Obstinate indifference to the calls of God.
6. Unbelief respecting salvation by Jesus Christ.

Acknowledgment.

1. That God is just and amiable, as moral Governor and Judge of the universe.
2. All his laws are good.
3. His procedure right, in keeping at a distance.
4. In not granting salvation, faith, regeneration, and the Holy Spirit.
5. In still holding out the offer and encouragement.
6. In rejecting all self-righteous attempts at salvation.

Supplication.

1. For sparing mercy.
2. For regenerating grace.
3. For power to believe and repent.
4. For the Holy Spirit to dwell within.
5. For communion with God.
6. For a heart to serve God in sincerity.
7. For comfort in the righteous ways of God.
8. For victory over sin, the world, and all evil.
9. For perfected holiness and meetness for heaven.
10. For an abundant entrance into glory.

3*d November*.—For days past have felt much deadness and want of fervour in prayer. Therefore—

Resolved to endeavour to speak unto the living God in prayer more than I have been accustomed to do. O for the Holy Spirit to give me power in this exercise! Where "the Holy Spirit is, there is liberty."

Frequently have I wished and resolved to do more for the young; but when the opportunity came, my heart or strength failed me. I had not courage. I had not strength sufficient. My body weak with labour, and my mind much dejected. I could not do as I formerly wished. When I would do good, evil or the neglect of good was present with me. Many thoughts have passed in my mind concerning it this day; and I have tried to ask counsel and strength from Jehovah. Perhaps he will enable me to do something this winter.

9*th November*.—Do you not wonder at being so little impressed with sin and its results?

Surely blind and dead.

Why so little concerned about God? Christ? salvation? eternity? Surely these are not known; the heart dead towards them.

Why so little delighted with Divine truth? Psalm i. No eyes to see beauty; no heart to feel delight.

Why so reluctant to prayer? No love to God, or desire towards him and his glory.

16*th February* 1833.—My wish is not to hide the

truth by a rapid whirl of words, but to place it before your eyes that you may understand and be pleased and profited, or that it may pierce you to the heart.

My duty is to lay the truth before you, that you may judge; not to attract your attention by words, or sentiments, or sounds, or gestures.

15*th May*.—We should be better acquainted with prayer than with any other exercise. All are taught to gain a livelihood some way or other; believers prosper and live by praying always. Ask for a new heart, pardon, holiness, Divine teaching, comfort, strength to do the will of God, and whatsoever you need for duty and for trial, agreeable to the will of God.

5*th January*, 1833.—God has taught me the necessity of praying with more consideration. It evinces much deficiency in reverence for God to utter words in prayer without thought or idea, or even without suitable impressions. "Take words with you," Job xxxvii. 19; "Teach us to pray;" "Pray with the spirit and with the understanding also."

23*d February*.—My prayers have been by far too few in number, as well as deficient in fervour. I should pray everywhere. In all places, and things, and exercises, and prospects, and circumstances, I should ask God. Were I more frequent in prayer, I might enjoy more liberty and more pleasure in the exercise. Perhaps the Spirit of supplications will

not remain with me, because I give him so little employment. My heart has been too much estranged from God, and too cold in prayer, for a long time past. Let my soul now more frequently than ever before follow hard after God. Let me pray without ceasing.

17*th July*.—O! it is not right to neglect God, and prayer, and the spiritual good of the people so much.

Forgive, revive, conduct, sanctify, strengthen me.

It is not right to neglect my own soul, or any in the congregation, or in the family. Make my heart soft.

18*th July*.—I have thought of remaining at home to-day. How should I be employed with God?

1. In pleading for pardon through Jesus Christ. Jehovah is a God of mercy. Exodus xxxiv.; Psalms ciii., cxxx., lxxxv., xxxii.; Isaiah xliii., xliv.; Jeremiah xxxi.; Micah vii.

For the sins of my youth: I was thoughtless, selfish, proud, obstinate—a hypocrite.

For sins against my body: by excess of labour and waste of time in folly.

For unkindness to near relatives: I was hard-hearted to many; careless about others.

For the neglect of salvation: how little serious concern!

For neglect of souls in the ministry.

Why do I feel so little for so many, many peculiarly aggravated sins? Forgive me, through sovereign mercy.

2. In praising God for mercies.

For sparing me alive so long.

For so much health, reason, and vigour of mind.

For directing me to the work of the ministry.

For intellectual qualifications, learning, and habits of study.

For spiritual life, light, joy, strength, zeal, desire.

For constant employment; a chapel here prosperous.

For serious and hopeful impressions produced among hearers.

For domestic comforts.

For so much prosperity in outward things.

For so much self-government, contentment, submission, and gratitude to God.

3. In asking mercies still.

More evidence of a personal interest in Christ.

Growth in every grace.

Continuance of temporal comforts.

More opportunities of being useful to others by preaching, &c.

More success in the work of the ministry.

Spiritual and temporal blessings to relatives and friends.

Times of reviving in the congregation, by conversions to God.

Provision for the work of the ministry, by messages from God.

A spirit of prayer.

Preparation for duties, trials, death, and eternity.

24*th September.*—Confined for a few days by a

second inflammation of my right eye. I have had opportunity for many serious thoughts.

O that God would make this visitation useful to me and to others.

This day I see cause for deep repentance before God, for levity and folly in early youth; for reigning selfishness during past life, which appeared in early exercises of religion, prayer, &c., all done for self; this cooled my affection for kindred and friends, and left no heart to love others; it stimulated me to activity in labour; to almost incessant planning about the world, even on Sabbath; to study for the ministry to gain fame; to studies at College, in order to get a name for ability; to preparations for the pulpit that I might be popular; to efforts, even till lately, to keep out what would or might be unpopular, and put in what would please.

I have not seen these things so fully before. I have had more fortitude occasionally of late to speak truth faithfully; I have been more indifferent about the approbation of men, more desirous to be useful to souls, more earnest in seeking God and salvation for themselves; and this affliction has been useful for looking at the doors of the Shadow of Death. I have been more active, when able, in warning and teaching others. Yet, I am only as in a twilight—only half alive. There is much deadness and indifference still within.

O to be far more in earnest!

30*th November*.—Prayer a heavy work, and shamefully performed. Want of life, of desire, of zeal for

God and against sin, wandering thoughts, &c., make prayer a cold and heartless exercise. Yet I do think my desires are towards God habitually; but he tries me to humble me, and to expose what is in me. O how much death, vanity, selfishness, wickedness remain.

December.—It is enough: Lord, teach me what to do for thee. I give myself without reserve to glorify thee, and to do good to fellow-sinners.

Comfort me with thy countenance, as my friend and portion for eternity.

February, 1834.—For forty years have I called on God day and night. O, come with light, ere death remove me into the world unknown! Isaiah xxxviii. 2, 3—"Then Hezekiah turned his face toward the wall, and prayed unto the Lord," &c.

I fear justice has not been done by me, for some time past, to the cause of God, or to the people.

By too much labour on Sabbath my body has been weakened, and my mind also frequently unfitted for study. The work requires vigour of mind. O for wisdom to direct!

22*d March.*—The more I study Divine truth, the more I am convinced that there is a God; the more I am persuaded that those who are at ease about salvation must perish; the more I see need for continued concern and activity about eternal life.

The glory of true religion is, that it is from God: so in the productions of nature, or of God in na-

ture, there is peculiar excellence, because none but God can do such things.

By needle-work, painting, wax-work, &c., man may make resemblances of fruits or flowers; but God makes the real objects: so it is in religion.

Elizabeth* died on the 24th April. Since then it has been a time of much activity of mind, but of confusion, disorder, melancholy, fear, remorse, diffidence, and self-abasement; yet there has been not little prayer, hope, composure, desire after God, salvation, and holiness.

22*d May*.—Read Archbishop Usher's letter on "The death and satisfaction of Christ," (written 3d March 1617,) recommended by ——— ——— to Students of Theology.

The Archbishop mystifies and asserts, but does not prove his theory to be true. He cannot.

Are matters come so very low? Will our Evangelicals get our standards changed? Or what do they mean?

Arise, O Lord, plead thine own cause! Who is now on the Lord's side?

The cause of God is now very low, I wish to be low with it: truth is cast down to the ground, let me be cast down with it: the way of truth is despised, let me be despised with it.

31*st May*.—Yesterday and other days, I was much dejected by prospects of little success here in the work

* His second child, who died at the age of seven months.

of the Gospel. But this feeling is not altogether sinless. When the cause of God "is low, I should be willing to be low with it." The hearts of all are in the hand of God. He has tried me, and done much to humble me. He can open a way into many hearts at his pleasure. At all events, I have cause to be more humble before him, and submit to his will. I am not worthy to be put at all in the ministry; yet the Lord has done much for me. I have not been thankful enough to him for very great mercies. Very few are so comfortable; and yet the proud, vain, selfish heart would complain and murmur. O shame! Let me submit with cheerfulness, and seek to rejoice in the Lord. Hab. iii. 17.

And lo! news to-day from the General Assembly that chapel ministers are to be parish ministers, *quoad sacra*. All the glory to God.

I have examined the popular religion of the place, from sermons published and heard.

I find that it requires no teaching from the Holy Spirit to understand it. No power from the Holy Spirit to believe it. No special or saving influences from the Holy Spirit to profess and to practise it.

Therefore it is not spiritual religion.

Strachan, 18*th July*.—The day is pleasant for reflection, and affords much leisure for it.

I. *Afflictions.*

A second inflammation in my eye.

The death of Elizabeth.

Much bodily weakness by labour, &c.

II. *Sins.*

Awful deficiencies in prayer. Few in a day, and cold.

Much apathy still concerning relations, the congregation, and others.

Much trifling and idleness in preparing for public duty.

Although little good apparently is done, how awfully unfeeling; not sufficiently alarmed at the state of the ungodly, nor kind to believers, nor thankful for the good done, though little.

Too much complaining about men, for neglect, for ignorance of truth, &c. I should rather pray for them individually.

Too little concern for the spiritual good of near relatives. I have not embraced opportunities of pressing on their attention the one thing needful.

III. *Mercies.*

Continued, varied, suitable, sufficient, as to this world; great fears removed; hopes of comfort for life.

When brought low, I cried to God. He heard, gave comfort and hope. When perplexed about duty, on consulting God, he directed to what was right.

Great support in public duty and encouragement, by some prospect of good doing; although some are driven off, others are gathered, and many are attentive.

The Lord's Supper is more frequently dispensed

in Union Terrace Chapel,* and was well attended in April and July.

Prosperity to the Church cause. The prospect of more stability to the Chapel by collections for liquidating the debt, &c.

IV. *Concerning my Spiritual State.*

New hopes that the work of regeneration has been real. New readiness to submit to God in outward things, and duties. More genuine devotedness to God, to his glory, and to his Church, in the work of the ministry. More simple and spiritual in prayer. More liberty from the Holy Spirit, though not in words.

V. *Self-dedication.*

I give myself without reserve, as I am, to God, and to others, according to His will.

I resolve to be more concerned about eternal things, for myself, and for relatives, the congregation, &c.

I resolve to pray more, with more sincerity and fervour. And,

I resolve to be more earnest about the salvation of the people to whom God may permit me to preach: to seek "not mine own, but the profit of many, that they may be saved."

I cannot do these things without grace from

* Prior to this period, 1834, the Lord's Supper was dispensed only once a-year. The constitution of the chapel provided for the more frequent administration of the ordinance only with the approbation of the Kirk-Session of Old Machar.

heaven. I need grace to live well, to preach, &c. I need grace to prepare for death and eternity.

15*th August.*—To-day, I feel something like joy in God.

I have had much solemnity of mind since the death of Elizabeth. I have been more earnest, and humble, and self-abased in prayer; more elevated above the present world; and more conversant with things eternal and in heaven. I have been more reconciled to death, and its concomitants, and results; more affectionate to friends, and more fearless of what man can do.

God has surely heard my prayers. He has given me more fortitude. I have more hope that a good work is wrought in me. I can cast myself and all my concerns on God. I feel a joyful liberty from the fear of man. In the liberty here, I feel a kind of heaven. This is happiness far above what this world can give.

What shall I do?

Let me ask more light, love, strength, holiness; preparation for the Sabbath, and for the communion in view. Let me be earnest about preparation for heaven. Let me feel compassion for others here and elsewhere; and plead for the cause and kingdom of God on earth.

As to personal observation, all with whom I have met, and whom I have found to be in earnest about salvation, are Calvinists. Whatever zeal and outward order may be in Arminians, I have

never found one humble, teachable, fervent, earnest inquirer after salvation among them.

Among Calvinists, I have observed much humility, reverence, gravity, solemnity, prayer, faithfulness, and docility.

Among Arminians, I have seen much levity, self-conceit, sophistry, noisy zeal, stoutness of heart, presumption, and a want of faithfulness in searching for truth.

Were redemption provided for all, and were it left to me to avail myself of this benefit, my perdition would be certain. For never could I, never would I do, or submit, or choose, so as to secure possession of the benefit. Thus my state would appear to me quite helpless.

But there is a more excellent way. God has redeemed many, and he has not told me that I was excluded; and he assures me that all his redeemed ones shall be brought to glory. Therefore,

I have some hope, as God will assuredly bring his people to spiritual life, and to faith in Christ, and holiness, and eternal glory, that he may do so to me.

I feel strongly encouraged to attend, with humility and fervour of mind, all the means of salvation.

I have some composure in waiting God's time, till he is pleased to reveal Christ within me, and to enable me to believe in him to eternal life.

28*th March* 1835.—Concerning prayer. It is true that Jehovah is great, and holy, and wise, and good. But I may say this, and use many powerful

and eloquent expressions, and yet not pray at all. It is salvation that I need from the great God. Desire for salvation expressed to Jehovah is prayer. Humble, ardent, constant, persevering desire is unceasing prayer. There is salvation in Jehovah Jesus. But O, for the desire! O for the life in which the desire originates; the feeling, the esteem for salvation, the dread of falling short, the desire that Jehovah be glorified in my salvation far more than he could ever be in my destruction. Let me always pray in this spirit, and wait Jehovah's time with patience, with a feeling of unworthiness, with self-abasement and sorrow for sin, with living faith and animating hope.

18*th July*.—Consider the law of God. By neglecting this, individuals, families, and nations become degraded, and sink deeper and deeper in moral turpitude and in misery.

Long have I been as in a prison of darkness, yet with some appearance of twilight. O to see the clear day of grace! Lord, open mine eyes this day, to see light in thy light—light more cheering than that of the sun; joy of soul from the friendship of God; love shed abroad in my heart, that I may serve thee all my days, and that I may have some evidence that my time on earth is a time of moral and spiritual training for eternal glory!

I ought to speak and to preach with more love to man. This principle, if in existence, is very deficient within me.

Have I cordially forgiven all who did me or in-

tended to do me harm, or all whom I supposed to have attempted to injure me?

Perhaps I have cherished unfriendly feelings towards some individuals, or have not been sufficiently affable to them, thus cherishing dislike. Have I not neglected prayer for them, or spoken of them with too much keenness, approaching to bitterness, even in public?

Considerations concerning the above.

Were I to pray for them, and treat them with more kindness, God might open their eyes. Therefore let me try to do them good. At all events, if God bear with them, so should I. Vengeance is not mine, but Jehovah's. The example and words of Jesus Christ should be studied. He prayed for his enemies. See Mat. v.

Deductions.

There must be in me great deficiency—of love to God;—of humility, I have not seen how vile I am;—of pure zeal for God: there has been too much for self, for reputation, &c. Therefore,

I ought to seek more of the Holy Spirit to give life, light, love, and humility. O for more light from heaven—the true light! O for more fire of love to God and to man; more humility, to be emptied of self, and lie low before God; more holy zeal, to do good to enemies and to all men.

I wish now that I could feel more, and act more, as it becomes a child of God, emptied of myself, and at the feet of Jesus looking upward to Jehovah as

a Father to me in Christ Jesus. I wish to acknowledge him in all my works and ways.

My chief work is salvation for myself. O then, grant salvation to me! put life within me! O Holy Spirit, dwell in me as the spirit of life from God! Make me to live. Show me what I am inwardly: make me poor in spirit: humble me. I am vile, unworthy, wicked, obstinate; wo unto me! Guide me. Grant me love in heart; zeal for God; repentance; faith; good hope; joy; fortitude; patience; perseverance in prayer; victory over indwelling sin, temptations, Satan, the world, and death. Grant me more holiness. O to be saved with an everlasting salvation! This is the first work.

The next chief work is the work of the Gospel ministry.

Blessed be God,—

First, for granting me so much intellect, learning, power for study, and pleasure in the work. Frequently have I comfort, boldness, clearness, zeal, and discrimination in preaching; much fluency of thought and expression, far beyond what I could ever have expected, and beyond what mere talent or learning could have secured.

Second, for the effects on the hearers. Many are impressed; some are converted. Multitudes dislike, oppose, or neglect; but some are pierced to the heart. There is a shaking among the dry bones.

O to be guided of God to subjects suitable for times and persons! May Jehovah befriend me in this, to prevent anxiety and loss of time. O for more concern and impression on myself! For more

awakened attention among the hearers! For more conversions among us! For more comfort among the friends of truth! For more wisdom for Church courts! For the Holy Spirit to give words, strength, zeal, humility, &c.

O for more of the friendly presence of Jehovah in times of worship in church, conventicles, family visitations, visiting the sick, and at home.

O for more power and success in study. Shine on the Scriptures, and within my soul!

O for more liberty in secret prayer and in family religion, as means of preparation for the Gospel ministry.

My mother's bible! It is more than fifty-five years since she looked upon and read this book. Now for a long time her eyes are shut up till the resurrection.

To-day I can read without help of glasses.*

O to be prepared for the dark grave, and for the glorious heaven; the everlasting day, the day of holy pleasures in the friendship of Jehovah—pleasures flowing from the throne of God and of the Lamb, all from himself, and with himself, as my eternal friend!

21*st July*.—Concerning sins:—

Neglect or superficial performance of secret prayer.

Deficient concern for the salvation of relatives.

Unfaithfulness toward the congregation and parish in visitations.

* He was then in his 55th year.

Too little done for the young; also for all.

Too much harshness and severity towards evangelical people.

Too little done for personal holiness.

Concerning mercies :—

So much health and comfort in person and family.

Some progress in knowledge, concern for salvation, and prayer.

Power to preach with more accuracy and impression.

Some additional attendance at church and meetings.

Increasing comfort and hope of usefulness in the Gospel ministry.

Beginning of apparent or hopeful usefulness in Church courts.

19*th August.*—When the Word is preached with power from the Holy Spirit, the people present are taught, and they feel whether they are—

1. In a state of grace, or of nature.
2. Children of God, or of the wicked one.
3. Blessed of God, or under the curse.
4. On the way to heaven, or to hell.
5. Friends of God, or enemies.
6. Slaves of the world, sin, and Satan, or in the glorious liberty of the children of God.

I myself have no ground of hope but Christ made over to me by the sovereign grace of God. Though I may not have been remarkably wicked before men, yet I have been very wicked before God.

There is no good in me but from God. If I am ever saved, it must be by sovereign grace.

Sabbath morning.—It is a fact, that if I die in sin I must be miserable for ever. Then why am I not more urgent in prayer for pardon and sanctification?

Monday.—I feel strongly persuaded that the right use of God's word cannot be inefficient to salvation. Give attention to the word, receive it, understand it, obey it, deal faithfully with it, and salvation will come. Not that the word has the power; but God has the power, and he will employ it when you make right use of his word. Then why are so few hearers impressed and saved? Because little use is made of God's word. Few ideas, and not little error, are held out to the people. By many teachers God's word is rather obscured than explained; rather put aside, than applied to the hearts and consciences of the people.

June 2d.—Set off at four o'clock, P.M., for Strachan. The evening was pleasant. Walked from Banchory to Strachan. Sorrowful and much impressed to hear of Mr. G.'s great weakness.

3d.—In church, God gave liberty in the first prayer, especially in making confession; also in the sermon, yet perhaps it was too long.

4th.—Calm and pleasant; and a calm mind, some-

what solemn. I was disposed for reflection, with ejaculations to God, rather than for study. I ascended the hill to the north at half-past twelve. I felt dull and weak; conscious that much is wrong in my spirit and doings.

5th.—Cloudy. I walked about till two o'clock. I felt heavy in spirit, especially in the afternoon. I cannot think much, and I have little heart for prayer.

6th.—Clear sunshine and very warm. I had little liberty in prayer; but liberty in preaching plain, home, practical remarks. Good attention. Many things seemed to be felt.

Sabbath, 7th.—Rather serious. Read several things on Saturday afternoon with feeling. O for the Holy Spirit to come!

Mr. —— was very general and soothing, yet there were many good things concerning vows made at the communion table;—to love God above all;—to renounce all sin;—to acquiesce in the will of God;—to devote ourselves to him;—to serve him, and obey his laws, and live to his glory.

I had the second table: dull enough, and general. Mr. —— had the third: good things, and some striking, yet common. I served the fourth, and had more liberty.

Evening sermon from John xv. 4, with considerable liberty and strength.

8*th.*—Very hot: preached with ease, but not with much strength, from Genesis v. 24.

9*th.*—Returned home; all well. Gratitude to God.

15*th December.*—This morning my feelings were uncommonly agreeable, not self-complacent, but I had a sense of ingratitude towards God, and yet a desire to live nearer to him. Considering him a Friend, kind, compassionate, and rich in mercy, from whom I have been wandering in thought, heart, and feeling, I felt it right to be conscious of my base ingratitude. I wished to blame myself, yet I had kindly feelings towards God and to all men. The state of mind I cannot describe: it was pleasant, solemn, tender, benevolent, humble. There was delight in God, breathing after more communion with him, and desiring that communion be continued and improved. It was as if natural, no force in it, no result of effort from me. I hope it was from God—an evidence that he is not an enemy to me, and a foretaste of the heavenly joys.

December.—When I hear of any one of my people being dangerously ill, my wicked heart rebels and frets against the Lord. The thought is awful: a sinner dying, and no sure evidence that all is well for eternity. Of late much sorrow has come upon me on account of bereavements among the people here. O if I had been more faithful! O that God would spare, until I do something more to warn, instruct,

and encourage fellow-sinners concerning death and eternal life! But what murmuring this! Why should I dictate to Jehovah? But my heart is frequently like to break within me. *Written on account of —— being very ill.*

January 14*th*, 1836.—Prayer is not easy to the carnal mind; clear knowledge of God and of divine truth is necessary, active and lively faith, profound humility, purified zeal, joyful hope, fervid love, complete devotedness to God.

For a few days I have been rather unwell. This morning I thought myself very weak, and dreaded some bodily disease, which might be fatal.

I got liberty in prayer, and gave myself to Jehovah, calling on the Three-One God to receive, bless, and pity me, and to prepare me for death and eternity. Again, I felt it right to submit to God, as to my eternal state, for happiness or misery, as most glorifying to him. I deserve nothing but everlasting misery. Should this be my lot, it would be right for me to acquiesce without murmuring.

I thought myself brought again to this, to accept the punishment of my sins in eternity.

I then felt some relief of soul, that God enabled me so far to approve. Now I think I can esteem the forbearance and goodness of God more than ever. I see all to be mercy undeserved. O to live nearer the God of mercy!

January 15*th*.—I cannot endure severe cold now

as formerly I could do: the bodily frame is getting shaken and frail.

As to the general religion, I often wish that I could give some clear definition of what it is. This is not easily done. The truth can be defined; but who can follow out the mazes of error?

I. *Some of its Principles.*

1. Christ is the general Redeemer.
2. The great majority of the people are Christians.
3. All can pray.
4. All can repent.
5. All can believe.
6. All can obey.

II. *Its deficiencies.*

1. There is no complete acknowledgment of universal depravity.
2. No fair admission of human inability.
3. No avowed necessity for the agency of the Holy Spirit in every good action.
4. No effort made to humble the sinner.
5. No consistent acknowledgment that salvation is only from Jehovah.

III. *Its consequences.*

1. Sinners are never awakened to concern or alarm.
2. The theory may be understood and believed without Divine teaching.

3. Sinners are never humbled or emptied of themselves.

4. No need is felt for regeneration and sanctification by the Holy Spirit.

5. There is no serious heart-work in religion.

January 27th.—While some are filled with vanity and prejudice against the truth, God gives to other minds clear and strong, and certain views of Divine truth, supported by reason and facts, and the very subject-matter of Divine revelation. The Holy Spirit is the teacher. Anxiety pervades the mind thus taught, to make this known for the glory of God, and for the good of man; conscious that gifts are entrusted which are useful for others.

It is a hateful thing to molest any. Far rather would I be the messenger of gladness, and contentment, and of approbation. But, as Jeremiah, "Wo is me, my mother, that thou hast born me, a man of contention and strife: yet his word was in my heart as a burning fire shut up in my bones: I was weary with forbearance and could not stay."

Deductions.

The truth is upon earth in the Scriptures; but the people at large have it not. Great is their danger, as well as their folly and silliness.

The more I read and study the Scriptures, and pray, and think, and learn, the more conscious do I feel of the truth—

That man is wholly corrupt, unable and unwilling to do good, or to be good: that it is dangerous to

consider many, through charity, to be Christians;—a Christian is one who is born again: that it is dishonest to address the people as Christians, or as persons able to become Christians, or to pray, believe, repent, and serve God; and that the circumstances in which many here are placed are perilous, having teachers of religion to their mind, who seem not to know, and who do not teach, the truth.

My own duty, though painful to me, is to oppose the religion of many, to protest and contend against error, and for truth, whether the people receive the messages or not; to persevere with much humility and prayer, yet with zeal and fortitude; to warn and to instruct—leaving results to God.

On Sin.

To awake with a heart alienated from God, is sin. To think on the ordinary business of the day, without previous friendly intercourse with God, is sin. To neglect or hasten through morning devotion, or to engage in it with wandering thoughts, is sin. To buy or sell, or work with the hands or with the mind, without asking counsel and blessing from God, is sin. To see your children or friends alive in the morning without feeling gratitude to God, or without desiring his saving grace in their behalf, is sin. To pass a day without speaking to them—if they are capable of understanding—about God, is sin. To take food without asking liberty and blessing from God, or without thanksgiving, is sin.

February 12*th.*—During the night I was some time awake, uneasy, and apprehensive of death, and my soul was in darkness and fear. Yet thoughts and efforts at prayer followed: and surely Jehovah heard and answered. I felt relieved in body, and cheerful in soul. I could take hold of Jehovah as my Friend, and could commit myself to him, could trust in him, or at least thought so; and his word gave me comfort. I had pleasant meditations concerning trusting in Jehovah. The pleasant calm was surely from heaven,—and great relief felt in my soul for some time.

This morning it occurred powerfully to my mind, that on special occasions and events I should have exercises of special prayer and thanksgiving to God.

10*th March.*—Changes in my frames or feelings are sometimes like the changes in the weather: all from God, without effort in me. A text of Scripture, or a serious thought, or something told concerning others, may be the means; yet those circumstances which produce no such feelings at other times, have occasionally a powerful impression. Jehovah speaks to me! Is not this an evidence of spiritual life, and of friendship from God? I hope so sometimes. I feel liberty in prayer, pleasure in holy meditation. I can rejoice in Jehovah; I feel gratitude for mercies; I obtain comfort from God; I feel some composure even concerning death and eternity; and I expect that Jehovah will make all things work together for my eternal good.

29*th April.*—The modifications of Arminianism, or the changes and concessions made by Arminians, are essentially the same with those made in modern Popery. In both the system will not mend. Both are like the old heart, which Jehovah himself cannot make good.

There must be a change of principle and practice, of foundation and superstructure; and the change will be to Calvinism; and Calvinism is the doctrine of our Church.

For some weeks past I have been much dejected as to any certainty of being in Christ. Yet at times some hopes arise. More meekness—love to man—sincere desires to be useful—clear views of many truths—approbation of all that God has said—efforts to understand Divine Revelation better, and to publish it more intelligibly and with more zeal, I think are somewhat discernible.

21*st May.*—Hell is an exception from all other regions in the universe, so far as is known. In every other region which God has created, and where he supports animal existence, enjoyment seems to be intended, and some degree of comfort is attained by all; but in hell no comfort is either intended or enjoyed. It is the place of intended punishment to the guilty, the place of suffering only.

This morning God favoured me with some comfort and elevation of soul. Seldom, of late, have I had any, but much darkness, deadness, uncertainty, unbelief, scepticism, *de omnibus.* With my bodily frame giving way, and seasons of positive disease,

and gloomy dejection of soul, without light from heaven, I have been tried; yet God at His time can give light. A little this morning should encourage me still to hope in God. "O send forth thy light and thy truth; let them be guides to me!"

10*th June.*—Many cannot well bear the condemnation of their religion, the best thing they have—not only as a deficient thing, but utterly worthless, and even pernicious, worse than nothing. They cannot bear to be told that the truth from God is something very different from what they take it to be; that in order to salvation, far more exertion than they are inclined to make, is absolutely necessary; and that after making so much exertion, they must consider it all as nothing, and look beyond it to God for a free salvation, bestowed from sovereign grace.

If any good be within me, I did nothing to put it there, and very little to keep it there.

18*th July.*—So long time a sinner! Sin has been manifested by reigning selfishness appearing in pride, discontent, ill-temper, want of natural affection, and ambition; by evil conduct towards relatives; by disobedience, sullenness, malignity, rebellion; toward the public, I have been unsocial, useless; toward the congregation, careless about souls.

The long-suffering of Jehovah has been tried, for—

He has beheld all with disapprobation, and with wrath.

He has frequently reproved and disappointed me.

He has brought me through discipline, by deaths often.

He has manifested great kindness in outward providence, in the congregation, the Church, and my labours.

He has granted me much and long-continued health.

Jehovah has heard prayer.

What now have I to say to Jehovah, or ask? Praise Him; bless the Lord, Psalm ciii. 1. Make me better in heart and ways; more useful in the congregation. Give me more sure evidence of grace within. Make me more friendly at home; more friendly among my brethren in the ministry; more humble and meek. Grant me more zeal for God and salvation; more liberty in prayer for myself and others; more skill and success in the Gospel ministry; more vigour of mind and body for public and parochial duty; more knowledge of Jesus Christ, of myself, of sin, the world, and heaven; more preparation for eternity; more faith, love, holiness, and repentance from the Holy Spirit within. 1 John iii.

Now I desire to turn to God, being reproved from Amos iv., "But how shall I turn?" By more prayer; by consulting the Scriptures more; by seeking Jehovah himself in ordinances; by getting more friendly communion; by getting faith, repentance, and love from Jehovah himself;—also peace, hope, joy, foretastes of glory, and preparation for heaven.

22*d October*.—Study what the Holy Spirit hath said to the Church.

In teaching Christianity, the Holy Spirit will not thank you for your embellishments to set off the truth, or to make it more agreeable to the carnal mind.

Holy zeal is useful. Be fervent in spirit, to recommend the true sayings of God, but not to exhibit or to gratify human vanity.

On Faith.

What is it? What is sight? Power to see. Many definitions may follow, to see colour, magnitude, distance, adaptation, &c.

Faith is equivalent to power to see the truth of Divine revelation, the sufficiency of Christ as a Saviour, and the reality, excellence, and adaptation of eternal things, as revealed in the Scriptures.

If there be a partial dependence on anything else, there is not a resting on Christ alone, and therefore there is no salvation.

Many among us seem to be expecting salvation in a way different from God's way.

December.—Satan is doing much at present—

In parliament, by infidelity, &c.

In the visible church, by so much profession, and so little reality; by superficial faith, &c.

Among the common people, by idleness about salvation.

In families, by many of them living without acknowledging God.

In individuals, by giddiness and thoughtlessness.

Among the young, many of them receive almost no right teaching concerning salvation.

Long sermons are not really useful; they should be short, Scriptural, and addressed to the conscience.

Common knowledge is insufficient for salvation. It permits men to live in sin, and pursue the present world.

It permits them to neglect salvation. Even common means are much neglected.

By too much labour in Dundee, I thought my health injured, and I have not been so strong for a considerable time. The body must give way! Serious thought; and what, if I be not prepared for eternity?

2d December.—Sometimes I think myself a child of God. Frequently now I feel His word to be good; it refreshes me more than before.

I have been more frequent in prayer, and more fervent, and have had more liberty, and hope, and pleasure. Lately in prayer for ——, I endeavoured to devote him to God, and to submit. Still I look on him as the Lord's child, and have thought that the Lord may soon take him away. O to be more able to submit! For months past there have been many deaths among the congregation, with which I have been much affected. My heart is softer. I feel more for the bereaved, and for the dying; more desire for the salvation of the people; and more zeal, had I strength.

I have had more composure concerning outward

prosperity, or numbers in the congregation; more desire to be faithful and useful to souls; more victory over the world.

I have been less concerned about the opinions and friendship of worldly people; less inclined to be with them, either with ministers or laity.

I have been kept agitated so far by ——'s state of health, and am also weaker in body. O to have more peace with God!

Night.—Thanks for ——'s recovery, and for continuing so well since 23d November.

The trial has been severe to us both. My body and mind were giving way. Anticipations of his death were overwhelming. It was difficult to get access to God; but at length I had some liberty in committing him to God, and in prayer for his salvation. I have had liberty since in prayer for him, and still I desire to pray.

Now, thanks to God for sparing him. I consider him devoted to God; but I have the more need of him with me, to call God to remembrance, as my God in covenant.

I love God himself, Father, Son, and Holy Spirit.

I love the Book of God, the day, the house of God, the throne of grace, Jesus Christ, the ununspeakable gift, the Holy Spirit, and grace within.

I love also this gift,—a child devoted to God, and permitted to live with us; to awaken gratitude, to call to prayer and other duties, and to seek preparation in him and in us, for the everlasting heavens.

Blessed be God!

For some days I have thought Psalm cxvi. 1-10 applicable, also Psalm ciii. 1.

12*th December*.—Some hopeful evidences of grace.

Ability to discern truth.

Esteem for it. The soul yielding to it.

Faithfulness, consistency, and firmness in defence of it.

Growing love to the Scriptures.

More pleasure in studying the Scriptures.

More facility in finding the mind of the Holy Spirit.

22*d December*.—Since Wednesday 14th I have been under influenza. This has come to Aberdeen, an almost universal epidemic. Perhaps above one-half of the population have been under it at once.

I am now a little recovering, but last night was a good deal awake, and restless.

It was much impressed on my mind that Jesus the Saviour excels in grace; in power or might; and in authority and capacity to act as judge. Many thoughts passed on these three subjects, awakening, humbling, yet encouraging. Some time afterwards it was impressed on my mind, that Jesus the Saviour entered into my heart.

The feeling was pleasant, although no ecstasy of joy was felt. I endeavoured to address Jesus,—O come in, blessed Saviour! More welcome to my soul than thousands of worlds! Can I now say, Christ is mine? O precious attainment! My

Friend, Life, Light, Prophet, Priest, King, Shepherd, Consolation! My Friend on earth, my Friend in heaven! Now all is well! No more condemnation, nor curse, nor wrath from God!

Some deductions at the time—

1. Now I expect more liberty in studying the Scriptures, and in preaching, as I have to inquire after, and to speak of, Jesus my Friend.

2. I expect more composure under the trials of life. God has tried me much this year; more, I think, than almost any one year before, as to bodily and domestic affliction. Now I expect, I need, more calm within.

3. Now I shall be more guilty if I forget God, or salvation, or duty, if I wax carnal or worldly minded. I have been permitted, as if to see the living Saviour, and to welcome him as my Friend. O let me never draw back.

4. The reality of the manifestation* I consider the more certain, that there is no sudden, no outward extravagant emotion of mind; but much serenity, much submission to God, and much desire to live to him.

5. Now I should aim to do more for others, by recommending Jesus as a Friend.

6. I ought to walk worthy of the Lord Jesus, my Friend.

24*th December.*—After Jesus entered my heart, I thought there was still much coldness: He said little to me: I said little to Him, for a day or two.

* John xiv. 21.

The boy's trouble increased; I feared much that he must die. I was much agitated, and ready to be overwhelmed in soul. I felt much need of such a friend as Jesus. I had little expectation of his ever seeing the light of this world again.

I now tried to speak to Jesus.

O living Saviour, welcome to my soul! welcome to the family! my poor boy is like to die: give life. O consolation of Israel! give me consolation. Holy Saviour! give holiness to my boy, and to all of us. Thou art near to Jehovah as Mediator, bring us all near to the family, friendship, and communion of Jehovah.

Thou hast the keys of death—give victory over death. Conqueror of death! give —— to conquer. In the paradise and house of Jehovah, prepare a mansion, a dwelling-place for him. Shepherd of Israel! guide, comfort, defend him in the valley; Ps. xxiii. 1-6.

Thy covenant is everlasting, provide him with everlasting good.

O Prophet! Light of the world! illumine my soul: still am I in much darkness.

O Priest with God! give me reconciliation, and access to Jehovah, and to heaven.

O King of Glory! enter in. Come in, thou King of Glory! Bring all within me into subjection.

I need comfort from the Three-one Jehovah. O Father of mercies, who knowest the heart of a father—pity me and my child. O loving friend of sinners—a Brother born for adversity—pity me. O Holy Spirit—the promised Comforter—love and

comfort me with compassion. Pity also, O Three-one Jehovah! a tender-hearted mother. Also, O Jehovah! pity ——. I have not asked enough till I ask eternal life for us all.

Grant us all eternal life, even justification, a new nature, admission into the family of God, communion with the Divine Three, growing sanctification, and eternal glory: grant these to us all, as the free gifts of sovereign grace.

If death is yet appointed to come to ——, I need great preparation. I have all along his troubles had some hope that he may be spared, and that hope is not yet fled. I think I have been encouraged to ask in prayer for him, both life and salvation, usefulness and happiness here, and glory in heaven.

But if I am mistaken, O Three-one Jehovah! prepare me and all of us for the solemn change.

I thought that liberty was granted me in thus speaking to Jesus, my friend and advocate. I thought it duty to seek sleep in view of preaching three times to-morrow.

25*th December*.—A kind of pleasant surprise this morning to find —— alive and somewhat relieved. Thanks be to God.

I had two sets of discourses for to-day; one, had he died, on death, &c. I took the other, and preached three times.

26*th*.—He was a little better. 30*th*.—Decidedly better; able to take more nourishment, and his state more promising. Thanks be to God.

1836.—Some thoughts concerning this year:—

1. A year remarkable. Not smooth, nor straight, nor calm, nor warm; but rough, crooked or irregular, stormy, cold, wet. Yet not all so: at times calm, pleasant, warm, and favourable for vegetation. There has been much mercy as well as judgment; much Divine goodness as well as severity. The crop, though frequently injured by wind, rain, cold, drought, and frost, was not in this vicinity very deficient; yet in some cold and hilly regions the corn did not come to maturity; and an early frost, near the end of October, did considerable injury.

2. The Lord has tried me. My health, mind, and soul have been affected: yet the Lord has had mercy. He has pitied; he has relieved. O to be prepared for the will of God!

3. Bought a house and garden. Removed to possess it, and now we feel the change pleasant. The situation is nearer church, and nearer the people. Thus my usefulness may be increased. May blessing from Jehovah rest on us and on our dwelling.

4. An annular eclipse of the sun on Sabbath 15th May, from about one to four o'clock, P.M. Sermon in church began at four, P.M., and half-past six in the evening. The scene was solemn. I was directed to preach from Job xxxvi. 24-26,* afternoon and evening.

5. Many striking deaths, and my own health

* "Remember that thou magnify His work, which men behold," &c.

awfully shaken, brought to me near views of death. A little more, and the soul would leave the body. I saw much the insufficiency of all former doings and attainments to give any comfort or hope in the near prospect of death. I tried to come to Jehovah anew, as if I had never come before. There was much darkness and doubt; yet I was encouraged to prayer, and to trust in Jehovah, and in Jesus as the Mediator—the way to the Father.

6. The duties of visiting were interrupted for a considerable time. I was much at home; much in solitude and silence; and much given to thoughtfulness and to prayer. I could not study much; but had many desultory thoughts, and many of them I hope useful, concerning God, Jesus Christ, the Holy Spirit, sin, myself a sinner, holiness, death, eternity, heaven and hell, a world lying in wickedness, the difficulty of believing, repenting, and praying.

7. I felt much for myself. Dreadful uncertainty respecting all that is past; inability to do anything now; no clear or satisfying view of glory in eternity. I was led to prayer, and serious thought, and self-examination. I saw need of Divine influence, and was encouraged to pray, with expectation and hope.

8. I saw the propriety of resolving, in all the parts of the Gospel ministry work, to aim at the real salvation of fallen sinners. I should pray for and with them. I should speak and preach with a direct view to their salvation. I should desire and cherish the hope of being useful for their salvation.

9. I have seen awful deficiencies in all the work done by me in the Gospel. I have been far too selfish, too cold, too remiss in visiting, too stiff in preaching. I had myself and my own will too much at heart; the glory of God and the good of souls far too little at heart.

10. Now I see cause to wonder at the long-suf fering of God towards me. Who but Jehovah could bear so much?

11. I was impressed with ideas concerning Jesus Christ on 22d December. I think now that I have treated Jesus with much coldness, and in too general a way. I ought in prayer, reading, preaching, and study, to seek more to see Jesus, to love him, to trust in him, to honour him, and to follow him. O to have the same mind that he exhibited! With humility, meekness, love, zeal for God, with compassion for sinners of mankind, may I, like Jesus, preach and recommend salvation wherever my influence extends!

10*th January* 1837.—I heard —— of —— preach; he was grandiloquent, but gave little instruction. There was much to please as in a theatre: much to reach the carnal heart: almost nothing of any use to a spiritual mind: much not faithful, not intelligible, not discriminating, not true: much to deceive and to soothe sinners asleep in sin: nothing to alarm. "To heaven we are called by the grace of God; for that bright world we are sealed by the Holy Spirit." I said to God, Is truth to lie as a dead letter in the Bible and in the standards of our Church? Truth is fallen in our streets, equity

cannot enter into many congregations. "My soul is weary because of murderers." I cannot preach what I do not believe to be true. Lord, guide me in the right way.

June.—I am brought into a comfortable and solemn state of mind. The Holy Spirit is upon me! I am inclined to prayer, to reverence Jehovah, to praise Him for his goodness; to inquire after God, and truth, and duty. I think with wonder and gratitude on the Divine goodness to me. Placed among many comforts in house, garden, congregation, work, strength for work, what shall I render to Jehovah?

My meditation is sweet, yet solemn! What am I to be so cared for of Jehovah? How unworthy of such work as the Gospel ministry!

O to have frequent seasons of such inward refreshing. After so many heavy afflictions, Jehovah knows that I need comfort. Also in prospect of death and eternity, Jehovah knows that I need some experience of his saving grace.

Now my heart is fixed, let me labour. Let me remember past sins and mercies. Let me seek grace for duties in prospect of the Lord's supper. Let me expect soul-refreshing from the living God. I have had occasional seasons of this kind. I would hope they are from the living and compassionate Jehovah, and for good to myself and to others.

O that I could make a right use of them.

18*th July.*—God can do as much in a short time

as in many years, in giving light, faith, and holiness.

O deliver me from darkness and unbelief within; give powerful light; power from the Holy Spirit to understand and to believe all revealed truth, and power to pursue holiness.

A new call for gratitude.

1. For so long time on earth.
2. For so much work as a preacher of the Gospel.
3. For so much inward and outward strength.
4. For the hope of gaining ground in Aberdeen among the pious, and enlightened, and the thinking people.
5. For more stability and fortitude in declaring truth, without much fear of man.

Have you reason to think that all is well with you for eternity?

God has tried me much in various ways. He would not let me rest or settle down in worldly occupations or enjoyments: He thrust me into the field to preach. Of late I have been under much overwhelming trouble in person, family, and other relatives. I think that God has enabled me to bear all with much patience and meekness, "perplexed, but not in despair." I consider myself improved by all these troubles: I feel more self-denial: I am not so presumptuous nor rash in judging favourably of myself, and am more benevolent to others: I feel growing sincerity, fervour, and frequency in secret prayer: I am much with God: I desire to be with

him still more: I have increasing knowledge of Divine revelation and delight in study, with personal application and for personal edification: the word is more written within me: I feel a growing desire and expectation of the Holy Spirit coming to myself and the congregation. With solemnity of mind, with humility and prayer, I do expect some revival among us.

Signs of carnality.

Still I find great deficiency in prayer, both in secret and in private prayer. The exercise is seldom long, and not very frequent.

Too often I have little joy of heart in God, or in religious services.

I have too little concern for the salvation of others; and far too little feeling, even for my beloved wife, children, and congregation.

Troubles of the year.

An attack of influenza in December 1836, leaving much weakness for months. I perceive age stealing upon me.

My son three times given over, almost without hope.

The death of my brother Alexander.

Many people called away from the congregation.

Mercies.

Restored health. ——'s health improving.

Numbers of new people added to the congregation.

Growing delight in study: growing facility in

preparing discourses: more ease and self-possession in preaching: more solemnity and feeling: in manner more impressive.

Growing expectation of revival from heaven by the Holy Spirit.

Some more evidence of being in Christ.

Some more evidence of usefulness in the presbytery and congregation.

29*th August.*—I had liberty and pleasure in the discourse last evening. Relief and comfort came to me from Jehovah. He can give peace to the troubled soul. O to have more faith in God! I need more, after so many griefs and fears for months past. O Jehovah, give me right faith, and increase it!

22*d September.*—I think Jehovah has made me more pious, and with my own consent. By emptying me from vessel to vessel, he has done me much good.

By cutting off—

1. Expectations, long cherished, of great prosperity in Aberdeen, in being acceptable to many people.

2. Prospects of removal to any other situation.

3. Hopes of permanent strength to preach with power, to visit much in families, or among the sick, and of being useful in Church courts.

4. By the death of Elizabeth, my brother Alexander, &c.

Such things may appear all against me; but God

can make them useful. Already something is done.

14*th November*.—Last week I tried to pray one evening for more influence in the visible church, and as an instrument for converting sinners. Almost immediately it was suggested to me, that I should preach in the North Church on Sabbath evening, on John x. 26, "Ye believe not, because ye are not of my sheep, as I said unto you." I had some hesitation afterwards whether to take that subject or another. Yet I took John x. 26, and tried to speak with plainness. I did not dwell so much on the neglect of such doctrine, as on the explanation of the doctrine itself.

I was also induced to send to the Aberdeen Journal an advertisement, intimating a course of lectures on Wednesday evenings, on the subject of God's Eternal Decrees.

What the results may be, I know not; but I wish to leave the matter with God, and to persevere in explaining truth.

At Dundee, in October last, I had some convictions of sin. There must still be much wickedness in me. Why should I be dissatisfied with the will of God respecting any church in Dundee? or with the doings of Jehovah, in turning the hearts of the people to other teachers more than to me? or with men of influence in getting me away from D——?

Are there not many inducements for me to labour, and to continue with pleasure where I am?

9th December.—From the 23d November 1836, I have had many troubles.

Much thinning in the congregation by Divine Providence; by death, &c., about one hundred.

Anxiety for the truth which is cast to the ground.

Yet God has carried me through, I sometimes think improved, humbled, driven away from the world, and from worldly expectations, and more devoted to God. I have more liberty and comfort in prayer, and more submission to God.

Now, new agitation arises concerning my son; his illness has increased much these two days. I know not what God intends. I know not how to bear up. Lord, pity me and all of us! Make my heart soft. I can weep. O that it were more for sin. I fear my mind may give way. "Oh, the hope of Israel, and the Saviour thereof, in the time of trouble!"

13th December.—Various states of mind regarding ——, whose illness continues. This afternoon I tried to pray for his salvation more than even for health.

I felt somewhat relieved; and it occurs to me that I ought not to be discontented though God should take him away from me.

I have given him to Jehovah, and why should not I let him do what he will with his own? Let me not be peevish and anxious; but, O, to be enabled to go about the many duties before me with composure of mind, committing all to Jehovah.

We bring much sorrow on ourselves by seeking

chiefly our own way, and by wishing God were less severe in punishing sin.

4*th January* 1838.—After all that I have read, and heard, and learned, and taught, and preached, I am much in the dark respecting the Gospel method of salvation.

After all that I have seen, and felt, and believed, regarding the excellence of salvation, I am still very dead in heart.

After all that I have done to recommend salvation to myself and to others, I continue very cold and indifferent as to the enjoyment of its blessings.

After all my prayers for more than forty years, frequently I think that Jehovah has not heard nor approved of my supplications.

Yet at times I think life, light, love, peace, and hope exist within, from the Holy Spirit.

26*th January*.—Still much agitated for ——; yet, I think, with some more submission to Jehovah.

Many deaths, weakness of body, and increasing age, remind me that I cannot expect to be long here.

Death is terrible: to leave beauty, comfort, opportunities of receiving good, and of doing good, for a dark unknown.

At times I have light, hope, peace, and submission; but these are very imperfect.

The last Judgment is terrific.

1. By what is to be seen:

The Great White Throne, &c. Many do not regard the coming terrors of that day, because they

see no need for severity in judgment, and are not conscious of much wrong within, of all wrong within, and because these terrors are not felt as true.

2. By what shall be recollected:

Duties omitted. Actual sins now made known by light from Jehovah. Habitual apathy concerning salvation. Rejection of the offer of Christ when brought nigh. Particular acts of ungrateful rebellion against Jehovah. Particular acts of injustice, malice, toward men; even to souls.

I was under much agitation from many subjects. I felt somewhat relieved by Deuteronomy xxxii. 36, "The Lord shall judge his people, and repent himself for his servants."

I admire the Scriptures and have pleasure in perusing them. I see marks of mind, and piety, and zeal in many human productions; but without teaching from the Holy Spirit, all from heaven and earth is dark and dead.

I have been much concerned of late about death and eternity. I am no infidel, yet awfully deficient in heartfelt experience of Divine truth, and of Divine influence.

This morning, before day appeared, I tried to think of Jesus Christ, of his personal glory and dignity, his official authority, his suitableness to be a Saviour to many.

I think I have not yet sufficiently opened my heart to him, as he invited me in the day of my distress. But now would I say again, Come in, O blessed Jesus, and take possession.

2d March.—Why am I thus? Seldom have I comfort, peace, or hope in my soul. I have fears and anxieties about death and eternity. Yet I have many means of comfort—good health, comfortable house: agreeable employment: a church suitable and near: called of God to the work: inquiring and praying people in the congregation: a taste for beauty, sublimity, and learning: access to many books, and opportunities for enjoying scenes in nature: pleasure in the study of theology: some proficiency in knowledge, and desire for more: opportunities for improvement: as much agreeable work and calls to usefulness, as strength to perform: evidence of having been useful to souls. Such things should awaken much gratitude to God, and keep me always admiring, and wondering, and praising Jehovah for his goodness to me.

Yet I am not happy. Why am I thus?

God is distant, or frowning, or displeased. I cannot pray. Seldom has there been any drawing power from heaven for a long time. I am as a stranger to light, and hope, and joy. There is no sensible enjoyment of God the Father, or Son, or Holy Spirit.

The evidence of my regeneration is all darkened or deficient.

The knowledge of Divine things in study or preaching, is accompanied with little good impression on the soul.

I find prayer, heavy, cold, heartless work; though frequently attempted, it is with much dissipation and little desire.

I am afraid of bodily disease, and death, and eternity.

Much distress, and death, and poverty, prevail around.

For fifty-two days the land has been covered with deep snow.

Now I have had a long time of spiritual deadness: no answer to prayer: no signs of spiritual life or prosperity.

The state of the congregation by so many removals and deaths. In addition to this, the state of the Christian religion all around.

For such things, I am unhappy.

Lord, forgive, pity, relieve, comfort, save.

24*th March*.—Advice to a person troubled about the unpardonable sin.

Dwell on your great sinfulness, and not so much on this one sin. Other sins are real; this may be but a supposition concerning yourself.

God has saved many great sinners. It is unfriendly toward God to think that he will not pardon. Try to pray: he only can save: ask him.

God has brought many into distress of mind for their good. He can make these feelings a source of joy.

Friday, 20*th April*.—Counsel to one troubled about deadness, want of feeling for sin, fear that all past feelings and doings have been delusions.

You cannot see Divine glory with your natural eyes; but read and meditate on the character of

Jehovah: as Exodus xv., Psalm xviii. Moses, Job, and Isaiah felt a visible glory: seek you from the Scriptures to feel by the Holy Spirit.

Be at pains to retain useful impressions.

There are two classes of religionists among us. *First*, Those who expect much good from themselves and others; as from affectionate preaching; from books, even the Scriptures; from their own good feelings being brought into operation; and from their hearts being touched with what is to be found in creatures and in ordinances: thus self-complacency is cherished. These may be pleased with themselves always, and never be awakened to the knowledge of their real condition before God. *Second*, Those who expect all the good from God himself: they have no resources in themselves; no goodness of heart, or tendency to good feelings in themselves;—emptied of themselves, they cry to God, they wait on God. His voice they wish to hear, his face to behold. They expect all their salvation from God, yet they are diligent in the use of means, they keep the world in its own place. Matt. vi. 33.

For a few weeks past, I think the Holy Spirit has been granted in prayer, and in study, and in preaching, more than for a long time before.

The Hearer of Prayer has permitted me, if I mistake not, to speak to him, and to plead with him, to make supplication, and to give him thanks. With ease I have prepared discourses; and in delivering some, have been enabled to speak with

liberty, and comfort, and perhaps more to the hearts of the people. Some hope has been granted me concerning my son. On two occasions, supplies of money to meet necessary expenses were granted in a striking manner, in answer to prayer. I could plead a necessity: Jehovah heard and gave what was needed. And now, in prospect of going to Dundee, I feel relieved. Thanks to God.

Dundee, 25th April.—I sometimes think Jehovah may yet do good by me in preaching the Word. In looking back on past preaching, with all the deficiencies known and regretted, I think that I have been honest hearted, and zealous, and persevering with some fortitude, and that God has given me a little strength.

Now, after much of *my own* has been exhausted, I hope Jehovah may bless what *He* gives me. I wish now to depend more upon him, and less on my own preparations. I should walk more with him, and pray more. I should have prayed more, yet not have studied less. Let me always teach the truth, and ask God for prosperity. Ask the word from him, and give it from him. Let little of man appear—let Jehovah speak by the organ.

What a dreadful judgment for a people to have an unconverted minister. For—

1. He will not preach all the truth. He does not know it, nor love it. He will not search for it, nor believe it, nor think it useful.

2. He will seek his own. Ease, gain, respectability, authority, power, influence, fame.

3. He will not faithfully warn, and he will not be willing to be warned himself.

4. He will be more afraid of offending man than God.

5. He will not discriminate faithfully between good and evil, the renewed and unrenewed, in preaching.

6. He will not be of much use to inquiring minds.

7. He will not give sufficient quantity; he will starve the people.

8. He will permit unfaithful men to preach for him.

9. He will indulge in common conversation in associating with the people.

10. He will be flattering and falsely charitable at deathbeds.

11. It is not probable that he will improve.

12. Nor that God will render his ministry useful.

13. Then, if he be popular, a more tremendous power to flatter and to deceive is permitted and granted him.

14. His evil influence may extend wide and continue for a long time.

15. The way of truth will be evil spoken of.

At communion in Dundee, 29th April.—In Christ suffering by the hands of men, two things are striking. First,

The extreme wickedness of man. The only holy person who ever laboured among men for their good, was put to death for His goodness; and this by

religious men, who pretended to be zealous for the true God. Second,

It is astonishing that Jehovah should have given his Son to be thus insulted by wicked men. You might suppose that he would rather have permitted this world and all mankind to be ruined for ever, than have his own Son abused and slain. Herein is love! astonishing, peculiar. John iii. 16, "God so loved the world that he gave His only begotten Son." 1 John iv. 10, "Herein is love." Strange wickedness and daring impiety in man! Wonderful love and condescension in God!

After communion, July 5th.—The present condition of many is affecting. There is a general apathy concerning the salvation of the soul. Serious people are avoided, and means of grace neglected. The mind of many is otherwise occupied, as if salvation were of little importance, or as if it were very easily obtained.

There is so much self-complacence; doing as well as they can, and remaining at ease, as if all things were right.

There is so much readiness to complain of stern truth, as if it were too rigid; and a desire for smooth things.

There is so irregular attendance even on outward ordinances.

Some happy results of friendly intercourse with God.

Comparative indifference about the approbation

of the world ;—benevolence of soul to all mankind ;—resignation to God respecting futurity on earth, "Cast thy burden on the Lord." "Commit thy way to God ;"—fear of doing anything to offend God ;—comfort in the enjoyment of friendship with God, for time and for eternity ;—death and thoughts about it become less terrific ;—shame for former selfishness and timidity in the cause of God ;—acquiescence in the plans and doings of Jehovah in governing this world ;—victory over the feelings of dejection and discouragement by former trials.

At ——'s, in Peterculter, 18th July.—I. What have I got from God respecting salvation ? Knowledge of Divine truth and desire for more ; conviction of sin, inability, unworthiness, and danger ; persuasion that salvation is from Jehovah alone, by Jesus Christ, through the Holy Spirit ; some power to study and meditate, to understand and explain Divine truth ; an extensive field for labour in recommending salvation ; some evidence of being made useful to inquirers and to believers ; a growing esteem for the Gospel and for salvation ; a growing fervour of mind in seeking and waiting for God ; the answer of many prayers, in great mercy to my feelings ; the sanctified use of sorrows, difficulties, disappointments, and trials.

II. Some things to humble and awaken.

Little progress made in knowledge, sanctification, and spiritual comfort ; heartlessness and dissipation in prayer ; serious and solemn impressions

evanescent; deficiency in efforts to do good at home, to dear friends, &c.; approaching age and infirmity; death and eternity nearer; little good done to others in the congregation; the congregation itself shaken; many dead, some abroad, and others away.

Such considerations should awaken.

III. What should be done?

I now devote myself again to Jehovah.

I should seek more intercourse with God, study the Scriptures more as the rule [second question of the Shorter Catechism], aim at more usefulness in preaching, by discrimination and clearness, be more occupied about death and eternity, live with more friendship towards all mankind, and with more love, zeal, and desire after Jehovah.

19*th July*.—On the awful state of the people.

1. Deep and prevalent ignorance of Divine truth. A dark multitude.

2. Not few opposed to the truth, who will not know, nor learn, nor believe, but hate, avoid, and neglect it.

3. The great mass not concerned either about knowledge or practice—they live at ease.

4. Faithful friends make little impression. The people are prepossessed in favour of the popular religion.

5. The way of justification by faith which is now so commonly taught, is more pleasant and easy for the carnal mind than the old morality, and it is as dangerous.

6. Inquirers have few opportunities for hearing or learning the truth; and they are exposed to reproach from kindred and acquaintances, and from the world at ease, especially the religious world.

7. There is no probability of those trained in error ever changing their creed. God only can pity and save.

The contest about salvation is not now between justification by faith and by works; it is now admitted to be by faith only. But in the popular manner of teaching this doctrine, there are two fallacies. First—

As to the kind or nature of faith. Everything is not faith which gets the name. It is not by faith of the sinner's own producing, but by faith from God himself, that justification arises. Second—

The proper office of faith may be misunderstood. Faith is not the agent, but merely the instrument. Faith cannot save, nor justify, nor sanctify. Justification, sanctification, and salvation are from God. Jehovah is the agent.

If this distinction be not made prominent, justification by faith may deceive and ruin many souls.

21*st July*.—I have some hope that the Holy Spirit is at work within.

I was led to think of faith in Christ as a trusting to Christ as a friend able to save.

Then faith must be more than mere belief or opinion. It must be an exercise of heart—a friendly trusting in Christ as a friend. Jesus Christ must be

frequently in the mind, and frequently desired. The trusting must be habitual, at all times, and in all conditions. Yet the strength of the faith is much tried by darkness of mind, afflictions, fears of death, and felt coldness respecting God.

Then it becomes a manner of living. The soul is at rest in Christ. A habitual dependence on him for salvation is exercised, cherished, and encouraged. The mind is much occupied about Christ in thinking, meditating, desiring, loving, imitating, and resting upon him with pleasure.

Thus faith works by love. Jesus is seen, and known, and loved as all-glorious, suitable, gracious, friendly, all-sufficient.

Next I was led to think on hope as the helmet, 1 Thess. v. 8. Pleasant words.

By faith in Christ I would live in love.

Breastplate—exercises of faith and love in the heart.

They both are blended and exercised together.

Then there will be confidence and fortitude to meet dangers. How could one go out without a helmet?

Now I ask where is my helmet? Let me have it on, and then go to duty, to conflict.

With faith and love in the heart, and with the helmet on, one could look at enemies and dangers, even at death, with composure.

O, to have more experience in heart!

21*st August.*—I think it right to remember the sins of my youth, and to repent. I was to an awful

degree, a slave to the world's trinity—pleasure, gain, fame.

1. I was excessively eager for pleasure; flowers, fruits, meats, pictures, amusements, nests, shows, scenes, stories.

2. I was excessively fond of money: In selling, working, teaching, preaching.

3. I was greedy of fame. I could not be pleased to be as others, but wished to be superior in talent, skill, attainments, honour. At School, in games, at College, in teaching, preaching, and writing. I never thought myself sufficiently esteemed or honoured.

O, what wickedness still within!

Long have these troops been within me. When called to remembrance, I should weep, and be ashamed, and repent, and seek a better heart.

5th September.—I was in great perplexity last night for a subject of discourse at the prayer-meeting. Seldom have I been in so great difficulty. I could not get even a text till I was in the pulpit.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Habakkuk, ii. 14.

It has occurred to me since that I might attempt to have meetings for special purposes—as now for a few weeks respecting the communion and preparation for it—to encourage prayer for the unconverted in Aberdeen—for backsliding—for the young, &c.

8th September.—Teachers of Christianity, who are

themselves taught of God, and who desire the salvation of sinners, labour under many disadvantages;

1. Their doctrines are not understood, and some things are mysterious about them. The common religion is easily understood, even by the carnal mind; not so the doctrines of Divine revelation.

2. Because they are not friendly to ungodly living, the people think such teachers unfriendly to them, or at least, deficient in benevolence, and kindness, and charity of mind.

3. They cannot make much account of the outward exercises and profession of Christianity, but must teach the necessity of a change of heart, and of sincerity and spirituality of mind in worshipping God, and in the profession of Christianity.

4. When they are few in numbers at any time or in any place, they are supposed to be in mistake, or bigoted and illiberal, too strict, and going too far in some things.

5. Because their ministrations make little impression on the unrenewed people, their statements are thought to be mysterious and overstrained, but there is nothing to please or to soothe the mind.

6. They are thought to demand too much from the people; too much attention, time, energy, activity.

Discourses to the imagination give little excitement to thought, or occupation to the judgment. Faithful teachers speak to the judgment, demanding attention, and submission, and obedience, and devotedness of soul to God and to eternal things.

7. The statements made are unwelcome. Sinners would rather have the gospel to be glad tidings to

them—that God loves them—that Christ died for them, and redeemed them, and will save them, &c.

25*th October*.—An exercise of trusting in Jehovah.

I. What it is in itself.

A friendly reliance upon Jehovah as a friend. Reliance of the heart. It is necessary He should be known as a friend. The soul is encouraged to this reliance, and strengthened by his character, as made known in Christ, and in the promises. There is pleasure in the exercise, yet there may be fears, and sorrow, and much anxiety of soul.

II. For what purposes should I exercise trust in Jehovah?

To ascertain my personal interest in Jehovah, in Jesus Christ, and in salvation.

To promote usefulness in this world.

For support in times of trial, and at death; and with a view to glory in eternity.

III. Some present pressing considerations.

I am perplexed about the infant school and teacher.

I am concerned for the spiritual interests of my wife and children.

I feel increasing uneasiness, weakness, and infirmities in myself.

I have reason to fear that I have done little good in the work of the Christian ministry. 2 Samuel xxiii. 5. Isaiah xlix. 1-20.

IV. Accompaniments of this exercise.

Prayer. O Jehovah, fix my soul.

Awakened concern to be sincere, and to desire good from God.

Some doubts, darkness, weakness, fear. Humility, self-abasement; a sense of unworthiness. Desire to commit all to Jehovah himself; with submission to Jehovah for time and eternity.

An exercise of meditation on Jesus Christ.

1. On His supreme divinity. John v.; Philippians ii.; 1 John v.

2. On his manifestation in the flesh. God was manifested; 1 Timothy iv. Astonishing, yet necessary; John i. 14; 1 John iv. 1.

3. On what God-man is, the one mediator, the one Saviour, to whom God hath given a name above every other name, therefore above every creature. No man can be above every creature, so far as we can judge. Perhaps no creature above every other creature can be found in the universe. But though it were possible, we can have no correct idea of such a being, having no information in the Bible or elsewhere. If Jesus be considered a mere creature, his character is very indefinite. We could not know what he is, therefore we could not confess him, as the Scriptures require.

4. On the evidences of His real Divinity.

1. In giving himself for his people; even as God commending his love, "greater love hath no man," &c.; Romans v.

2. In seeking out his people on earth.

3. In rendering the appointed ordinances useful for their conversion.

4. In raising believers to new life, to excellence of character, as sons of God.

5. In making them comely and holy by regeneration, justification, and sanctification.

6. In observing them in every situation, preserving, defending, and conducting them to a state of salvation.

7. In calling them effectually to safety and comfort, making them willing to obey, and to give themselves wholly to God, and enabling them to pursue holiness and heavenly glory.

Why is Divine truth disliked? Because it reveals,

1. Danger to those who think themselves safe.

2. Great guilt in those who suppose they have sinned little.

3. Great depravity within the amiable, virtuous, and religious.

4. The necessity for the sovereignty of Divine grace.

5. Also the necessity for the great work of regeneration.

6. That none but one, who is God, could make atonement, or stand in the place of sinners.

7. That the Holy Spirit, a divine person, only can illumine the mind, awaken from death, convert and sanctify.

Few understand and believe the truth of God, and many prefer other opinions.

Stoutness of heart or strong depravity is—

Proof against the Bible: it is a neglected book.

Proof against all remonstrances from pulpits.

Proof against all frowns and smiles in providence.

Proof against all judgments from God, and distress on friends, family, church, nations, or mankind.

Proof against all warnings and invitations from God or man.

Many stand out long, and continue hard-hearted, and far from righteousness.

January 1839.—In preaching upon the atonement of Christ, I felt much liberty, and clearness, and energy. I preached Christ to myself, as well as to the hearers. I got clearer and more impressive views of the glory and grace of Christ, from my own discourse. I felt more desire after Christ and his salvation; and I had some hope that God had given this word for good to myself, as well as to others.

7th March.—A season for humiliation this evening, on account of the universal depravity of my nature—so many sins committed, and so much apathy regarding God, and eternal things; living to myself, in common and in religious exercises; great selfishness of spirit respecting the ministry; unfriendliness to relatives and acquaintances, and uselessness at home to beloved friends.

From the Scriptures, we learn that the people

near to God were of a different spirit from others. They walked with God; they set the Lord always before them; with the spirit they sought the Lord; they followed him fully; they were the excellent of the earth.

Although frequently in trouble, yet they were befriended of Jehovah. He was known to be good, "a stronghold in the day of trouble."

We are called daily to think upon the condition of the two classes, the righteous and the wicked; and to choose Jehovah, and his way, and salvation.

True religion exalts human nature; false religion degrades it. Nothing is so debasing to man as false religion.

While it is universally admitted, that there will be great difficulties in the way of converting the heathen abroad, I have my own fears that there will be far greater difficulties, in converting those called Christians at home.

If right-hearted missionaries be sent among the heathen, there will be converts, and these converts will go the whole length in turning from vanity, to serve the living and true God; but at home, it is thought a great length to go a kind of half-way between old indifference and vital godliness. Many may be even near the kingdom of heaven, and not one of them within that kingdom.

9*th March.*—One came to inquire, what should be our motives or reasons for seeking God and salvation?

The supreme excellence of Jehovah himself: Seek

what is good: The demand of God himself: "Seek ye me:" That we may avoid everlasting misery, obtain eternal happiness, and be useful to others, by doing what is right.

15*th April.*—I have been in frequent perplexity and darkness for a time past; there is this evening something like hope in my mind. I have given myself, I think without reserve, to the Lord, committing all secular affairs to him. My mind is much weaned from the world, and from the opinions and doings of men.

I hope that Jehovah will pity me, and grant me comfort in due time, and glory in eternity.

O, surely He will not cast me off! Lord, hide not thyself from me as I deserve, but magnify rich grace in coming to me, with manifestations of love to my soul.

May.—God has done much to keep me from worldly companions:—

1. By natural timidity of temper and modesty.
2. By preventing success in worldly efforts.
3. By various domestic afflictions, continued even till now.
4. By want of success in the Gospel ministry;—there have been few conversions.
5. By withholding fortitude in Church Courts.

It may be agreeable to sinners to tell them, that Christ redeemed them; but it must be dishonourable to the Saviour to preach that he redeemed the

whole world, and that he yet leaves many unconverted and unsaved.

It may also be agreeable to sinners to tell them that they can repent, and believe, and pray; but it must be dishonourable to the Holy Spirit to teach that sinners can do His work for him, and thus to insinuate that he does not need to perform his part of salvation any farther than to assist sinners in turning to God, and in seeking holiness.

15*th May*.—There is much doing just now to encourage a better observance of the Sabbath. May the work go on; otherwise all ranks may soon be roused to abhor the manner of keeping the Sabbath in Scotland.

E. g. In Scotland 5000 are engaged in work connected with the Mail on Sabbath, and in England and Wales, 25,000.

In the sin of such transactions we all have a share, there is therefore great need for reformation. May the work go on!

So also, when Jehovah is pleased, the people of every parish in Scotland may be roused to abhorrence of the vague evangelical religion which has been sounded in their ears. Although they have thereby been kept asleep in sin, and deceived with the supposition that they would repent, and believe, and pray, God may soon awaken them to inquire into their circumstances, and to search the Scriptures, and in earnest to seek that salvation which they have long neglected.

5th June.—What is the use of religion if we obtain not salvation? There can be no salvation without a personal interest in Christ.

There can be no interest in Christ without regeneration. That change of nature is from God, and is to be sought with humility, self-abasement, fervour, sincerity, and constancy.

There must be much reverence for Jehovah, and submission to His sovereignty.

There must be efforts made to learn His revealed will, and to obey it.

There must be a surrender of the heart to God, and devotedness to His cause.

There must be prayerful efforts to live to Jehovah.

There will also be delight in God and His law, and salvation. Jesus Christ will be precious and much in the heart. The Holy Spirit will work within, conformity to the law, and hope and comfort in Jehovah by Jesus Christ. Without this our religion is worse than useless.

21st June.—Some reasons why sinners neglect salvation by Christ:—

1. The inward dislike; "enmity against God."

2. The world in the heart; therefore the heart is fully occupied about time and earth.

3. Habitual neglect of salvation; this is natural and common.

4. The ways and influence of others; the worldly are ashamed of Christ, and have no wish to be singular.

5. The thought that salvation is easily obtained:

they say, "Christ died for us, and we may just do as others."

6. The expectation of repenting and improving at some future time.

7. Ignorance that salvation by Christ is better than the pleasures of the world.

8. The words of the Old Deceiver, "Ye shall not surely die."

18*th July*.—I have to-day opportunity for transacting with God.

I owe him gratitude for past goodness, and present possessions; for existence as a rational being capable of holiness; for so much health, and vigour of mind, and attainments; for ordination as a Minister of the Gospel to others; for so many opportunities and advantages to preach; and for many comforts.

I have these evidences of spiritual life:—

More feeling for the people of the parish and congregation.

More soul exercise, and prayer for myself and others with more frequency.

More superiority to this world's enjoyments and prospects.

More conversation in heaven; my meditation and desires are more there; and death is not quite so terrific.

There are still causes of deep humiliation:—

So little good done by my preaching.

So much darkness, deadness, and weakness, and wandering in prayer.

So little feeling for others who are in danger.
Increasing frailty of body and mind.
So little light, joy, or even peace from heaven.

Exercise of self-dedication to God :—

I am well pleased with Jehovah, for His attributes, and covenant, and laws, and salvation ; with Jesus Christ the only Saviour, my shepherd, teacher, instructor, ruler, example, and Saviour ; with the Holy Spirit, as able to quicken, illumine, sanctify, strengthen, comfort, and purify for heaven ; with the Bible, as my rule of life ; with heaven, as the purchased possession for eternity.

I give myself this day. Amen.

I do so with benevolent mind to all, with much love to dear friends at home and abroad ; with forgiveness to all who have injured or hated me ; with gratitude to all who have done or intended me good ; and with desire for spiritual and saving blessings to all mankind.

Resolutions for the time to come :—

To be more concerned for glory to God in salvation to myself. To be more with God in prayer. To be more spiritually minded, and superior to the love of the world. To be more ardent in spirit for the salvation of others.

Much Divine influence is required. O come, Holy Spirit—To give me more spiritual life, feeling, love, penitence ; to give me more illumination respecting Divine truth ; to stay my mind on Divine things,—to fix my heart ; to enable me to pray, and

meditate, and enjoy God; to awaken friendly feelings for the souls of others; to give more fortitude to meet discouragements; to give more light, hope, peace, and comfort, concerning death and eternity; to give more satisfactory evidence of being in Christ.

3*d August*.—For a long time I was unwilling to think of death; and although now not so very reluctant to leave this world, it would still require much heart-softening power from God to make me willing. O, for that power! O, to be ready!

22*d August*.—To inquirers about salvation:—

God must give light in the soul for salvation.

God must also awaken desire to obtain salvation.

This desire keeps believers active all their days concerning regeneration, and looking for salvation, by attending means with humility and prayer, waiting for the Lord and his salvation.

Thoughts on depravity in the nature suggested by a baptism.

A child has no actual sin, but deep depravity within; therefore there is need for the washing of regeneration.

This inward depravity is the root of all actual sin. Evil words, and deeds, and desires, and affections, and propensities, come from the depravity of fallen nature within.

Pride, ambition, covetousness, envy, malice, &c., are very bad; but there is something under them all. This something gives rise to all actual sin, and

pollutes all the actions of the heart and conduct, in the sight of God.

This something is depravity in human nature.

13*th September*.—In a dream God rebuked me for neglect of pastoral duty.

I have not felt sufficient concern for the salvation of souls in Bon Accord parish, and in the congregation.

I have not done enough; it may be possible for me to do more. I should try to pray more for the people, and to visit them more. I should give occasional sermons in the evening; and should also encourage Sabbath schools. It was impressed again upon me to get a monthly tract circulated, and twenty-four subjects were suggested to me, as under:

1. The value of the soul and of salvation.
2. Importance of true religion to man.
3. Worship, secret, family, and public; to the true God; regular and sincere.
4. The one Mediator Jesus Christ, the true God and man, appointed to reconcile sinners to God.
5. His atonement; sufferings and death for many.
6. The agency of the Holy Spirit in applying redemption; creating new life; giving light; convincing of sin; revealing Christ; shedding abroad love; guiding to peace, holiness, and heaven.
7. Sabbath observance.
8. Temperance; the evils of intemperance.
9. The value of the Scriptures.
10. Domestic teaching of children.
11. Happiness of being justified by faith.



12. Regeneration; its nature, necessity, and excellence.

1. Pleasures of a godly life.
2. What it is to walk with God.
3. Communion with God in ordinances.
4. Qualifications for the communion table.
5. Nature and excellence of prayer.
6. Christian watchfulness.
7. Preparation for death.
8. Friendly presence of God in affliction.
9. Christian triumph over sin, Satan, and the world.
10. Predictions and promises respecting Messiah's kingdom on earth.
11. Death of the righteous; safety, hope, peace, joy, or darkness.
12. Last judgment; eternity, hell, heaven.

14*th September*.—If left to perish, my perdition must be very awful.

God has done so much to teach me the truth.

God has given me a thoughtful disposition of mind; not so full of levity as many others, but inclined to think and study. A natural disposition to exercise of mind is from God.

God has kept me long back from objects of selfish desire; as opulence, fame, worldly prosperity, favour from man.

He has visited me with positive difficulties, disappointments, and troubles.

Now, also, I have little success apparently in preaching Christianity, little friendship from worldly

men, little enticement from flatterers. I am not permitted to sit down amid present enjoyments. Therefore, while many things from God call for gratitude, my heart is not set on the world.

20*th September*.—Vague, unfaithful preaching must be dreadfully injurious.

1. It is dishonourable to the Three-One Jehovah, in perverting the meaning of Divine revelation. Why is there a revelation at all? To teach that Jehovah is holy, that He takes vengeance on the wicked, that He is sovereign in his love and saving mercy, and that sinners are already condemned, and in danger of eternal perdition.

2. It is unjust and unfriendly to sinners themselves. If told intelligibly what they are, and what they need, they might be expected to think, and judge, and act for their own good. But they know not, and seek not to understand, and they walk onward to a dark eternity, as if there were scarcely any danger. It would be friendly to warn them. What is it to keep them in the dark?

3. It is an abuse of the office of the Ministry; Ezekiel ii. 3. Jehovah sends his servants to warn, exhort, &c., not to congratulate, nor to deceive sinners.

4. It is productive of awful results to unfaithful teachers themselves.

5. It has produced melancholy effects now on our country. Many live ungodly without being ashamed of their ways: many, in gross ignorance of the way of salvation: many, deceived into false Christianity.

The great mass are dead; as if they had no souls. Infidelity may soon be generally avowed. Popery may soon be common in our land.

21*st September*.—I have had fear that I have never repented aright.

This day past sins from my youth have been remembered; many, and highly aggravated.

God has been contending with me in various ways,—by want of converting work among the people,—by keeping back people from church, and from the Lord's table,—by their going to other congregations,—and by leaving me so stout-hearted: I have not felt aright.

God has tried me in these ways. Now ashamed, timid, dejected, I cannot pray or take courage. My soul within me is cast down, I lie low before God, He is righteous.

I am discouraged concerning Sabbath work. Having no heart to think or pray, how can I make the people understand? Work in me, O Holy Spirit.

Yet I have some hope that it may be for good. O, let light come from heaven! there is much darkness within and before, but God is light: come, Holy Spirit.

Some light and softening of heart came in the evening. Let me be ashamed for ingratitude and rebellion against Jehovah this day. That I have been in a state of mind so peevish; so discontented about the circumstances of the Church, &c.; so envious at the outward prosperity of others; and so fretful against Jehovah himself.

Some thoughts concerning the above in the evening led to Psalm xxxvii.

Somewhat soothed and penitent, I was led to prayer for pardon, with pleading for leave to continue preaching to the people.

October.—I have not prayed enough.

The cause of Christ is low: so should I be.

Be willing to follow Christ to prison and to death.

Can ye not watch one hour?

16*th November.*—Is it not thought useful to mingle with the world?

Very true; mingle with worldly men so as to make them spiritual, wise, and holy. This would be right. But if you encourage them in their worldliness, and vanity, and spiritual idleness; or if you become vain, and trifling, and carnal, along with them, this would be wrong.

How shall the earth be salted if you do it not? The world will become more putrid by your presence, and society, and countenance, if you seem to approve; or if you do not condemn their follies, their pride, their vain show, and their idle talking, and inconvenient jesting.

11*th January* 1840.—My health has not been good for about two weeks; much labour, &c., have induced disease. On 1st of January my power of recollection was interrupted for some time, and not well recovered all the afternoon and evening; yet

now, this day, I am able to think and write a little. Thanks be to God!

I was much afraid of death. I could not settle my mind to act. I was almost always praying, yet in a desultory manner. I had very little comfort or hope. When engaged in set prayer, I had more liberty, yet it was of short duration.

Bodily weakness may have unsettled the mind; yet there was much idleness and dissipation of thought. It was difficult to fix the mind; perhaps also it would have been injurious to attempt much meditation. I had not much pain, nor felt weakness; but dulness, melancholy, fear, and dissipation. I had no settled hope of eternal life; nor yet of return to much health, or long life on earth. I was afraid of venturing to preach again; greatly discouraged, as if I could not expect to preach with vigour any more. Yet now I feel a gradual strengthening of body and mind, and returning fortitude.

25*th January.*—On the evening of Sabbath, 12th current, it was strongly impressed on my mind that I should preach more about Christians, and for their edification and benefit. As I have preached so much to warn the unconverted, and to awaken them, and to discriminate between them and the people of God, I have some hope that the truth concerning genuine believers may not now be misunderstood or misapplied. Strangers may not take the children's bread; but if the Holy Spirit is granted, they may first seek to be admitted into the

family of God by regeneration, and then afterwards feed on Zion's provision.

3d February.—A new call to humiliation and prayer, from the state of the congregation. God brings sin to remembrance. The Holy Spirit convinces me of sin!

1. Sins of youth: Sabbath profanation by common amusements, as bird-nesting, sailing boats, looking at flowers, garden-work, eating fruit, &c.; want of kindness to friends; desire for money, fame, &c.

2. Sins in desiring the ministry: there was much vanity within me.

3. Sins since I began to preach: having more desire for personal gratification and prosperity than for being useful to souls. I have been too much concerned for popularity. All along, even to the present day, I am not free from this.

For such things I ought, before God, to be deeply and frequently humbled. I am unworthy of the high calling of the Gospel Ministry.

O, that I could sufficiently abase and abhor myself in genuine repentance!

God has done much to disappoint me and to humble me. O, may it be for good to me! I have some reason to hope that God has already done me good, by casting down my vain thoughts and expectations.

Now I see something of the propriety of a voluntary submission to Jehovah, whether He see fit to cast me out of the ministry, or permit me to linger on in obscurity, inefficiency, and continued difficul-

ties and discouragements, or grant me more success as an instrument for converting sinners, and of being useful to believers.

What, then, is your petition this day?

1. That God may enable me to submit to Him in all things; even to do and to bear all His will, and to subdue every rebellious thought and desire.

2. That God may grant me personal spiritual improvement; more humility, meekness, faith, zeal, fortitude, hope towards God, and the spirit of supplication.

3. That He would grant me more usefulness in the Gospel Ministry; to the converted and unconverted; to more persons, and in many respects; for their good in time and eternity.

4. That He would guide me to useful subjects, and to a more intelligible and affectionate method of declaring the truth from God.

5. That He would send down more copious effusions of the Holy Spirit, to revive the cause and work of God among us, that we may worship in spirit and in truth, and continue in the school of Christ, waiting for the Holy Spirit, and for power from heaven; and that we may all be awakened to more concern for salvation.

6. That He would grant prosperity to the people who attend; health, employment in this place, and ability to support a Gospel Ministry, that, as a congregation, we may prosper more in temporalities.

7. That He would make present friends steady, and add to our church many who shall be saved; that He would increase the number, both of actual

converts, and of others whom God will convert and save.

In Dundee, May.—Solemn thought! —— is no more! Not on the street waiting the coach! nor at the door of the room to welcome us! Not in the room itself, nor at the dinner table! He is neither seen nor heard! He sees not; utters not expressions of kindness! He is departed and gone: no more to be known among men: away to the eternal world!

O, to be ready to depart, and to be with Christ!

Glory to God for so much health, strength, cheerfulness, penitence, and benevolence.

Some of the restraints put on me by Divine Providence.

I was inclined to be thoughtful and considerate, calculating, and disposed to anticipate futurity, in time and in eternity.

I was studious at home, in schools, and at the university, and did not waste time in idleness or foolish madness.

I was economical. I did not waste money, or form expensive habits. I desired moderate comforts and no more.

I had a religious education. Much good advice was given me not in vain. I had a kind of belief and fear regarding God, and desire to secure His friendship for time and eternity.

I was never permitted to settle down in worldly pursuits or enjoyments. God disappointed and per-

plexed me, and forced me from one project after another, till he opened the way to College with a view to the Gospel Ministry.

During youth, the Lord did much to keep me from excessive wickedness and profanity. He kept me sober, religious, and docile.

Also since beginning the work of the Gospel Ministry, Jehovah has kept me from many evil ways and snares, he has kept me active, diligent, and desirous to improve, and to be useful to many.

Actual inducements from Jehovah to seek Him and salvation.

He brought me into early and frequent contact with praying people. From them I received much serious instruction.

I was much impressed with the fear of death, especially of dying in sin.

At one Communion Sabbath in Greenock, about 1804, or sooner, He granted me much delight in meditation and prayer. At the Communion Table, and all day and evening, I was very joyful in soul. I came home rejoicing in God. I have frequently thought that this light, and liberty, and love, came from God, as the opening of the love of God to my soul.

Also, my mind was awakened to desire faithful preaching. I felt desire to know the real state of wickedness within; and God gave me opportunity of hearing the faithful Dr. Love, Mr. Kenneth Bain, &c.

God also opened my way to attend private prayer

meetings as a member, and he gave me much to say on many passages of Scripture.

Some special mercies from God.

In calling me to the Gospel Ministry. Ephesians iii. 8—"To me," &c.

In making my way to license so easy and pleasant, amid many difficulties and discouragements.

In giving me regular employment almost at the beginning and all along. Only three Sabbaths I think unoccupied!

In rendering preparation for the pulpit so pleasant and easy, and all along giving me the hope of being useful.

In preventing me from getting Trinity Church, Aberdeen.

In hearing of much good being done to souls in Dundee, Aberdeen, &c.

What now do you request in prayer?

To have more frequent and more friendly communications of light, peace, hope, and joy, from Jehovah, the Three-One God.

More of the spirit of prayer.

More power to resist sin within, and temptations from without.

To have still more liberty from the fear of man.

To enjoy more of the Holy Spirit in study, prayer, and preaching.

To witness and enjoy more seasons of reviving in our congregation, by many conversions to God, and

by times of refreshing and edification to believers in Christ.

To see our children more healthy and docile, and obedient to God and to ourselves.

To be more thankful to Jehovah for mercies granted; grace to glorify Him in all that we do, and in all that we enjoy.

To have more strength and zeal to do the work of the ministry, even, if possible, to do more than ever, and to see the pleasure of Jehovah prospering among us, and throughout the world.

To have satisfactory evidence of growing in grace, and of increasing preparation for death and eternity.

Some things more special.

To see more of the grace and glory of Christ.
To have more desires to know Christ.
To love him more.
To receive more out of his fulness.
To follow him in spirit and conduct.
To get more of the Holy Spirit.
To get more liberty in prayer and meditation.
To get some composure of mind and inward peace.
To be able to do more for the glory of God.
To be more useful to others.

Let me devote myself afresh to God.

My talents, capacity, energies.
My children. O, may they live to God in eternity!
My substance in possession, and all that may come.
My influence in the Church and world, to act for God.

My remaining time on earth.

My congregation, to be taught and saved of God.

All to be for God, and with God to eternity.

Now, glory to Jehovah for guiding me to these exercises and remarks in meditation.

September.—In looking back, I see that if there be any good thing in me it is from God, and all of grace, in its beginning, and progress, and effects; and in looking forward, I expect nothing good to be in me or done by me, but as the result of sovereign grace.

On looking back on my ministry, and forward, such thoughts as these occurred:—

1. I see that excessive labours are not required nor useful. Destroy not thyself. Do no harm; be not righteous overmuch.

2. It is right that I be faithful and look to the grace and power of God for success, without great anxiety on my part.

3. I have some hope that God will yet bless my labours, even those of them now past, for I have got the discourses chiefly from God Himself. They have chiefly been illustrations of the truth in Scripture, and attempted application of the truth to the consciences of hearers. Jehovah has enabled me to give many of them with clearness and some energy, and with liberty surprising to myself.

4. Not few of the people have understood much, and felt; some have been pleased, others irritated. There has been increasing attention and impression year after year.

5. I feel growing concern for the people, and growing liberty and feeling in speaking the truth before them; I have more tenderness of heart, with more earnest and frequent prayer for their salvation.

6. I also now feel more willing to leave the work in the hand of God. Instead of thinking that I must work beyond my power, I feel persuaded that God will do His own work by ordinary or more moderate exertions from me. Let not the instrument seek the glory which belongs to God. "Let not the axe boast itself;" let God do the work and receive the glory; let God save sinners.

8*th September*.—Cattle show, &c.

How many thousands are going about to-day in idleness! Poor gratification for all classes.

How difficult would it be to get one-half of the people aroused to do anything to obtain salvation!

The people now are not improved in taste, respecting vain amusements, since 1800. They are just as eager for vanity, and as dead to their salvation now as then.

There was an exhibition to-day of what is in man. He seeks gratification, but not the friendship of God; he hides himself from God, amidst vanity, and amusement, and worldly pursuits, and worldly, self-seeking companions.

I should feel for them and pray for them.

9*th September*.—Again, to think of the religious mass of people. Many of them are in the dark

about sin and salvation; dead in sin, with a name to live; without God, without Christ.

Numbers have been impressed at times in youth and afterward; but they are fearful of the consequences of being devoted to God in heart, and love to the world keeps them back from Christ and salvation.

Not few are opposed to stern truth. Led captive by Satan, these are hardened enemies to God and His salvation.

Few remain as witnesses for the truth; some may be hopeful, but few are in earnest seeking Christ and salvation.

Sincerity how rare! True believers are not much known.

At Monymusk, 16th September.—I had before me some views of my past life. I have experienced much goodness from God; I am chargeable with much sin against Him: with neglect of duty and of persons; of the charge committed to me in the congregation, in regard to elders, parents, children, teachers, young men and females, the aged, and the distressed; even of prayer for wife, children, other relatives, acquaintances, the congregation, the ministers of Aberdeen, Dundee, &c.; heathen nations, Jews, Christian churches, and people all over the world.

God has brought sin to remembrance in this place, yet He has spared me. In leaving it, let me resolve to live nearer to God.

It is therefore clearly my duty—

1. To feel more for all, to be more tender-hearted.

2. To pray more: how awful is the condition of many for eternity!

3. To be more friendly to all in speaking and acting.

4. To go away, pitying and praying for the people, and breathing more benevolence for mankind.

October.—In Glasgow, the Lord's supper had been dispensed by Chartists. Awfully astounding abuse of a Divine ordinance!

I do consider this to be one result of the modern evangelical preaching so prevalent in our land. Such preaching is a mere blank; no good is done by it. The people learn to think and to speak of Christ as the common Saviour, without applying to him for salvation. As if all were redeemed and yet not redeemed, saved and yet not saved.

Of late I see evidence that some of them have not even rational knowledge of the fallen state of man, nor of the extent of redemption by Jesus Christ.

In Glasgow now, as about thirty years ago, many of the church-going people are just the blinded admirers of men. They neglect the Scriptures, they neglect God, and they are left to their own choice.

Many of them may become Chartists, or Roman Catholics, or Unitarians, or may have no profession of any defined religion.

21*st October, in Dundee.*—Favourable and hopeful symptoms about myself.

1. I am not so backward to prayer.

Sometimes I enjoy more liberty in the exercise.

Of late I think Jehovah has answered: Psalm xxiv. 6.

Death is not so very terrible in anticipation.

In dreams, and during night, I am far more occupied with spiritual things: frequently preaching, hearing, praying, with the mind much impressed; with much serious feeling.

31*st October, in Dundee.*—I think myself more in earnest now; not by excitement, but I feel a calm, deliberate, abiding concern for salvation. I think desire for salvation is now uppermost. In this place I may desire —— Church: I have far more desire for salvation, and more desire to be useful in Aberdeen. I can scarcely pray for a church, but with entire submission to God. I make no efforts to obtain a church: but I wish to make great efforts to preach the Gospel, as Jehovah directs and strengthens me wherever He permits me to labour.

Some reasons for thinking my preaching right, though imperfect.

I preach the same doctrines with Owen, Calvin, Boston, Edwards, Love, &c. All these had their doctrines from the Holy Scriptures.

Careless people avoid it, and some are offended.

Sincere inquirers approve.

Believers in Christ declare themselves edified, and improved in knowledge.

Some have been awakened and converted to God. I think it useful to my own soul.

6*th November*.—After prayer, I had a pleasant and solemn meditation on being in Christ, and being without Christ.

I. In receiving Christ, there is life eternal: for then the Holy Spirit enters; also faith, love, and every grace. Then there is justification, and no more curse. Righteousness from God is given. Then adoption into the privileges and prospects of children is bestowed. Then growing sanctification, with growing desire for holiness, are experienced. Then peace, comfort, hope, and anticipation of heaven are felt. Yet there is need for humility, reverence, fear, sorrow, and self-abasement.

II. On the state of those without Christ.

They are under condemnation, and exposed to wrath from God. They are not aware of their danger, but bold and fearless; they have no peace, or rest, or satisfaction on earth.

No light enters the understanding about heaven; all is dark. Ordinances are neglected or abused; no salvation is sought.

Growing indifference is evinced regarding the soul and eternity. No compassion is felt for themselves and others. There may be natural affection, but it is not strong enough to awaken concern for eternal things: whole families move onward to eternity without concern.

How dark is eternity to those who are without Christ! They shall be for ever under fiery wrath;

—without covering, always exposed;—without peace, all raging around;—without rest, always tossed with tempest, and not comforted.

7th November.—I had some pleasant meditation this morning on justification. What a blessing to a sinner! What cause of joy!

So much is forgiven. This is an act of God: none else could do it.

It is an act of free sovereign grace. No sinner could pay for it: no one deserves the gift.

All sin is completely and eternally cast into the depths of the sea. When sought for, it is not to be found. No guilt is left—no condemnation.

Pardon is bestowed in an honourable way. God is just. The law was magnified by Jesus Christ. He paid the debt. God approved the mode, accepted the price, and in righteousness sets the sinner free for ever.

The justified sinner is also accepted, and received into the friendship of Jehovah. Rebellious sinners are made friends and children of the King of glory. What cause of joy!

He is relieved from the burden of debt. Roman Catholics may think that prayers, masses, &c., may be of use for the dead; but here the debt is paid before death.

He will never again be under condemnation. "It is God who justifies."

He is received of God, never to be cast off; admitted to communion, treated as a friend and child of the family.

Now he is at peace with God; all things will be well ordered. Jehovah is above all, and will give what is good on earth.

He has the anticipation of peculiar enjoyment to eternity; an enjoyment peculiar to redeemed sinners.

The two preceding exercises of meditation are something like specimens of what believers in Christ may expect frequently to enjoy in the present world. Also teachers sent by Jesus Christ may expect similar enjoyment. It is their duty to get the knowledge of all revealed truth by prayer and study; and after having obtained it, it is lawful to seek the enjoyment of comfort in the truth. One who toils hard to gain worldly property in an honourable way, may, when God gives prosperity, expect to enjoy comfort in the possessions granted him. It is also right in itself, and it is highly useful to know all the doctrines of Divine revelation; and God may be expected to grant to His servants much comfort, and peace, and hope, in the enjoyment of the truth which they declare to others, and in the possession of the saving blessings which, from experience, they can recommend to all.

It is said to believers, "All things are yours." Christ is yours, justification is yours, all grace is yours. "Ye are Christ's," and Christ and all who are in him are the peculiar property of Jehovah. Then let all who are Christ's seek to enjoy the transcendently excellent property conceded to them by the free and sovereign grace of Jehovah.

18*th November*.—Sinners practically afford con-

clusive evidence that they strongly oppose their own eternal good.

God Himself, who calls, is much neglected; His friendly call is rejected. There is little prayer in secret or in the family.

The Scriptures are much neglected by persons and families.

The Sabbath is much profaned. Very few keep it, or make effort to keep it holy. Even in church-going, few are concerned about getting any good for the soul. In the appointment of the Sabbath, there is much grace in God. He appears friendly in His invitations to seek salvation. In neglecting it, sinners show their voluntary opposition to care for their souls. On other days they say we have no time, and on Sabbath they have no inclination. "Ye will not come to me for life."

They encourage one another to neglect salvation every day. Those are accounted pleasant companions who can fill up spare time with agreeable, worldly, or common conversation.

They hate to be reproved.

They approve of religious teachers who have a good opinion of them, and who induce them to think it unnecessary to have much concern for eternity.

19*th November*.—Meditation on the evidence of being justified. See Romans v. 1-5, &c.

There is Faith—given of God; the work of the Holy Spirit within. The soul is humbled before God, and rests on another for salvation, and this is

proved to be right by good works following. James ii. Titus ii. 11-16.

There is peace with God. There is no contending with the Almighty, but acquiescence in Himself and His doings.

Being in a state of grace, the soul enjoys the favour of God, and possesses gracious dispositions towards Him. Such are the feelings of a sinner saved by grace, and having grace within.

There is hope of glory; a hope resting on Christ, the object of faith.

Spiritual joy in God Himself from the Holy Spirit is felt within.

There is acquiescence in tribulation, and improvement by it.

There is confidence in God; a hope not to be disappointed.

There is love to God filling the inmost soul; and that love is strong.

The Holy Spirit is given to dwell within.

The soul is washed, regenerated by the Holy Spirit, and grows in sanctification. 1 Cor. vi.

All the justified are in Christ, accepted in the beloved, have much acquaintance with Christ, and love to Him in the heart, by faith.

They have rest to the soul in Christ. Matthew xi. 28.

Then they enjoy friendly intercourse with God, much communion with Him by prayer, and habitual desire to please God and live to his glory.

Exercise regarding letter from Dundee.

I thankfully acknowledge Divine goodness in calling me to the ministry, in laying Divine truth so liberally before me, and in granting me permission to labour constantly and so long.

God has opened all the doors for usefulness. He has neutralized efforts and disappointed hopes for other localities. Now I place myself in the hand of Jehovah, willing to remain, willing to remove if He call. I wish to wait, to know the will of God. He will speak and open the way. To Him would I look for wisdom.

27*th November.*—I feel myself unfit for heaven. I am unworthy of heaven or of any good. I desire to do more for God on earth, and to enjoy more communion with Him as my God in Christ, by the work of the Holy Spirit.

December 31*st.*—I have had much health and ability for labour this year. One hundred and two conventicles. One hundred and fifty-four public discourses.

Yet little family visiting. Ah! too little. Not much strength for it, less inclination.

I have neglected much duty—

1. To God and His cause, and kingdom, and people.

2. To the congregation; their souls and circumstances.

3. To relatives and acquaintances.

4. To the heathen, at home and abroad.

Now I feel much deadness of heart towards God.

There has been much waste of time by dejection of mind and indolence, and wandering and coldness in prayer.

Yet have I not to acknowledge much forbearance and long-suffering in God, many instances of prayer answered, more health granted to the family than before, and increasing attention to Divine ordinances in the congregation?

January 1*st*, 1841.—I enjoyed much inward peace and comfort of soul. Feelings of gratitude, benevolence, and hope possessed my mind, in exercises of silent meditation, and repentance, and prayer.

I preached Christ, at eleven o'clock, A.M., recommending Him to all as excellent in Himself, showing that His friendship is suitable for us sinners, and very precious; as the same yesterday, to-day, and for ever.

Now, with the prospect of recommending Jesus Christ again to the young in the evening, may the Holy Spirit give me more life and melting of heart, and may we all have communion with God and prosperity of soul!

I had little intercourse with human beings at all except from the pulpit. It was a day of much thoughtfulness, much tranquillity of mind, with ardent desire after God and salvation; gratitude for past and present mercies; contrition, repentance, self-abasement, and sorrow for past sins, and for neglect of duty; acquiescence in the dealings of God; benevolence to all men; compassion and regret at the condition of the ungodly; desire for

effusions of the Holy Spirit, and prayer for increasing saving grace for future duties and trials.

January 26th.—To heaven I am unworthy to go. To correct me, it appears right that God should keep me longer in the church militant, that I may encounter enemies, and tremble at the things coming on the Church and on the world.

I have also to desire to be more useful among men. I have done great injury to many by my coldness of character and vagueness in preaching, by my want of decision in many things, and my deficiency in testifying against many sins. I desire more time from God that I may yet do good among men.

10th February.—One great principle in the right mode of preaching is to consider the hearers all in a state of sin, except those who have been regenerated to God.

At the funeral of —— there was no wine, &c., but religious exercises. Had the prayers and address been according to the Scriptures and truth, I would consider the plan useful, and preferable to the common mode at funerals. But, oh! there was great deficiency in suitable and impressive teaching, and very vague and general doctrine, like Moderatism. Little was said to induce any present to doubt of an interest in Christ and salvation.

Dundee, April.—All that is done in religion for

salvation is vain, unless it be done in connexion with Jesus Christ from the Holy Spirit dwelling in the soul.

Saving grace in the soul is from the Holy Spirit, therefore from Jesus Christ. Do you know Jesus Christ? Has there been a revelation of his glory within you? What is the use of faith without the knowledge of Jesus Christ? What is it to trust to some unknown stranger? Mere conjecture or fancy.

What is the present popular religion in Scotland? A mixture of truth and error. It would not be received without some truth in the mixture. It would not be eagerly swallowed down unless it were considered safe and useful. But in this mixture may be found—

1. Arminian errors; universal redemption.

2. Pelagian errors; creature-working preached in recommending faith, prayer, repentance, and self-righteous obedience.

3. Unitarian errors; that God is so merciful as to forgive sin and to bring sinners to heaven, although not renewed, nor united to Christ, nor quickened by the Holy Spirit, nor sanctified.

4. Popery; because many are baptised, and in church they are accounted Christians unless their outward character be very prominently bad.

Dundee, 18th April.—I should have been more single minded, and more devoted to the work of saving souls, for glory to God.

I should not have been so anxious about worldly good for myself, but more earnest to do good to souls. I should not have been so much afraid of the opposition of men, but more afraid of the wrath of God for neglecting prayer, and for neglecting the spiritual good of souls.

Ah me, how unworthy of being put into the ministry! Jehovah! pardon me, a sinner.

Thanks for Divine forbearance so long.

The Lord has done great things for me. O, may He yet prosper me in His work! Blessed be Jehovah for any symptom of His approbation, for some conversions, and for refreshment and edification to many in Christ.

10*th July*.—This day I am convalescent, after weakness and inward pain, through fatigue, since Sabbath 4th.

During this season there was no sensible spiritual visitation from God to my soul; no friendly intimation from heaven; no inclination to seek Jehovah; but awful alienation of mind from prayer. Efforts made to pray were very weak, heartless, and of short duration. I had no satisfactory evidence of being in a state of peace with God through Jesus Christ for eternity, nor joyful hope of Jehovah's return to me in mercy.

Therefore my circumstances were awful.

Without God, in the state of my mind.

Without any friendly communion with God.

Without hope of grace or glory.

Yet I was not in terror.

Useful instructions.

Little can be done in time of sickness for eternity, unless there be special communications from heaven by the Holy Spirit. How dangerous then is the condition of trifling sinners !

I should feel more for myself and for others, and seek preparation in times of health. It may have been for such purposes that Jehovah granted me so little comfort, or peace, or hope from himself. He has told me anew the complete helplessness of man. Now, I have a new call to praise Jehovah for not cutting me down in sin, and without hope for eternity.

Let me seek more of the friendship of Jehovah than ever before. Trouble is a time of need for Jehovah as a present friend.

13*th July*.—I now think myself much restored to health, thanks be to God. I was not injured by preaching twice on Sabbath the 11th.

To-day I have read a discourse by Dr. Reynolds of Boston, on the necessity of physical culture to literary men—a very useful tract. I have found several of the remarks true by experience; and I purpose to practise temperance and exercise, for improving and for prolonging health of body, as a duty authorized by Scripture, and useful for personal comfort, and for benefit to others.

Surely languor of mind must be occasioned, partly at least, by bodily disorder. Then there is little pleasure in exercises of religion, and little inclination for their performance.

21*st July*.—Regarding the 18th (his birth-day.)

I. I have cause to look back with gratitude for Divine restraining and directing grace.

Jehovah awakened me to concern about salvation in early youth. He guided me to acquaintance with serious, praying people, where I had opportunity for attending prayer meetings. He led me to much decision at the beginning of His work within me. I had little tendency to half measures; no fear of offending worldly people, but was prepared to go on the whole way, whatever the world might think, or say, or do. He gave me a taste for faithful preaching. He gratified me frequently by sending Dr. J. Love to preach to my very case; he preached to me; he prayed for me. Jehovah kept me steady in my adherence to the truth, and to the habitual avowal of it before others. He shut up my way that I could not prosper in secular pursuits.

He furnished me with means to begin the curriculum. He gave me fortitude to keep high ground by profession all the way, even at College. He gave me pleasure in the study of Divine truth, and progress in the acquisition of knowledge.

He showed me much kindness all along till near the end of the curriculum; then I experienced trials, fears, difficulties, and discouragements not few. I was "cast down, not destroyed." Yet He guided me to license in the Church.

For all these things I ought to praise Jehovah with peculiar gratitude and with holy fervour of soul. Jehovah has done these great things for me. To Him be the glory.

II. But how great has my wickedness been in thinking too highly of myself.

I became very presumptuous, in supposing that God would do something great for me—for one so devoted to Himself and to the work of the ministry —for one so holy.

I had given way to much levity after being licensed, among companions, even in Dr. Love's house. For a long time I was by far too desirous to please and gain approbation from men. I was afraid to do anything that might prevent me from getting a church.

In these ways I provoked the gracious Jehovah, who has all along treated me with much tenderness and forbearance, and who raised up friends beyond expectation.

III. I have now to acknowledge some recent deficiencies:

Neglect of family visitations.

Neglect of friendly intercourse with the people.

Neglect of efforts to reclaim the young.

Great deficiency of concern for salvation to the people. Still I am more concerned to be acceptable than to be useful to souls.

Much superficialness in personal piety. Much heartlessness and wandering of thought in secret prayer! Too little desire to seek glory to God. Deficient concern in anticipation of death, judgment, and eternity.

22*d*.—Humiliation day for the Church of Scotland.

The church was about half-filled both forenoon and afternoon. I explained and preached from Ezekiel ix. 1-4, with some energy, and reverence, and ease.

24*th.*—Special prayer meeting for the Church—about five hundred were present in Bon Accord—in prospect of the great meetings in Edinburgh on the following day—the Commission and a meeting in the evening in the West Church.

26*th.*—At Belhelvie I had two meetings, and felt fatigued.

27*th.*—In Bon Accord I preached from Isaiah i. 27—"Zion shall be redeemed with judgments, and her converts with righteousness."

28*th.*—I set off for Bankhead, and preached there at three o'clock to about sixty-five.

29*th.*—I preached in the forenoon and evening, and served two tables.

September 10.—For some time past I have been languid, dejected, and timid. I feel body and mind failing with age; my eyes getting dim, my memory giving way, and my powers of intellect less vigorous. Still I have increasing concern about eternity.

In youth I sinned very much; there was much indifference regarding God, my soul, and eternity; either neglect of prayer, or want of reverence for God. For many years I had great presumption in prayer, and more recently, despondency and cold unbelief.

From 1806 to 1820, I was too bold and self-confident, and I have been since too timid, or have

frequently settled down in indolence and neglect of duty.

Now, my strength is decaying; yet I have encouragement and hope in prayer. Surely the Lord will not cast me off in old age, though I have kept so far from Him, even in prayer, that I deserve nothing but the hiding of His face in the time of sorrow and alarm.

11*th.*—I am much dejected in prospect of Sabbath work; and have difficulty in getting any message.

12*th.*—I had uncommon liberty and vigour of mind in church, and have been much with God in prayer through the day and evening.

15*th.*—I felt much clearness and comfort in the catechetical lecture on the 20th Question.

19*th.*—In the forenoon I preached with calmness and reverence, and with perspicuity.

In the afternoon I was more obscure, rash, and presumptuous. My conscience told me that something was wrong in my temper or words, or both. I was not sufficiently definite on the religion of the Beast.

I felt remorse, prayed, and got some relief.

1*st October.*—After much sorrow and dejection regarding the congregation, God has greatly subdued me. I am now far more willing to bear reproach, if it be for the glory of God, after the example of John the Baptist. John iii. 30. I ought not to seek great things for myself. I deserve no-

thing but sorrow, shame, disappointment, and disgrace, as the just punishment of my sins.

O, to be able to bear indignation. Micah vii. 9—"I will bear the indignation of the Lord, because I have sinned against Him." Jehovah can bring good out of all this. May it lead more to prayer, and patience, and self-abasement, and zeal for God.

6*th.*—Humiliation day; felt much; preached twice with clearness.

7*th.*—I met with the Association for promoting the University education of promising students for the Church.

8*th.*—Mr. Reid preached in the evening; there was much excellent truth in the discourse.

9*th.*—I had to preach in the afternoon; and did not feel strong. I was perplexed afterwards at home about a subject for to-morrow morning. Zephaniah iii. 14, was powerfully brought to mind, and clear illustrations and divisions suggested. Got it written on four pages after ten, P.M., and my mind at ease for Sabbath. With peculiar readiness and comfort, I got it all clearly recorded. I consider it a message from God, and hope it will be useful for myself and others.

10*th.*—Communion: I preached with liberty on Zephaniah iii. 14—"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem," fenced the tables, and exhorted two. There was no time at the end for an address. The service continued from ten to half-past four o'clock.

11*th.*—We had a comforting word in the evening

from Exodus xxxiv. 27—"The Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel."

19*th.*—I had a pleasant exercise in the evening on Psalm xxiii. 1, 2—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me by still waters."

21*st.*—At a meeting of kirk-session I had more inward peace.

22*d.*—A subject was suggested for Bon Accord; I thought it not very seasonable; I asked from God; He turned me back to the same. It is Psalm xxv. 14—"The secret of the Lord is with them that fear him; and He will shew them his covenant." Jehovah opened before me wide fields—useful, I hope.

26*th.*—I had many solemn and pleasant thoughts on the way to Dundee.

30*th.*—I enjoyed the public meeting of the Bible Society. By the Scriptures, God divides the light from the darkness.

November.—Some *principia*, or first truths, or *rationes* of religion.

1. The complete depravity and ruin of man. In him there is no righteousness, no good thing. He has no power, natural or moral, for recovery by his own efforts.

2. Salvation is of God, as to its origin, its execution, and its application. Jehovah devised the plan. Jehovah sent the Saviour to die for the un-

godly. Jehovah sends the Holy Spirit to make application.

3. Salvation is secured for many, not for all; for all the redeemed, or the Israel of God.

4. Jehovah is sovereign in selecting these from among men, and in calling them, at his own time, and in the way pleasing to Himself.

5. It is the duty of all to seek salvation, as Jehovah's free gift, by the mediation of Jesus Christ.

6. There is great encouragement from the universal call, and the offer, and the means of instruction, and conversion, and sanctification.

7. The Holy Spirit is promised to all who seek salvation in God's appointed way.

5*th*.—My sins and sinfulness have been great and much aggravated. Sin is my own; a real evil; dreadful, dangerous. I have been a slave of sin, an idolater of the world's trinity; a lover of pleasure, of gain, and of fame; all the three have reigned in me. Alienated in heart from God, I could not serve two masters. Prayer has been a heartless work, seldom engaged in, and that with wandering mind. I have had far too little concern for spiritual good to others. I have not done justice to the people either in Dundee or in Aberdeen; I am a debtor. My repentance is very deficient. O, for the Holy Spirit, and more life and grace!

20*th*.—I have these grounds of hope:

Christ is able to save to the uttermost.

Is Christ yours? made over to you? 1 Cor. i. 30. Has Christ made you free? Are you brought

nigh by Jesus Christ? Is the Holy Spirit to you a spirit of prayer and love to God? Has God heard any of your prayers?

My prayers are now far more frequent and real, and from the heart.

God has answered many of them.

I have a more abiding concern for salvation to others, and more fervour in prayer for the people of my charge; and I think God has given me many messages to them.

26*th*.—A devotional exercise.

O Jehovah! Most high, holy, excellent, and blessed, I welcome Thee as my God, and King, and Friend, for time and eternity. I receive Thy Word as the rule of life to me. I accept the Lord Jesus Christ, Thy beloved Son, as Saviour to me. I desire the Holy Spirit to come and work good in me: He only can. I regard Thy glory as my chief object of pursuit. I seek salvation to myself and to others, to promote Thy glory. I embrace Thy people as my best friends and companions. I esteem Thy service as true liberty, and as a source of the highest pleasure;—my meat is to do Thy will. I consider the full enjoyment of Thee my highest delight. I have delight in the Gospel Ministry, as the special work to which Thou hast called me, and in which Thou hast enabled me to do so much. O, for fruit to eternal life!

The congregation intrusted to me I welcome, I love, I long and pray for them, to be made useful among them; I desire Thy salvation to every one of them.

My special situation and work in Aberdeen afford me increasing pleasure; and recent appearances of good done make me thankful and joyful, and animate me with pleasant hope, for time and eternity.

My relatives and acquaintances here and elsewhere I behold and think of with love, and with ardent desire for prosperity and salvation to them all.

A great multitude are on the streets this day: numbers of human beings, mortal and immortal, all on their way to eternity; soon to go to the world unknown, never to return. All are known to Jehovah the Judge; few are known to each other or to themselves. An eye bright as the light observes all within, all their doings and pursuits. The eye of the Omniscient and Righteous Judge beholds all. Many of them are poor, despised, and neglected by the world; poorly clothed and fed; yet Jehovah cares for them. It is difficult for many to get employment or support, yet they are idling away time; fond of gaiety and show, and seeking gratification for the present day.

Most of them are unacquainted with God and with the way of salvation; and at ease about their souls and eternity. Fearless of Divine wrath, unconscious that they are in danger of everlasting burnings, they sin on with much levity and apathy.

How great the guilt of keeping them in spiritual darkness in this land of Bibles, without any one being encouraged to teach them the way of salvation! Some are hardened in impenitence, and prepared to perpetrate deeds of unrighteousness, inde-

cency, and cruelty. Such a scene may afford hellish pleasure to Satan and to men of the same spirit; but it is awfully humbling and awakening to those who love God, and who hate evil. My soul, go not with them.

1*st December*.—At Sclattie. I think that God gives me light and liberty at the meetings here, before, and this evening.

3*d*.—Having now heard four lectures on anatomy, I have more knowledge of that world of wonders—the human body: and solemnity, humility, sorrow, gratitude, and hope are increased.

4*th*.—Having made two discourses this evening, I am now fatigued. I feel not little dejected in mind by true remarks concerning the ignorance regarding theology prevalent among the people in our own congregation, with some exceptions, and in other congregations. I am in sorrow, because so many have dropped away by death, &c., because of so little good appearing among others who remain, and because I am culpable. O, for much of the Holy Spirit to-morrow for myself and the people!

5*th*.—I preached perhaps with too much energy for me; but many plain and solemn statements were made: Who can hear? But, the darkness and deadness of the people!

6*th*.—I was able for some thinking and writing to-day.

Although much dejected yesterday and to-day for want of success in the Gospel Ministry, it may be duty to seek comfort from feelings and causes of

gratitude, formerly suggested, I hope, by the Holy Spirit;—such as ——

Much health of body and vigour of mind continued so long; great pleasure in study, especially in preaching the Scriptures; ability to labour so much in the Gospel Ministry, and evidences of being called from heaven to the work still meeting me. Not few in the congregation are seeking understanding and salvation. I have many helpers in the work, males and females.

Now, with many things humbling, and with my mind somewhat dejected, have I not cause to thank God and take courage? O, for more of the Holy Spirit in the heart, and in the work.

10*th*.—I had much difficulty in getting a subject for discourse this forenoon. All the Scriptures were dark and my heart dead; yet God directed me to Isaiah xxvi. 7—"The way of the just is uprightness: thou, most upright, dost weigh the path of the just." And He gave me much truth and light.

11*th*.—At times light from the Scriptures, I hope from heaven, surprises me. Is not this the opening of the understanding? There is also pleasure conveyed to the soul; and yet I have many seasons of deadness and sorrow, and much uncertainty and want of rest to the soul.

26*th January* 1842.—A few days ago I was strongly tempted to question my call to the Gospel Ministry, on account of many of the people having been cut off by death, of some having been removed to distant places of the world, or of our own land,

and of others having apparently misunderstood and disliked the messages which I had hoped the Lord had given me to deliver. I have frequently felt much discouraged in the work. My heart at times, of late, is like to sink within me; and I have many fears that God withholds his Spirit from me, and lets me sink into contempt, to give evidence to the world that my doctrine did not meet His approbation.

I have considered in my heart, and examined myself, and doctrine, and life.

Why am I now so dejected? Is it so, that the Lord Jesus Christ, the Head of the Church, has neither called me, nor sent me to preach? Why am I thus?

Then I reviewed my whole history, and stated reasons for thinking that I had a call from heaven, and that the Lord gave me His spirit in the work, and gave me many messages to deliver.

God opened up fields for labour to this hour, without any efforts of my own. I was never unoccupied, except three or four Sabbaths.

Many of the more serious people have declared to me, and concerning me, that my discourses were calculated to edify the people of God. There have been not few actual cases of conversion to God.

God has given me many special and common messages, frequently astonishing to myself.

Although sometimes much dejected in mind, God regards and relieves me, when I call on Him.

To these I would now subjoin,—

That, with all my deficiencies, I think my heart

has been, and still is, friendly to God, and to truth, and to all men.

Although I have had too much desire for the approbation of the multitude, still it was in the way of doing them good, by sincere and assiduous efforts to teach them the true way of salvation; not by flatteries, nor by keeping back anything commanded me of the Lord, or profitable for them, but by recommendation of the truth, as it is in Jesus, and as revealed in the Scriptures.

I have never been weary of the work; but, by the good hand of God upon me, I am still indefatigable, as far as strength and opportunities are granted me of the Lord.

God has never taken the word of truth from me, nor refused a message when I asked; but He has frequently surprised and delighted me with clear views of Divine truth, and with fervour of soul, in declaring what appeared useful to the people. I have also a good many discourses arranged and written, which have not yet been preached.

Of late, also, I have enjoyed more liberty and pleasure, both in study and prayer, than for years before.

I still feel readiness and desire to be active and faithful, wherever God calls me to preach, though some receive not the truth.

I am somewhat willing to bear reproach for Christ, and to be accounted foolish and weak, in making so many attempts to teach sinners what some are not willing to receive as the truth from God.

God has also granted me of late some seasons of hope, and comfort, and joy; and I think at times that He welcomes me to friendly walking with Him in meditation, prayer, holy and benevolent breathings for salvation to others, and in my efforts to maintain communion with Himself.

From such views, I think I have countenance from heaven to say, "Why art thou cast down?" —(Psalms xlii. xliii.)—and am encouraged to hope; for Divine truth in itself was never much admired among the ungodly. Jehovah Himself is not esteemed by them; and how can His words be?

The ancient prophets were opposed and vexed—as Isaiah, Jeremiah, &c.

Jesus Christ was despised and rejected—"We will not have this man to rule over us."

Jesus Christ predicted to his followers that the servant would not be greater than his Lord.

Let me not therefore be dejected beyond measure.

Yet this is a new call to me,—

To be more earnest to have sin pardoned:

To obtain evidence of a new heart within:

To seek more to please God in preaching, &c.:

And not to rest without evidence that God now accepts me and my work in the Gospel Ministry.

By temptations and researches,—

First, I may get more knowledge, more experience, more fortitude, and more humility.

Second, I may be brought down in soul, and emptied, and may have self-sufficiency rebuked. Who is sufficient for the work?

Third, I may become more conscious of real deficiency in every duty.

Fourth, I may be more given to prayer, be more with God to plead for messages, and for fortitude to deliver them.

Fifth, I may become more compassionate towards sinners.

Sixth, Resentment against man may be rebuked and subdued.

Seventh, Zeal for God may be purified, and invigorated, and rendered more devout.

Eighth, I may be more willing to be at the disposal of God for work, and success, and comfort, and hope.

Ninth, I may be more in earnest in seeking preparation for death, judgment, and eternity.

May the good Lord pardon and sanctify.

29*th*.—I avow friendship to all mankind.

I oppose nothing but sin. Error is sin: superstition is sin: false Christianity is sin: the flattering of sinners is sin: the keeping back of truth from sinners is sin.

In testifying against evil or sin, I cherish friendly feelings to all men. I warn them of the danger of living in sin. In this I desire to exhibit a spirit of mind recommended in the Scriptures. I desire to feel as Jehovah Himself, unwilling that any should perish, and desirous that all come to repentance;

therefore, I endeavour to testify against sin, lest others should continue to live in sin, and perish for ever.

1*st April.*—On Sabbath morning, 27th March, I had another attack of difficulty in breathing; and with difficulty gave three discourses. The Rev. Mr. Meston helped in prayer.

I had another attack this morning early; felt better before day-light; Mr. M'Millan was in Bon Accord to-day. Though very unwilling, I give up some public services. O, that I and others may hear the call. I feel mysclf very deficient in bearing the will of God. In these five severe bodily attacks I have been greatly annoyed, vexed, afraid, and dejected. There was effort made to resist the disorder, and to prevent its return; but too little exercise of submission to God. I should be willing to bear even His indignation. I should welcome every stroke of His rod. "Although He should slay me," I ought to submit. I deserve not to live. Jehovah has spared me long, and granted me many comforts, along with difficulties and discouragements, in the work of the ministry.

I should be willing to suffer all that He inflicts, and to resign at His time.

O, to be made ready for all.

2*d.*—I ought now to begin, with more zeal and solemnity, to learn how to die.

For long time duty required me to study how to live to God; how to get good, and how to do good

among men; and God has spared me long, and granted me many advantages. How shall I feel and act in prospect of drawing nearer to death? my body is becoming weak, and not able for so much activity in the work of the Lord.

How shall I be brought willingly to give up duties in which I had great pleasure? To give up attachment to persons? To give up expectations and desires to do good to others? To give up the study of the Scriptures? To give up the work of the Gospel Ministry? To surrender all to God? and to leave this world at His call?

O, to get more love to God, and communion with Him! to be more with Christ in heaven! more in prayer, with the Holy Spirit granting me more light, and love, and hope.

11*th May.*—This morning I repeated the Lord's Prayer. It occurred to me that it would be right in a discourse to show that believers only can pray in this manner:

1. From the state of mind implied.
2. From the prayer itself.

While dressing, my soul was exercised in repentance, prayer, believing in Christ, &c. I thought of Christ on the throne of glory; I saw no brightness, but felt impressed as if I had seen glory in Jesus Christ on the throne; I heard no sound, but felt as if He had said to me, Come, rest, eat, drink, rejoice.

My mind is much impressed still, softened, benevolent, devotional. My desire for solitude is not so great as my desire to be with God in friendly com-

munion all the day. Fears are much subdued. I have now hope for eternity.

The hardness of my heart is changed, I feel regarding everything—the Scriptures, my children, preaching, future time, past time. Now I have tenderness of heart, and desire for holiness and usefulness. O, to continue watchful, upright, fervent in spirit, and humble before God.

12*th.*—I had a pleasant exercise of meditation on Jesus Christ this morning. Behold, again, this day the Lamb of God. The great benefits of having Christ appeared precious to me. I expressed them in a discourse this morning on Song v. 9—"What is thy beloved more than another beloved?" Christ is now my beloved!

15*th.*—This morning I meditated on Song v. 2—"I sleep, but my heart waketh." Made a sermon on this text; and preached on Isaiah xl. 5—"The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." O, to have my heart more with Christ! O, to see the glory of Jehovah, yet to be revealed to many on the earth!

At Strachan, 31*st.*—This day is pleasant and healthful. In this solitary and beautiful place, I ought to dedicate myself to God. I acknowledge myself as His property. All that I am is from Him and is His right. Sin is my own; but if anything spiritually good be in me, I ascribe it to God. I hope that He has

wrought something good in me. And now, O Jehovah! preserve and improve the same. Make the good more powerful, and beautiful, and useful, even to ultimate perfection. I perceive many deficiencies in my spirit and character. Forgive and correct. O, for more hope, and peace, and joy of soul, in view of death and eternity! O, to taste that Jehovah is good, so as to enable me to rise above the fears of death and eternity! O, for seasons of refreshing from God at this time, for the humiliation day, in prospect of the Lord's Supper. O, to be getting bread from heaven day by day for my people at home!

Heathenism, Popery, Puseyism, Moderatism, and superficial Evangelism of every shade, may Jehovah overturn, till the one kingdom comes to fill the whole world—till Satan be cast to the earth, and not be permitted to pollute the Church any longer, and all people be emancipated from superstition and oppression!

Let me trust more to these two axioms than to man, or to any profession by a body of men.

1. God can tolerate no error. 2. Nor receive those who love any sin.

The popular religion I have long considered deficient and unsafe, because the professing people exhibit so much levity of mind and manner; they are so much addicted to laughing and jesting when talking about religion and religious opinions, that I fear there is very little heart-work in their religion.

There is by far too much self-confidence, self-complacency, and stoutness of heart, as their very prayers declare—"we rejoice;" "we earnestly, and fervently, and humbly beseech;" and no evidence whatever either of heart-work, or joy, or sorrow, or almost any feeling.

Their knowledge of doctrine is vague, indefinite, general.

They seem very unthankful for any friendly hints regarding their deficiencies. Some even seem offended and irritated by insinuations that their work about religion is not thorough and from the heart, and many are the slaves of flatterers and deceivers.

They evince no taste for faithful dealing with souls, or faithful preaching of the truth. There is a murmuring about some doctrines, and a prejudice against some preachers of true doctrine, which discover something like cherished dislike for the truth itself.

In many of the preachers and sabbath-school teachers who have been much admired, there appears very little discrimination of doctrine, or of practical godliness.

Great admiration has been expressed respecting ministers, and others, whose character as to real and vital godliness is very doubtful, and even in some very inconsistent.

2*d July*.—In view of the Lord's Supper to-morrow, I give thanks to God for sparing mercy.

I give up every error and sin. I seek prepara-

tion for the Communion Table, and for eternity, from the God of all grace. I engage myself anew to be the Lord's, in time and eternity.

8*th*.—Since the Communion I have had more regular and ardent desires towards God; have been more alienated from things of time, and more occupied about eternal things; more frequent and earnest in prayer; more thankful for health continued; and desirous to be more useful to others.

For months past I have got my discourses more directly from God himself; either new messages, or discourses formerly made have been impressed with new light and power on my own mind.

13*th August*.—On Thursday evening I preached to labouring men, when few were present—below twenty, in place of above fifty. I was somewhat grieved and discouraged. Perhaps I said some things inadvertently. I felt so. O forgive! What are the men? Thoughtless as children in the things of salvation. The veriest trifle will keep them away from church.

It is very little that I can do even in getting people to hear. Ah, blinded generation! arise, awake, O arm of Jehovah!

24*th September*.—It was impressed on my mind this morning that God may be expected to take vengeance on the men of this generation for the crimes which have been perpetrated in our land

against our Church for generations past,—Matthew xxiii. 29-39; Luke xi. 47; xiii. 31-35.

There were persecutions to the death in Scotland against the faithful ministers of the Gospel: the crimes against them were national; yet neither the nation, its rulers, nor people repented. The same spirit of resistance to truth is strong still; patrons, rulers, and civil courts manifest it. Enmity and opposition are rampant. The Sabbath is profaned by the running of the mail. Churches are taken possession of; Psalm lxxxiii. Truth is kept back from the people, by appointing to churches men who cannot teach. Rulers and seers are so blinded and hardened, that no warning has come home to their conscience. Proverbs xxix. 1; Isaiah xxix. and xxx.; Psalm lxxvi. Truth, righteousness, and the Word of God are subjected to human laws. The counsels of God are rejected; His laws are dishonoured; and His salvation is treated with contempt. Will not God arise and plead His own cause?

8th October.—During the Communion exercises I have had various impressions of hope and fear, joy and sorrow, frequently almost thinking that there is nothing spiritually good within, and again hoping that the Holy Spirit has been long at work, and is still working in me for salvation.

This morning at 8 the first meeting of the union for prayer was held. I enjoyed some liberty and hope. O, for power from heaven to fit me for this evening, and to-morrow evening at 8! God has given me good subjects. Luke ii. 14—"Glory to

God in the highest, and on earth peace, good will toward men;" and Ephesians iv. 3—"Endeavouring to keep the unity of the Spirit in the bond of peace." Glory to God, friendship among men, and unity in Christ.

Concerning death I have had thoughts. Infirmity of body stealing on calls me to be ready. I should submit without murmuring. I should be active in working for God and for others during life. I should be more fervent in prayer and waiting. I have little positive comfort from God, yet I have hope. For months I have been praying without ceasing, and still I need more of the Holy Spirit's work within.

11*th.*—Demonstration at the Synod.

Moderates show themselves to be—

1. Traitors to the Church. They would hand it over to be perverted and ruined.

2. Traitors to the State. By breaking down the strong pillars of truth and righteousness, they are making our land to tremble.

3. Treacherous to their people; not teaching truth.

4. Cruel to their elders.

5. Blinded themselves.

28*th.*—I reached Dundee with comfort on the 13th, at 10, P.M., and remained till the 21st, at 11, A.M.

I preached six sermons and officiated at four table services, yet came home less fatigued than usual.

I continue to get discourses more directly from

God than in former years. With outlines or without, I am sometimes amazed at the liberty granted, and at the facility with which ideas and expressions flow in and flow out.

As one who knows and believes the doctrines of Divine revelation, and who obeys the truth, let me testify—

1. That man is in rebellion against God:

2. That the rebellion is in the heart and nature of man:

3. That man is incessantly going on in sin: and,

4. That salvation is altogether from God.

Let me tell this to the self-righteous people, and to all, for the purpose of warning them of their danger, and inducing them to seek salvation.

5*th November*.—Looking back to past life, try your spirit, think on your ways.

When disappointed, what sorrow, anger, and discontent!

When injured, what revenge or resentment.

When reviled, how great the tendency to revile again.

When your kindness was not esteemed or rewarded, what coldness, apathy, or severity, and contempt.

When deprived of anything useful or esteemed, what melancholy, exeessive grief, and pusillanimity.

When threatened with trouble or death, what murmuring, rebellion against God, gloomy dejection of mind, and dissatisfaction with everything, or tendency thereto.

When applauded or flattered, what self-compla-

cency, and excessive self-esteem, as if superior to others.

9*th.*—Why are sinners not afraid of Divine wrath? Because of their internal slumber and death in sin, their darkness of understanding regarding sin and righteousness, God and eternity. They are not conscious of having done much evil; they see no necessity for punishing them. They see not that it is right in God to do so. They are accustomed to think it easy to obtain Christ and heaven. They are associated with the multitude who have no fear of God or of eternity. To be under concern is to them the peculiarity of weak-minded, melancholy, gloomy, and mistaken minds.

17*th.*—At the National Hotel, Edinburgh.

I feel much alone here, and not tempted to visit much, or to idle talking. Let me turn the time to good account.

God has rescued me from peril by sea.

My health is improving, after anxiety.

I had many pleasant thoughts this morning, Also, good feeling at sermon this afternoon, by Dr. Chalmers, from Psalm cxii. 4—"Unto the upright there ariseth light in the darkness." "Where there is the right will, there shall also be the right way." Respecting the Church Question, the darkness in some minds is from the complication of circumstances; in others, from choice or selfishness.

Few here know me, and few are known to me. Let me be chiefly with God. But O, my deadness

of heart! Yet I desire to know the will of God, as revealed in the Scriptures, and also, my duty to God and to all mankind. I desire the heart to do all the will of God, and to have the Holy Spirit to guide me into all truth, both by teaching and by working in me what is right.

19*th.*—Serious thoughts have pressed on my mind for two or three days.

What multitudes of people! Many of them poor, neglected, and ungodly; all are on their way to eternity, and all well known to God.

What am I, that God should care for me! I am guilty, helpless, going onward to eternity.

Unless God do for me, my danger is great. I am no better than others. What if I perish!

The feelings and state of my mind are not very good, and there is a tendency to melancholy, because God is silent.

There is dissatisfaction on account of supposed neglect from men, unreasonable expectation and desire of human friendship, ingratitude for mercies remaining and offered me, dissipation of thought in attempted prayer, reluctance to leave this world, and some horror concerning death.

Long have I attempted to cry to God, and there is no satisfactory answer from heaven; but much inward darkness.

Lord, pity! At length show compassion and saving grace. I have little light, hope, or joy from heaven.

3*d December.*—Since March 1842, I have been

less regular in health than before, and frequently in much lassitude of mind. In such a state of mind, brought on, it may be, by infirmities of age, or by too much labour or study, my spiritual comforts and hopes are diminished.

Attempts at prayer are discouraging; yet I ought to persist in staying my mind on God. I have many fears, and little comfort in view of death and eternity. I find it difficult to submit myself to God for eternity; to be what God will, and to suffer or enjoy what will be glorifying to God for ever.

Perhaps I have been over fatigued by attending the Convocation in Edinburgh; but I have got little light from heaven since. The word of truth has not been taken from me; but I have had few messages from God since. Read Psalms xlii. xliii. ciii.

But how can I stand the storm, when death comes? O, to be in Christ the refuge!

Blessed Jesus, I open to thee; come in and abide with me, as the hope of glory!

29*th*.—The year 1842 has been remarkable for the following:—

A good crop, beautiful weather, and cheap bread; yet labour has been scarce; it has been difficult to obtain a living.

Mercantile distress and losses have been great.

Peace with China has been effected.

Great opposition has been given by Government to the Church's liberties; and surprising firmness has been evinced among its friends.

Vigorous efforts are threatened or making to ruin Presbyterianism, or even Protestantism, in our land.

Actual persecution is begun. It may soon blow away, but a spirit for war and blood is exhibited.

The friends of our Church have had great opposition—

1. From the ministry; by the avowed hostility of Moderates.
2. From Government; who ought to defend.
3. From the Court of Session.
4. From apathy among many people.
5. From sneering drunkards and profane.
6. From infidel newspapers and their supporters.
7. From landed proprietors threatening their tenants.
8. From law agents, eager to execute all orders.

Some things which are astonishing to me,

That men should be able to read the Scriptures, and yet understand so little of the meaning.

That with the offer of light, liberty, wealth, happiness, and eternal life, no real effort should be made by the multitude to get possession of them.

That by a few whose doctrines and manner of life prove them to be not illuminated by the Holy Spirit, and therefore that they are deceivers and destroyers of the people, men, otherwise so well cultivated in mind, should be so easily deceived, with respect to eternal things.

They imbibe from paraphrases and other books the error that Christ died for them, and for the whole world. They get warmed in imagination,

and hope that all this is true, and they seek not truth.

Why do they not go to the Scriptures at once, to learn that the appropriating language is confined to actual believers, and that Jesus saves only "His people from their sins."

31*st.*—1842 has had with me a pleasant termination.

1. A public meeting in the church this evening.

2. A useful discourse delivered with benevolent mind.

3. I think I have a new evidence of supreme love to God.

4. I breathe benevolence to all. I have compassion and kindness to enemies, countrymen, self-blinded men, who oppress the Church, and who will not even hear me.

I ask pardon from God for the sins of 1842.

I seek grace to enter on 1843, delivered from the burden of unpardoned sin and from the dominion of depravity.

I give thanks for so much health; for the kindness of Jehovah to my family; for a place and work in the Gospel Ministry; for many messages granted me, especially of late years; for more inclination to prayer; for seasons of more peace, and hope, and joy; and for so many encouragements to expect that Jehovah will manifest Himself to me with more clearness, and power, and grace, as my God, in Christ Jesus, my Friend and Portion for eternity.

17*th January* 1843.—Read Sir James Graham's letter from Government.

It is harsh and unfeeling to kick away our petition as with brutish force. The letter contains many misrepresentations and false charges; "they make lies their refuge," in reproaching the friends of truth. How profane! Men setting themselves in the place of God, as if they were above God and all who love truth. How scornful, as if the efforts of those friendly to the Church were ridiculous, and mad, and rebellious. This is another violent stroke given to the pillars of the nation; a dark prospect for futurity respecting the Established Church; an additional stretch towards despotism.

Preparations are in progress for making the people spiritually slaves. Countenance is thus given to the Civil Courts to oppose the Church yet more. New evidence is furnished that Jehovah is not acknowledged, nor the Scriptures received as the one rule.

Preached this evening on 2 Kings xix. 14—"And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the House of the Lord, and spread it before the Lord."

On receiving such a letter as Sir J. Graham's, we should do as Hezekiah, in circumstances awfully similar.

1. Acknowledge that Jehovah is above all kings, nations, enemies.

2. Acknowledge our personal sins, and the sins of the Church.

3. Ask counsel from Jehovah himself.

4. Wait with patience on Jehovah; do nothing rashly.

5. Wait with faith and hope that Jehovah will interfere.

6. Do honour to the House of God, as Hezekiah. Pray and think much in secret; then honour Jehovah by coming to ordinances, even to the House of God.

31*st*.—I preached from Exodus xiv. 13, 14, on the state of Israel in Egypt. Moses was raised up to speak, and to work miracles. But Jehovah Himself did the work of deliverance, and destroyed the enemies of Israel. Now look to Jehovah.

Much has been said; many efforts have been made to emancipate Scotland. Stand still and see.

Jehovah is stronger than leviathan.

20*th February*.—From earliest recollections about hearing sermons, when I began to understand something of the meaning of the Scriptures and of the Shorter Catechism, I thought the preaching very deficient and erroneous.

Yet some few ministers were different from the rest, and their doctrines were sound.

One effect of the sound preaching was, that the hearers understood something about their state and character as sinners.

One thing also remarkable in the hearers of the

common preaching was, their apparent indifference about what they heard. No serious impression was made by the preaching, no convictions of sin followed, no alarm about Divine wrath, no serious effort to obtain salvation by Jesus Christ.

All along to the present day, I observe similar distinctions; the great mass are careless about their souls, as if they apprehended no danger. In the others there is something like feeling of the truth as addressed to themselves, and some desire to know and be saved.

The revelation from heaven announces to us that men are in rebellion against the Most High.

By frowns in Providence, Jehovah declares His displeasure against the continued rebellion.

The preaching of the Word is intended to warn sinners of their danger, and to persuade them to seek repentance, and live to God.

The common religion is popular, as it is in substance a feeble effort to comfort sinners in their rebellion, and to tempt them to cherish the hope that they may gain eternal life without any change in their nature, by partial reformation in their character.

But we are authorized to preach repentance towards God, equivalent to a radical change of heart and character, and the acquisition of righteousness and holiness, freely granted to sinners by the sovereign grace of God, through the mediation of Jesus Christ, and by the agency of the Holy Spirit.

In preaching this kind of Gospel, we know that

our attempt is to make known the revealed will of God, for the salvation of our fellow-sinners.

Our desire is to do good, and not evil, to the souls of others, and also to promote their temporal comfort in the present world.

We therefore again say to all in embarrassment and difficulty, repent, seek the face of God, seek a vital interest in Christ, seek the Holy Spirit to make you holy.

24*th February*.—Perhaps I have done more to prove that the people are ungodly and in danger, than to encourage them to pray for the Holy Spirit to make them better and to unite them to Christ. Should I not now be more earnest in exhorting them to be reconciled to God, and to look to Christ for salvation? Let me do both: let me try all the ways recommended in Scripture. Let me be faithful in preaching both about sin and salvation.

March.—What makes —— uneasy?

She had long professed Christianity; now she is brought down and made conscious that she had been on a false foundation, or, at least, had no evidence that she was right. She is persuaded now that salvation is to be obtained only from God through Christ, not of herself; that the power to believe is also from God. She has yet got no satisfaction nor rest to her soul, and is still uncertain whether God has granted her grace.

She feels inability to lay hold on Christ or to pray.

Though waiting on God, still she has much

anxiety of mind: time is passing away, Sabbath after Sabbath, and communion after communion, and the heavens are shut. Darkness is within.

She is afraid of death before a felt interest in Christ is obtained; afraid of being found among hypocrites in eternity; afraid lest Divine ordinances harden the conscience more, and render eternity more terrible in the punishment of sins against light; lest the unpardonable sin be committed. She is afraid of being given over to habitual trifling on earth, and despair through eternity.

I record this case with application to myself.

24*th March.*—I have been much dejected for some days about want of success in attempting to call sinners to salvation. I thought it might be duty to get an assistant and successor, and decided to look to God for one. The resolution brought some relief to the mind.

O that God may open up the path of light!

Praise to Jehovah.

30*th.*—Sermon in Bon Accord, at 8 o'clock, evening.

I was strengthened to give a clear, Scriptural discourse on giving to the Lord, from 1 Chron. xxix. 3, "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house." I considered it useful.

1*st May.*—The collectors for Bon Accord met in the Session-house. The amount said to be collected was two hundred and twenty-seven pounds! Many were astonished at the large sum. This is from Jehovah!

9*th.*—In the evening I had an exercise in the Session-house, from Jeremiah iii. 23. I acknowledged the liberality of friends to the Church in giving so much, and exhorted them to seek saving grace also. It has been given of God to enable and incline them to do something for building houses to Jehovah. May they seek to get in themselves, and to be within Jehovah's house for ever.

14*th.*—I delivered a message, at eight in the evening, from Judges v. 9—"My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord"—with vigour to about six hundred attentive hearers in Bon Accord Church.

18*th.*—Meeting of the General Assembly in Edinburgh.

We met in Bon Accord Church at half-past seven, A.M. About three hundred were present. The discourse was from Acts iv. 27-29—"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word."

Our persecutors resemble the enemies of Jesus Christ. It is a solemn, a woful day. Many have gone up, with hard face and heart, to stab, if able, the Church of Scotland to the heart.

19*th.*—The subject of discourse at the meeting this day was Jeremiah v. 33, 34.

20*th.*—This morning the discourse was from Joel iii. 14—"The day of the Lord is near in the valley of decision."

I enjoyed uncommon peace and comfort of soul this evening. I was able to cast my care on Jehovah as to the Church of Scotland, and had great peace. Blessed be God for so much kindness, and so seasonable. A new evidence of the friendship of Jehovah to me!

21*st.*—I was uncertain this morning whether I could get access to preach in the church, and was agitated not little. There was, however, no prohibition from preaching in the churches. In the North Church, in Bon Accord, and at Blackburn, I preached with vigour. My health is improved since Friday last.

23*d.*—Discourse on Ezekiel xxi. 27—"I will overturn, overturn, overturn it," &c. Great will be the work of God in overturning, to prepare for the reign of Messiah, Jehovah's King.

The enemies of Messiah among us are chiefly the profane wicked teachers of lies. They lead in this rebellion. Their influence over the Queen, the nobles, and many of the people is great. They have showed great eagerness to hasten the Disruption, in Presbyteries, Synods, and now in Edinburgh.

Great changes are necessary in nations and churches, in families, and in the hearts of individuals.

24*th.*—Morning discourse on Isaiah li. 12, 13. About one hundred were present.

Jehovah has a peculiar interest in His people, yet He tries them with severity, as at present. Enemies are permitted to intimidate and injure them. They fear, and are in much sorrow. Jehovah only can give the comfort they need; and not few of them enjoy comfort in God at this time. It is pleasant for them to think upon Jehovah as their Comforter. As their Friend and Father, He will not neglect them. He is almighty as their Maker, and able to do all for them. Their duty is to fear not man, but to stay on Jehovah.

It is pleasant also for them to think on Jehovah as reasoning with them, "Where is the oppressor?" He can do nothing but what God permits. Let me take courage from Jehovah, and pray for friends in Edinburgh.

In the evening at Rubislaw we had a pleasant exercise on Nehemiah i. 7.

28*th.*—A solemn day. I preached in the forenoon from 2 Kings xxv. 21—"So Judah was carried away," and in the afternoon from Jeremiah xvii. 16—"As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woful day; thou knowest." The Church is now broken, and the prospects are dark and dismal. In the evening at eight, the church was full. I preached from Revelation xiv. 8—"And there fol-

lowed another angel, saying, Babylon is fallen," and had great liberty and vigour.

31*st.*—Meeting in Bon Accord, at half-past seven, A.M. Seventy-five were present. I exhorted from Lamentations v. 1, 2, "Remember, O Lord, our reproach," &c.

1*st June.*—We had an evening meeting in Bon Accord: the subject was Psalm xlvi. 8, "Come, behold the works of the Lord."

Come and behold the Church broken or cut in two.

Erastianism is now established; and there is a new Establishment for Scotland.

The Free Presbyterian Church is God's Establishment; there is yet hope for good. Behold the work of Jehovah in all this, for sin in the Church of Scotland, for false doctrine, neglect of duty, hypocrisy, and delusion.

3*d.*—A stormy day. I set off for the North, for Insch, &c.

4*th.*—I preached in the new wooden house at Insch, I thought with clearness and some energy, to 350 and 380. Not few were attentive; and some were deeply impressed.

6*th.*—At Pitcaple school in the evening I addressed about sixty from Nahum i. 7. The people seemed attentive.

7*th.*—At Buchanstone. My strength was feeble; yet I was able to give a discourse on Romans i. 16, to about 100. I have not felt well for some days from being overwrought, and from concern about Church affairs.

8*th.*—At ——'s, Premnay parish. With caution I preached from Luke xiii. 24, to about one hundred, who were willing to hear.

10*th.*—From new fears respecting exclusion from Bon Accord Church, I felt deeply perplexed at heart, and could not sleep much; I tried to pray, and got salutary reproof. "Some took joyfully the spoiling of their goods." Why should you complain? All is in the hand of God. Submit; accept punishment.

15*th.*—A day appointed for thanksgiving in the Free Church. I enjoyed liberty and pleasure in explaining the pastoral address, and in two discourses from Is. xxvii. 1-3. The people were very attentive, and impressed.

16*th.*—I was not able for much thought to-day; yet had much meditation and prayer. The Residuary Presbytery, it is said, has provided no supply for Bon Accord Church on Sabbath first. Has the Lord hid me in the shadow of His hand? Although abased before God, yet I had some pleasant thoughts on Isaiah xlix. 2, "In the shadow of His hand hath He hid me;" and on Rev. iii. 7-11. Now I think of giving lectures on the epistles in Revelations ii. and iii.

18*th.*—I was able to preach three times. Preached outside, in the forenoon, opposite Bon Accord Church, on Matt. xxii. 9, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." At half-past twelve, and at eight in the evening, in Mr. Aitken's Church. At night I felt much exhausted.

20*th.*—I had some comfort and power to speak and pray at the meeting of Presbytery of the Free Church. Jehovah was among us.

21*st.*—Weak, yet convalescent; thanks be to God.

22*d.*—Pleasant thoughts in the morning before rising on Heb. xi. 6: I made a sermon on it.

23*d.*—Improving in vigour and comfort. In prospect of four discourses for Sabbath, I could make two this day.

24*th.*—Made other two discourses: convalescent.

25*th.*—Preached without, at eleven, A.M.; in Mr. Aitken's at half-past twelve, and eight in the evening.

29*th.*—The Residuary Presbytery are not to keep us out of Bon Accord Church. Despise not the day of small things. O, to be more thankful!

30*th.*—The Kirk-session agreed to have the Communion on the 9th July.

1*st July.*—Ten ministers have engaged to assist at the Communion.

5*th.*—Humiliation day in Bon Accord. There were three discourses; all good, searching, suitable, and useful.

6*th.*—I preached in Melville Church, at eleven, A.M., and in Bon Accord, in the evening. I spoke a little from the subject of discourse, Ps. xix. The dark world within is seldom preached, and little known; yet we should look within, and seek light from heaven. We cannot esteem Christ sufficiently, without knowing the great darkness, and pollution, and sin, from which we need salvation.

7th.—We had a meeting at eleven, A.M.: the discourse was on Hosea v. 15; many useful things were stated. We met again at seven, evening.

8th.—We had three services; at eleven, A.M., a superior discourse, upon Jesus Christ, the Leader, &c.; at three, P.M., a luminous exposition of the Epistle to the Hebrews; and at seven, evening, on Heb. xii. 3, a sermon suitable for the Lord's Supper, and for the present circumstances and sufferings of men.

9th.—Communion. I preached from Luke xxii. 28. Much liberty and vigour were granted me. The Church was full all day. But when shall we hear of good fruit? At six, evening, we had an uncommon discourse from Eccles. i.

10th.—Services at eleven, A.M., and at seven, evening.

18th.—I set off for Cluny; and felt somewhat unwell. I have been humbled and alarmed at having lived so long with so little evidence of friendship from God. I tried to pray. It is not right to settle down again, without gratitude for Divine goodness and forbearance, and for many temporal comforts so long continued. In the afternoon and evening I felt more unwell. I had little opportunity for thought or prayer.

9th August.—I had much meditation at home, with gratitude and prayer. I felt as if Jehovah told me that I had been very selfish during life, in preaching, and in everything. I welcomed the reproof. I look upon it as a new evidence that Jehovah has

not forsaken me; and it awakens new hope of other manifestations from heaven.

10*th.*—I have not lived sufficiently to God, but have sought my own, even in preaching, and in all things. Let me now try to do good. Let me lay to heart the one thing needful for eternity, and seek salvation and heaven. Let me seek this continually: in all kinds of conversation; in preparing, preaching, praying; in eating, and in all exercises. Let me persevere with right feeling, conscious of having come short of the glory of God; with regret for having done so much for self, and with remorse for having done so little for God.

11*th.*—The impression remains. I cherish some hope of communion with God, and of holiness, and of heaven.

16*th.*—I am in a more easy state of mind, with some peace and hope in communion with God, and with the intention of being useful to my nephews.

25*th.*—The boys came; but weakness prevented me from saying much. Great lassitude of mind, want of fortitude, fear of injuring my health, and indolence, keep me even from studies formerly loved, and from conversation with the boys, which might be useful to them and to many.

31*st.*—I have been in great difficulty of late to get subjects for preaching. The Scriptures have been dark; heaven has been shut; I have had no answer to prayer till near the very time. My vigour and fortitude thus weakened, I fear something is wrong. I have been, perhaps, more afraid

of man than was right, in neglecting to preach against Erastianism.

9th September.—With some more fortitude I preached concerning the wrongs and crimes of Erastianism, and got several subjects suitable for our new footing as a Free Church, and for the young preparatory to the Communion: as Genesis xviii. 17-19; Deuteronomy vi. 6-9. I have now some conviction that the evils should be exposed. Dr. Chalmers also encouraged me in his speech in Union Church. Duty seems to call me to preach more about the Disruption of the Church, its causes and effects. Yet the multitude may not be of the same mind. O, to be resolved to follow Jehovah fully!

10*th.*—I was greatly weakened by two services this day. There is reason to think that my strength is gradually giving way, even when there may be no positive disease. O, to be ready for eternity!

11*th.*—I thought Jehovah gave me some fortitude to claim Him as my God, and I have some hope from this.

12*th.*—I feel less fortitude this day. Got hope, and some liberty and comfort in prayer. Cast me not off! I gave a word this evening in Bon Accord, from Acts xxvii.

13*th.*—I had much liberty at Rubislaw, and was enabled to give remarkably clear statements about the way of salvation, from Judges iii. 16.

14*th.*—Third catechetical lecture from Matt. xi. 29. I thought that much light and energy from

the Holy Spirit were granted me, with benevolence of mind.

16*th.*—I got light and liberty to prepare from Mal. iii. 1, a subject from which I could not till now preach.

29*th.*—John xx. 17, was suggested to me before light of day for the Communion Sabbath. I visited ——, and obtained some comfort and hope, both regarding her and myself, as to answers of prayer in time past, and in view of the Lord's Supper.

30*th.*—I have been too eager in seeking my own. Let me now seek to live to God. I desire to give up every idol—self-pleasing, honour, gain, a name to live, &c. O, to be for Christ, and with Christ, at the Communion Table, and on Mount Zion.

1*st October.*—Communion. I was able, with some energy, for the work of the day.

5*th.*—I have resolved not to go to the Glasgow Assembly, on account of my strength giving way, and from fear of injuring my health by travelling, &c., at this season. The resolution brought relief from much anxiety.

22*d.*—I felt much fatigued by preaching twice. I announced a course of lectures on Morality, to begin on Wednesday, 1st November. I have hope it may be useful.

24*th.*—We had a comfortable prayer-meeting for the Glasgow Assembly in Bon Accord. Our subject was Psalm lxvii.

26*th.*—I made outlines of the first lecture on Morality. I now think there was no neglect of

duty in remaining at Aberdeen during the Assembly. I could have been of little use there; and perhaps may be far more useful at home.

27*th.*—Early this morning the thoughts of my mind were directed to Genesis xv. 16, "In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." I made a discourse for Sabbath 29th, on Divine permission granted to the enemies of the Church.

28*th.*—This morning my mind was directed to man's alienation of heart from God, even in trouble, and I made a discourse on Job xxxv. 1-11, for Sabbath 29th.

November 1*st.*—We had a comfortable meeting at half-past seven, evening, in the session-house, for the opening lecture on Moral Philosophy. The house was well filled. I have hopes God may make me useful in this effort for good to the young and to others.

3*d.*—I felt somewhat unwell this morning, and got into pleasant thoughts concerning Jesus Christ and closing with him. I made a sermon on Rev. ii. 28, for Sabbath afternoon.

15*th.*—Second lecture on Moral Philosophy; there was great attention, and about 200 were present. I got energy, and clearness, and fluency beyond expectation: blessed be God.

16*th.*—I am far more fatigued by the Moral Philosophy lecture than by ordinary preaching.

28*th.*—For two years or more I have had new pleasure in hearing the Scriptures read, even by

John (his son.) New ideas and impressions reach the soul. I perceive new beauty and new expressions of the kindness of God in reading such a revelation. This morning, after some fears lest Bon Accord Church should be taken from us, the kindness of God to Jacob encouraged me much, Gen. xlvi. 1-9; and I cherished the hope that the same God would comfort me in trying changes in this life and at death.

I had some meditations on man as a sinner:—

The degree of his guilt is incalculable—Psalm xix. 12, "Who can understand his errors?" xl. 12, "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head." There is continued sinning in everything—a world of guilt within. There is total powerlessness to please God—Rom. viii. "The dead cannot praise thee." There is the pollution of sin. "All as an unclean thing," &c., Job xl. 42; Isaiah vi. Man's religion is an abomination. Sinners are in the dark, Acts xxvi. 18. They are children of night and of darkness. They are asleep in the night. The light that is within them is darkness. They know not God, nor sin.

December 2*d.*—We met in the evening in Bon Accord at seven, the first of ten days appointed for special prayer; three ministers officiated.

3*d.*—My discourses this day were on the Holy Spirit. In the evening I preached at Old Aberdeen.

5*th.*—Meditation on my call to the ministry, of

which I have had doubts, 1. From excessive self-love and devotion to the world's trinity. 2. From coldness and backwardness to spiritual prayer all along. 3. From want of love to souls; having little patience to instruct, and warn, and make efforts for their salvation.

Why then persist in the work? Reasons—

1. Doors have been opened and difficulties removed, *ab initio*.

2. There has been great pleasure in preparation, and in the work itself.

3. Many special messages have been given to me, and these have been delivered with ease.

4. Godly people have been edified, and the ungodly offended.

5. Though many have been displeased, none could deny that the truth was preached; only the things stated were hard and extreme, and went too far.

Lamentations—

For so little from God, of life! light! love! communion! For so little good done in saving sinners. That so few are in earnest—few seeking salvation or spiritual good, after so many meetings—preaching, prayer, lecturing, &c.; it is as if God were frowning with severity on me: Lord, pity. Now I am much dejected, discouraged, disappointed: what shall I do?

Let me return to Jehovah himself; confess, pray, and plead. Let me give up the charge to Jehovah, because I am unqualified and unfaithful. If Jeho-

vah command, let me give up the congregation also —even the ministry.

Let me pass more of my time and thoughts with God; "give me thy heart." Let me seek Christ, and ask Him above all for a call to the ministry.

At a meeting this evening for prayer in —— Church, the above remarks were corroborated; and I felt some conviction of deficiency, without any desire to shrink from conviction, and with desire for more deep and thorough work.

I continued all night waiting for the Holy Spirit to quicken, illuminate, and humble the soul. O, that I could visit and teach the people with love to their souls!

I have got a copy of my likeness; some say it is too melancholy and care-worn. Perhaps it is true; and why?

I have habitual consciousness of deficiency in every duty; remembrance of long and aggravated sinning against God; and no satisfying certainty of acceptance with God. My heart is much estranged from God, even in prayer. Many duties are neglected, to friends, relatives, acquaintances, the congregation especially, the Church of Christ, Scotland, the world. Time is rapidly passing away. What response have I from heaven? There is fear of having resisted and quenched the Holy Spirit; increasing infirmity of body and mind; little satisfactory light or hope from heaven within; still too much fear of man, and too little fortitude and zeal for truth and for

God. I feel dejection and fear in prospect of death. For such reasons, I may appear like a man acquainted with grief. But let me hope that Jehovah will yet cause His face to shine upon me, and give me peace, and hope, and joy.

30*th January*.—I thought of Jesus Christ, a man of sorrows in the days of His flesh, as a friend suitable for me.

But why am I a man of sorrows? Why are they so many, and so long?

I was guilty of great sins in youth, though they were not much known by others. I had great pride, selfishness, ingratitude, and excessive attachment to the world. I was undecided and cold-hearted towards God. I was selfish in my desires for the ministry; my object was not wholly nor chiefly to glorify God, and do good. Although I was favoured with seasons of zeal against sin and love to souls, yet there was much hankering after worldly good.

Since 1816, how little good have I done! How little comfort have I enjoyed!

I feel present deadness regarding the spiritual good of others. I am too much grieved with disappointments; I expected to have been far more useful and acceptable. I have little communion with God—Psalms xiii. and lxxxviii. I have little inclination for prayer, and receive few answers. I have been induced to fear that I am wrong.

Then let me begin now. Let me seek first the

kingdom of God, as Jesus commands—Matthew vi., "Thy kingdom come." Let me seek to enter in by Christ; and to behold the glory of the King. Let me seek the excellent kingdom itself—the best, the highest, the strongest of all. Light, wisdom, benevolence, peace, and joy, abound there. Let me seek to possess the righteousness of Christ, the best robe, the white dress. Let me seek to breathe the Spirit; to have light, love, beauty, glory within. Let me seek the prosperity of this kingdom on earth, now in Scotland, in all families, in all Churches, and in all lands. Let this one kingdom be extended over all. Let me seek health, prosperity, joy, usefulness, and victory over the world to all its friends. Let me seek conversion to its enemies, and the destruction of error, hypocrisy, and wickedness.

O, then, grant me the kingdom; let me within. Open the gates, O King of glory.

29*th February.*—I attempted humiliation and prayer for the congregation, and for myself. I feel perplexity and discouragement now in the Ministry of the Gospel.

Many have removed to other places, and many to other churches, without giving evidence to me of their conversion to God. I am dejected and discouraged. Many still of the congregation seem unenlightened and unsubdued by the truth. They hear, but there is little feeling. The truth has no place in their heart; and they may soon leave me dejected and discouraged. Lord, pity and do.

2d March.—I was much exercised this morning in bed about the present state of society; so ungodly, foolish, immoral, destitute, and impenitent. Many have little comfort on earth, and few are seeking salvation or heaven.

Some of the causes of this are—

1. Men in power are friendly to the ungodly.

2. True godliness is seldom taught, and not understood or esteemed where it is taught, but evil spoken of, and despised.

3. Young men without godliness rush forward to churches in great numbers, and are gladly received by the people.

4. Our Universities have long been seats of error and ungodliness. Little theology is taught, and little morality.

5. Teachers of schools, even of Sabbath schools, are ungodly also; and now honest men are deposed or kept out.

6. Admission to the Communion Table is made easy.

7. False charity deceives many, and leads them to think themselves and others true Christians.

9th.—On Wednesday last Bon Accord Church was sold by public roup, and bought by the congregation for £1130.

Although some were keen for having a new church, yet now there is much harmony in occupying Bon Accord as their own property.

I think the Lord has heard my prayer in June last, and at this time. Then I thought of the re-

sponse from heaven, that Jehovah would hide me as in the hollow of His hand; and now, is it not so as He said? To God be all the glory!

Greater anxiety was not required; the Lord has cared for me. He has done the work. O that good may result to many people!

The congregation belonged to the Free Church; but Bon Accord Church itself did not until now. It is to be opened as a Free Church on a Sabbath soon.

12*th.*—In prayer at a funeral, there was much expression of sorrow for sin as the cause of death to old and young; but rejoicing in Christ coming for life to *us*; and in life and immortality being brought to light, as if it were a general good for *us*. The necessity of regeneration and the work of the Holy Spirit were admitted, but the whole was spoken of as if very much were in our own power.

Remarks about this common religion.

Many are taught to make confession, and to admit the great guilt of man; and yet to rest hope for all on Jesus Christ, the one foundation. No acknowledgment is made of the necessity of Divine agency in bringing a sinner to Christ; but salvation is as much the work of God, in its application to the sinner, as the Mission of Jesus Christ to our world. The Holy Spirit must come to give life, faith, ability, and desire to come; for the sinner can never find Christ till the Holy Spirit reveal Christ within, as the hope of glory.

By embracing this doctrine sinners may sleep on

for life, thinking they have come to Christ, and even that they follow Him, without any inward change.

Evening.—At the prayer-meeting I felt much solemnity of mind. Some might be in the dark and offended, yet I hope Jehovah was with us. The subject of discourse was needful for me; and I hope it may be useful to us all.

In view of the Lord's Supper we should be much in earnest, considering the little evidence of good resulting from the dispensation of the Lord's Supper in times past.

As a Free Church, we need to get forward in holiness, faithfulness, and usefulness.

14*th.*—I have been somewhat unwell this week, and am still uneasy, yet, I hope, recovering.

I should learn something useful from this.

I am not able to think much, nor to speak much, nor to act with energy, but am heavy, dull, and dejected.

My vigour is giving way by age; I am much brought down in vivacity and activity, and decrease of strength may still be expected. As a physical change death is not terrific to me as to one in full vigour. A progressive descent to the grave may be anticipated; and who can tell how rapid?

I think myself more frequent and fervent in prayer than formerly; yet there must be much deficiency, for I have reason to lament an absent God —Lamentations iii. Yet answers have been granted occasionally respecting outward things, respecting

the Church and people, and I have been relieved from great perplexity, and still hope that God may make me useful. O Holy Spirit, the Comforter, dwell within, and work with power and grace!

13*th April.*—Those who take the lead in arranging for public meetings seem deliberately and systematically to make effort to keep away the peculiar truths of vital Christianity from the minds of the people, and to entertain the audience with ideas, facts, and conjectures regarding outward things, as if the common people had more interest in common occurrences, and facts, and opinions, than in the glorious things of salvation. Everything seems to be kept away which might tend to awaken sinners to personal concern for salvation; and everything useful for the spiritual edification of the people of God kept in the background or omitted. The matter is grievous to my soul. In the Free Church, what do ye more than others? Only the common religion is acknowledged. What may we expect from Jehovah? Many have no difficulty in believing. But is the faith real? Perhaps it is only imaginary. Do they know in whom they believe? Is Jesus Christ inwardly revealed? Do they obey the Gospel? Do they take up the cross and follow Jesus?

14*th May.*—How can a sinner know if he has come to Christ?

Has Christ come to him—to arrest his attention, to turn the thoughts and fix the mind on eternal things, to illuminate the soul, to subdue and make the sin-

ner willing to submit to all truth from heaven—willing that God should dictate, as Paul was, "What wilt thou have me to do?"

Till then there can be no coming to Christ.

Even after attention is arrested, the soul illumined and subdued, some may not be sure; yet let them wait for new manifestations.

June.—It is difficult to get near the self-righteous, so as to prove to them that man can do no good at all.

Men have been taught from early youth that they can be good, and do good. "Be good, and God will bless you." There is much truth, even Scriptural truth, in the statement, that men ought to do good, for God commands it.

Total inability is mysterious. It is not easily understood or explained. The masses have never been taught the mysteries of sin within. The common opinion is, that there is good and evil in every one. We cannot understand entire destitution of good.

There is natural goodness in man, but not spiritual.

By the vague Christianity the very best exercises may be vitiated and perverted.

Prayer, confession, supplication, and repentance may be rendered no better than Popish penance. Faith, without recognising the work of the Holy Spirit or His special and saving influences, may be light as fancy, and may just be made a wall of partition between Christ and the perishing sinner. Preaching may be made ruinous to souls, as a powerful delusion, like a stratagem of Satan to keep sin-

ners from prayer, and from Christ, and salvation, and heaven.

18*th July*.—What special requests have I to make to God?

1. To be spared on earth till I do more good. I feel disappointed that so little good, to appearance, has been done by my ministry.

2. That, as long as I am favoured with strength, opportunity may be afforded me to preach the Gospel to many for their salvation.

3. That God may supply me with messages more useful and acceptable.

4. That I may get more satisfactory evidence of regeneration and union to Christ.

5. That I may get more personal grace and holiness, for duty, and trial, and victory over sin and death.

6. That I may get more fortitude to meet death and eternity, and at the call of God to leave this world without murmuring.

7. That I may glorify God in the manner of departing this life, and in hoping for eternal glory.

I deem it right to devote myself to God, approving all former exercises of the kind. I am conscious that I have been deficient in spirit and action, yet not conscious that I have proudly rebelled or deceived.

I am desirous to act with more spirit and zeal for God. Also, to do more by prayer, &c., for the good of men; acknowledging that it will be wonderful grace in God to accept me.

Supplications.

To be made more zealous and active for God—more holy. To be rendered more useful in this world. To be kept in the good way, and from all evil. To be prepared for dying in the Lord, and to the Lord.

Subjects for gratitude.

So much personal health, and comfort, and long life. So much prosperity in temporal things; few losses. So much friendship with wife, children, and acquaintances. So much unanimity in the congregation for a long time. So many opportunities for preaching, and that in many places.

Rules for living are all in the Scriptures; and in every duty the question should be, will this glorify God, do good to man, be useful in the cause of God, and have influence to oppose sin, error, loss, or misery?

13*th August.*—Last Sabbath evening, on Union Street, the scene was affecting and melancholy.

Multitudes of the young of both sexes—the greater number females—from about 14 to about 25 years of age, were walking in idleness and dissipation. The hope of the next generation are preparing themselves to be parents of another race of infidels.

17*th.*—At a meeting of the Kirk-session last night, more regular plans were formed for my visitation of the families in the congregation.

I rejoice at a way being opened up for my friendly entrance into houses. O, for strength and fortitude sufficient. Jehovah can give these:—Ephesians iii. 16, "Strengthened with might by His Spirit in the inner man." Jesus on high has the stars in His right hand. Rev. ii. 1.—I am conscious of neglect in this duty, and I am glad to get the elders to assist me, and to say to me with so much friendliness, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Col. iv. 17.

I have reason to be thankful for so much lenity from men in office.

12*th November*.—I saw a statement to-day respecting the Sustentation Fund for the Free Church, which is very encouraging.

Edinburgh Presbytery—34 congregations, for six months, ... £6209
Glasgow Presbytery—40 congregations, for do. 4500
Dundee Presbytery—20 congregations, for do. 1000

O, what cause for gratitude to Jehovah!

The generosity of so many people is astonishing.

Ministers should thank God, and take courage.

I am persuaded that most of us would rather put up with fifty pounds a-year than get three hundred in the Residuary Church.

I feel much gratitude this evening; great contentment with the allotment of Divine providence, and very solicitous to be more useful than ever before. O, for more of the Holy Spirit!

My health, which I consider better than for years before, I devote to God for good to sinners.

28*th December*.—In view of preaching three times to-morrow, and a discourse on Tuesday evening, 31st December, in Bon Accord, I have been guided to select subjects for them all, and I enjoy the calm this evening, and can look to some of the past doings of God toward me.

For some weeks past I have had much agitation of mind and difficulty in fixing on subjects for preaching. I experience great variety in this matter, and fear that much blame attaches to myself in not seeking the preparation beforehand. But sometimes I cannot obtain for hours, even with much seeking. At other times it is easy and pleasant, as this evening. Thanks to God.

3*d February* 1845.—I feel a stronger impulse to prayer,

For spiritual life from the quickening Spirit.

For illumination by the Holy Spirit.

For supernatural softening and contrition of heart.

For conviction of sin ;—that it is evil before God.

For genuine repentance, grief, and hatred of sin.

For love to be shed abroad in the heart by the Holy Spirit.

For pardon, faith, and peace from God—Rom. v. 1.

For evidence of converting work by the Holy Spirit.

To be made more joyful by comfort from God—more useful to others—more prosperous in saving souls—more tender-hearted to sinners, and more

resigned to God regarding death. To have more hope of glory; and to be more able to comfort others in sorrow or in fear—in sin, and in prospect of death.

In January this year I have written very little in my Diary: I have been so much fatigued, I could seldom pursue thought.

9*th.*—I had much pleasant meditation this morning concerning the glory of Jesus Christ.

On Saturday the 8th, I could not study much on the subject for the forenoon, 1 Tim. vi. 15, 16—"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen:" but after seven in the evening I got some more light and energy; and I could not think of passing lightly over the glory described.

The thought remained during the night, and was pleasant from six to nine on Sabbath morning. I could have spoken fluently for a long time. Something of the pleasant feeling remained during the forenoon; and I hoped it would be useful to others.

11*th.*—This morning, also, from six to nine, I had pleasant thoughts about the Christian spirit and character; or the peculiar exercises of spirit in believers, to be exhibited before others. I felt decided approbation of the character and doings of Jehovah in all His words and works; of His righ-

teousness, wisdom, and holiness; of His love to His friends; and of His judgments to many.

I felt disapprobation of the spirit and ways of the ungodly. I would take no part in their hypocrisy, false charity, inactivity, and apathy respecting salvation; yet I would pity and pray for them: and I would persevere in warning and exhorting them. "Be not partaker in other men's sins" by silence. I would continue to welcome opportunities for preaching, as far as God permits. He may gather in His own, one by one, even in small meetings. I would speak with friendship, yet with faithfulness, and clearness, and authority, and not be intimidated by the opposition of the religious world. I would think of Jesus Christ.

27*th.*—Since Tuesday evening, the 18th, my health has not been so good. I have fears of a general decay of my health: but Jehovah may yet recover me. By twice preaching on Sabbath, I was over-fatigued; and though all the exercises have been performed this week, yet it was not with energy.

I have had some liberty and hope in prayer, and many solemn and pleasant meditations.

Now I yield myself again to God; to receive all His words in the Scriptures; to approve of His procedure in providence; to be prepared by Himself for every duty and trial.

28*th.*—Now again I welcome Jesus as a sufficient Saviour. The price was paid, and accepted in hea-

ven. Jesus is now exalted to save. I trust not to myself, nor to any other friend. I am ready now to close with Christ alone. O, to be able to say, "Christ is mine!"

8*th March*.—Reasons for overwhelming sorrow, which now seems injurious to my health—

Want of success in the Gospel ministry.

Discouraging opposition or indifference from many.

The way of truth is evil spoken of.

God hides His face.

I have little positive evidence of His approbation; and little friendly communion with Him.

I feel increasing years and infirmity; I am not able for so much labour; and I have little fortitude.

Causes for gratitude and submission to God:—

So much health and activity of mind for years.

So many calls to the consideration of death and eternity. God has made inroads on my health. I should have death before me every day.

I am not left of God. I think He hears and answers many of my prayers.

To-day I feel less reluctance to leave this world, even under a cloud, or without joy, if it be glorifying to God.

12*th*.—Last night, after leaving Church, I was uneasy in breathing.

In reading about Nebuchadnezzar, I thought what a taming he had to pass through, to learn that the

heavens do rule! I need much also. I have all from God, and only for His time. Let me be thankful for ease, and so much health this day, and leave it with God to decide how long or short the engagement may be. I should not seek to live always on earth; but I should seek grace to live to God during the time appointed, and to die to God, with His friendship, and with submission and approbation of His government, when death comes. O, that God would subdue me, and make me entirely willing to be at His disposal! O, for grace to cherish gratitude for mercies, and cheerfully to live to God while life is continued!

17*th.*—How can I judge of being approved of God? Not by any outward light or voice from heaven, but by something within; something abiding and conclusive; by love to righteousness in heart and conduct; by love to integrity and truth,—to revealed truth. "O, how I love Thy law!" by zeal for the glory of God; by love to the people of God as brethren; by submission to God in all things; by humility and self-abasement for sin; by a merciful disposition—"Be ye merciful;" by good will to all mankind; and by universal friendship and benevolence to all men, as men, without approving of their sins.

Also by desire for complete holiness, and for much communion with God; by attachment to Divine ordinances, that I may meet with God, to be taught, humbled, sanctified, and comforted.

23*d.*—I retired last night with the desire and prayer

that good may be wrought in me by the Holy Spirit, and that my ministry may be made useful to others. I feel dejected to-day. Though discouraged, let me still hope that Jehovah may hear, and do both in me and by me, for good to many.—Psalms xlii. xliii.

April.—On seeking to give full proof of my ministry.

No man taught me Calvinism. I have read very little of Calvin's works. Yet I was trained among Calvinists, who perhaps did not know themselves to be Calvinists; but they believed the Scriptures to be true, and from God, and they walked before God in sincerity, and with the desire of salvation.

One thing I remarked in my youth, that all whom I understood to be in earnest for salvation, and upright in heart before God, were Calvinists.

Those who disliked the true doctrines called Calvinism, seemed not in earnest in making profession, and not honest or faithful in keeping the commandments of God.

It was God who taught me. He made use of His friends to confirm me in the belief of true doctrine; and strong facts all along, since my early impressions, corroborate the truth in my mind.

When at College in Glasgow, a friend in the Associate Synod advised me to go and hear his minister. One Sabbath I went, and got a dry, neat discourse. I heard the same minister one communion Sabbath evening, on Rev. xxii. He addressed the people as if all were Christians, and all

ready to say, "Come, Lord Jesus," expecting him as a friend, at death, and to eternity. I thought it dishonest and unfriendly thus to flatter any people. This was in his own congregation.

How foolish it is in the people even to listen to the bold errorists who now take the field,—men unsound in Bible theology—no better than infidels. Unfit as well as unwilling to learn the truth themselves, how can they guide others? Yet many plunge themselves voluntarily into the snare. They would not be so easily deceived in anything worldly.

Now, it seems, is the time predicted in 2 Timothy iv. 3, 4, "When they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Verse 1, "I charge thee therefore;" 2, "Preach the word;" and 5, "Make full proof of thy ministry."

For years regularly I have asked from God both the subjects of discourse and the illustrations given. I have thought something good has been given me in every one of them—good for my own soul, and useful for others. Every one of them was studied and prepared with pleasure—with intellectual, sometimes holy, delight. In every one there was something new to myself, and many things striking though not new. I endeavoured to bring out of the treasury things new and old.

In every one address I attempted to convey truth impressively to the hearts and consciences of the people; to deal faithfully and honestly with all, without flattering words.

I am not conscious that I have purposely kept back anything profitable or becoming, but "have declared all the counsel of God."

I am persuaded also that the discourses were intelligible, in most cases, to almost all.

1. Because the people have all along been increasingly attentive—some deeply, and some seriously impressed, without much voice or attempt to produce effect from me.

2. Not a few who were unfriendly to truth and to the strict religion of the Scriptures, felt uneasy, disliked my plain statements, hated some of the doctrines taught, and were blown away as with a fan.

3. Many who have been taught, have attested that they understood well, and received the teaching with inward pleasure and profit.

4*th.*—The Lord hath afflicted me by night and by day. Surely I ought to learn much wisdom and patience. What cause of regret if I am not improved! Yet affliction itself cannot make me right: unless Jehovah himself pity and give me the Holy Spirit, and much grace, I remain dead and barren in soul.

I have had little comfort, or hope, or love, or fortitude, for days past.

O father of mercies, comfort my soul!

12*th*.—I feel a little revived in spirit to-day, with some hope of recovery; yet care is required.

On looking back, I have come through deep affliction;—a night wherein none can work, unless there be peculiar manifestations of friendship from Jehovah. It is difficult to acquiesce with the whole soul. Yet, "despise not," Heb. xii. I was led to read more passages of Scripture.

O, to be now partaker of Jehovah's holiness; my own, as that of others, is insufficient. I need inward holiness in nature for heaven, for universal obedience, for complete submission to God, for supreme love to Him, and desire for His glory. If God do such things in me and for me, the time may come when I will praise Him more for this affliction. O, to be enabled now to put myself into the hands of Jehovah for life or for death; to be His; to live to Him on earth, and with Him in heaven.

I think the Bible now more luminous and useful, and prayer more pleasant and hopeful. Wait on Jehovah, O my soul!

14*th*.—Since I have been brought under recent severe affliction by dyspepsy, &c., many thoughts have been in my mind. I have been too eager to please myself and others. I may have injured myself by too much work. But now, "Take heed unto thyself."

I am more willing now, I think, to serve the best of masters than ever before; willing to preach the whole truth and nothing else. Let Jesus Christ be my master, and the Holy Spirit my guide, lest

both reprove me for taking too much of my own way.

Let me consult my health and strength. "Do thyself no harm." "Thou shalt not kill." Let me seek personal improvement and comfort, and not disable myself by hard labour. Let me speak with less vehemence in contending with men on opinions. Let me preach shorter sermons, and fewer.

27*th.*—*Dundee.*—Meditation on Psalm lx. 3—"Thou hast showed thy people hard things: thou hast made us to drink wine of astonishment."

Jehovah may permit His own to injure themselves by excessive anxiety and fatiguing labour.

To try them, He sends overwhelming trouble. Who can stand? Heart and flesh, and strength and fortitude fail. The hand of Jehovah is heavy; who can endure His indignation!—Psalm vi. 38; Job vii.; Isaiah xxxviii.; Psalm xxxii. 3, 4; cii. 9-11; cvii.

He apparently refuses to hear prayer. In the time of pressing need it is hard to have no friendly answer from heaven. I cry, and moan, and tremble; and heaven is shut. There is no song by night or day. The result is fear that I have never had interest in God through Christ, that Jehovah is not my Father.—Psalms ciii., lxxvii., lxxxviii.

Such deep affliction is a night wherein none can work. It has come to me dejected in spirit, without power to pray with the right mind, or devise relief. I am in the hand of the Almighty, as Job, Hezekiah,

&c., and I have no assured comfort from past labours or experience; there is darkness behind, within, and before; the Scriptures are sealed; the Holy Spirit is taken away; and comfort is gone.

I continued to have wearisome days and nights, with little sleep, rest, or composure, from the 18th to the 26th.

I have some more comfort and hope of recovery to-day. The second silent Sabbath. But I have more liberty in prayer, meditation, writing, and in hoping for good; therefore wait on Jehovah.—Psalms xlii., xliii.; Job. xiii. 15.

In the evening I engaged in an exercise of thanksgiving for begun recovery, and read Lamentations iii.

Verses 1-19—How dark and dreadful it is to look back on trouble increasing!

Verses 19-21—The remembrance of trouble is solemn, yet hopeful.

Verses 22-36—Giving evidence that Jehovah does good by affliction.

Verses 36-55—The duties required under trial; repentance, confession, continued sorrow for sin, and recollection of overwhelming distress, a sense of danger if these are neglected.

Verses 55-58—We have an acknowledgment of the friendly interference of Jehovah, in permitting and encouraging continued prayer; in hearing in the time of deep trouble; the approach of Jehovah Himself as a friend; a friendly address, "fear not;" the acknowledgment of the agency of Jehovah in all—"Thou hast redeemed my life."

I also read the Song of Praise—Psalm ciii. In it the destruction of life is threatened; pardon, health, and prosperity are granted; lively gratitude is expressed; there is a disposition to dwell on the works and wonders of Divine grace to others, to Moses, &c.; and all of God. Joy in contemplating this God above angels—above creation—fit to be a lawgiver and judge. It is right in itself to bless Jehovah for ever.

28*th.*—Read John Knox on Psalm vi.; precious! Also some verses in the Bible, without much study.

29*th.*—Jesus Christ is a real character; He did come in the flesh. He is the Son of God, with power, exhibiting the life, power, and glory of the Godhead. It is not enough to believe in him as one Jesus.

Jesus Christ is a real Saviour. This is a faithful saying, "He saves His people from their sins:" a people given Him to be redeemed from all iniquity, and saved from the wrath to come.

It is truth that He will save many—"By His knowledge;" "Many shall come from the east and west;" "There shall appear in heaven a great multitude:" all redeemed to God, washed in the blood of the Lamb, and prepared to dwell with God and the Lamb in heaven.—Revelation vii.

Then let me seek spiritual manifestations of His real glory from the Holy Spirit. The narrative in the Bible is good, but teaching from the Holy Spirit is necessary. Let me seek a real, a personal interest

in Him. Let me be not satisfied till I am able, without presumption, without hypocrisy, to say—"Jesus loved me, and gave Himself for me;" "This is my Beloved."

Let me seek real and increasing love to Him; growing likeness to Him in spirit and character; growing attachment to His cause, and zeal for His glory.

I finished Knox on Psalm vi.; an exposition very faithful, clear, strong, and friendly to the afflicted.

I am now more anxious to get home on Thursday, lest I be worse and unable for the journey.

30*th.*—Preparations have been making for returning to Aberdeen to-morrow.

After so much suffering, what am I the better? I have many thoughts, and readings of the Scriptures, and writings, and prayers; but O, little of inward life.

I set myself to close self-examination this afternoon.

I ask if there be any right sense of sin, any shame, fear, or sorrow? I pray for life within; for light, faith, hope, love, peace with God, reverence for God, with desire to cleave to Him. O, that God would do with me as in 2 Samuel xxiii.—"He hath made with me an everlasting covenant, ordered in all things and sure;" and in Jeremiah xxxii. 38-40—"They shall be my people and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the good of them and of their children after them: And I will make an

everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

Notes of sermons preached May 4th, 1845, in Bon Accord.

A.M.—Proverbs xviii. 10—"The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

I. Consider the dignified character of the righteous as stated here.

1. They are made righteous by a new nature given to them. Selected and separated from the corrupt mass by inward righteousness.

2. They are clothed with the righteousness of Emanuel. Their own righteousness is insufficient. Thus outwardly splendid and holy, and glorious within, they are a people all righteous, though imperfect on earth.

3. They are not satisfied with created things, with the world, its pleasures, morality, religion, habits, pursuits. They have recourse to Jehovah Himself, the one all-sufficient good; and they cleave to the righteous Jehovah as their best Friend.

4. They cannot trust themselves for safety or comfort. Being conscious of deficiency in every attainment, they cannot trust in anything inferior to the living God, who can give all things. They have no resources in themselves sufficient either for time or eternity.

5. It is in the Scriptural way that they get near Jehovah;—through the one Mediator, in whom is Jehovah's name, Jesus Christ made over to them as a refuge.

II. Consider that in desires, and pursuits, and enjoyments, believers in Christ are superior to others.

1. They are resolved to get to Jehovah Himself: they have no rest or expectation in other things.

Against God I have sinned; I cannot be at rest till He pardon and receive me. How shall I get to God? I must say to Him, "I have sinned, pardon me."

2. The name—Christ; the way—"Saw ye Him?" I seek Jesus. I cannot get to the Father but by Him—the Daysman.

3. They have ardent desire: run; hasten; fly as a cloud. It is dangerous to stop or look back. "Now is the accepted time, now is the day of salvation." "To-day, if ye will hear His voice, harden not your hearts."

4. It is beautiful in time of danger to be in earnest.

5. They run though there should be none to run with them.

6. They have no inclination to stop till all be secure, till they be within the strong tower. They cannot rest or enjoy themselves in anything till they get to Jehovah: others have resting-places; this is the tower for me.

7. Others are not right. It is not right to trust in riches, or opinions, or the multitude, who think themselves right. It is right for Jehovah to have the preference; the whole heart.

III. Consider the transcendent excellence of this place of defence.

It is good to get a shelter in a storm—a strong tower when pursued by the enemy—a munition of rocks to the timid in danger. It is far better to have Jehovah Himself—the Rock of Ages—the Almighty. He is all-sufficient; the God of love and of friendship.

All who receive Christ enjoy friendly protection from Jehovah. All the perfections and resources of the Godhead secure the people who are in Christ.

IV. Their safety therefore is complete.

Yet there are frequently fears in the way: many sorrows, and snares, and difficulties, for the trial of their faith; yet all is for good.

Nothing can separate them from Christ, or from the love of God. Romans viii.

Therefore they have safety in death and eternity: John x. 28—"I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

John xiv. 1-3—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you;—I will come again, and receive you unto myself, that where I am, there ye may be also."

P.M.—1 John iv. 17—"Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."

I. The exalted character and attainments of believers in Christ in their resemblance to God in this world—"as He is."

1st. In moral excellence; exhibited in the character.

1. They are spiritually-minded; setting their affections on God and things above. 2. They are wise; they choose and pursue the best. 3. They are holy; separated from a world unholy and in sin; delivered from the present evil world, and devoted to God. 4. They are good; possessed of the benignity of the new nature. Matthew v. 5. They are merciful; compassionate to sinners in warning them, &c. 6. They are benevolent; they walk in love, and have love within. 7. They are zealous for good, desiring that all might be taught and saved.

2d. In pursuit.

1. They are implacable and active against sin. 2. They promote the cause of righteousness and truth all over the earth. 3. They seek good for themselves and others. 4. They are decided, zealous, and active in both these ways; and in seeking glory to God in all. Rev. iv.—"Thou art worthy to receive glory, honour, and power." 1 Cor. x. 31—"Do all to the glory of God."

II. Their exalted attainments in love.

1st. It is perfect, not absolutely perfect, yet real and sincere.

1. Sincere, with ardour;—a powerful inward principle. 2. Permanent;—a continued flame, always burning. 3. Extending to all the proper objects of love; to all the perfections, dispensations,

and doings of Jehovah; to all men. 4. Uniform in its operations;—consistent, useful; attempting to do good with holy desire; delighting in God, and in doing good to men. 5. Always aiming at perfection, and moving on with vigour and joy—conscious that final perfection is coming.

2d. How is this love attained? By the working of the Holy Spirit within the believer: yet in the use of means.

1. By much meditation on God, and things spiritual and holy. 2. By faith beholding the invisible God, heaven, &c. 3. By habitual exercises of love itself—to God and man. 4. By communion with God, at the Lord's Supper, and regular worship, and living.

3d. Evidences of love so exalted.

1. When the mind is habitually occupied—Col. iii. 1-3—"with things which are above, where Christ sitteth;" the affections set on things above, the life being hid with Christ in God. 2. When the knowledge of Divine things is increasing, accompanied with power and delight. 3. When the moral sensibility becomes more delicate, and the conscience more tender; when there is holy reverence in worship, and zeal to do the will of God; fear of neglecting any duty, or doing any sin. 4. When in loving others there is not disregard to their sin, or indulging them in sin, but a desire for their good. 5. When God is aeknowledged in all things; in every plan, and pursuit, and effort, and state of mind. Psalm xvi. 8—"I have set the Lord always before me."

III. Believers thus improved are bold.

1. In days of judgment, or trial, or persecution in this world, 2 Thess. i. 3; 1 Peter iv. 17; Rom. viii. 2. In the day of final judgment they are able to stand before the Son of Man, to behold the great white throne.

Application.

1. The necessity of the knowledge of God, and of regeneration, in order to love Him.

2. Growing resemblance to God is the evidence of love.

3. The foundation of confidence is the finished work of Christ; yet the work of the Holy Spirit is necessary also.

May 8th.—O, what rich manifestations and communications of mercy I need to-day, to take away much guilt, many, many sins, much aggravated, and to subdue and heal so much depravity. What pride of nature, self-righteousness, and supposed goodness! What folly in youth, running about like a fool without a soul. What impenitence, hardness of heart, stupidity and apathy concerning sin. What errors and delusions, supposing that it was easy to get to heaven, &c.

I need mercy, sovereign, rich, tender, saving, eternal—

1. To comfort me under so much suffering this day. What a difference between health and disease! I have now little comfort from food, study, friends, exercises, and even hopes.

And also, in view of death and eternity.

2. To fit me for heaven, and secure me there with Jesus in glory.

But there is much mercy in God to meet all. My meditations were on Isaiah lv. 6, 7; Psalms lxxxvii., ciii.; James v. 11. O, to obtain personal views, and possession of Divine mercy. Psalm lvii; Isaiah liv. 7-10; Psalms cxvi., cxxxvi.

9*th.*—What a wonder of mercy to find myself alive this morning, after such a night of trouble and fear.

10*th.*—In this low valley of affliction God teaches me much. 1. The night may come before death, when none can work. 2. I cannot expect much health now. 3. The danger of living without God while in health. When trouble comes, seldom is power granted for vigorous thought, or inclination for serious thought. 4. It is difficult to get up to God in heaven for meditation, or prayer, or trust, or faith, or comfort. 5. The great wickedness of passing days of health without God: what rebellion to oppose God amid kindness. 6. There is little good even in this world for the ungodly, who pass their days in vanity and sin, and are driven away in wickedness. 7. O, I ought to be far more decided for God, and far more friendly to man, if God grant me health again.

11*th.*—I was at church for a baptism only. In baptism we have a striking exhibition of the plan of salvation. A child is unholy, unfit for heaven, and

without power to do anything to fit for heaven. If this child therefore be saved, God must do the work. Parents cannot do it, nor books, nor words; the work is God's work from the beginning. God only can supply the child with the necessary instruction for sanctification, for the progress of grace. God can bring the perfected child or saint to heaven. None can go there without Divine guidance.

12*th.*—In the morning, getting rid of inward pain, I thought of Jesus, exalted in the lofty heavens. He was wounded, as if bitten by a serpent; pained much, punished justly for sin. Jesus has been exalted—John xii. 32—to draw. O Jesus, draw me: I cry to thee; hear me. Thou art exalted to give repentance and remission; these I need. Thou canst give all grace. O Son of David, now exalted, have mercy on me!

17*th.*—I have been up a little to-day; thanks to God! yet I am weak. O Lord, do the work now, ere it be too late. O, how severe is thy hand; do something within me great and decided for eternity.

I have never been so in thy hand before. O, now do something to awaken gratitude.

Lord, how long? Pity and deliver.

In accordance with Mr. Parker's invariable practice from the period of his removal to Aberdeen, he left home about the middle of April with the view of giving assistance at the Spring Communion in Dun-

dee. Although far from well, he attempted the fulfilment of his engagement by preaching twice on the humiliation day; but becoming decidedly worse, he preached there no more, and after two silent Sabbaths returned home.

With his heart still set on the work of fulfilling the trust committed to him as a minister of Christ, he preached twice to his own people on Sabbath, 4th May. On the following Sabbath forenoon he finished his public work by baptizing a child and concluding the service, and, from his own state of weakness and by his words, he exhorted to the duty of working while it is day, "seeing the night cometh, when none can work."

During the remaining weeks of his appointed time on earth he manifested the same consistency of character; and in suffering the will of God, seemed to get more conformity to his Lord and Master than many attain to. He spoke little, as one "dumb;" although he suffered much in body and in mind, he did not murmur. To the medical friend who attended him throughout his last illness, he once said, "I did not think human beings had been capable of enduring so much pain," referring to what he had latterly been subjected to. At another time, to one present, he said, "A messenger of Satan has been sent to buffet me;" while, night and day, the low state of the Church of Christ weighed down his spirit.

Having recorded, that in preparing for the ministry he believed himself to have been in the school of Christ; so, at its close, Christ did not forsake

him. On the evening preceding his decease, he had several hours of intense suffering. During an interval of pain, with marked solemnity he said to his wife, "This is a serious time." She replied, "There is a Brother born for adversity." "Yes," he said, "and He has been much here," adding, with affectionate earnestness, "cleave to Him." Shortly after, he said to her, "The time cannot now be long. See that things are right, for others will soon have the charge." These words indicated his realization of his nearness to the eternal world, while those around him cherished the hope of his recovery. Their hope, however, was disappointed. About ten o'clock on the following day, he became unconscious, and continued so until nine o'clock in the evening, when he fell asleep, Thursday, 5th June 1845, in the 65th year of his age. His remains were interred within the inclosure on the north side of Bon Accord Church, in a tomb prepared for them at the urgent request of his session and people.

FRAGMENTS.

Reasons why the unconverted do for the most part prefer a carnal ministry—

1. Because their sins are not much mentioned. In a very superficial manner sin is disposed of, as if it were all swallowed up by Divine mercy.

2. Because the character which is common to all the unconverted is not condemned; notorious sinners may be reviled and warned in some things, but decent, outward professors, who are unregeneratcd, and without Christ, and without salvation, are let alone, if not approved.

3. Because conscience is not disturbed. There is but little said to the people to bring the truth home to themselves; little to alarm those who live in sin; little to offend the carnal mind.

4. Because their discourses are chiefly about outward things; seldom about exercises of the heart: narratives of Scripture characters, circumstances in the life, character, death, resurrection, ascension, and second coming of Christ; events of providence, vicissitudes of life, death, heaven, &c. These,

when well told, impress for the time, and entertain the carnal mind. Even some of the peculiar doctrines of Christianity are so exhibited as to give information rather agreeable, and what is alarming is seldom alluded to.

5. Because much is said to soothe the unconverted, and to encourage them to hope that all shall be well, although they should not feel much, nor do much, about salvation.

6. Because many things are said which savour of piety. High recommendations are occasionally given of piety and of persons pronounced pious; much is said about Christ, especially about His love, His compassion, His free grace: much about the love of God, His promises, His faithfulness; much about the pleasures of piety; much about the hopes and joys of the good, and about heaven.

7. Because there are scarcely any faithful statements made concerning the total inefficiency of the efforts and doings of the unconverted. The necessity of regeneration, as a great and complete change produced by the Holy Spirit, is seldom taught.

8. Because the unconverted are addressed as if they were Christians; and much is said to induce them to think themselves Christians; they are caused to think it easy to seek after God, to believe in Christ, to repent, and to please God.

9. Because some of the doctrines of Scripture, which make known the real character and condition of man as a sinner, are taught very sparingly and with reserve. The complete sinfulness and helplessness of man, salvation from beginning to end as the

work of God, the sovereignty of Divine grace, election, and the operations of the Holy Spirit in the soul, are very much neglected, or treated of as if it were prudent to keep them in the back-ground.

10. Because there is little solemnity or reverence of manner; but a tendency rather to levity and fluency, as if the preacher were not much impressed with the truth. Frequent attempts also are made at a display of learning, eloquence, and superiority, calculated to please superficial hearers.

11. Because great charity is professed for the present and for the absent.

12. Because though occasional addresses are made to the unconverted, as at the end of discourses, they are so managed as to cause the people to think that only open transgressors, or persons very careless about religious ordinances, remain unconverted.—*7th October* 1831.

In the ministry of one spiritually enlightened—

The people are not addressed as if they were Christians.

Jesus Christ is not spoken of as a general Saviour.

Faith is regarded not as an attainment of man, but a gift from God.

The sovereignty of God is frequently and intelligently stated.

The difference between believers and others is viewed as immense.

Great activity is held to be requisite in attending on the means of grace.

Also much humility and self-abasement are declared to be necessary.

Holiness is wrought in the soul, and preserved and perfected by Divine influence.

Sinners are shown to have in them no good thing.

The good in saints is shown not to be from themselves, but from the Holy Spirit.

It may be easy for a man, in his own way, to observe the outward letter of the law; he may persevere in attempting to make his obedience more perfect; but without an inward conformity of heart to the law, he cannot keep it at all. By a Divine influence the heart must be changed; the law must be written on the heart by the Holy Spirit; and love to God, the first, the chief demand of the law, must be created within, as the principle from which all spiritual, and holy, and acceptable obedience must proceed.

There are only two classes:—

1. Those who serve God.

2. Those who serve Him not.

The one have a single aim, and are honest-hearted towards God and men.

The other, if they make any profession to serve God, are double-minded, or deceived in heart, although they may have common honesty in common things.

In preaching, it is therefore necessary to declare—

1. That the hearers are either renewed or unrenewed.

2. That the unrenewed are in great danger.

3. That they are living in great wickedness.

4. That their religion is peculiarly abominable.

5. That they are not inclined to serve God, or to do good.

6. That their first duty is to believe on Christ.

7. That even believers are frequently inclined to neglect duty.

8. That it is difficult for them to do what is right.

9. That it is their duty and privilege to live near God.

It is not easy for a preacher to deal faithfully. —10*th March* 1832.

How comes it that many of the unconverted are not conscious of enmity against God?

1. They do not know Him.

2. They know not His demands upon them.

3. They know not themselves.

Also, 1. God permits them to take their own way of living; Acts xiv. 16, "Who in times past," &c. They are left to judge and act for themselves.

2. He gives them many good things, Acts xix. 17; Matthew v. 45; Psalms cvi. 8-15; lxxviii. 20-29.

3. He reproves them not in any avowed or miraculous manner, for their sins, Psalm l. 16-21.

4. He leaves them untaught; their understandings are not opened to know their state, their sins, or their danger.

5. They think that God approves of their religion.

6. They think that He afflicts them for their good.

7. They expect His mercy at death, and His glory in eternity.

How have genuine converts been convinced?

The Holy Spirit has opened their understanding, and put life in their souls.

1. They have been taught the character of God.

2. They have been taught the spirituality, extent, and holiness of His laws; and,

3. They have been taught their own destitution of good, and great positive wickedness.

Also, 1. God did not permit them to continue in their own ways.

2. He taught them by His word; they heard and understood.

3. He afflicted and corrected them, Jer. ii. 17-19.

4. He taught them that they had lived without God before regeneration.

5. They learn that there is still much ungodliness within them; much indifference, and much opposition to God.

6. They feel themselves unable to destroy the wickedness within.

7. They fear that Divine judgments may yet meet them in this world, or at death and in eternity, for not loving God.

To the finally impenitent, eternity will be terrible.

1. God will not let them alone; He will break in on them.

2. He will make known the demands of His law.

3. He will punish them for all their sins.

4. He will torment them, and they will blaspheme for ever.

5. Their unchanged nature can never approve of God.

6. They will not repent, nor voluntarily submit.

7. They can never expect to overcome Jehovah.

8. Therefore despair must be their eternal inheritance.—28*th July* 1832..

I am employed to preach the Gospel, and on my way to eternity. I have no wish to perish. I desire to be in heaven, and not in hell, in eternity.

I have studied the prevalent theology by which men are deceived, yet pleased.

Arminianism will not do.

General preaching about Christ will not do.

To trust that God is all love will not do.

The self-wrought faith will not do.

Preaching the truth concerning man as a sinner, and God's way of salvation, is offensive to the unrenewed mind;

1. By dwelling too much on sin; always reproving.

2. By teaching the insufficiency of self-righteousness, faith, good works, &c.

3. By teaching the sovereignty of God in granting grace.

4. By teaching the immense difference between Christians and others.

5. By teaching the necessity of spirituality of mind and holiness.

6. By making so many demands for meditation, prayer, and holy living.

Yet, after all, the path of duty is the best. Better to please God than men. Better to trust in God than in men, Acts v.; Psalm cxviii.—31*st Aug.* 1832.

Deficiencies in Discourses lately heard.

1. The inward and universal depravity of the heart scarcely mentioned.

2. The work of the Holy Spirit seldom and vaguely stated.

3. Quotations from the Scriptures which refer to saints applied generally.

4. Except in one discourse, redemption spoken of as if general.

5. Except in two discourses, very little discrimination of character.

6. The people present taken to be Christians.

7. Very little said to excite alarm in the unconverted. They might hear with attention, and understand some things, but almost nothing was stated to induce them to think themselves wrong or in danger.

8. There might be some pickings (as of grass among thorns) for living Christians; but awful barrenness even as to clear statement of truth, and awful coldness as to spirituality of mind, or breathings after God, or heart-felt concern for the spiritual good of the hearers.

9. Much was said, also, which had a positive tendency to deceive. As if God had made provision for the recovery of all, by sending his Son to be the Saviour of the whole world. As if the Holy Spirit would be obtained by the sinner's own efforts. As if many enjoyed great privileges by

admission to the Lord's Supper; and—As if many were edified, &c.—15*th September* 1832.

Meditation on Luke xiii. 24, "Strive to enter in," &c.

Great multitudes in our day profess to think well of heaven, and seek to enter in, and they come near the door, but go no farther.

Great multitudes who go to church gather only about the door of the kingdom of heaven.

They wish to be near.

They think favourably of heaven and salvation in general; but see no need for pressing to get in. They prefer an easy kind of seeking. They are not willing to forsake sin and the world: therefore they will not go in, but lounge about the door without.

If any one comes among them who seems at first to be more earnest, they attempt to dissuade him. "Why so eager? We are decent, religious people, and we hope all shall be well. Take things easily like other people. Go not too far. You will be disrespected. People will think you weak and narrow-minded. Stop with us about the door."

But if any be determined to enter in, he must "strive" to get through the crowd. Should he part with clothing or limbs—for they will pull at him and wound him—he must resolve, at all hazards, to strive, to agonize, to resist all opposition.—15*th December* 1832.

On the Holy Spirit. Genesis vi. 3.

The work of the Holy Spirit is not much preached, because not felt by many in the Church.

The people are addressed as if they could believe and repent without His special influences.

Many of the hearers strive against the Holy Spirit.

1. By avoiding the truth in the Bible.
2. By rejecting the truth when preached.
3. By doing the Holy Spirit's work themselves.
4. By converting Divine institutions into places for entertainment.
5. By preferring agreeable actors in the pulpit to those who preach from the teaching of the Holy Spirit.

At the Communion Table, &c., the exercises of the believing heart are produced and guided by the Holy Spirit. The person is made all willingness. The soul follows hard after God, from an inward impulse.

The Holy Spirit draws; the Divine influence is powerful and pleasant; the soul falls in with it, and is thus excited to pleasurable activity. "Where the Spirit of the Lord is, there is liberty."

Unrenewed communicants make efforts at times to work themselves up to holy and spiritual exercises of soul. It is a task unpleasant, the exercise is that of a slave, a miserable bondage is on the soul, and a miserable service is performed. There is neither liberty nor pleasure in it; neither is there power to please God, nor to do what is profitable for the soul itself.

But the service of God to the renewed soul is liberty. "His commandments are not grievous." "In the keeping of His commandments there is a

great reward." Communion with the living God here, and the enjoyment of his approbation here, give joyful hope for the coming eternity.—1*st September* 1832.

Concern about Salvation.

Have you ever been serious in seeking salvation? Do you prefer it to all other enjoyments? Are you willing to lose all you have, and all you expect on earth, rather than come short of it? Are your desires after it the strongest you feel? Are you willing to make more efforts for it than for other things?

All the above are reasonable; anything less is unreasonable. As there is nothing else so good for man as salvation, it includes all good—the enjoyment of God here and in eternity.

Serious thoughts about ourselves.

All are sinners, therefore we are sinners. Neither baptism nor circumcision can change the heart. Only the Holy Spirit can. If we have not been changed in heart by the Holy Spirit, we are not yet at all changed. It is not unchristian to think ourselves and others not Christians: we need the proof. 1 Cor. xiii. 5, "Prove your own selves."

The great design of the Gospel is to bring sinners near to God.

1. To contemplate His perfections and works.
2. To ask instruction and holiness from Him.
3. To welcome and receive His salvation.
4. To enjoy communion with Him; and,
5. To walk before Him to all pleasing.

1 John ii. 18.—Antichrist erects rival establishments for salvation, which deny—

1. The doctrine regarding the person of Christ.

2. The extent of His salvation.

3. The agency of the Holy Spirit in applying salvation.

4. The evidence and fruits of having received salvation.

5. Which practically or virtually employ a different standard or rule from the Scriptural one for judging of Christianity, or of the persons who profess it.

6. Which hold out that Christians approved of Christ go too far.

7. Which, from charity, make those Christians whom Christ will not approve.—19*th Jan.* 1833.

I fear that to many in our land the message respecting salvation by Christ is in a great measure neutralized—

1. By taking it for granted that the majority of the people are Christians already. It may be done only in the way of compliment; but it seems agreeable to the people, and they believe it to be true. In magazines, newspapers, sermons, and speeches at meetings, the people are very frequently complimented as Christians.

2. By unfaithfulness in teaching the character of the true God, who is angry with the wicked and determined to punish them.

3. By speaking of faith as if it were an easy at-

tainment. The Divine agency in its production is not faithfully taught.

4. By keeping out of sight the extreme wickedness of the human heart, its entire destitution of goodness, and of power to acquire good.

5. By speaking of outward means as if they were sufficient for salvation; and not showing explicitly the necessity of Divine influence to make them effectual.

6. By speaking of Jesus Christ as the Saviour of the world, and of His redemption as if it were general.

7. By neglecting to teach the nature and necessity of regeneration by the Holy Spirit.—28*th Jan.* 1833.

In dealing with a fallen world God acts as a Sovereign. He has not made provision for saving the whole human race. He never intended this. Had He intended to save the whole, what could prevent Him? I asked one of the modern Rowites, why God did not save the whole human race, if the whole were redeemed? He answered, he could not tell.

God leaves many unenlightened and dead in sins, therefore they continue careless, inattentive, and incapable of discriminating between truth and error. They receive not the truth with love, therefore He sends them strong delusion. How could we otherwise account for the fact, that God's book should be given in so intelligible language, and yet so little understood?

Jehovah lays snares for the wicked, by permitting wicked spirits to deceive them.—1 Kings xxii. 17.

Also God sent strong delusion to the Apostate Christian Church.—2 Thessalonians ii.

But in every Church where persons are addressed as if they were Christians when they are not Christians, the same kind of corruption exists, and it must exist with the knowledge, and permission, and appointment of God.

Think of the people of this age—Sabbath-breakers, and almost every class and character are called Christians, and that even by teachers of religion. They are either so or not. If so, the Bible is not true. If not so, they must be deceived by a lying spirit from the Lord.

How otherwise can we account for the fact, that the Bible, though the plainest book in the world, is not understood. Many of those who pretend and profess to understand it, are not seriously impressed with the truths contained in it. Although under condemnation, they feel at ease.—*2d Feb.* 1833.

Principles for understanding the Scriptures.

1. All mankind are extremely wicked, as in Ecclesiastes vii. 20—"There is not a just man upon earth, that doeth good, and sinneth not;" Psalm xiv; Romans iii. 10—"It is written, There is none righteous, no, not one." When therefore you read of "the righteous," "the upright," &c., you read of the renewed, the changed in heart.

2. There is a necessity for regeneration by the

Holy Spirit, John iii. 3. The poor, the meek, the merciful, &c., are not naturally so, but are made such by regeneration; therefore they are blessed.

3. The redemption of Christ is for a peculiar people.

4. God must necessarily be wroth with sin, as well as pleased with righteousness.

5. God is pleased with the obedience of the renewed heart only.

6. Only those who have received Christ can be in a state of safety before God.

7. Promises of Divine favour, &c., are given to those only who have received Christ.

Keeping such principles or rules out of view, one may, by reading detached portions of Scripture, think the doctrines of Divine revelation very different from what they are.

On account of ignorance, prejudice, or from a desire to gain the applause of men, many have not been faithfully taught—

1. The total depravity of all mankind.

2. The limited redemption.

3. That all the redeemed shall be saved.

4. That predestination is according to Divine sovereignty.

5. The necessity of Divine influence for spiritual life, understanding, and holiness—for salvation.

6. The character of God—terrible and gracious.

7. The high-toned piety of the Scripture examples and laws.—6*th Feb.* 1833.

How low are the ideas respecting God which please the unrenewed! One will take away from Him omniscience, saying, there is no predestination; another sovereignty, saying, there is no election; another omnipotence, speaking as if God could not subdue sinners, or persuade them to turn to Him; another veracity, saying, though God has threatened He will not punish; and another unchangeableness, saying, though He love a believer to-day, He may destroy him for ever.

The unholy soul will not admit holy ideas regarding God. Ideas of a profane, an unholy, a changeable, an unfaithful God, will be agreeable. The sinner wishes to think that God is like himself, and will approve his sin. He wishes to make all things common—a common salvation, for common, unrenewed people.—9*th Feb.* 1833.

Our religion is vain unless—

1. There be within us a new creation, even an emanation from God—the Divine nature.

2. Faith from God within—the faith which unites to Jesus Christ, John xv. 1. Not speculative faith, nor mere profession, but vital union.

3. The Holy Spirit within, to give more light, life, power, holiness, comfort.

4. Also practical godliness outwardly before the world and the Church.

It is no uncommon thing for the people of God to tremble at His words,—Ezra ix. 4; Psalm cxix. 120; Isaiah lxvi. 2, 5; Habakkuk iii. 16.—16*th May* 1833.

To attain salvation it is necessary to attend to right means. Unless the ground be turned up with plough or spade, and prepared for seed, and unless right seed be put in, no crop can be expected.

Horses may turn upon the land, but unless there be a digging deep enough, the operation will not do. There may be a sowing of something like right seed, but if it be dead or withered, or if the substance be not there, no crop follows. So, if in seeking salvation there be no spiritual, no living word, there is no right seed, and no salvation.

If horses or men draw a blunt piece of wood or iron over the ground, that may smooth the surface; but unless it be turned up with a sharp instrument, it is not prepared—the proper means are not used.

Although something like seed—prepared, it may be, in the Arminian, or Pelagian, or Socinian, or even Calvinistic manufactory—be cast into the ground, it will not grow; it is a human manufacture. No seed will grow but that which God has prepared: even His Word as it is, without being tortured or mutilated.

If these things are not attended to, the right means for salvation are not employed.

The soul of man is a noble production of Deity. Its excellence appears—

1. In its intellectual capacity. It is astonishing how much a man can understand. Corrupted Christianity is unfavourable to the culture of the intellect. True Christianity is favourable.

2. In its vast desires. See Prov. xviii. 1. Nothing but the infinite and eternal God can satisfy it.

3. In what God has done for its comfort and improvement—in the earthly paradise, and now in giving the Scriptures to make Christ known.

4. In its immortality.

5. In its capacity for enjoyment and for suffering.

The soul is a peculiar production of Jehovah; it dwells in matter. The two are brought together in the same being. Angels are different. Animals also are different.

1 John ii. 2. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

"*The sins of*" is a supplement: these words should never have been there.

"He is the propitiation for the whole world," not "for the sins of." By the propitiation of Jesus Christ for the sins of his people, the whole world has been preserved in existence. Worldly men have obtained many worldly benefits. By the propitiation of Jesus Christ, worldly men have enjoyed more comfort and outward prosperity on earth than they could otherwise have obtained.—*May* 1833.

The Sabbath. A time to study God: it reveals the rich blessings of salvation, by giving time to study the Scriptures: it opens heaven.

No Sabbath—no friendship with God.

No Sabbath—no salvation.

No Sabbath—no heaven.—26*th May* 1833.

Thoughts suggested by a meeting 17th June 1833.

A Roman Catholic may take up a Bible and read, and be rationally convinced that Popery must be wrong. He may go to a class-meeting, and hear something to make him rejoice, without any saving change of heart, without any work of God in his soul, without any conversion to God. He may become a Protestant without becoming a Christian. The change from Popery is useful; and were the person favoured with faithful and friendly advice from those who fear God, he might be guided to Christ, he might be induced to pray with humility for the Holy Spirit, and for life, and faith, and holiness. But when he falls among flatterers, who conclude that he is already a Christian, and who invite him to rejoice as a partaker of salvation, he is in great danger of being deceived, to his eternal ruin.

Although salvation contains many blessings, and may be said to have many parts, it is one whole or complete object. The parts cannot be separated. A sinner who receives one part of it or one blessing, must necessarily enjoy all the rest. All the reconciled people shall be completely saved: all the justified shall also be glorified.

The reconciled people are saved from enemies without:—

1. From Satan. Others are left in his power; taken captive by him at his pleasure; he is per-

mitted to do with them what he pleases. It is not so with the reconciled.

2. From the wicked upon earth. Others are left in their power, carried down the current along with them. They mutually blind and ruin each other. Even when one gets a little alarmed, the fear goes off because others are not afraid. Serious thoughts give way to levity or indifference, because others are not seriously concerned about salvation. Thus the wicked are in the hands of the wicked, and seek not to get out. But one reconciled to God is serious and earnest, although all around should make merry and neglect salvation.—25*th August* 1833.

In speaking about spiritual death, it is not correct to say simply the soul is dead : we may as well say the body is dead. Both are spiritually dead ; and this language is figurative. They are dead to spiritual objects, and pursuits, and sorrows, and enjoyments. But the soul is not dead to activity, nor to what it judges to be morally good and evil, nor to the consideration of what conduces to happiness in time and eternity, nor to the desire of happiness, nor to capacity for enjoyment.

Yet it is dead to the glory and majesty of Jehovah —dead to its obligations to keep the laws of God, and careless whether these be obeyed or not—dead to the real state of a sinner before God, to the state of the soul as far from God—dead to the pleasures or desires of communion with God—dead to its danger ; a dead body may be on the brink of a precipice, but it will feel no fear ; so sinners are on the verge of

eternal perdition, and feel no alarm—dead to the glory, excellence, beauty, suitableness, and all-sufficiency of Jesus as a Saviour; Is. liii. 2, "There is no beauty that we should desire Him"—dead to the necessity of a total change by the Holy Spirit—dead to the beauty of holiness: no desire is felt for holiness on earth, nor for heaven—dead to enlightened and abiding concern respecting salvation for themselves and others; there is no need for going so far, for feeling so much, for doing so much, for denying themselves so much.

What deadness may be detected in the manner of praying, hearing the truth, and observing holy times, and attending ordinances, and in the habitual indifference about God!—*6th September* 1833.

Evidences of spiritual deadness in the unconverted:

Although they are quite uncertain about eternal life or death, no concern is felt, or very little.

Although they have rebelled against God, they are not afraid.

Although the soul be ruined, they are not vexed.

Although salvation, heaven, and happiness, may soon be lost for ever, no effort is made to prevent a loss so great and irreparable.

Although there is great need for diligence in seeking after God and salvation, and for pressing into His kingdom, no spirited effort or attempt is made to work while it is day.

Your religion costs you little, you have no difficulty in prayer, and about as little in preparing for a

communion table. You do not think you need much preparation for death. You continue whole-hearted, having little sorrow, much joy, and peace, and hope in your religion. But we can say to you—"Woe to you that are rich." "Woe to you that laugh now. Blessed are they that mourn." "They who sow in tears, shall reap in joy." Jesus came to heal the broken-hearted.—27*th December* 1833.

No lie is of the truth. The truth is one thing, a lie is something different.

Declare what the truth is. If universal redemption be true, many texts in the Bible are lies. If it be true that an unregenerated sinner can believe, it is a lie that salvation is from God, and that all is of grace. If it be true that God can from mere mercy pardon sin, without any atonement, it is not true that "without shedding of blood there is no remission," and that the death of Christ was necessary for salvation, or that believers have redemption in His blood.

The truth is offensive to unregenerate religionists, because it condemns their whole character. It proves all their religious exercises and attainments to be useless for salvation, and themselves to be incapable of doing any acceptable service to God; it proves the partiality and deficiency of their virtue towards man, and that they are in great danger of eternal perdition. It proves the absolute necessity of a great and radical change of heart and character, that God only can produce the change, and that He should be waited on with humility and fervent prayer.

Satan, as the God of this world, is permitted to counterfeit the public ordinances of salvation.

Jesus sends his disciples and friends to preach. Satan sends "thieves and robbers;" John x. 1, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Verse 8, "All that ever came before me are thieves and robbers."

Jesus and his friends are disliked by the world; "If the world hate you, ye know that it hated me before it hated you," John xv. 18. Satan gets popularity for his preachers, John vii. 7, "The world cannot hate you," &c. Luke vi. 26, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."

Those who are carnal and selfish so mutilate and change Divine truth, as to make it agreeable to the unrenewed; and there is not much to alarm, nothing to offend. Those who are sent by Jesus must confine themselves to the truth.

Satan employs his slaves to publish abroad the fame of his servants, as men of learning, liberality, fine taste, and benevolent character, as good-natured, friendly, zealous, and active for good. Only those who esteem the truth will speak to the praise of Christ's servants.

Satan gets worldly people to persecute the servants of Christ as bigots, hypocrites, illiberal, uncharitable, unsocial, malevolent.

Thus public ordinances are changed in character, from being means of salvation to be means of

blinding, deceiving, flattering, and ruining souls.—27*th December* 1833.

What are the real features of a consistent Christian?—

Humility; Matthew v. 3, "Blessed are the poor in spirit."

Sincerity, uprightness, faithfulness to God and man.

Fervour in devotion and in pursuit of holiness.

Seeking and expecting all from God.

Reverencing the word and ordinances of God.

Patience under suffering and disappointments.

Superiority to the world—much conversant with heavenly things.

Walking in the Spirit.

Love to all men, Psalm cxii.

Growing in holiness.—11*th January* 1834.

Although the Scriptures mention not names, and we cannot tell who are the chosen of God, yet the Scriptures tell us of their experience and character.

They are quickened by the Holy Spirit from sin: "You hath he quickened who were dead in trespasses and sins," Eph. ii. 1.

They are "born again," John iii. 3.

They are brought to Christ by faith, Phil. i.; John i. 6.

They are blessed with repentance, Luke xiii.; Acts xi.

The Holy Spirit dwells in them, Rom. v. 5; viii.

They are humble: Mat. v. 3, 5, "Blessed are the poor in Spirit;" "Blessed are the meek."

They are conscious of vileness: Mat. v. 4; Job xlii.; Ezek. xxxvi, "Blessed are they that mourn;" "Behold I am vile," &c.

They are much given to prayer: Mat. v. 6; Luke xviii. 1, "Blessed are they who hunger and thirst after righteousness;" "Men ought always to pray."

They are devoted to God, by trusting and acknowledging him: They are spiritually-minded: "Who worship God in the Spirit," Phil. iii. 3. "Who walk after the Spirit," Rom. viii. 1.

They are obedient: Luke i.; John xiv. 21-23.

They are benevolent, zealous, and useful to others: Mat. v. 14.—24*th January* 1834.

Regarding vagueness and indiscrimination in preaching:

1. Concerning redemption, whether it be universal or particular. Statements are made favourable to the one view, and then softened. They keep the medium between the two extremes, that both parties may be pleased; yet nothing definite is taught, and the subject is left in obscurity.

2. Concerning faith—whether it be the work of God or of the creature. Sometimes it is spoken of as if the creature could do the whole; then, as if God only could. The hearers are not offended by the one or the other; yet the mind is not set at rest; nothing definite is taught.

3. Concerning the agency of the Holy Spirit. It

is generally acknowledged, yet not clearly stated. General expressions are used—as, "by the grace of God," "by the Divine blessing," &c.; while it is not plainly stated that the Holy Spirit is the great agent in regeneration, faith, repentance, obedience, holiness, and everything good in man, and in every exercise performed by man that can be acceptable to God.—22*d March* 1834.

It is like a judgment from God when some careless-living men are brought to some degree of serious concern and comfort before death.

God permits Satan to deceive, and Satan permits his slaves sometimes thus to enjoy themselves and to deceive others. He knows that a little serious concern will not make them less wicked, but only a little more rational, in the view of eternity.

There may be a return to rationality, without any return to God: this is only an extension of the rational principle to the consideration of eternity.

Thus many of the strong and healthy are deceived, by believing that a little serious concern before death will do the business for them, and fit them for heaven. But the Scriptures tell us—"Now is the accepted time;" "Strive to enter in;" "So run that you may obtain."

Exercise for self-examination.

Do you now believe? Have you received the Holy Spirit since? What progress have you made in knowledge? Is the world above you, or are you above the world? Do you get all from Christ? Is

salvation the chief object of pursuit? Do you set your affections on things above? Does God grant you foretastes of the heavenly glory? Have you more of heaven within you?

Another exercise on self-examination.

Has God taught you to pray? Is depravity within losing or gaining ground? Is zeal for God becoming more pure? Do you approve more of God's way of salvation? Do you delight in the law of God after the inward man?

Christians are on the narrow way.

There is opposition in the common people to the way of salvation; therefore the right way is evil spoken of. 2 Peter ii. 2.

There are evidences of Divine wrath upon the people in spiritual blindness.

True, Christians may say, we are narrow-minded, not in reality, but as they judge. So is Jehovah, the God who is love. So was Jesus Christ, the benevolent Saviour. So were the prophets and apostles. So must all be who have the Spirit of Christ.

Yet they are liberal,—

In loving all mankind. In desiring their greatest, their everlasting good. In using means lawful, and that liberally, for its accomplishment, although reproached for doing so. In employing strength, time, money, and all that they have to do good.

Contemplating Thy goodness—may we love and desire Thee: Thy great power and authority—may

we submit in all things, and humble ourselves before Thee: Thy perfect wisdom—may we look up to Thee for instruction and direction: Thy perfect holiness—may we repent of sin, and abhor ourselves in Thy sight: The overtures of salvation through Christ—may we with humility, and self-abasement, and fervour of soul, look to Jesus for salvation.—14*th May* 1834.

This is a time of blasphemy, not only among open enemies of the Church, but among pretended zealous friends. Ungodly religionists give bad names to those who fear God—calling them narrow-minded, &c.

In common affairs honesty would be respected. One paying a debt with real gold would be reckoned more honourable than one who would lay down brass or baser metal in place of gold.

There is only one way of salvation; there is only one kind of genuine faith; there is only one true religion; there is only one kind of character acceptable to God.—"They that are in the flesh cannot please God." "All that are of the works of the law are under the curse." "If any man be in Christ, he is a new creature." "If any man have not the spirit of Christ, he is none of His." "Without holiness no man shall see the Lord." "As many as are led by the Spirit, they are the sons of God."

Public religious meetings are conducted so as to please and entertain the carnal mind. There is in

them little allusion to sin, depravity, danger, the only way of salvation, and sovereign grace.

Sinners might attend many of them, and never understand their real state before God.

They are not useful for the purity of the Church, or for promoting living piety, they are only for outward things. The kingdom of God is something within.

I believe God seldom makes them the means of spiritual good to souls.

Is it a duty for Christians to attend?

It is useful to walk about Zion, to see the state of religion in the place, and to be awakened to concern for the poor people.

With what feelings of mind should a Christian attend? With prayer, humility, reverence for God, gravity, and a desire to learn how to do better; with the attempt to mark, lament, and state deficiencies, if opportunity is afforded.—16*th May* 1834.

If I truly loved any person, I think I would do a good deal, if in my power, to make that person comfortable. Were he in poverty, I would give him money: were he sick, I would get medical advice for him: were he friendless, I would act a friendly part towards him: were he in danger, I would rescue him: if exposed to obloquy and enemies, I would defend him.

God sees men all guilty, all slaves, all under condemnation, all under the curse, all in darkness, and in misery, and on the way to perdition. Did He love them all, surely He would, if in His power,

deliver them all. And why not in His power? Surely He is able to change their hearts, and subdue wickedness within them, and make them holy and happy: yet these things are not done to all. Many are permitted to live without God, and to all appearance left to die unchanged, unpardoned. Can God love these?—*September* 1834.

Some speak against dwelling on abstruse things in theology. A student applying for license did so.

Several things in Christianity which have been reckoned abstruse, are rendered so by attempts to change or explain away their meaning.

What can be more intelligible than the necessity of regeneration? Admit total depravity, and the doctrine is clear. Deny a part of total depravity, then you may not see the nature nor the necessity of regeneration.

Also predestination. Admit that God is perfect in knowledge and wisdom, and the doctrine is clear and necessary.

Also, the work of the Holy Spirit in salvation. Admit the total want of power in man to do good, and the Scripture doctrine is clear as day.—2*d January* 1836.

Concerning the prevalent religion of this time.

Too little is taught and understood about depravity.

Faith, repentance, regeneration, and sanctification are superficially taught and understood; they are represented as if in a great measure within the

sinner's own power; and they are made to appear too easy of attainment.

There is much false charity in taking it for granted that many are Christians because they make profession and wish to be thought Christians.

Several of the most searching and humbling truths of Divine revelation are kept in the back-ground—as the Divine sovereignty, man's inability, the insufficiency of means, predestination, the agency of the Holy Spirit in quickening, teaching, and working faith, repentance, love, and holiness.—15*th June* 1837.

True Godliness.

1. It is the most excellent production of God on earth; superior to the sun, gold, genius, life.

2. It elevates man in soul, body, aim, character, and condition. It is above high birth, polished education, great fortune. "Kings to God," &c.

3. It is the source of great happiness to man; a sure evidence of the love of God; a sure pledge of all good on earth and in heaven. It makes all other circumstances useful: afflictions, disappointments, privations, &c., are rendered blessings.

4. It makes man useful to man, pastor to people, and parents to children: one a blessing to a multitude.

5. It improves man in knowledge, opens the mind to acquire and to seek for the most excellent knowledge.

6. It is everlasting, and there is no possibility of losing it, or of its ever becoming useless.

Yet many rich people think it beneath them; also some, of great mental vigour, of great learning, of much worldly business, &c., despise it, as if it were not a dignified science in itself.

Satan, as the Prince of Darkness, keeps sinners in the dark concerning God; sends false prophets to deceive them; and fills their minds with prejudice against eternal things, and with dislike for awakening truths. Satan also is very cunning and artful in studying the different propensities of sinners. He will discourage them frequently from exceeding in more vices than one at a time. If covetous, he will tempt them to be sober; if proud, to be honourable in their dealings; if intemperate, to be liberal, kind, and obliging; if profane, to be harmless and friendly to men; if infidel, to be friendly to morality and learning; if hypocrites, he will tempt them to be zealous about outward things in religion.

The great inducement to people unrenewed to attend church, and to be pleased with ministers and ordinances, appears to me to be the notion that they are doing something acceptable to God, and efficient for their salvation.

By keeping this notion before them, and encouraging them to do as well as they can; by telling them of the excellence of salvation and of the rich mercy of God, of the grace of the Lord Jesus Christ, and His love, and compassion, and condescension; by telling them that their prayers are powerful with God, and that He is well-pleased with their virtues and their regular attendance on ordinances; by ex-

horting them to frequent exercises of repentance, to frequent prayer, and to vigorous efforts to improve in knowledge, and virtue, and godliness; by exhorting them to much reading of the Scriptures, and to family religion, and to faithful self-searching; by inviting them to come to Christ, and to believe in Him as the only Saviour; by persuading them to be followers of God as dear children, and to walk even as Christ walked; and by showing them the necessity of more practical godliness, and of progressive improvement in every grace and in every good work, they are pleased, and think themselves edified; they are deceived, but they do not know it, and will not believe any such thing. In all this they are virtually taught that they can do many things to please God, and that they can work out their own salvation, as they have no doubt that God will work in them to will and to do. They may be led on in this course of religious exercises, and profession, and hope, during a long lifetime, and never know the radical evil of human nature, and they may never be aware of the undisturbed ungodliness, and depravity, and pollution within. They may be religious all their days, and never see the necessity of a change of nature, a change from spiritual death to spiritual life; and never understand that salvation is from the free grace of the Sovereign Jehovah.

They may, with their own spirit and in their own strength, go the round of religious exercises, and exhibit a fair and regular profession of Christianity, without ever knowing the necessity of the super-

natural agency of the Holy Spirit to renovate their nature, to quicken and to sanctify their souls, and to give them the power and the will to worship "God who is a Spirit, in spirit and in truth." When they receive no reproof for their self-righteousness, and no condemnation of their self-complacency, they are not offended with the doctrines of Christianity—they can hear the most tremendous declarations of Divine truth without alarm, as they consider themselves safe by professing to believe in Christ, and by their regular performance of good works. They are also for the most part pleased with their teachers of religion, as men who are charitable, pleasant, and calculated to be useful, and especially because they hold and express a good opinion respecting themselves, and respecting all who are of the same religion.

What an awful religion is this! yet it is very common and very pleasant; few have anything to say against it. Under such delusion many go on in the broad way, supposing themselves on the way to heaven.—*July* 1837.

The ministers of Christ, by their office, ought to love—1, God; 2, the souls of men; 3, truth or Divine revelation; 4, salvation by Jesus Christ.

Regarding the offer of the Gospel to all on Calvinistic principles.

To tell sinners of the sufficiency of the Atonement for all is to put it on the footing of selfishness —"Come, and you will get. It will be better for

yourselves to accept. Think not so much upon your sin and inability. Just come and get something."

On the principle of duty to God, the exercise is more dignified.—"Turn, Jehovah commands! You have sinned—tremble, repent, turn to Jehovah—look to Jesus—put yourselves in the hands of Jehovah, against whom you have sinned—this is duty commanded of Jehovah."—28*th August* 1837.

For months past I have observed that among the many things published and transacted about church extension, there has scarcely been any insinuation of the possibility of having unconverted men appointed to churches.

If then men get into churches merely because they are esteemed by some people, being unconverted men, they will address the people as Christians.

Whether, in such cases, will good or evil predominate?

This mode of procedure may do little good to the present generation. Yet the hand of God may be here: His movements are majestic and awful, not rash. He may only be preparing churches, and leading people to learn church-going habits; then after generations have been removed from the earth, He may send spiritually enlightened men to be instruments of conversion and edification to multitudes yet unborn.

At present, men spiritually enlightened might have very little influence in gathering people into

churches. God is now employing labourers to rear the walls, and other men, as little interested in salvation, to pay the money for the buildings, and many in our land and in India may afterwards be converted and sanctified in these churches.

After all, what is right?—*8th September* 1837.

Many take the common, the fashionable, and agreeable mode of teaching Christianity—to cause the people to think themselves Christians. This is not directly taught; but Divine revelation is so explained as to induce people to think themselves Christians.

This practice is evil, because the very object of public teaching is to tell the people, plainly and intelligibly, that all are sinners, and continue so till regenerated by the Holy Spirit. It is cruel, because salvation is offered only in this life; there is no pardon in death, no regeneration, nor sanctification in the grave. It is cruel, because so common; hand joins in hand. All who teach otherwise are hated and avoided, as if they were self-righteous, or bigoted, or something were wrong about them.—*26th October* 1837.

Suffering is not nearly so great an evil as sin.

All the sufferings of the most terrible nature ever endured on earth, or that ever shall be endured in eternity, are not nearly so great as the evil of sin.

Suffering is the expression of Divine displeasure against sin; it is from Jehovah himself. He is the chief agent in laying it on sinners, and in detaining

sinners under it, and in measuring out to sinners the quantity of suffering which they must endure as the wages of sin.

Suffering, though tremendous, has something excellent in it. It tells of the holiness, the righteousness, the faithfulness, the unchanging indignation of Jehovah against sin, and His determination to punish it to the utmost.

Even the sufferings of those who perish are to be contemplated and anticipated with veneration.

In this world sinners despise God, and trample Him, as far as in their power, under foot; this is not right, this cannot go on long in the universe of Jehovah. Therefore, in the next world God will be exalted, and sinners, as they should be, trampled under foot. God will despise their image.

In this world sinners neglect and violate the laws of God. This is not right, this cannot long be permitted. In the coming world sinners must suffer for their contempt of the laws of God, and for refusing offered grace.

In this world sinners encourage and strengthen one another in their opposition to God. Hand joins in hand, and word gives influence to word, against Jehovah and His Anointed. It is not right that the creatures of God with hand and word should fight against their Creator. In the coming eternity they shall feel the wrath of God, and they shall not be able to summon up so much courage as to unite in rebellion—they shall be tamed, and spiritless, and cowardly, and ashamed, as a thief when found. They shall be ashamed—

1. Because of disappointment—Sabbath-breakers, drunkards, and all sorts of transgressors expect heaven.

2. For being so silly as not to examine things fairly; they will find that all are wrong who do not investigate.

3. Of the poverty and misery into which they have brought themselves.

4. For having been so cowardly as not to persist in inquiring after truth and duty. Psalm lxxviii.

5. Of the company among whom they are doomed to pass everlasting ages.

6. For having hazarded their souls for so little.

7. At finding all their good-heartedness, good works, and qualities of mind unrewarded.

8. Of being held in contempt by God Himself, by angels, by the redeemed, by Satan; not honoured and respected even by one another.

In this world sinners spread abroad their wicked spirit and doings throughout the earth, and from generation to generation. This is not right; not to be always tolerated.

Hell is a prison. Though the prisoners should corrupt one another more and more to eternity, they will not be permitted to spread the moral contagion to other regions, or to coming generations. They shall be confined, as well as tormented, for ever and ever.

In this world they disregard the words of the Almighty. It is not right that God should speak in vain; not to be tolerated always. In the coming world they must learn that the words of God are

true, and that it was not a safe thing for them to treat His words with contempt.

Although it be more hateful and tormenting to themselves to be in hell than on earth, yet there is more moral fitness in the arrangement itself, that they should be punished according to their works, than that they should be permitted to sin on with impunity. It is fit in itself that corrupt and corrupting sinners should be confined to one proper region, where others cannot be corrupted by them.

It is more fit that they should feel themselves in the hand of the Holy God than that they should think that God is asleep or indifferent about sin, or so lenient to sinners as to compel them to come into heaven whether they will or not, and whether they are prepared for it or not.

It will correct many mistakes.

It will prevent the spread of wickedness.

It will set bounds to misery among the creatures of God.

It will deter the holy creatures from sinning.

It will give life and joy to the praises of the redeemed.

It will be the means of maintaining obedience to God, and holiness and happiness throughout heaven, that the wicked be punished for ever in the lowest hell.

The Religious World!

By this expression we mean the religious people who seek to suppress all severe remarks about human depravity and hypocrisy, and take it for

granted that human nature tends to virtue and to sincerity.

They accordingly account it charitable to consider almost all the professing people Christians; also they are of opinion, that great allowance should be made for difference in education and early habits, in arriving at correct knowledge regarding the faith and holiness of others; and they seem to believe, that by youthful training sinners may be made Christians; and that by early lessons the young may be well taught, and well governed, and rendered good, and happy, and useful in the world.

This kind of religion is of the world. There is no room left for Divine influence in giving it existence; nor for Divine agency to make it holy, and to rear it to perfection. They would make one think that the creature-working can produce the whole—only a little aid from heaven may be of some use.

This religion dishonours Jehovah.

1. In neglecting or perverting many of the words of Scripture.

2. In speaking of man, and to man, as if he could almost save himself, or by his own doings secure his salvation.

3. In leaving out of sight the absolute sovereignty and the saving power of the true Jehovah.

4. In holding out the mission of Jesus Christ into our world as almost unnecessary.

5. In giving little work or glory to the Holy Spirit.

6. In opening heaven to the unrenewed.—10*th November* 1837.

Some Meditations previous to a Communion Sabbath.

Shame for sin is from the new nature. Shame for the disgrace or punishment of sin is from the old nature.

What have you made of truth in the Scriptures? Some make it a mystery, and inquire little more after it. O, how unworthy of a rational being!

Has God made Himself known to you?

Have you received Christ by the faith which is from heaven?

Has God given you repentance?

Does the Holy Spirit work within you?

Are you truly devoted to God?

How do you pray? Is it with the Holy Spirit?

Has God answered? If not, can it be prayer?

Be much with God in meditation, prayer, heart-searching. Pray for other communicants.

Ministers can do little. Pray God to put the treasure into the earthen vessels.

What a shame to live without God; to refuse Christ and salvation freely offered, and you in need; to act as a hypocrite before God, who knows everything; and to follow the multitude rather than Christ.

What have you made of truth? Do you evade, or pervert it, or follow the opinions of men?

What a shame to conceal your real character to impose upon others!—3*d July* 1841.

"What do you reckon the essentials of true religion? You profess to preach the true religion. Please, state some outlines of what you preach."

That salvation is of Jehovah himself.

It is not by the works of the creature, either in whole or in part, but exclusively by the sovereign love and power of God. Believers say, "not by works of righteousness which we have done, but by His mercy:" "God who is rich in mercy, for the great love wherewith He loved us."

Salvation is through Christ Jesus, or by His mediation. By His one sacrifice, the price was paid, or satisfaction was given, to Divine justice for the sins of many; and by His mediation or intercession in heaven, the blessings secured by His sacrifice are put into the possession of all the people redeemed by His blood.

Believers know the true Gospel-preaching to be from God. They read, "not by works of righteousness which we have done," "not by works of law; but by the righteousness of God" the Saviour. "We are accepted in the beloved;" "In Him we have redemption through His blood;" "Surely in Jehovah have we righteousness and strength;" "All Israel shall be saved in Jehovah."

The Lord Jesus Christ, now in heaven, sends down the Holy Spirit to work regeneration, repentance, faith, and all the principles and graces of the new nature. By the Holy Spirit the image of God is restored to the renewed soul; and it is by the same agent that every grace is exercised and improved in the believing soul, as really as in giving life, or

working regeneration, at the time of conversion to God. The believer himself is active in working out his own salvation; while it is God who works in him, to will and to do of His good pleasure.

Supreme love to God is the ruling principle in the renewed nature. This love is shed abroad in the heart by the Holy Spirit: this love is the fulfilling of the law, so far as obedience to God is demanded; and it is always accompanied with holy love to man. This love makes the law of God an object of delight: the possessor is enabled to keep the commandments—to run the way of God's commandments with liberty of soul: he is inclined, with heart and soul, to serve God in sincerity; and he is practically devoted to the cause of God, and desires above all things to live to His glory. His obedience to God is not slavery, but true liberty; not unpleasant, but full of delight; it is not productive of sorrow, but of great joy.

Redeemed by Jesus Christ, the believer welcomes Him as Prophet, Priest, and King. He lives a life of faith on the Son of God; he becomes a follower of the holy Saviour; and he now gives diligent attention to all the means of grace, that he may enjoy communion with his Lord and Master in this world; and that he "may be found of Him in peace, without spot, and blameless, at His second coming."

The things which accompany salvation chiefly occupy his attention. He desires to grow in every grace, to do all things for the glory of God, and to recommend salvation to all others when he enjoys opportunity.

Holding by these doctrines of Divine revelation, we hold out the call to every sinner within reach: "Unto you, O men, I call." "Hear what the Spirit says to the Churches." The Spirit and the bride utter the call. The Spirit of God says, "Come." In the Church, the same friendly address is uttered, Come. Let every one who hears the call say to others, Come. We speak in the Church and in other meeting-places, and now write these lines, saying to all who hear and receive, Come; and whosoever is willing, let him take Christ and all His blessings, even the living water, the living Saviour, freely. "Hear, and your souls shall live."

We call you to duty. Jehovah commands. It is criminal, it is rebellion against the righteous Governor, it is wicked, it is dangerous to refuse. "See that ye refuse not Him who speaketh from heaven, whose voice once shook the earth;" whose voice is now shaking nations and churches on earth; whose voice, at the judgment-day, will shake creation. "How shall we escape, if we neglect so great salvation?" "Now is the accepted time, now is the day of salvation." "To-day, if ye will hear His voice, harden not your hearts."

We declare to all openly and habitually, the call is to you; the call is from heaven. "Come up hither." Arise to God. Seek communion with Him on every Sabbath, and all the day. Waste no Sabbath, no day, in idleness; pass no day without seeking things above. As sojourners on earth, seek the better country.

The call is to seek, not merely virtue, and worldly

morality, and decency, and good order, in your minds and houses, but seek salvation, seek Christ, seek the Holy Spirit, seek holiness of heart and nature, seek heaven.

All who seek shall find. If you obtain not salvation, and die unpardoned, the reason with which you are chiefly concerned is, that you did not seek salvation. To all who die impenitent in this land, there must be great condemnation, for rejecting the friendly call from heaven, and for refusing the great salvation offered and recommended to us all.

But in the very efforts to hear and obey, you may expect sovereign grace. "All who call on the name of the Lord shall be saved." Every one who in reality calls on the Lord shall be saved.—"Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Begin now to be more in earnest than ever. A sufficient portion of your time is gone, waste no more in neglect of salvation; now strive to enter in, this is the day of salvation. Delay no longer. Come to a decision. Arise and press forward, lest you be too late, lest the door be shut.

On the Headship of Christ.

1. Jehovah appointed him as Mediator to be King in Zion.

2. He purchased the Church with His blood.

3. As Jehovah's servant, He faithfully did all the work.

4. As a reward He is now above creation; Phil.

ii.; Psalms ii., lxxii.; Ephes. i.; Colos. i.; Revelation v.

The form of Church government which is under Christ is the best.

Popery is under the Pope, not under Christ alone.

Episcopacy is under Bishops, and Queen, and House of Lords.

Presbyterianism is the best; where the elders are all alike, and under Christ.

The Scriptures contain the one perfect rule.

In them, Christ is recognised and honoured as the Head.

He teaches what the spirit and character of approved ministers, elders, and people must be.

He gives subjects for preaching; doctrines, &c.

He warns against wolves and errors.—*3d Dec.* 1841.

The Bible is a great light. How can there be so great light in the world, and many people not acquainted with the doctrines of Divine revelation?—

1. They are unwilling to know the truth and to obey it.

2. Satan deceives them.

3. Preachers, who are not faithful in declaring the whole truth, may be said to be in compact with Satan, and employed in the same work—the work of deceiving souls.

4. Many also are blinded by prejudices against the true doctrine, being taught in schools of error, and thus deceived into the opinion that they need not be very particular about the doctrines they believe, if they live according to conscience.

All these and other causes keep the people blind.

When wickedness becomes great and daring in a land, it may be expected that Jehovah himself will interfere.

In Egypt when the Church of God was oppressed, and Jehovah refused to let Israel go, the glory of Jehovah appeared in the wilderness.

When Jeremiah was opposed, and false prophets preferred, the captivity in Babylon soon followed.

When hypocrisy and false religion so blinded the rulers and people in Israel, that Jesus Christ himself was despised and persecuted to the death, Jerusalem was not long spared from ruin.

When opposition to the first Christians, wickedness, profanity, and oppression gave rise to the ten persecutions in the first three centuries, heathenism was dismissed from the throne and Christianity preserved.

When Popery became rampant, and the Council of Trent was held, which confirmed many of the corruptions of false Christianity, Luther was raised up to commence a Reformation, which, for a time, prospered in Europe.

When Episcopacy prevailed in Scotland, and urged men of power to persecute the people of God, there was an interference from heaven—a throne-

quake—the family of the Stuarts were driven from the throne, and another family more friendly for the time was elevated.

Now, when friends of the Church are opposed, and reproached, and calumniated, and persecuted, may we not expect another earthquake, or thronequake, or nationquake, and that God will in some way arise to plead for his Church and people in Scotland? He may soon take vengeance on those who would hurl the Lord Jesus Christ from the Headship of His own Church in our land; Rev. vi. 12-17.

A Manifesto by the Moderates.

1. What simplicity, or rather folly, to insinuate that God gave a revelation from heaven for doctrine and duty in the Church, and no instructions regarding the appointment of ministers of religion!

2. In the document there is no allusion to the Church as the body of Christ, or the peculiar property of God; no consciousness of neglect or deficiency of duty; no sense of injury done to the people of Scotland by patronage, &c; no acknowledgment of Divine guidance, as even useful. They consider the former unconcern respecting salvation which existed in Scotland as something good and useful.

No wonder that the Legislature, trusting to the moderate ministers, as worthy men, and good examples to the people of Scotland, should remain in the dark.

Some remarks about the first of the foregoing.

1. God Himself appointed all the ministers of religion under the law, Aaron and his sons.

2. He promised to His people teachers, Isaiah xxx. 20. "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."

3. Jesus Christ sent His apostles, &c. Matthew x. 28.

4. Now in heaven, He continues to do the same. Eph. iv. 11, 12. "Some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the provision of the ministry."

1. Believers in Christ are required to examine and judge for themselves. Matthew vii.; 1 John iv.; 2 John.

2. Office-bearers to superintend, who are believers. Acts i. 6.

3. No request or authority is given to worldly men to interfere, or to presume to direct.

4. Ministers are for spiritual good—for salvation to the people.

5. Those who seek not salvation themselves are unqualified.—*25th March.*

A Church of Christ resting on the sure foundation will stand for ever: even as truth and righteousness endure for ever. The extension and prosperity of the true Church tend to its stability in any nation.

A worldly church, governed by men and regulated by human laws, cannot stand long. The superincumbent mass is too heavy for the pillars by

which it is supported. Its extension in a nation will hasten its ruin.

1. It rests on popular ignorance concerning Divine things. Let in the light of Scripture, the church falls.

2. It rests on superstition. Teach the people the one true and living God, false worship to a god or gods unknown will soon pass away.

3. It rests on doctrinal error, which must always fluctuate, while truth is one and immutable.

4. It rests on human opinion, which cannot be trusted; it can have no durable foundation.

All false systems of religion and churches rest on things uncertain and changing, therefore they are of short duration; but Jehovah has founded Zion for eternity.

To idle people on Sabbath there are many annoyances—heat, cold, hunger, &c. So would there be to idle men any day. But see men at work; few things annoy them. So would it be on Sabbath. Be earnest in keeping the Sabbath holy, in seeking God, &c., and outward things will not give so much annoyance.

Universal Redemption is not a Doctrine of Scripture.

The Scriptures nowhere declare that Christ died for all men. "A ransom for all" may signify for all classes or orders of men. It is not said for every man.

The Scriptures declare that Christ died to save

many and not all men: "He is called 'Jesus,' for He shall save His people from their sins." "He laid down His life a ransom for many."—"I lay down my life for the sheep." "He loved the Church, and gave Himself for it."—"Surely shall one say in the Lord have I righteousness," &c. "In Him shall all the seed of Israel be justified."—"By the obedience of one shall many be made righteous." "The Church of God, which He hath purchased with His own blood."

In adopting the theory of universal redemption, it will be necessary to prove that the expressions, "All the world," "The whole world," "All," &c., are not restricted in their meaning. Are they not to be understood to signify, all believers? All the elect? All the children of God? The whole Church? The whole of the redeemed world? Proof is strongly demanded ere a candid inquirer can believe them to be of universal application. I cannot find one proof of this in Scripture.

There are instances in Scripture where these words occur in a restricted sense: "The world knew him not." "The world is gone after him." "All the world wondered after the beast." "All the world should be taxed." "If ye were of the world the world would love its own," &c. "I will draw all men unto me;" many have never yet been drawn. "All whom the Father giveth me, shall come to me;" not all men. "I will pour out my spirit upon all flesh;" all on earth have not received the Holy Spirit. "For all shall know me;" but many nations are without the knowledge of the true God.

The Church of God speaks in Scripture in those passages where Jesus Christ and His saving blessings are appropriated, Isaiah liii., "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."—This is explained and proved by verse 8, "for the transgression of my people was He stricken;" and by verses 11 and 12, "justify many"—"bare the sin of many." Rev. v. 9, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Romans viii. 32, "delivered Him up for us all." Romans i. 7, &c.

The sense which the Scriptures attach to those expressions—all, all men—the world—the whole world—in the passages to which we have referred, may direct and assist us in explaining other passages where the same expressions occur. 2 Cor. v. 14, 15, Christ died for all the elect, or Church of God. They all were dead spiritually. It is not affirmed that Christ died for all the dead: but that all were dead for whom He died. As He died for them all, they all live to Him. They are new creatures, verse 17. They can therefore say, "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him," verse

21.—1 Cor. xv. 22, the apostle is here speaking of the resurrection of believers. All who shall be made alive are implanted into Christ; joined to Him, as the members to the head; and shall receive a glorious resurrection on account of His resurrection. Romans v. 18, All who receive the peculiar gift, receive justification of life. But "all men have not faith." All are not justified, therefore the free gift is not upon all.—1 Timothy ii. 2, 4, 6, "Who will have all men to be saved." All kinds or orders of men, as in Jeremiah xxix. 31, "Send to all them of the captivity"—a part of all classes. All for whom we are to pray. All who come to the knowledge of the truth; but all do not come to the knowledge of the truth, and the truth is not even sent to all.—2 Peter iii. 9, "To us-ward," that is, to those who had received promises, who are called brethren: "Not willing that any of us should perish:" He has no pleasure in the perdition of any.—Heb. i. 9, "That He by the grace of God, should taste death for every man."—See Col. i. 2, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."—See also 1 Cor. xii. 7, "The manifestation of the Spirit is given to every man to profit withal." All for whom Jesus tasted death, must escape from eternal death: but do not many perish? Therefore not for all and every man did He taste of death; but for the many sons to be brought to glory; for the brethren sanctified, verses 13, 15.—1 John ii. 2, "The whole world." Men living in the world—that is, throughout the world,

in all parts or regions, as Rev. v. 9, "Every people and nation," in opposition to any one nation or country. A propitiation appeases God, and expiates sin; secures pardon, and eternal life. But God is angry with the wicked: All are not pardoned; some perish; Christ is a propitiation through faith, but all have not faith.

It is true, God is good to all in temporal things, and in making offers of salvation. God is sincere in offering, as this is the appointed means of bringing in the elect. Others are not injured. Whosoever will receives salvation, as he is made willing by regenerating grace.

Calls also are received. "Whoso feareth God and worketh righteousness is accepted:" such are changed in heart, therefore they must be accepted. To believe in Christ is not easy to a natural man: The natural man must be changed, 1 John v. 2, "Whosoever believeth that Jesus is the Christ, is born of God." 2 Cor. v. 17, "If any man be in Christ, he is a new creature." John i. 12, 13.

God has no pleasure in the death of the wicked, but will have all to come to repentance. He delights in giving good things: and delights not in punishing the wicked; yet He does punish on earth, and in eternity.

Causes of coldness in the unconverted, in profession and in exercises of religion.

Jehovah is unknown to them as the Holy One who hates sin, as a consuming fire, and as the righteous Judge. They are unacquainted with the evil

of sin as against the Holy One, and with the multitude of sins and their aggravations.

The intention of Divine ordinances among sinners is greatly perverted. In place of meeting with God to get or seek salvation through Christ, many suppose they are doing something for God, and something which will merit salvation. Being unconscious of personal unfitness to worship God so as to please Him, the profession is mere hypocrisy.—*6th January* 1844.

Why do the unconverted dislike the truth concerning the way of salvation, and especially the faithful preaching of the truth as Jesus preached? John viii.

Because of the rich variety of truth concerning salvation. They can approve of loud sound, and frothy declamation, and tasteful description; but there is no liking to deep-searching truths. They are too abstruse. "You don't know what he would be at; you cannot follow; he is a dark, metaphysical preacher."

They have no experience of the desperate wickedness within; they know not that they hate God and His laws.

They have no experience of the work of the Holy Spirit within; therefore the most precious privileges and attainments of the spiritually-illumined are strange things, and thought not to be true.

They believe not the difficulty of getting salvation. They have never found difficulty in prayer,

&c.; therefore they think that God solicits them, and they need not plead with Him.

Because the true doctrine condemns themselves, they say—"If this be true, we are in a sad plight. We thought well of ourselves and our ways: this man condemns us as if we were not better than the heathen. After all our prayers, and gifts, and zeal, and consistency, are we to be addressed as if we had nothing good? Who can bear this doctrine? No, we think well of those who think well of us. But we cannot bear to be considered hypocrites and self-deceivers, and on the way to eternal perdition."

What pleases?

1. "Little knowledge, delivered with fluency, and charity towards us.

2. "Little mention of sin. We acknowledge sin, but the less said about it the better.

3. "No particular and exclusive remarks about the peculiar work of the Holy Spirit. We are willing to do as well as we can. We believe that we are sufficiently concerned without the Holy Spirit.

4. "Be more encouraging, to persuade us that we may easily get salvation.

5. "Though we are imperfect, yet think us sincere; do not condemn us."—*7th January.*

Grievances, with explanation, by the friends of the Free Protesting Church of Scotland.

We declare ourselves warmly attached to our Queen, and the constitution and laws of our land, as we understand them to be friendly to the Church of our Fathers.

We avow friendship to all classes of the community, and our ardent desire is to be useful to our countrymen and to all mankind.

In consequence of our attempts to do good to our nation and to all people, we have been deprived of the privileges of an Established Church.

Because we dreaded the wrath of Jehovah against our nation, for the contempt offered to Messiah, as the One Head of His Church, and as the Prince of the kings of the earth, a sense of duty induced us to protest against the decisions of the Civil Courts, and of both Houses of Parliament, refusing us the liberty of taking the Bible as the rule for directing us in promoting the prosperity of the Church of God in our land.

We complain because our ancient rights, conceded to us by the Revolution settlement and our Union to England, have been wrested from us by the authority of judge-made law, and by perverting the laws as formerly understood.

We complain also of various grievances since the disruption of our Free Church from the Establishment.

1. Unfriendly and harsh treatment from residuary ministers and Presbyteries.

2. Misrepresentations of our spirit, and intentions, and transactions, disseminated through the country among all ranks of the people.

3. Presbyteries attempt to lay hold on our *quoad sacra* churches, although we never gave them up in our Deed of Demission.

4. Landed proprietors treat us with unfeeling

and unnecessary severity, even refusing sites for churches.

5. Our schoolmasters are deposed from parochial schools, although many of them are well qualified for the office.

6. Many of our people have been injured and turned out of their situations, because they were friendly to our Free Church.

7. Interdicts have been sought and granted against us, in cases where there was no opposition made to giving up the property belonging to us, when legally demanded.

8. Gross exaggerations have been made and circulated of some irregularities which we ourselves regretted.

9. Unnecessary severity has been perpetrated upon the supposed culprits, as at Invergordon.

The Religious world.

Discourses for the religious world will not be edifying to the people of God.

Now, state the difference between the religious world and the people of God.

The religious world extends—

To all denominations of professing Christians.

To all kinds of doctrine.

To all degrees of profession and practice.

To all degrees of knowledge ; and

To all the varieties of temper and character, if outwardly decent and honest.

The people of God are—

1. Born again ; have the new nature—inward holiness.

2. Illumined within by the Holy Spirit, and guided by the Scriptures.

3. Devoted to God, and chiefly occupied about God.

4. Earnest to get Christ, holiness, heaven.

5. Ardently desirous to be useful to others.

6. Zealous to glorify God in all things.

7. Humble, benevolent, spiritually-minded, devout.

Depravity of nature is acknowledged by both; but apology, or defence, or alleviation is attempted, or hopes are entertained by the religious world that it will be got tamed and destroyed.

By believers it is totally condemned, no defence is made for it; let it be crucified.

Atonement by Christ is sufficient for securing salvation to the elected world. It has also a friendly aspect to all, therefore it is to be preached, to encourage all to come to Christ; not because sinners of themselves may accept and come, but God may by the call put it into their heart to come.

Explain it thus. All are equally ruined, and helpless, and unworthy. "Christ laid down his life, a ransom for many." Preachers know not the many, yet they ought to preach. By the preaching God saves His own. All have opportunity of knowing the mercy of Jehovah in Christ Jesus, and sinners are the more inexcusable for not obeying. If any are made willing to obey, God gives the power. Therefore it is the duty of sinners to cry to God for the power; to seek repentance, life, faith, salvation

from God. By preaching we hold out encouragement; and sinners have as much or even more encouragement to hope that God will grant them the power, as by holding out the idea that God may save some non-elected if they believe; for God will give the power by preaching to the elected—not to others: God's way is the best.

We preach the Gospel call to sinners, not because we hope that God may extend salvation to the non-elected, but because we hope that God may, by our preaching, gather in some of his own elected from the world lying in wickedness. We believe that none but those whom God will call will be induced, with candour and humility, to listen to the call, or make any serious effort to lay hold on eternal life; for the perdition of the sinner is from himself; salvation is from God.

On this foundation we can recommend the Gospel call everywhere with as much benevolence, and with more hope of success to our preaching, than if we had the idea that God would extend mercy to the salvation even of the non-elected. But it is only a hypothesis that a sinner, non-elected, will ever arrive at serious concern to be saved from sin and from rebellion against God. We know not that such a thing ever happened, but have reason for thinking it never did.

Therefore, in God's way we make as liberal offer as on the hypothesis, and with some hope of success.

SERMONS.

SERMON I.

Acts xi. 26—"And the disciples were called Christians first at Antioch."

One radical evil in Popery is, that the people in that communion think themselves Christians, while they are not Christians. This evil abounds among Protestants. Many in our land think themselves Christians, while they are not Christians: thus the standard of Christian character is lowered by both parties; and the difference between Christians and non-Christians is diminished. Multitudes in both communions do not practically or really understand what it is to be a Christian.

Papists, who profess the faith of the Popish Church, and who observe its ordinances, although they have not been renewed in heart by the Holy Spirit, do in great numbers think themselves Christians.

Protestants, who profess the faith contained in the standards of the Church of Scotland, and who attend its ordinances, although they have not been renewed in heart by the Holy Spirit, do also, in great numbers, think themselves Christians.

Papists who thus judge of themselves are in great

danger of perdition; and Protestants who thus judge are in great danger of a perdition as real, and more terrific in proportion to the light to which they have access.

I deem it right to attempt instruction on a point so important: I cannot think that I have performed my duty towards Protestants in our communion if I neglect to instruct them, as far as God enables me, what it is to be a Christian.

The disciples were called Christians. A disciple is a scholar, one who is under tuition, or one who learns from another or from others deemed capable of teaching. The disciples here mentioned were the persons who were learning the doctrines of Christianity, and who were living under the influence of these doctrines: they were learning from the apostles or teachers of Christianity, *i. e.*, they were learning from Christ. They believed the doctrines of Christ, they believed that Christ was capable of teaching them these doctrines, and they followed Christ as their teacher.

But this is not the common experience or practice of many who think themselves Christians. It is not common to esteem Christ so highly, nor to understand and believe His doctrines, nor to follow Him as a teacher of religion, nor to imitate His example as a perfect pattern of moral excellence.

To be a disciple of Christ, or to be a Christian, must be something very different from what has been experienced by many who profess Christianity, and very different from what many of them exhibit in their character.

1. A Christian is a person renewed in heart by the Holy Spirit: "If any man be in Christ, he is a new creature." However amiable any person may be in disposition or in character, without a change of nature he is no Christian. "That which is born of the flesh is flesh." Except a man be born again, born of the Holy Spirit, he is not a Christian. No good deeds, nor religious observances, nor pleasing hopes, nor charitable feelings, can make or prove a man a Christian, without a radical change of nature.

2. Formed after the image of God. The terms Saint, Holy brethren, Called of God, are equivalent in Scripture to Christian. Born of God.—Like Him in knowledge, righteousness, and holiness: as God is, so are they in this world. They are humble, benevolent, holy. They are witnesses for God. They manifest in their dispositions and character the moral perfections of God. It is their meat to do the will of God; they approve of His character, and word, and works; they are of one mind with Him.

3. Enlightened in mind to discern the excellence and glory of Jesus as a teacher of righteousness. "God, who commanded the light to shine out of darkness, hath shined into our hearts." "Thou hast the words of eternal life." "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." "The faithful and true witness."

4. They love, and esteem, and accept Him as a Saviour.—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." No Christian can be accursed.—"The love of Christ

constraineth us." Jesus said, "Simon, son of Jonas, lovest thou me?" a second and a third time. "To them that believe He is precious."

5. They are resolved to learn of Him, and to follow Him as their Head and Lord.—"With all who in every place call on the name of the Lord." "Lord, to whom shall we go?" "My Lord and my God." "If any man will follow me, let him deny himself." "Whosoever will not deny himself, and take up his cross and follow me, he cannot be my disciple." And,

6. They seek preparation to be ever with Him, to behold His glory and enjoy His salvation.

A Christian is a believer in Christ. The disciples said to the Lord, "Increase our faith." They had faith before this. Peter, in the name of other disciples and his own, said, "We believe, and are sure that thou art the Christ."

7. They strive after obedience to Christ.—"If ye love me, keep my commandments." They who have the faith of Christ have also the commandments of God.—"He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." "I have given to them thy words."

8. They have the Spirit of Christ.—"If any man hath not the Spirit of Christ, he is none of His." "Even the spirit of truth, whom the world cannot receive." "But he dwelleth with you, and shall be in you." Where the Spirit is, His fruits also must appear.—Gal. v. 22, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

9. A Christian is humble.—"Learn of me, for I am meek and lowly in heart." "I am among you as he that serveth." "Those who are great exercise authority upon them. It shall not be so with you." "Except ye become as little children, ye shall not enter the kingdom."

10. A Christian is benevolent.—"Walk in love: as Christ also loved the Church, and gave himself for it." "Love your enemies."

It is right that persons possessing such a character should be accounted or called Christians. To reckon those Christians who are not such, is virtually to change the standard or criterion of Christian character which God has given in His Word. This is done among Papists and among Protestants.

By a heavenly admonition, as the word signifies, the disciples of Jesus were called Christians. God had made them Christians by granting them a renewed nature, and faith in Christ, and true holiness; and in every Church persons possessed of such qualities of character should still be called Christians; but others should not be called Christians.

They were called Christians—1. To distinguish them from the world, which was hostile to Christianity. Those who were of the world hated and persecuted them: they did not receive their religion: they did not befriend themselves.

2. To distinguish them as the followers of Christ. They had received Jesus as their Saviour, and it was their purpose to maintain His cause, and to seek to be with Him where He is in heaven, to behold His glory, and to enjoy His salvation.

3. As an expression of Divine approbation regarding their spirit and character, God conferred new honours upon them by giving them this new name.

4. It was long a mark of reproach in the world. Those who hated Christ despised Christians because of their name, and spirit, and character.

The public reproach is removed from Christianity. By the triumphs of Constantine, and by the conversion of the Roman Emperor to Christianity, the public odium which had formerly been attached to Christianity was done away, and Christianity was esteemed and respected.

Since that time the name of Christian has been preferred by worldly men of every rank. Even kings are more respectable by the profession of Christianity than they could be without it.

It has become fashionable and even common for persons of almost every character to profess to be Christians.

Christianity has not been changed; but by a change of circumstances the very persons whose hearts are at variance with Christianity profess to befriend it.

This is an evil, because it is hypocrisy, and because it is a debasing of Christianity to the level of the corrupt heart. Many profess to be Christians who neither understand nor approve of genuine Christianity; and because the profession is so general, many of the unconverted and ungodly people think themselves Christians.

Ignorant persons think themselves Christians, al-

though they understand very little about the perfections of God and about the salvation which is by Christ. Immoral, intemperate, dishonest, slanderous, and profane persons think themselves Christians. Also Sabbath-breakers, who are seldom at church, and frequently idle; and those who neglect family worship. Those who have never learned much, nor studied the Scriptures, nor have been accustomed to secret prayer. The proud, whose hearts have never been broken. The impenitent, who have never grieved for sin nor turned to God. The worldly-minded, covetous, ambitious, and voluptuous. The revengeful, who would render evil for evil, or evil for good. The enemies of vital godliness, and those who have done much to oppose and to treat it with ridicule. Those who hate, and vex, and injure the people of God. Those who feel at ease regarding the conversion of the heathen. Those who do little, and give little, and pray little for the prosperity of Messiah's kingdom at home and abroad. The selfish, who have never shown generosity to any except their own friends. Those who have never candidly examined evangelical doctrines, yet who hate and oppose them, and who prefer the dogmata of heathen morality to the faith and holiness of the Gospel. Those parents who have got their children baptized, but who have refused to teach them the doctrines and duties of Christianity. Those who, though regular or occasional communicants, have never received Christ as a Saviour, nor ever seriously attempted to imitate His example. Those who are better pleased with the smooth and

polished dictates of men than with the stern truths of Divine revelation. Those who seek the comforts of the Gospel, but neglect its duties. Those who think highly of their innocence and benevolence towards man, but who have never loved God, nor lived so as to please Him. Those whose hearts are set on the world, and who feel little concern about their souls. Even slaveholders in general, not merely some individuals among them more remarkable for humanity, are spoken of in general terms as if they were considered Christians. In London, the Rev. C. Wilks thus speaks, in a sermon against slavery. Speaking of slaves—"Christians sell them; Christians buy them!" "British Christians in this very metropolis still continue to talk of 'their slaves,' and they will tell you they are happy and well treated."

I do not here insinuate that there are no genuine Christians among the slaveholders. I merely quote these expressions as specimens of the manner in which all classes of the community are spoken of, and even by the teachers of religion, as if they were Christians.

They will be brought to say that they do not mean to affirm that all these are possessed of true godliness; but if they do not mean this, why give so generally and vaguely to all classes that name by which the disciples of Christ are by the Holy Spirit distinguished from the rest of mankind? But whether the writers of sermons think only of giving the generic name, or the name peculiar to God's people, the general impression through the country is, that

a Christian is a good man, and that all who are called Christians, although imperfect and blameable in many things, are notwithstanding pious men; and they, for the most part, look upon themselves and on one another as having good reason to hope for eternal life in heaven. The great mass of the people in this country at the present time do look upon themselves as Christians, not merely in name but in reality; and the impression which very generally pervades all classes and characters in the community is, that they are all on the way to that heaven where Christ and Christians shall for ever dwell. So firmly persuaded are the people of their real Christianity, that they get quite indignant at any person who would venture to suspect or insinuate that there was almost anything wrong with them, or to hold out the idea that they are not real Christians. So prevalent is the evil that few are excluded, there is hardly any person so worthless that he does not think himself a Christian: drunkards, swearers, liars, thieves, and the licentious of every degree, all consider themselves Christians. Scarcely are even the infidels, who seem willing to exclude themselves, permitted to be thought not Christians.

Multitudes in all these and other varieties of ungodly and unholy character do account themselves Christians, not merely in name but also in reality.

They mutually encourage each other to support their good opinion of themselves.

It is reckoned uncharitable, narrow-minded, illiberal, bigoted, or even malignant in any individual to think differently from the multitude.

Rarely are even the teachers of Christianity permitted with impunity to differ in their opinions from the rest of the people.

It has almost become a universal rule of procedure towards others, or a law of politeness, to account every one a Christian. The evil has spread over the length and breadth of our land. It has had footing in our country for a long time. The people seem to be set against any change to the better. The teachers of Christianity who seek to please the people must speak to them and of them as if they were Christians. The people would look upon those as enemies to their peace and comfort who would venture to teach them that they are wrong.

How came things this length?

It may be reckoned a relic of Popery.

At the time of Reformation from Popery in our land many of the people remained unconverted. Although changed from being Papists to Protestants, they were not changed in heart, yet they considered themselves Christians.

Perhaps not few even of the teachers of Christianity remained unrenewed in heart, though they became Protestants. Although there was a considerable number of pious ministers at that time, it was not easy to get beyond the prevailing manner of speaking that was common and had been common in the country.

By the introduction of Episcopacy into Scotland much evil was done; vital Christianity was opposed and discouraged; and all who went to the Parish Church regularly would be addressed as Christians.

There were many ungodly ministers in Scotland both before and about the time of patronage being restored. It is almost certain that they would address the people as if they were Christians.

Godly ministers were discouraged, and their manner of preaching would not be much liked.

Even of later years worldly-minded and unconverted ministers would speak to the people as to Christians. Perhaps there may be something of the kind done even to the present day. In this enlightened age some congregations may be addressed as if they were all Christians.

If the Papists in some places have thought the teaching of the truth useful to them, and thought Protestant speakers their friends, should not also our own people feel and show friendship to those who speak the truth?

You may now have learned that things are not right among us. It is not wise nor holy to think those Christians who are not Christians; not judicious even to think yourselves to be what you are not.

Prevalent opinion should not carry you away from the truth. This is a time for investigating opinions; and no class of opinions seems more in need of investigation than those erroneous opinions which many professing Christians entertain of themselves and of each other. With the Word of God in your hand, you ought not to take things for granted without proof; you ought not to believe that you are Christians unless you can prove it. Take the candle of truth—the Word of God—and look within you.

You ought to consider those persons friendly, and not unfriendly to you, who call in question your Christianity, and who exhort you to try yourselves by the Word of God. "Examine yourselves whether ye be in the faith; prove your own selves."

In saying these things to you, I act as your friend. I treat you with due respect and with benevolence when I inform you that your Christianity is not of the right kind unless you have been renewed by the Holy Spirit, unless you have been invited to Christ by a living faith, and unless you live in the practice of holiness.

I am desirous of salvation myself: the great Head of the Church has called me to recommend salvation to others, and in this way I wish to recommend it to you. I say to you, do not believe yourselves to be Christians unless you have satisfactory evidence that you have been made Christians by a Divine influence on your heart.

I say also, you are not friendly to yourselves if you seek to be called Christians by others when you are not. You should not wish the teachers of Christianity to consider you Christians unless you really be so; for it is not right to address a congregation in this country as if they were all Christians.

What can be done to bring about a change for the better?

Study more accurately and honestly the Word of God. Return to that rule of faith and holiness, and be not pleased any longer with the rule of public opinion on this subject.

Do not any longer impose on yourselves. Do not

seek to be flattered by others. Choose and study the searching doctrines of the Word of God. Do not consider those who preach the truth in a faithful and discriminating manner your enemies, but your friends. Judge all things; judge what we say. Seek to be Christians indeed, before you seek to be called Christians.

The teachers of Christianity ought to do something for the public good.

They ought to study the features of the Christian character in the Word of God.

They themselves should study to be exemplary Christians.

They should recommend vital Christianity to all their people.

They should attempt to make their people understand the features of the Christian character.

They should be much given to prayer for Divine teaching, and for success to the truth.

They should address Christians as Christians, and sinners as sinners, and not confound things which differ so immensely as the converted and the unconverted.

They should speak the truth firmly, honestly, faithfully, and with plainness, and suspend human embellishment until the people understand what Christianity is. Let the truths of Divine revelation be more prominent in their discourses than human learning or reasoning. Be very diligent in teaching in public and from house to house. Give more opportunities to the people of learning the rudiments of Christianity. Let the peculiar doctrines of Chris-

tianity be frequently before the people: as the complete depravity of man; the sovereignty of God; the glory, and character, and redeeming work of Christ; the necessity of the influence of the Holy Spirit; the nature of regeneration; the necessity of holiness.

They should teach as the friends of the people, and be zealous for their eternal salvation—both their own people and others, to the ends of the earth.

The evil and dangerous tendency of such erroneous impressions.

1. The people do not see the necessity of any radical change of heart. They are addressed as Christians; they believe themselves to be so, and only think of themselves as deficient in those things which are external, and concerning which they intend soon to improve themselves.

2. They do not study minutely the character, or laws, or Word of God. They consider God as all love and mercy. They do not consider Him strict in marking or severe in punishing sin. They do not wish to have their guilt, depravity, and danger clearly or frequently placed before them. They wish to think charitably of themselves, and favourably of God's procedure towards them.

3. A great proportion of Divine revelation is neglected or misunderstood and misapplied by them. They receive practically only a part of Divine revelation—the passages which they think favourable to themselves.

4. The teaching ordinances of the Gospel are of little use to them; they think they understand already. They do not feel inclined to be at much

trouble to understand the doctrines and duties of Divine revelation.

5. Acts of personal devotion are much neglected; secret prayer, formal; family prayer, &c., not thought very necessary.

6. The young are not faithfully taught the nature of Christianity nor the excellence of the Christian character. A Christian education is very uncommon among professing Christians.

7. The faithful ministry of the Gospel is disliked, discouraged, opposed, misrepresented, and greatly neutralized by the prevalence of liberal Christianity. Should one preach faithfully, the people are out upon him for bigotry, illiberality, uncharitableness. Few will attend his ministry, and fewer will believe his doctrines.

8. Thus delusion abounds, and leaves no room almost for truth. You would think all seem to resist truth, and to continue blind under strong delusion.

9. What a lamentable prospect for the young! Even should some of them be ingenuous enough to inquire for truth, many deceivers are quite ready to lead them aside from it.

This evil or error is disseminated by ministers of every denomination.

They may be ready to reply: they do not mean the people to believe that any of the unconverted are Christians indeed.

The people, however, are not so restricted in their own ideas. They consider the mass to be Christians, though they may acknowledge some to be more holy than others.

Both ministers and people fritter down regeneration very much. They see not, they understand not, that the difference is immense between the converted and unconverted.

All plead for charity. Is it charity to hope that the words of God are not true? that men are not so wicked as He has declared? or that it is easier to get salvation than He has said? Charity is love to God and to men, especially the souls of men. But it is not love to God to hope that men are better in condition and character than He has taught in His Word.

It would not be charity in a physician to say to patients labouring under a disease which, if neglected, must prove fatal, you are in no danger, or you are well, or I hope the disease does not exist, or it is now removing, when the disease is evidently getting worse, even increasing every day, and the cure becoming less probable, and by a little more neglect the disease may soon become incurable.

My God hath said to me, Be not a partaker of the evil deeds of those men who hold the truth in unrighteousness—even those men-pleasing men, those judgment-blinding, heart-hardening, conscience-searing, soul-murdering men, who address their congregations as if they were congregations of Christians. God hath said to me in His Word of Truth, that men in their natural state are not Christians, but sinners, vile sinners, ignorant, hateful, and hating sinners, helpless, lost, ruined sinners, and sinners who may very soon perish for ever. God hath taught me that Christians are

disciples of Christ; that they are new creatures; that they have the Spirit of Christ, and that they walk even as He walked.

Those men who speak and teach without making the discrimination of character which God has made in His Word, are the disseminators of error—of error as dangerous and deadly to the souls of men, as any error chargeable against the Church of Rome. The Roman Catholic teachers in this country may be compared to the rattle-snake. They give intimation what they are; they do not pretend to teach the religion of Protestants, but the religion which Protestants are taught to avoid, and to abhor as they would avoid and abhor the poison of a snake. But these Protestant teachers of religion are more indiscernible in their approach, and more insidious in their instructions to the people. These are they who creep into houses, and who lead captive silly women and silly men laden with sins, by causing them to think that they are Christians, by addressing them as if they were Christians, and by keeping out of their view their entire sinfulness and their danger, and by neglecting to teach them faithfully the nature and necessity of regeneration, and the necessity of obtaining faith and holiness from God—a faith which includes dependence on Jesus alone for salvation, and a holiness like to that of God. Even to insinuate that any congregation, in this time of general deadness and indifference about salvation, should be reckoned a congregation of Christians, evinces such ignorance of what Christianity is, and such savage cruelty to the souls of

men, as might clothe with shame, and fill with remorse, these disseminators of deadly error, should any of them become so ingenuous, and so rational, and so humane as to consider what they are doing. These are the most dangerous serpents, as the people are not aware of their real nature, as the people do not dislike nor dread their poison, but rather love it and allow it to work its deadly effect within them. These emit no sound like that of the rattlesnake; yet they will hiss at the friends of truth, and they will endeavour to look upon the teachers of the truth as if they were the worst enemies to the spirit of Christianity who can be found in the land. If Popery in Scotland be slaying its thousands, this perversion of Christianity—this suppression of the truth—this misapplication of the truth—or this holding of the truth in righteousness, must be slaying its ten thousands.

What is Popery but a rival establishment in opposition to Christianity? It is a manufactory upon a very extensive scale, where counterfeit Christians are made in great numbers. And what is done by the teachers of religion in this country who address their congregations as if they were congregations of Christians? The very same thing. Although not on so very large a scale, counterfeit Christians are made. Every place of worship employed for such purposes is the shop of a manufacturer of counterfeit Christians. Every such teacher is a rival of Jesus Christ. He acts as really in opposition to Jesus Christ as any Popish priest can do. He is an Antichrist; and his Antichristian efforts are the

more pernicious, as the people are not aware of them. The unsuspicious people think their teachers must be acquainted with Christianity because they are Protestants, and because they profess the evangelical faith. Thus poor sinners among us are deceived, and they come not to Christ for salvation, because their teachers cause them to think that they have come already. They seek not to be made Christians by regenerating grace, or by a Divine influence, because the Christianity they have got suffices to keep their conscience asleep, and induces them to believe, that although it has hitherto yielded them no comfort, yet they shall have comfort from it upon a deathbed, and in the coming eternity.

Much is done to expose the absurdities of Popery, and this is well; but still it would be better for the people in this country that something efficient was done to expose those fallacies and delusions by which unstable souls among the Protestants are beguiled by the very persons who profess to teach them the truth.

Popish priests are themselves blind while they lead the blind, and they ought to be pitied; and Protestant teachers of religion who act as the rivals of Jesus Christ, are also blind while they lead the blind, and they too should be pitied. Yet something should be done to rescue the poor blinded people from their blind infatuated guides, before both the leader and the led fall into the same ditch of eternal perdition.

Wherever I see a Church or place of public worship conducted by a man who addresses the people as

if they were all Christians, I look upon it as a rival establishment in opposition to the Son of God. For out of the same raw material of fallen humanity, are made Christians very different in spirit and character from those Christians who are the subjects of Divine regenerating grace, and who are formed by the mediation of Jesus Christ.

The evil of which I speak is a cardinal or radical heresy. Although it is not on so very large a scale as Popery, yet it is extensively ruinous to souls. It also gives rise to almost all the delusions in the country, at least it gives them much countenance. A man may be a Roman Catholic, a Unitarian, an Arminian, or Antinomian, still he is considered a Christian.

On this account, also, the way of truth is evil spoken of. Those who are Christians renewed in mind by Divine power, and created in Christ Jesus to good works, being different in spirit and different in their manner of living from those who are made Christians by earthly manufacturers, are not esteemed in the world according to their value. God may esteem them, but man despises them, and keeps at a distance from them; or, he opposes them as persons too strict, too narrow-minded, or proud, or unsocial, or unfit for much intercourse with other Christians. All colours show alike in the dark; but in this country there is a little light; and the colour of genuine Christians is so different from the colour of any of the earthly manufacture, that they are judged not to be the very thing which good-natured Christians would like.

These Christians of earthly manufacture regard themselves as the most consistent and orderly. They, in general, acknowledge the law, and they are zealous about faith, and only a little deficient in practice, as all must be in this state of imperfection: while they regard living Christians as too rigid, both in faith and practice, and too much alive to their own deficiencies, and too much alarmed for the state of others.

Such results are vexing to Christian believers. They are also unprofitable and ruinous to the unconverted themselves.

I do not think meanly of the decent character of men who live in the practice of the useful virtues, as justice, temperance, prudence, benevolence, and fortitude. Yet while these persons are far superior in character to the openly unjust and indecent, no conclusive evidence can be deduced from all that we have granted, that they are true Christians.

But those who have been accustomed to give countenance to the error, will not easily be deterred from the common practice in the visible Church. To justify themselves in this, they will plead,

1. The language of Scripture.

In the epistles the Apostles addressed the Church as Christians. But they were guided by the Holy Spirit. He could teach them what to say. He did so, and we have not evidence that the persons called Christians in these epistles were not genuine Christians. The Bible is addressed to the Church of God.

2. The standards of the Church of Scotland.

These also are intended for the Church. Perhaps, in some few instances, it might have been safer to have been more guarded to avoid giving countenance to the error now so common. At that time the compilers might not be aware of the result. They intended good; and good will result to all who do not pervert their meaning.

3. That many of the Fathers and later writers had been accustomed to speak to their hearers as Christians. But although this were true, their deficiency, or want of discrimination, ought not to induce us to do evil to our brethren who are yet in sin.

SERMON II.

JOHN III. 2.—"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

IT is affecting to think on so many years passed away, and so many persons gone away from us to eternity, and so little appearance of spiritual life, or even concern about it. The doctrine of regeneration should frequently be before us. The Holy Spirit may employ this doctrine to awaken concern and to produce conversion. Much prayer is required. May we be enabled to understand and to profit. O, to get near the hearts of believers and of the unregenerate!

I. Some preliminary remarks to explain the text.

1. The kingdom of God, as opposed to the kingdom of Satan. Those people among and in whom God reigns, and shines, and gives joy—all the people of God on earth, and all the redeemed in heaven.

2. All in this kingdom are renewed. They have received another spirit; they are called, quickened, separated to God; born again.

3. All the unrenewed are without this kingdom; they are still of the world, in sin, and death, and

condemnation; far from God; without feeling in spiritual things; and they have no inclination or power to serve God. They may have amiable natural qualities and a profession of Christianity, but being yet in sin, they are not in the kingdom of God.

4. If this change be not wrought in them during the present life, they can never see the kingdom of God, either on earth or in heaven. Being condemned, far from God, unholy, carnal, slaves of sin, selfish, worldly-minded, &c., they cannot associate with the holy God.

5. This truth is awfully important; "verily"—Jesus was serious. There was reason for this solemn manner.

II. Those who yet remain unrenewed are not much impressed with the truth in the text; it is seldom laid to heart. They feel little concern about their condition; they are not alarmed at their danger and not much afraid of eternal exclusion from the kingdom of God.

Indeed few are awakened by it. Few are serious in seeking the change, or much given to prayer for it in secret, or family, or society, or much concerned even to understand the doctrine. Those are accounted good preachers who seldom explain it; those are called good books which have little reference to it; those are esteemed good Christians who make no pretension to concern about the change. Even the aged, the sick, and the dying, who have no reason to think themselves regenerated, feel little or no desire to be born again. Any slight awakening which may occasionally take place soon subsides again. The

unrenewed attend ordinances, grow old and become sick, and die, without any abiding concern about regeneration.

III. Some of the causes of this want of concern about regeneration.

The dead and hard heart. Stone, adamant, rocky heart.

Ignorance respecting God, His law, holiness, salvation, eternal life.

A self-righteous spirit. They suppose that there is some good in themselves, or that it may yet appear, and that by reading, prayer, hearing, they will be renewed.

Vague and delusive views of Divine mercy. They suppose that God will yet grant regeneration without their concern.

The deadness and indifference of others. The unrenewed encourage and strengthen each other in neglecting salvation. It would be ridiculous to feel much concern; there are decent, virtuous, religious people as unconcerned as those who are without Christ: they cannot be all deceived.

IV. Let us consider the general meaning of the solemn declaration of Jesus in the text—"Verily, verily, I say unto thee, ye must be born again."

The language is figurative. No new soul is created, no new faculties or affections are imparted. The soul is well endowed, well furnished with faculties and affections, prior to regeneration. It is admitted also that the language is mysterious. We know little about Divine power in natural things; in the production of vegetable or animal life. It is

not wonderful that we should know even less about the production of spiritual life.

The change must be great; not slight, as good-natured sinners may suppose. Not a little reformation only; but a change from death to life; from darkness to light. "Once they were blind, now they see."

It cannot be produced by any created power. God only can give life.—"Born of God." "By the washing of regeneration and renewing of the Holy Spirit." "I said unto thee when in thy blood, live." "God's workmanship."

There is not only an outward, but also and chiefly an inward change. The heart, the soul, is the subject of it. It is not effected by profession or baptism. "Renewed in the spirit of your mind;" a new heart, a new spirit are given; new inward principles of obedience. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

It is a universal change, affecting the whole man; not a parting with some sins. Old things pass away; all things become new. A new taste, a new character.

It is also an abiding, a permanent change. There is no more death or complete darkness, but the commencement of eternal life. Incorruptible seed; so is the regenerate. No more separation from God; no loss of holiness. One is born again to live for ever.

Human depravity operates in some in the way of indifference or contempt for religion; in others

by producing attention to religious observances for secular or selfish purposes. Human depravity thus operates respecting the doctrine of the text. Great multitudes feel little concern about it, treat it with contempt; others feel and show some degree of esteem for it. Thus it is that many feel no alarm, though they must think themselves unconverted; and others think themselves converted, and expect the blessings of salvation, though yet dead in sin.

V. Many who admit the truth and importance of this doctrine are deceived by supposing themselves already converted.

Persons may have much knowledge regarding divine things, and yet be unrenewed. They may have esteem for evangelical truth—may love to hear others reproved and warned, because they think themselves right and safe—may have a self-acquired faith in the doctrines of salvation—may believe Jesus to be the Son of God, the only Saviour, &c.—may have much pleasure in believing the gospel—may receive the Word with joy, and be glad to have come to faith, and peace, and safety, with so much ease and so few sacrifices—may have great zeal for the progress of the gospel—may be much given to prayer, and very regular and decent in attending ordinances—may hate and avoid many sins, and be very exemplary in the duties of justice and benevolence towards men, without having undergone this change.

The condition of such requires that frequent and faithful illustrations of the doctrine in the text be brought before us.

Some of them through ignorance may be mistaken. They may know so little about regeneration as really to suppose themselves regenerated. These should be pitied and taught. Others, through self-conceit or a righteousness of spirit, may suppose themselves regenerated. These should be warned. Others, through hypocrisy, may wish to appear to others to be converted. These are to be reproved. Some are deceived by others. They find themselves more consistent than others who are said to be renewed; or almost all others speak of them as renewed. "Woe to you when all men speak well of you." Some, or even many, may wish for more instruction on the subject, and may honestly wish to know themselves. Let these not be guided by the judgment of carnal professors, but by the Word of God.

VI. Consider the nature of the change itself.

There is a new creation. Not of a new soul, but there is something new created in the soul. "God's workmanship created in Christ Jesus." Eph. ii. 10.

It is a new kind of life: spiritual life. The soul becomes alive to things to which before it was dead. Those born again are living; others are dead in sin.

As the eyes of a living man are directed to visible objects around him, so the powers of the quickened soul are directed to God, Jesus Christ, salvation, sin, holiness.

It requires new food—not husks as before, but Divine truth: communion with God, holy exercises, and enjoyments. The life cannot remain or prosper

without food. It comes from heaven, from God, by the Holy Spirit in the Scriptures.

Power is given as well as desire to use the food for refreshing and invigorating the soul. The understanding becomes more acute, the affections more active, &c.

The new man is renewed day by day.

New labours or exercises employ the soul—the service of God. The new man lives to God, as his Lord and Master, Lawgiver and Ruler.

New pleasures are chosen—the enjoyment of God. All other pleasures appear far inferior. O, to be with God.—"Thou art my portion:" "Whom have I in heaven but thee?"

There is new tenderness of heart or moral feeling regarding the miseries and danger of others. "I was brought low," Psalm xl. Others are perishing too. O my heart feels for them! They know not what they do nor whither they go. I see their danger: soon the pit may open to receive them. I tremble —I weep to think of their perdition! O could I do something for them!

New abhorrence is felt of all sin as against God, as in itself vile, loathsome, and destructive to the soul.

New delight in holiness, and desire after its perfection are experienced. O, how I love Thy law, Thy house, Thy presence! O, to be like God, and meet for glory!

SERMON III.

Same Text.

We meet not for entertainment, but for serious work respecting time and eternity.

After some preliminary statements regarding the kingdom of God spoken of in the text, the indifference of many about the doctrine of regeneration, and the causes of this indifference, and the general meaning of the language "Born again," implying a change not brought about by men or any created power, and not external only, but a universal and abiding change, we,—

I. Considered some counterfeits of this change. These are from men: the change itself is from God.

Many please themselves with counterfeit regeneration, some from ignorance, others from self-righteousness, hypocrisy, or being deceived by others; and some may wish for more teaching on the subject.

II. We then considered the positive nature of regeneration so far as known.

1. It is a real creation.

A new creature with a new relish for things spiritual and holy. A living creature requiring food, and having power to receive the food with desire.

New exercises of soul. Tenderness of heart, hatred of sin, delight in holiness. All this new creation is in the soul. This new living creature is distinguished from old carnality by possessing a peculiar relish for spiritual objects and enjoyments. This is the mind of the Spirit. The person possessing this mind is said to be spiritually-minded. They who are carnal mind the things of the flesh: they who are spiritual the things of the Holy Spirit.

2. The living creature is renewed in knowledge after the image of God.

Every new idea is a creation—much more this knowledge. There is created a correct knowledge of God, of the Scriptures, &c. It is within. A heart to know God. Not by an effort in the use of means, but from heaven. Its influence is real and great; it is also pleasant and gratifying, as the light and heat of the sun; for as these tell on living plants, so light from the Sun of Righteousness has influence on the living soul. Therefore they are children of light: a different race from those in darkness or with false light: eternal day has dawned within. The regenerate soul delights in right and useful knowledge: wisdom's ways are found to be pleasantness and peace. Troubled with inward darkness, it is always desirous to see and enjoy light from God.

3. The new man is created in righteousness. Rectitude of nature.

Kindness and righteousness toward men may be natural, not so towards God, but enmity. The new heart is a good heart, a right heart—disposed to act righteously towards all. Therefore it is right towards

God: feeling righteously toward the property and laws of God; as, for example, concerning the Sabbath. It is also honest and upright towards man in all things: injuring neither the soul, nor body, nor property of any man.

The righteousness of Jesus Christ also imputed. Inherent righteousness is within from the Holy Spirit. Yet the soul is pained with so much iniquity within and with so much deficiency of duty to God and man.

Pained with so much inward pollution: so many vile, proud, selfish, worldly thoughts and desires.

Pained to see so little internal holiness—to feel so little breathing after holy communion with God.

4. The new man is created in true holiness; real, as of God.

Separated from the unholy world by spiritual regeneration. Sin is offensive; holiness pleasant and desired. All the graces of the Holy Spirit are in the new man; all holiness is loved. Holy enjoyments are desired and attained. There is communion with God and with heaven. Desire for growing in holiness onward to eternity. Not satisfied till he become holy as Jehovah is, till he be with God in the holy place. All the renewed rise to heaven; the unrenewed cleave to earth.

We should next go on to the evidences of regeneration, and to its necessity, as a prerequisite for heaven.

The carnal mind would willingly shuffle over this doctrine of Scripture, as is done in some systems of theology, in which what is said is wonderfully correct, but there is wonderfully little information and less discrimination, as if it were common.

I. Some evidences of regeneration.

1. An inward warfare against the old nature and propensities. Not peace at first, but a sword; a war against sin. All sin within and without is hated and opposed. The renewed fight the good fight all the way to heaven; there is no cessation till victory is obtained. A company of two armies; flesh and spirit; sin and the Holy Spirit.

2. Felt inability for this war. Faint, though pursuing. Poverty of spirit; emptied; without Christ they can do nothing. There is nothing in themselves sufficient for the war, therefore they are deeply humbled before God. Made poor in spirit.

3. Active, restless desire for inward refreshing. As new-born babes desire milk, the regenerate desire the knowledge of God, influence from the Holy Spirit, communion with God. The desire of the soul is to God and His ordinances. O, to glorify God!

4. Love to God: they have received the spirit of adoption, and are called the sons of God: I will love thee, O Lord. Love to Jesus Christ, to all the saints, to the Scriptures, and the Sabbath, and the House of God. Now all good is loved. Love to all men is seated in the heart as the law demands. Love reigns within; they walk in love. It is of God.

5. Universal respect and obedience to all the laws of God. The law is written on the heart; obedience is not grievous, but it is pleasant to run the way commanded. O that my heart were directed to keep thy statutes. The new creature delights in the law; is tender-hearted respecting sin and temptation; afraid

of going beyond the boundaries of duty; desirous to walk blameless; resolves to do justly and love mercy; laments deficiencies in obedience, either in spirit or in practice.

6. Habitual trust or faith in Jesus Christ as a Friend beloved, and the all-sufficient Saviour. Felt obligation to Him for salvation, and trust in Him for all.

7. Guidance of the Holy Spirit. He brings new supplies from the fulness of Christ in heaven and in the Scriptures; and the result is—

8. Progress in holiness; inward vigour and growing in grace, accompanied with habitual desire to excel in holy attainments; they are not satisfied to be as humble, spiritual, holy, and happy as other Christians, but wish to be far more so; a kind of insatiable thirst after spiritual good makes them unwearied in attending ordinances; seeking God from place to place, from exercise to exercise. They desire to have the mind more stored with Divine truth; to get more above the joys and sorrows of the world; to have more peace, joy, hope, faith within; to walk more with God in prayer, communion with Him, and desires after Him.

9. Desire to be useful in the world, especially to the souls of others; as God is good to all; as the sun shining on all. They are disappointed if unable to do something for the glory of God and of the Saviour, in gratitude for sovereign love. Pity, compassion, fear, concerning the perdition of others, excite them to fortitude, zeal, patience, in warning, &c.

10. Regard to heaven as the everlasting home—

the Father's house. The change is from above. It directs to seek things above. The treasure is above. Friends, possessions, glory, eternal life, and holiness are above. They live as strangers on earth, being citizens of Zion on earth and in heaven.

II. The necessity of regeneration. Without it you cannot see the kingdom of God.

Because of entire depravity. If there be any good in man, a total change is unnecessary. But evil is in the heart, and no good thing; no health, no soundness. There is a total incapacity to please God. They that are in the flesh cannot: they have not even a little capacity. Without Christ, and without the Holy Spirit, they have no power to serve God. The ways of the wicked are always grievous. God is not pleased with the plowing or with the praying of the wicked; with their vows, church-going, sacrifices, profession, &c. Isaiah i. They have no correct knowledge of or relish for the kingdom of God on earth; no peculiar love to holy things, to the Sabbath, or the Bible, or communion with God. The unrenewed are far from God, without God in the world, therefore cannot be within His kingdom. There is no progress in holiness, or any grace: only the dull round of outward attendance. The sun may shine; the rain may come; but no growth follows in dead plants or trees. Without holiness none can see the Lord. Nothing that is unclean or unrighteous can be admitted there. There can be no happiness in heaven for the unholy. Only the pure in heart can there see and enjoy God.

III. In regeneration, God Himself is the efficient

cause. It is positively declared not to be of man. "Born not of the will of man, but of God."

It is ascribed to the Father, Son, and Holy Spirit. All the three persons in the Godhead are employed. It is the work of God alone.

There is a real creation of life and moral excellence; a work of Almighty power; the result of everlasting love and grace. Great intellectual talents cannot change the heart; nor amiable natural dispositions; nor a religious education; nor a faithful ministration of the Gospel.

Deductions from considering God the agent.

1. This work should be highly esteemed. It is a great benefit.

2. Think of it with reverence. There is in it a solemn movement of Divine power.

3. Desire to be the subjects of regeneration.

4. Let the converted wonder, admire, and praise Jehovah!

IV. Some of the usual exercises of soul accompanying this change.

Conviction of depravity and danger. The sinnner sees himself vile; he has abiding concern about salvation; fear and reverence for God; disposition to prayer; the change is asked from God; there is submission to God's way of salvation; acceptance of Christ and salvation as the free gifts of God; voluntary devotedness to God; desire to be near Him; abiding desires to be like God, to live to Him, and to be prepared for being ever with Him.

V. Regeneration is a source of great joy.

It is the commencement of a happy life, more joy-

ful than when a son is born into this world. If life be the noblest production of God, here is the happiest, the best kind of life. The new man can never die. It is the beginning of eternal life; it is the deliverance from immense evil; from sin and its effects on earth and in eternity. Now, the sinner being in Christ, there is no condemnation, no more curse or misery, no second death. It is a preparation for satisfying and unceasing happiness. The soul quickened by grace is fitted to enjoy God Himself and eternal life in heaven. The happiness begins on earth, and is complete in heaven. It makes one useful on earth; imparting knowledge, feeling, friendship, benevolence, humility, kindness, patience, fortitude in doing good. Sinners are active to destroy good. Believers promote good; they are the salt of the earth; the light of the world; the only friends of men. It is therefore a display of Divine grace ineffably rich and glorious and joyful. It is the bestowment of good more valuable than worlds. Next to the gift of Jesus Christ is the gift of the Holy Spirit to produce life, faith in Christ, &c.

VI. Some reasons why believers often think themselves unconverted. However clearly the evidences and marks may be defined, still believers may be mistaken, and may think themselves yet dead in sins.

1. The new nature is so feeble; its principles may be scarcely discernible.

2. So much depravity remains; so much darkness, deadness, unbelief, hardness of heart, so many wandering thoughts.

3. The strength and influence of outward tempta-

tion; it is difficult for them to believe that one born from above should be so much affected with earthly things; that the spirit, fashion, practices, employments, amusements, &c., of this world should have so much influence on one spiritually alive.

4. There is so little concern and feeling about Divine things; they are so little impressed with the Word, so carnal, in prayer, in the sanctuary, and on Sabbath.

5. They are frequently left without God. No communion with Him. "When I cry and shout, He shutteth out my prayer." Frowning providence and a silent God, as if it were vain to serve Him or wait on Him in ordinances.

6. Little progress is made in holiness; they are seldom heavenly-minded; they have little power to resist temptation; they are formal in duty; seldom is any victory obtained.

VII. Reasons why so many in a state of nature think themselves renewed. Many causes of mistake. The deceitful heart is easily imposed on; fallen man has a tendency to self-esteem; nothing but regeneration itself can prevent mistake.

1. Because they are able to mimic almost everything in true piety, reading, church-going, prayer, knowledge, faith, hope, peace, comfort, humility, zeal, avoiding of sin, practice of duty. As Satan got temple erected for temple, so man assumes grace for grace in the Christian.

2. Numerous and great deficiencies in Christians. They see these, and believers themselves confess them. Hence they say, are we inferior to them?

3. They see little evil in themselves. Not spiritually enlightened, and having many good things in them, they discern not the remaining marks of death and depravity.

4. Great multitudes are of their way of thinking; and they cannot believe the majority of sensible religious people to be mistaken.

5. They suppose regeneration to be something wonderfully secret, and which eludes all proof; as the wind blowing. They wish to think charitably of themselves and others; hope for the best.

6. The spiritual and secret nature of the Christian character. Believers are God's hidden ones; a people who dwell alone: their real character is chiefly out of sight; worldly men see them, and know them not.

7. They are not honest in searching for the truth and in judging themselves. They take for truth what is not, without being at the trouble of honestly proving all things. Self-deceived.

VIII. Miscellaneous remarks on the nature of regeneration.

Believers themselves are passive in this change; as a dead man, without the power of activity.

It is the production of a new kind of life; not natural, nor the common kind of moral, but spiritual; also of high moral excellence; a new kind of moral life; a new creation of life.

It is the partaking of a Divine nature. God lives in the soul. It is the life of God; a life of spirituality, holiness, goodness. The soul is restored to the likeness of God. Christ dwells in the heart by His Spirit and image. The Holy Spirit abides here in His

temple. There is a new union to Christ. Christ lives in the soul as the hope of glory. The whole man is turned to God, to live on Him, with Him, for Him. God is the chief object beheld, desired, and enjoyed. Others are ungodly, these are the godly. As God is, so are they on earth.

IX. Instructions for all who desire this change.

Seek after more accurate and more abiding knowledge regarding Divine truth. Follow on to know the Lord.

With sincerity and fortitude study the truth, on all the doctrines and duties of Divine revelation; prove all things. Be not afraid to be condemned by the truth. Use no deceit here. "Buy the truth."

Seek to fear God. Be serious; God is holy, a jealous God, a consuming fire.

Lay aside all things which may impede your progress in spiritual knowledge and holiness; sloth, a worldly spirit, a self-righteous spirit, human opinions concerning faith, &c.

Be much given to prayer.

Wait for God's time; wait for the Holy Spirit.

Endeavour to believe in Christ; come, flee, trust, receive Christ.

In the doctrine of regeneration there are mysteries which we cannot well explain. It is a great change in the nature—a complete change—a creation of some things which did not exist before; old things pass away, and all things become new, and all things in it are of or from God the Creator.

But the old body does not pass away; the new

creature has the old bones of the body, the old flesh and skin, and manner of walking, and of speaking, and of eating, and of working. Neither does the old soul pass away; the old faculties of mind remain, the affections, and passions, and desires, and all the intellectual and active powers granted to the soul at its first creation. Yet there is something new. The old things though not changed in substance are employed in new pursuits and for new purposes, as a stone in the wall of a theatre may, without any change of its substance, be placed in the wall of a church of God.

What, then, may we consider or pronounce new in regeneration?

I. New life. We are accustomed to call it spiritual life. Man died spiritually on the very day in which he did eat the forbidden fruit; all are born spiritually dead and continue dead in sin and by sin, unless they be quickened by the spirit of God, or regenerated. This new or spiritual life is a creation, none but God can give it existence.

II. A new taste, or propensity, or inclination, is created in the renewed living soul. It is a taste for what is holy or spiritually good, accompanied with desire for possessing that which is good. The unrenewed have no taste for God or holiness. The natural man says, "No God:" I wish there were no God. The old mind is enmity against God, or dead apathy concerning the existence or enjoyment of the true God. As a living child has the taste and desire for the right kind of nourishment, so the renewed soul has the taste and desire for spiritual

food, for holiness, for the image and enjoyment of Jehovah Himself, as its resting-place, and the origin of its comforts and prosperity for time and eternity.

III. New spiritual principles are created in the regenerated soul; new graces, or moral and spiritual qualities or fruits of the Holy Spirit. These are mentioned in Gal. v. 22, &c. These never exist in the unrenewed soul. They are created by Jehovah, the Holy Spirit. Their counterfeits may be found in many religious people; but as these are not the fruits of the Holy Spirit, they afford no evidence of regeneration.

IV. New power to serve God is also created. The soul, made alive, desires what is good, and pursues it. Adorned with the graces or fruits of the Holy Spirit, the soul approves of all that God is, and of all that He gives or offers to give, and of all that He has done, and of all that He requires; but there is a felt want of power to do the will of God. Now, in regeneration there is created the desire for this power, and this power is gradually communicated or created by the same agent; for God the Holy Spirit works or creates in believers "both to will and to do." The will and the power are both from God, and they are created in the day of Jehovah's power. In possession of this new power, a believer can run the way of God's commandments with liberty, with ability of soul. "His commandments are not grievous." There is no such power in the unrenewed mind; very few of the hypocrites in Zion even attempt to counterfeit this creation of the Holy Spirit.

V. All the productions of the Holy Spirit men-

tioned above are regulated by the new illumination granted to the soul. The new creature has light from the excellent glory. Believers are all the children of light and of the day. By regeneration sinners are turned from darkness unto light. To the unregenerated, the most glorious objects, the most interesting regions in the universe are unknown. The true God, the heavenly glory, the light of Divine truth, the new life, the graces of the Holy Spirit, comprehended in true holiness and communion with God, and with the holy creation, are things unknown. To the new creature they are revealed; God Himself reveals them to believers in Christ by the Holy Spirit. Jesus Christ could therefore say to believing disciples, "Blessed are your eyes for they see, and your ears for they hear." Believers are brought out of darkness into God's marvellous light. Their eye is single and not evil, therefore their whole body—the whole person—is full of light.

VI. There is a creation of happiness within. By the fall man lost happiness—by the Holy Spirit, in regeneration, it is restored. The wicked are like the troubled sea which cannot rest. There is no peace to the wicked. There may be many that say, Who will show us any good? There is the desire for some kind of good, although not for that which gives happiness to man, but none get that good which makes blessed until regeneration is wrought by the Holy Spirit; then peace, rest in God, satisfaction, gladness, and joy, are attained. The capacity for happiness in what is good is created, and the materials of happiness are presented and enjoyed.

VII. Also, immortality is restored. The old man is dead and ever dying—the new man is immortal. The new life is the beginning of eternal life; this is the consequence of its connexion with Christ, the living Head. As in Adam all died, so all who are united to Christ live. He who hath the Son hath life; Christ came that His people might have life: therefore He sends the Holy Spirit to breathe the new life into the renewed soul. This life may be considered the beginning of the change, and also its completion. It began with the imparting of life, and that life shall never end. God promised to His people everlasting life, and this life is in Christ; therefore, he who hath Christ hath eternal life. You may now understand the meaning of the text, "If any man be in Christ he is a new creature." It is not merely by profession, but by vital union that a believer is in Christ. The living Christ is in the living soul, *i. e.*, Christ and life from Christ are within the renewed soul. The union to Christ effected by the Holy Spirit makes the soul alive; and now because Christ lives, the renewed people shall live also; and because Christ lives for ever, His people also shall enjoy immortal or eternal life.

Let it not be thought that all this cannot amount to a new creation, or to a new creature. All these seven productions are new, they are real existences; and they are created by the Holy Spirit, the true God. No sinner can produce or obtain them, or enjoy them, until the living God create them in the soul. Taken together they constitute a new creature; the body in which they exist is not new, it may not even be young; the soul itself is not new, it was

created before; but the new creature is in the old body—the new creature is within the old soul. It is not a new body, it is not a new soul, but a new creature within the same soul, and the soul in the same body, both of which were created before.

Behold, then, the new creature: it is something real, it is excellent, it is a living being which did not exist before, and it has its residence in every regenerated sinner.

It is a living creature; it is the life of God in the soul. It makes use of the old organization of body and mind; it lives in the old habitation; it makes use of the old powers of body and of soul; it brings them into new and active operation; it lives, it is fed by the Word of God. It increases with the increase of God, and grows to the measure of the stature of the fulness of Christ. It has the faculty of choosing what is good, and of refusing the evil. It desires the friendship, the likeness, the enjoyment of God. It abhors sin; it loves holiness. It chooses wisdom; it rejects folly. It feeds on what is for its life; it avoids what tends to death. It is a creature of surpassing beauty; it is adorned with every grace; it is pleased with no dress but the best robe; it is even glorious within, possessing all the principles of true excellence, by the sanctifying grace of the Holy Spirit. It is incessantly in pursuit of more holiness; it presses forward to perfection, and is not disappointed, for by the agency of the Holy Spirit within it grows in every grace.

Strengthened with all might by the Spirit within, it becomes strong in the Lord and in the power of

His might; it has power to oppose every sin, to resist the devil, to overcome all enemies, and to run the Christian race of holy obedience until made more than a conqueror through Jesus Christ the Lord. Its enjoyments are dignified and satisfying. The soul is filled with the love of God, and with the joys of the Holy Spirit: the peace of God, which passes all understanding, is within. Thus the renewed believer can say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Ps. cxvi. 7. And after all the joys and sorrows felt on earth, the immortal creature rises to heaven, the place of life and joy in the paradise of God.

Let these remarks suffice for the present. There is a new creation, and that creation is the renewing of the whole man after the image of God. Yet in this work there is nothing pulled off from any part of the body or from the soul; the body remains as complete as before, and the soul, with all its faculties, continues as active as ever; yet the whole man is made new, by the new life infused, the new taste communicated, the new spiritual beauty and lustre shed over the man, and the new power granted to live to the glory of God.

By this change a new inhabitant abides and operates within; the sinner is in a new state by his union to the living Saviour; new living graces, as love, faith, and hope, make Jesus Christ unspeakably precious to the soul; and the new will and power induce and enable the believer, by the operations of the Holy Spirit, to follow the Lamb whithersoever He goeth.

Now, from these remarks you may perceive that in regeneration there is no creation of a new material substance, nor yet perhaps of a new merely spiritual essence, but of new moral qualities and principles, and of new tendencies and inclinations to employ all the powers of the body and of the soul to the glory of God. The man is created anew; he is the workmanship of God, created in connexion with the mediation of Jesus Christ; created unto good works by the Holy Spirit sent down from heaven. The same body, the same hands and tongue, and other members which existed before, and the same intellectual and active powers of the soul which were in operation before, are brought into the service of a new Master, and they are all sanctified and in some measure invigorated with new energy to seek the salvation that is in Christ with eternal glory.

But after all this, dear friends, beware of delusion. Many have written and preached spiritual truth on the doctrine of regeneration; but at the same time the living and spiritual glory of this wonderful creature has been left in obscurity. It is very proper to acknowledge that the change is a restoration to the image of God, and that the Divine image consists in knowledge, righteousness, and holiness; but there may be much knowledge of the things of God concerning salvation, and no regeneration. There may also be a turning to righteousness in character before men, and to a supposed righteousness in dealing with God, and no regeneration. Also a taste for holiness such as pleases men—as in

the outward exercises of religion—may be acquired without regeneration. Therefore I consider the created life and taste and spiritual beauty of the soul, and the power to serve God, as absolutely necessary, in addition to all that is generally admitted concerning knowledge, righteousness, and holiness.

It is right to state, in conclusion, that the new creature, notwithstanding all its life, and power, and beauty, and immortality, is, like all other creatures, continually dependent on Jehovah himself. In Him it lives, it moves, it exists, and by continued communications from heaven it makes progress in every kind of excellence in the present world, and by the God of salvation it will be sustained to eternity, and strengthened to bear an exceeding weight of glory, and to enjoy everlasting pleasures among the redeemed in the paradise of God.

SERMON IV.

JOHN X. 30—"I and my Father are one."

THIS text announces that Christ and the Father are united in guarding and perfecting the saints; that a perfect harmony exists between them in the work of redemption; and that in consequence of their concurrence and combined agency, it is impossible for any of the saints finally to perish.

But the text affirms more than all this, namely, that there is in the Father and in the Son a unity or oneness of nature; that they are the same in essence, and equal in every Divine attribute and perfection.

In the third century of Christianity, several of the fathers of the Christian Church adduced this text to prove the distinction and plurality of persons in the Godhead against the erroneous opinions of the Sabellians, who maintained that the Son existed in the Father, and the Father in the Son, as different faculties in the same person.

In the fourth century the same text was employed to confute the still more dangerous errors of the Arians, who denied the Divinity of the Son.

It evidently asserts, in language sufficiently per-

spicuous, that the Father and the Son are two distinct persons, and that these two are one, or equal to each other. This is our Lord's meaning; in this light it was understood by the Jews. "They took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered Him, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Verses 31-33. Had the Jews mistaken the meaning of His words, He would certainly have corrected their mistake, and explained the words according to the sense in which He wished them to be understood. But He gives no other explanation of them. He admits, nay, approves of the sense in which the Jews understood them. "Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Verse 36.

Let us therefore attempt to prove the Divine nature of the Son of God. This doctrine is necessary to be believed by all who expect salvation through Jesus Christ. And to be believed, it must be understood, not merely as a matter of opinion, or as a truth reported to us by others, but as a truth which our own reason perceives and admits. We are called, as rational and intelligent beings, to inquire into this truth, and to judge for ourselves. We are called upon, as sinners in danger of perishing for ever, to consider, to behold, and to know who this is, who hath come in the name of Jehovah to

save the guilty. We are to inquire and to judge for ourselves whether He be able to accomplish a work so great as the eternal redemption of a vast multitude of perishing sinners. We have no opportunity of ascending to heaven, whither Jesus is said to have gone, to see His glory, and to behold the complete felicity of those whom He hath already redeemed. None of those who are supposed to have gone to heaven when they died have returned to give any account of what they saw, and heard, and enjoyed.

We must soon go into another world ourselves; and in the prospect of soon appearing in the eternal world, if we act in a manner suitable to thinking beings, we will be desirous of having it well ascertained whether Jesus be able to save us; whether He can redeem us from all iniquity, from condemnation and wrath to come; and whether He be capable of bringing us when we die into the presence and full enjoyment of the eternal God in the heavenly world.

In this inquiry nothing will give us more satisfaction and more assurance of the ability of Jesus to save us, than a rational conviction that He is one with the Father in nature and essence, and His equal in every Divine perfection.

To confirm the truth of this doctrine three classes of arguments may be employed, arising—

I. From the names, and perfections, and works ascribed to Him in the Sacred Writings.

II. From the circumstances accompanying His manifestation upon earth.

III. From His official character and appointment in the work of redemption.

I. The first class are those which are usually employed for proving the Divinity of Jesus Christ; they are familiar to believing minds; and they must be supposed to be generally understood and admitted by all who profess the Christian religion.

It will not therefore be necessary to dwell upon them at great length.

They are all reducible to the four following divisions:—

1. The names of Deity are given to Him.

2. The incommunicable perfections of the Divine nature are ascribed to Him.

3. The works peculiar to God are said to be done by Him.

4. He is exhibited as an object of worship.

1. It will not be necessary to insist upon the expression "Son of God" as a decisive proof of His Divinity, as this title, in a certain sense, is applicable also to creatures; although it is to be observed that He is frequently called, by way of distinction from all creatures, and by way of eminence, "the Son of God," "the Beloved," "the only begotten Son of the Father," expressions indicating that He is the Son of God in a manner different from any creature.

But He is also called the fellow or the equal of the Father. "He thought it no robbery to be equal with God." Jeremiah, predicting the blessings resulting from His appearance and reign, says, "This is His name, whereby He shall be called, Jehovah our righteousness;" and Isaiah declares, "Israel shall be saved in Jehovah with an everlasting salvation." "Surely shall one say, in Jehovah have I

righteousness and strength; to Him shall men come; and all that are incensed against Him shall be ashamed." Isaiah xlv. 17, 24.

Referring to John the Baptist as the forerunner of Jesus, the same prophet says, "Prepare ye the way of Jehovah; make straight in the desert a high way for our God." Zacharias, the father of John, applies these words to him in his song of praise, Luke i. 76, "Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways." In these and many other places of Scripture, this name is applied to Jesus. But Jehovah is the incommunicable name of Deity. God challenges this name to Himself alone, as proper only to the Divine essence and nature. So great is the force of this name, that whatsoever God is resides and shines in this name. If any could comprehend it he might be supposed to comprehend God Himself and all that God is. It signifies the existing One; the essence of Divinity; sometimes it is called His memorial, declaring that He hath existence in and of Himself. Jehovah is the fountain of fountains; He embraces all essence; He breathes existence into created things, and gives spirit to the world. He is the source of existence, from whom is the being or life of all other things, and without whom there is no being. This name, therefore, being given unequivocally and frequently in Scripture to the Messiah, or the Son of God, must express His real and underived Divinity.

He is also called God. This name is indeed sometimes given to creatures: it is not an incommu-

nicable name of Deity. Yet the manner in which it is ascribed to the Son of God, and the epithets with which it is connected, decidedly point Him out as a Divine person. "Behold a virgin shall bring forth a Son, and shall call His name Emanuel, which, being interpreted, is God with us." "Great is the mystery of godliness, God was manifested in the flesh."

The apostle John—1st epistle v. 20—writes, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life," in distinction from all that are called gods; for he adds, "Little children, keep yourselves from idols."

The apostle Paul says, He is "the great God, even our Saviour," "the only wise God," and "over all blessed for ever."

Isaiah calls Him "the mighty God," "the God of Israel," "the only, or the one God, beside whom there is none else."

The name God, in connexion with these epithets, cannot with any propriety be applied to a creature.

If any names whatever can distinguish a Divine being from all creatures, it is difficult to conceive of any more appropriate and decisive than those mentioned.

Besides, in many passages He is called the Lord of hosts or of armies, in common with the Father. "He hath also on his vesture and on his thigh a name written, 'King of kings and Lord of lords.'"

To turn to all these passages and illustrate their connexion would be a tedious and insipid exercise. This must be left to your own retired search of the Scriptures.

If, then, these names belong to the Son of God, and are ascribed to Him in Divine revelation, it is evidently the intention of the Author of Divine revelation that we should consider Him a Divine person. God tempteth not any man; and would not this be tempting us to idolatry, if the names and honours of Deity are given to a mere creature?

2. The incommunicable attributes of Divinity are applied to Jesus.

Almighty power. He is said to be "able to subdue all things to himself." "He is, and was, and is to come, the Almighty."

To Him belongs omniscience. "I know thy works," saith Jesus. All the Church shall know that "I am He who searcheth the reins and the heart."

"In Him are hid all the treasures of wisdom and knowledge." Peter said to Him, "Lord, thou knowest all things." He said so from experience of the perfect knowledge of Jesus. "He needed not that any should testify of man, for He knew what was in man." He possessed a complete knowledge of God the Father, which no creature can ever acquire. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." In the bosom—who knows the secret counsels, thoughts, &c., of His heart.

As Deity, He is also present in all places of His dominion. While He was the Son of man upon earth He was at the same time in heaven, in the bosom of the Father. He said to His disciples—"Where two or three are gathered together in my name, there am I." And after His resurrection, having given commission to His disciples to teach all nations, He adds for their encouragement, "Lo, I am with you alway, even unto the end of the world."

For as He fills all space, so also He fills all duration. He is "the everlasting God." He existed from the past eternity. "Jehovah possessed me in the beginning of His way, before His works of old." "His goings forth have been of old, from eternity." "In the beginning," *i. e.* from eternity, "was the Word, and the Word was with God, and the Word was God." He himself declared to the Jews, "Before Abraham was I am." And to John in Patmos, "I am Alpha and Omega; I am the first and the last, the living One who lives for ever."

He is also, like God, unchangeable. "Jesus Christ, the same yesterday, to-day, and for ever." "The heavens and the earth shall perish and wax old," but He remains immutable amid the vicissitudes of created things. He continues the same: "His years shall not fail."

If, then, Almighty power, omniscience, omnipresence, eternity, and immutability are the incommunicable perfections of Deity, and render Him immensely distinct from all creatures, these perfections existing in Jesus Christ, and ascribed to Him in

Divine revelation, must constitute Him true and very God.

3. The works which can be performed alone by God are ascribed to Him.

Creation is His workmanship. "The heavens were created by the Word of God." "All things were made by Him, and without Him was not anything made that was made." "He is the image of the invisible God, the first-born of every creature." For "By Him were all things created that are in heaven, and that are in earth, visible and invisible."

As He created so also He preserves the universe in existence and order. "There is one God and one Lord Jesus Christ, by whom are all things." "He is before all things, and by Him all things consist." "By Him God made the world." He who "is the brightness of His Father's glory, and the express image of His person," upholds the universe by the word of His power. All worlds depend on Him, and all their arrangements are superintended by His wisdom and power.

He also who hath created and who upholds the universe is the Judge of all. "None is judge but God." He who searches the hearts of men is qualified to judge of their secrets in the last decisive day. "We must all stand before the judgment-seat of Christ." "The Father judgeth no man, but hath committed all judgment to the Son." Of this He gave frequent intimation while upon earth. "Behold He cometh with clouds, and every eye shall see Him."

Who but God can create? Who but God can support and arrange a system so complete, so vast?

Who but God can judge the heart, and give to every one according to his works?

Jesus, therefore, is the true and very God, equal with the Father in essence and perfections and administration.

4. He is an object of worship.

When God the Father bringeth His only begotten Son into the world, He saith, "Let all the angels of God worship Him." It is also His pleasure, "That all men should honour the Son even as the Father." We are directed to worship Him as our Creator, and to say to Him: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands."

To Him every knee shall bow. It is the pleasure of the Father, who hath highly exalted Him, "that at the name of Jesus every knee should bow," "and every tongue should confess that Jesus Christ is Lord."

On several occasions we find worship addressed to Him in the days of His flesh. He never rejected it. He always approved of those who worshipped Him. Nay, He claims the confidence which is due to God alone; "Ye believe in God, believe also in me." God only is the proper object of trust. "Cursed is the man that trusteth in man." Jesus never would have brought this curse upon those whom He came to bless, by demanding them to put confidence in Him, if He had not been God.

In baptism He is solemnly and devoutly mentioned as an object of worship equal with the Father. "Go ye, therefore, and teach all nations, baptizing

them in the name of the Father, and of the Son, and of the Holy Spirit.

And, in pronouncing the benediction upon the Christian churches which the apostles added to their inspired letters, we find the grace of our Lord Jesus Christ mentioned, as being equally important with the love of God, and with the communion of the Holy Spirit.

His name and grace are devoutly mentioned in the solemn forms of Christian worship. He was solemnly invoked as a Deity.

He is now in the midst of the throne in heaven, as a Lamb that had been slain, yet worshipped by the redeemed in glory, and upon earth. But God only is an object of worship. It is wickedness, it is idolatry, to worship another. Jesus whom God the Father wishes to possess equal honour, and to receive equal worship with Himself from all intelligent creatures, must be the true God. He and the Father must be one.

There are two remarkable occasions on which worship was addressed to Jesus by persons passing into eternity—a trying time.

The penitent malefactor said, "Lord, remember me when thou comest into thy kingdom;" he was approved and quickly answered.

Stephen "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God."—"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit!"

II. From the circumstances accompanying His manifestation upon earth.

The arguments already mentioned are sufficiently conclusive. Nothing need be added to their weight and solemnity. But since attempts have been made to evade their force, and to give the expressions in Scripture which announces them a very different meaning, it has been found useful to introduce other circumstances which seem to illustrate if not to corroborate these arguments.

The names, perfections, works, and worship, belong to Him as God, and are frequently ascribed to Him in the Sacred Writings. These belong to Him independently of His manifestation in the flesh. Had He never made a personal appearance in our world, we are bound to believe from the Sacred Writings, upon Divine testimony, that He is one with the Father.

But as this person, who is called the Son of God, did actually appear among men, it is reasonable to expect that some circumstances and events accompanying his manifestation would be such as are suitable to a Divine person. In assuming human nature we naturally suppose that something remarkable shall take place on His account; that the infinitely wise God shall employ some peculiar methods of attracting the attention of mankind to His own Son as a Divine person: and herein we are not disappointed. He directs attention to the Messiah as a Divine person,—

1. By the numerous predictions which announced His coming and prepared the world for His reception.

Even to our guilty progenitors, while trembling in the presence of the God they had offended, the coming of the Messiah was made known as the foundation of hope and confidence. The first promise made to them revealed Him as a sufferer, yet as a conqueror, and by His conquests themselves and posterity were supported and comforted amid the miseries of their fallen condition.

Abel, Enoch, Noah, and other pious men of old, with eager desire received the promise.

Abraham, revolving on the first promise, was favoured with a brighter discovery of His personal excellence and the blessings of His appearance. He rejoiced to think of the approach of one so mighty; he desired to know more of Him; he saw His character, His day, His redeeming work; he saw them and was glad.

He was promised as a great Teacher from the God of heaven: a star that should arise out of Jacob. He shall be as the light of the morning.

As we pass along the ages of time, the revelations of His character become more intelligible. The light increases. Every new age, and every succeeding prophecy adds to its splendour. What a flood of glory bursts upon our view when we read of Him in the sublime descriptions of David, Isaiah, and others; for to Him gave all the prophets witness; He is the chief subject of their writings; they seem delighted, even enraptured, at the prospect of His approach.

They all speak of Him as one far superior to themselves. Some of them were eminent, wise,

and holy, as Moses, David, Isaiah, but He is far beyond them.

The result of these predictions was a general expectation of His approach. All men looked to Him as a great deliverer. They trusted to Him for something valuable.

Would God have distinguished this person from all the prophets and great men of old, as one unspeakably higher, unless He had been Divine?

Would all have written of Him, and none have regarded the other great teachers of the Church? No predictions announced the birth of Moses, or David, or the Apostle Paul, although it may safely be said, that as men and teachers in the Church they have effected much.

No holy men, as Elijah, Jeremiah, David, &c., were so highly honoured.

And if John the Baptist was predicted, it was only as the precursor of Jesus.—One sent to prepare the way of Jehovah.

The eternal God thus calls the attention of mankind to His own Son. "Behold, my servant." "A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." "Nations shall be blessed in Him, and all nations shall call Him blessed."

Would God thus induce mankind to trust in a mere creature? He has said, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Can He then persuade and beseech them to trust in the

Messiah, if He is a creature. He must be something higher than man or angel, otherwise no such predictions regarding Him would have misled the children of men.

2. By the dignified names under which He was announced, "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;" Peacemaker, "this man shall be the peace;" "a righteous branch;" "the desire of all nations;" "a plant of renown;" "Messiah the Prince:" "the Sun of righteousness;" "Rose of Sharon," &c.

The names given Him are about three hundred. What could a man or a mere creature do, to excite so much attention, to give rise to so high expectations? What deliverance could he bring? What could he do more than the holy prophets or angels had revealed before or after him?

3. By the circumstances accompanying His birth. An angel of the Lord appeared to His mother, and also to her husband, informing both concerning His birth before it took place, and respecting His character and personal dignity. "Thou shalt call His name Jesus." "He shall be great and called the Son of the Highest." "He shall be called the Son of God."

When He was born, during the silence of night, while shepherds in the fields near Bethlehem were watching over their flocks, while men were asleep, all heaven seemed awake. The darkness of night was banished by the splendour of heaven. The glory of the Lord shone around the shepherds, filling

them at first with consternation, but preparing the way for great joy. An angel, as if enraptured with the message, brake silence,—"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." Nor was it a solitary angel. The message was reckoned one of the greatest importance, even in heaven. There was with the angel a multitude—a vast crowd—of the heavenly host, not only as solemn attendants to the one who spake, or as the witnesses of his message being delivered, but all of them deeply interested in the event, all of them enraptured, and with celestial voices singing, "Glory to God in the highest, and on earth peace, good will toward men."

The child was soon afterwards saluted by the eastern sages, who, directed by a celestial sign, came to search for Him: having found Him, they worshipped Him and gave Him gifts.

The godly Simeon likewise, and Anna, a venerable saint, met Him in the temple of God; hailed Him as the Messiah; rejoiced before Him, and spake of Him to all who looked for redemption in Jerusalem.

Would there be so much joy in heaven at the birth of a mere creature? Would angels at different times have been sent to honour the child who was to be born, unless He was far superior to themselves? Would a mission of angels so numerous and joyful publish glad tidings to men, if all the good was to result from the piety and labours of a created being?

Would the God of nature, would the Holy Spirit excite so much interest on His account among the learned and the pious upon earth, if He were only a man like themselves?

4. At twelve years of age He showed himself possessed of superior intelligence: He was found among the Jewish doctors, hearing them and asking them questions. They were all astonished at His understanding and answers. To His parents He said—"understood ye not that I must be about my Father's business?" He undoubtedly referred to God as His Father. How could a boy at twelve years of age, and without the means of education, possess so much knowledge? Can it be supposed that at the early age of twelve He could have formed a system of imposture?

5. At His baptism the heavens were opened, "and the Holy Spirit descended in bodily shape, like a dove, upon Him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Was it the intention of the Father and of the Holy Spirit to deceive mankind? The Father acknowledged Him as His Son peculiarly beloved. The Holy Spirit gave testimony to the declaration of the Father by assuming a bodily appearance and descending upon Him.

6. At the mount of transfiguration there was a repetition of this voice of the Father—"Hear ye Him." Believe His words. When He claims equality with the Father, believe Him. Give credit to all His assertions. The representatives of the Old Testament and New Testament Church were present.

7. His miracles. It may be said these are not conclusive evidence of His Divinity, as others did so. But consider the great number of miracles; more than those of Moses and of all the prophets put together. And the manner of performing them; not by power derived from another; not by any voice from heaven directing him; but by His own power.

8. The testimony of devils. "We know thee who thou art, the Holy One of God." "Art thou come to torment us?" Why should they be alarmed at the presence and power of a creature? How could He torment them? If he were only upon earth, could he also be their tormentor in hell? They seemed to have knowledge that He had authority to torment, and that a time was fixed for this. They must have seen in Him something more than what was created.

9. Circumstances accompanying His death. Preternatural darkness, earthquake, &c. He is the Lord of universal nature—of life and death. He also dismissed His own spirit, crying with a loud voice, causing the testimony from enemies, "Truly, this was the Son of God."

10. His resurrection from the dead. Had He been an impostor God would not have raised Him. He did rise of Himself. "I have power to lay it"—my life—"down, and I have power to take it again. This commandment have I received of my Father." This is altogether beyond the power of creatures. "No man hath power over his spirit to retain his spirit," far less to restore it.

11. His visible ascension to heavenly glory. Many

witnesses. An angel announced the fact. He went up contrary to the laws of nature, shewing a power which was above nature. The Father received Him. The heavens retain Him.

Thus the Father attested the truth of all that Jesus had said; and gave approbation concerning all His works, His peculiar dignity of character, and superior wisdom regarding God and man. No character ever was so perfect—no understanding so complete.

III. Arguments from His official character and appointment in the work of redemption.

Here think upon the condition of man; fallen from innocence, from happiness, from God; involved in guilt and misery; under the condemnation and curse of God. Incapable of recovering themselves no hope could originate in their guilty minds, but gloomy despair, and dread of unknown, overwhelming wrath, and of endless perdition.

Jesus was sent to redeem. All had corrupted their way, and had no right to blessedness; but He was pronounced a blessing to many. He was a prophet to enlighten; He was Jehovah's servant: "Behold my servant, whom I uphold." "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." He shall "finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness."

But those whom He came to redeem were in a lost condition. "The Son of Man came to seek and to save that which was lost." "All we like sheep have gone astray." We were all prisoners of Divine justice; and had contracted an immense debt which none could discharge.

Before anything could be done to redeem the captives, the demands of Divine justice must be satisfied: the law of God must be honoured and obeyed. His glory must be secured and exhibited to the intelligent creation.

But no creature could do this. A guilty creature cannot give satisfaction for his own sins. An innocent creature can do no more than yield obedience for himself. The works of creatures are not meritorious. No angel can do more than duty. All are unprofitable servants.

There are no other beings in the universe but God and His creatures. If neither the guilty nor the innocent can deliver the lawful captives of Divine justice, it must be the work of God.

The Saviour of men must therefore be a Divine person:—

1*st*, To appear as a party in the eternal counsels of God respecting the salvation of men. "I have made a covenant with my chosen."

2*d*, To endure the load of wrath due to sin. "Jehovah laid on Him the iniquity of us all."

3*d*, To render His sufferings and obedience meritorious.

4*th*, To bestow the benefits of redemption purchased by His death. To send the Holy Spirit to

renew and sanctify the soul; to be equally present with all His people; to instruct, to teach all nations; to give a sense of pardon, acceptance with God, &c.; to defend and protect His people on earth, to oppose their enemies, to subdue themselves by His grace and Spirit. He is said to dwell in believers the "hope of glory;" to prevail with God in their behalf in heaven; to present their prayers with His much incense.

5*th*, To be the principal object of saving faith. "Believe in the Lord Jesus Christ and thou shalt be saved." "He that believeth not shall be damned."

Without faith in Him there is no salvation to be expected. This is represented as equally necessary with the purchase of salvation by His sufferings and death. But what are we to believe?—that He is a creature? What could this avail? If we believe that He is a creature, we cannot at the same time believe that He procured redemption. We cannot believe that He is capable of saving us. We cannot believe that He has any peculiar power in heaven. If we believe that He is a mere man, we cannot be sure of salvation. No man can redeem his brother. Even admitting that He were innocent, He could merit nothing. Noah, Daniel, and Job, though acknowledged righteous men, could not save any of their brethren even from temporal calamity; how could Jesus, if only a man, save them from endless misery?

Faith includes the confidence or trust of the heart. To trust in a man would be idolatry, and

bring us under the curse of God. If He be merely a man therefore, faith in Him can be of no avail—nay, it would be in itself sinful. If He be a superior being to man, and yet a creature, we do not know what He is. He is not an angel we are sure; He took not on Him their nature. Are we then to look for salvation to a person whom we know not? We have no description of His real nature and dignity in Scripture, unless we admit Him to be equal with God.

We cannot with any propriety trust to a stranger —nay, God would never require it. He could not thus impose upon His creatures. He could not require us to believe, and threaten eternal destruction in consequence of unbelief, and at the same time conceal from us what we are to believe. He could not leave us with a vague undefined notion of the only object of saving faith. He treats us as rational and thinking beings capable of judging. He is also compassionate and merciful. When, therefore, He mentions faith in Jesus Christ as the necessary means of salvation, we must receive the descriptions of His character given in the sacred writings as true. As no other account is given of Him, but that He is God and man, and the appointed Saviour, our faith must receive Him in this character.

We are not to trust to a dignified creature, whose capacity we have no opportunity of knowing. We are not to trust to one who is man only: but to Him who is God, and who became man to obey, and suffer, and die, in the room of the guilty.

6*th*, To stand at the head of the redeemed world

—even at the head of creation. God has given Him a name above "every name that is named, not only in this world, but also in that which is to come." All authority is given to Him. He has a kingdom which embraces heaven and earth. Angels, principalities and powers are subject to Him. He is appointed to reign in His Church upon earth until all the heirs of salvation are fit for heaven. God hath set Him as King upon His holy hill of Zion. He must reign till all enemies are put under His feet; till even death itself shall be destroyed. Then when He shall have put down all rule, and authority, and power, He shall deliver up the kingdom to God the Father.

He has the charge of His people and of the world. The kingdom of Providence is committed to Him. He rules over all the nations of the earth. He walks in the midst of the Church, bearing the stars in His right hand. He is present with His suffering people in all their afflictions; He feels compassion for them. It belongs to Him to render the publication of the gospel the powerful means of awakening. But this work is too vast for a creature. He is acting simultaneously in thousands in different ways and places. No created spirit could be present in more places than one. We have no idea of any created being, able to accomplish any work like this.

Who but He who is God can banish the darkness from heathen lands—the abodes of superstition, the seats of Satan? Who but God can change the heart? can sanctify, &c.?

The promises of the future enlargement of the Church are made to Him:—"Ask of me and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "His name for ever shall endure; last like the sun it shall." "The stone, cut out without hands, that smote the image, became a great mountain, and filled the whole earth." "One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed." He to whom such promises are made, and to whom the government of the Church and of the world is entrusted, must be God. The honour is too great; the work too arduous for a creature. This kingdom belongs to Jehovah. He who is God is the ruler among the nations.

It is also the design of the Father, in the dispensation of the fulness of times, to gather together in one all things in Christ, both which are in heaven and on earth. He hath already "raised Him from the dead, and set Him at His own right hand" in heaven, far above every name that is named. He is also the Head of the Church, which is His body, that in all things He might have the pre-eminence. How could a creature be raised to so high honour and trust? We have no idea of any such creature, therefore we cannot exercise faith in Jesus unless He is divine.

7th, To be a source of felicity and an object of worship to the redeemed and angelic spirits in heaven to all eternity. Rev. chap. v. xxi. xxii.

God and the Lamb are equally the light of the redeemed in heaven, *i. e.* the source of their joy, intelligence, holiness, and improvement. "The Lamb in the midst of the throne shall feed them and lead them unto living fountains of waters." He must know their particular capacity of enjoyment. He must know the regions in heaven, and the enjoyments adapted to their capacity. They followed Christ on earth; they do so in heaven.

They praise God and the Lamb equally as objects of worship.

They are represented as equally the property of God and of the Lamb. "All that the Father giveth me shall come to me." "Lo I and the children whom God hath given me."

Application.—Do you now believe? Having heard and attended to so many arguments, have they produced any rational conviction, that truly this is the Son of God?

But, in addition to all these, Divine illumination is required.

SERMON V.

Acts v. 4.—"Thou hast not lied unto men, but unto God."

Both the personality and divinity of the Holy Spirit are taught in this text.

It is requisite in every Christian to entertain correct ideas regarding the plurality of persons in the one Godhead. Their offices and persons are distinct, while their qualities, counsels, and purposes are the same.

The difficulty of admitting more than one Divine person appears indeed formidable, and hath given rise to various conjectures concerning the modes of the Divine existence. To these apparent difficulties may be traced many of the anti-scriptural and heretical opinions respecting the Son of God and the Holy Spirit which exist in the Church to this day. It is difficult to conceive how more than one infinite, immutable, and eternal God can exist. But it is possible for this one God to subsist in any number of persons, provided these be all equally infinite, immutable, and eternal: that their perfections, and purposes, and operations be similar and consistent with each other; and that they all unite together in following out the same object.

I. The personality of the Holy Spirit. He is not merely a powerful energy or quality existing in the Godhead, but a distinct person.

1. He possesses understanding. He "searcheth all things; yea the deep things of God." 2 Cor. ii. 10. He is the spirit of all wisdom, and is capable of imparting instruction from His own understanding. He discerns and tries the spirits of men.

2. He has power to choose according to His own volitions. While He dispenses common or spiritual blessings, He is said "to divide to every man severally as He will." He is universally spoken of as a voluntary agent, acting according to His own choice and pleasure.

3. He dwells in the heart to instruct and sanctify the people of God. He strives with the ungodly. He bestows gifts and graces upon men. 1 Cor. xii., "There are diversities of gifts, but the same Spirit." Galatians v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

4. His agency being opposed by sinners, He is said to be resisted, quenched, vexed, and grieved. "Ye do always resist the Holy Spirit." "Quench not the Spirit." "They rebelled and vexed His Holy Spirit." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

II. His Divinity is shown—

1. By the names given to Him. The text is sufficient proof on this head.

2. By the perfections ascribed to Him.

Omnipotence. He divides to all as He will, and is subject to no restraint.

Omniscence. He searcheth and consequently knoweth all things: the things of God knoweth no man but the Spirit of God. "Who hath directed the Spirit of the Lord, or, being His counsellor, hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding." Is. xl. 13, 14. No man taught Him. He knew all Himself.

Omnipresence. Psalm cxxxix. 7, "Whither shall I go from thy Spirit?" Both Jews and Gentiles have access by one Spirit to the Father. He is present in different places of the earth, and may be in all. He helps the infirmities of all the saints, and makes intercession within them.

Eternity. "Jesus through the Eternal Spirit offered Himself."

3. By works of creation and providence being ascribed to Him.

Genesis i. 2, "The Spirit of God moved on the face of the deep." Ps. xxxiii. 6, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. civ. 30, "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth."

4. By His being an object of worship in baptism, and in the benediction commonly used in the Church.

5. By His inspiring the prophets.

God sent them and qualified them by peculiar

illumination. They were "moved by the Holy Spirit." Stephen, accusing the Jews of obstinacy towards the instructions and warnings of the prophets, said, Your fathers resisted the Holy Spirit.

6. He formed the human body of Jesus Christ, and qualified Him for the work of redemption.

He was given to Him without measure, as a Spirit of infinite wisdom to make Him know all things; and of infinite power, to render Him adequate to the arduous work of suffering and satisfying Divine justice. He descended on Him like a dove, along with the voice of the Father. He led Him into the wilderness to be tempted. Jesus acknowledged that by the Spirit of God He cast out devils. His own dead body was quickened by the Spirit.

7. From His official appointment in redemption.

He reproveth, or convinceth of sin, righteousness, and judgment.

He is the author of regeneration and holiness in the soul. "A new heart also will I give you, and a new Spirit will I put within you." "Ye are washed, ye are sanctified by the Spirit of our God."

He dwells in believers as in His temple, to make them holy. They are led by the Spirit of God.

He seals them to the day of redemption. He bears witness with their spirits. They know themselves to be His by the Spirit He hath given them.

He is the Spirit of grace and of supplication. He knows the mind of the sanctified spirit, and maketh intercession for the saints.

He reveals Christ, heaven, salvation. As He garnished the visible heavens, He also adorns all the saints.

He who performs such operations in every saint, must be true and very God.

SERMON VI.

Acts xix. 2.—"Have ye received the Holy Spirit since ye believed?"

The gospel is not only a system of truths addressed to the understanding, which are to be learned by thought and study as a science, but it also requires sentiments and principles adapted to these truths.

It is not sufficient to publish the gospel merely as a science, but frequent appeals are to be made to the feelings and experience of those who profess to believe it.

The religion of the gospel is personal, not natural or hereditary. It will be of no avail to you that the nation to which you belong is called Christian, unless genuine Christianity exist in yourselves. It will avail you nothing that your ancestors for many generations have been Christians, unless you are the followers of their faith, and love, and holiness.

The addresses of the gospel are personal. "Except a man be born again, he cannot see the kingdom of God." "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life, but the wrath of God abideth on him."

"Without holiness no man shall see the Lord." "If any man hath not the Spirit of Christ, he is none of His."

All these expressions imply that the hearers of the gospel are to examine into the state of their own minds, to know how they are affected with its truths and duties: and that those who publish the gospel should direct and assist them in their important inquiries.

We, therefore, say to you—"What is your condition in the sight of God? Are you yet in your sins? Or, are you now pardoned, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of God? Are you still unbelieving and impenitent, or do you now believe? And have ye received the Holy Spirit since ye believed?

The gospel dispensation is called the ministration of the Spirit. Under it the Spirit of God dwells in every believing mind; commences, improves, and perfects the work of grace in the soul; and renders every believer complete in Christ, and thoroughly furnished unto all good works.

The inquiry in the text, therefore, comes home to each of us.

It was first addressed to about twelve disciples, whom the Apostle Paul had found at Ephesus. They had known only the baptism of John. They professed their belief in the doctrines of the gospel, and seem to have been employed in teaching these doctrines. They might in reality be partakers of the Holy Spirit in His saving influences, although unacquainted with His miraculous operations.

The inquiry is pertinent, and ought to be addressed to those who profess faith in the doctrines of the gospel, because without the Holy Spirit faith is only historical and dead.

This important inquiry has a high claim upon our attention. In illustrating its meaning we shall have opportunity of considering the influence and work of the Holy Spirit upon believing minds.

And as we proceed, every professing believer present will have opportunity of applying the truth to himself.

But how shall we be able to discern the secret operations of the Holy Spirit? He is an invisible agent. His influences cannot easily be distinguished from the operations of the mind itself. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Yet by their fruits and effects we know them.

1. It is His work to convince the world of sin.

Perhaps every sinner has some convictions of sin. Even natural conscience may speak words of terror and disturb the peace of the soul. But the Holy Spirit discovers sin as a great evil chiefly committed against God. The punishment entailed upon it is only a secondary consideration.

Have you seen it an evil and bitter thing to have forsaken the Lord? Do you say to God with remorse, Against thee, thee only have I sinned, and done evil?

Convinced of its evil, are you resolved to forsake it? The Holy Spirit is the Spirit of holiness. He produces a taste and desire for holiness.

Are you resolved to walk before God in all humility and repentance for your sins? In the bitterness of soul.

Do you perceive the inestimable value of pardon for sins so numerous and aggravated?

Are you convinced of sin still existing within you, and apt to prevail? Does this grieve and humble you? "Behold, I am vile." Wo is unto me! for I am undone. I am of unclean lips.

Do you oppose the influence of sin in yourselves and in the world?

Do you give yourselves to the Holy Spirit to be sanctified wholly?

2. His influences incline and direct to the exercise of prayer. He is the Spirit of supplication. He makes intercession in the saints, helping their infirmities in prayer. Whether in groanings, or vehement desire, or articulate language, they pray in the Holy Spirit. Do you love the exercise of prayer? Can you approve of the apostle's injunction—Pray without ceasing? Many words are not necessary, nor that long time be employed: but are you in a state of mind for these exercises?

Do you always endeavour to pray in the Spirit—"Through Jesus Christ we have access by one Spirit unto the Father." "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

In this exercise, do you find your minds enlightened, elevated, strengthened, and encouraged by the Holy Spirit?

When in darkness and distress, have you found relief in prayer?

When feeble and alarmed, were you invigorated by drawing near to God?

Did the Holy Spirit shine upon the promises of God, upon which you founded your arguments at the throne of grace?

Have you come from this exercise glorifying God for the Holy Spirit?

3. He is the great agent in regeneration. "A new heart also will I give you, and a new spirit will I put within you." "Born of the Spirit."

Have you experienced this change? Have all things become new?

4. He is the great teacher in the Church. Jesus said, "He shall teach you all things." Has He opened to you the Scriptures? Has He revealed the glory of Jesus? Are you now led by the Spirit of God? Do you walk in the light?

5. Where the Spirit of the Lord is there is liberty.

Have you been delivered from the love and power of sin? From the bondage of Satan? From immoderate love to the world? From the fear of death? Are you walking before God in newness of life, standing fast in the liberty of the gospel? Do you find enlargement of heart in the service of God? Is it liberty? Do you love it? Have you liberty in going to the Lord's table, in prayer, &c.?

6. The Holy Spirit was promised as a comforter.

Sin having alarmed and grieved you, have you been comforted with a sense of pardon?

Has the Holy Spirit enabled you to look to God as your reconciled Father, to Jesus, as your Saviour?

Are you comforted by a growing conformity to the image of God, and with the hopes of eternal glory?

Are you walking in the fear of God and the comforts of the Holy Spirit? Do you feel joy and peace in believing? Have you those spiritual joys with which a stranger cannot intermeddle, that peace which the world cannot give nor take away?

Are you comforted with the habitual enjoyment of God in ordinances and in the events of Providence.

Do you enjoy fellowship with Him through the Holy Spirit? Are your comforts increasing by increasing holiness, and by the nearer prospect of everlasting communion with God?

7. It is His office to bear witness to the saints that they are the children of God.

Do you love God as your Father? Submit to Him in all things? Honour Him by words and actions? Resemble Him in holiness?

Are these evidences sealed by inward impressions?

If God has sent the Spirit into your heart, you will cry to Him Father, Father! You will also live as the children of God without rebuke. "If you call on the Father, who, without respect of persons,

judgeth according to every man's work; pass the time of your sojourning here in fear."

8. Are they confirmed by His fruits and effects upon the mind and conduct. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Are these things in you?

Are you led by the Spirit of God, and not by your own evil propensities?

Are you aiming at perfect holiness, and preparing for heaven?

SERMON VII.

JEREMIAH iv. 3.—"Thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns."

THERE is here a call to Israel to repent and live to God.

The call is applicable to us, for there is among us much profession, but little faith; much ground lying waste.

I. Consider the view here given of the state of the heart: it is like fallow ground, not in a state of preparation, but neglected, and barren, and useless. A thicket of thorns and wild bushes.

1. The powers of the understanding neglected. There is little thinking or study about God and His Word; and few efforts are made to understand, or remember, or apply Divine truth.

2. The will and affections lying waste. There is no love to God, nor hatred of sin: no hope of heaven, nor fear of hell: no joy in holiness, nor grief for depravity: no will to depart from evil, nor desire to seek after good.

3. Conscience asleep. There is no reproof for sin; no regular way of thinking, acting, or judging. All is confusion within. There is no judgment-seat;

no cognizance of thoughts, words, or actions; no remorse.

4. Abundance of evil productions resembling thorns. Evil thoughts, desires, propensities, actions, and words. All things are wild, unholy, vain; wicked thoughts, prejudices, errors, delusions, hypocrises.

It is difficult to cultivate ground so neglected. It is hard and full of roots; the clearing away of bushes, &c. is difficult. Similar is the state of sinners, who seldom will ever hear the truth. They hate the light. They will not remember, nor reason, nor seek God; no voice but that of God can reach the heart; no power but Jehovah's is sufficient to arouse the dead conscience, or to alarm sinners dead in sin. No persuasion of man can make the sinner repent, or pray, or be humble or spiritually minded.

II. The call of God to break up the fallow ground.

1. There will be much reluctance in the mind to this work. Sinners wish to sleep on, and not to be troubled about God, and sin, and holiness.

2. It will be a work of great difficulty, especially if it has been long uncultivated. Even in youth it is difficult to turn the thoughts to God, and it is more so afterwards.

3. It requires vigour, firm resolution, and persevering exertion.

4. It must be done sufficiently, not slightly, but by tearing up the ground, and bushes, and not sparing.

What is to be done in order to this work?

1. Begin to think seriously on sin and danger;

on the laws, justice, and tribunal of God; on the uncertainty of time, and an awful eternity.

2. Let conscience awake; you are in the hands of an angry God; condemned, and already under the curse. Sleep no more, lest you awake in hell.

3. Seek not false peace. Be not deceived by the indifference of others, nor by inward treachery. "There is no peace to the wicked."

4. Spare no sin. Pluck out every root of bitterness. Down with every idol and temptation. Love not the world. Be not proud. Depart from all evil. Cut off the right hand, pluck out the right eye, if necessary.

How can all this be done?

1. Read much the Word of God: search the Scriptures. Meditate on the character of God, on His laws and threatenings, and on the nature and results of sin.

2 Attend a soul-searching ministry. This, though despised, is one of the most valuable blessings on earth. To discover sin, and to root out sin, the word of God must be pointed to the heart and conscience.

3. Be earnest in prayer. Wrestle with God. Seek the new heart. Plead with God to give you power to cast away your transgressions, and make you a new heart, and a new spirit.

4. See that all your exercises be heart work. Truth must go to the heart. Convictions are felt in the heart. Prayer must be from the heart. Dig deep. Tear up every thorn.

III. The subsequent duty. "Sow:" after the

thorns are away, get into the heart and soul what will be productive of good fruit. Turn the ground to use.

1. The prepared and cleared ground is the new heart. Good ground, illuminated by the sun of righteousness, and watered by the rain and dew from the Holy Spirit.

2. Seek spiritual knowledge, wisdom, knowledge of God, of Jesus Christ, and salvation. Without this knowledge the heart cannot be good.

3. Seek faith, love to God and man, hope, peace with God, Christian comfort, and holiness.

4. Attend with honest and enlightened minds on the ordinances of religion. There will be showers of blessing on Zion and dews from heaven; times of refreshing will come.

5. Seek to be fruitful. Be devout; spiritually minded; do good to all; glorify God; work righteousness.

6. Be earnest. Sow beside all waters. Be not weary in well-doing. Think often of the coming harvest in eternity. Gather much fruit unto eternal life to cause joy in heaven.

SERMON VIII.

REV. xxii. 2.—"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

EVERY representation of Christ in the Scriptures is interesting to believers; but they desire especially at the communion table to see Jesus.

Contemplate Jesus as the tree of life in the Church of God for the benefit of the famished and diseased nations.

I. Consider Him as a tree of life, in the Church on earth.

The whole vision refers principally to this earth. Here there are different nations, Jews and Gentiles; in heaven there is one national assembly. Here the nations to be saved are diseased and perishing with hunger: in heaven, none are sick, none are hungry.

1. Think on the tree of life in the earthly paradise. Adam was not qualified to eat of it; but had he been so, he would have eaten and lived for ever. It represented Christ, for through Christ eternal life is brought to believing sinners.

2. In the Scriptures there are repeated representations of Christ in a similar way. "A rod from the stem of Jesse;" "The plant of renown;" "An

apple tree;" "A green fir tree;" "The true vine." These allusions guide us to the meaning of the text, as representing Christ.

3. As a tree, for beauty, dignity, majesty, and usefulness, is a stately production among plants, so is Jesus as man among creatures. He is appointed to rule over man; a sceptre, a rod, is in His hand. His shadow is useful; His fruit more useful.

4. A tree of life—never to die; all other trees die, though some may stand for centuries; Christ liveth for ever. He hath life in Himself, He is the living One, who was dead and is alive. Death hath no more dominion over Him.

5. The source of eternal life to His people. "He who hath the Son hath life." A spiritual, holy, joyful, useful, endless life, obtained through Christ. Sinners are doomed to death; "In Adam all die:" in Christ all who believe are made alive. Whoso believeth in Christ shall never die.

II. Consider the place in which Jesus Christ, the tree of life, is to be found; namely, in the Church, represented by a city—a well-organized and beautiful place, a city of the living God, a strong city, a flourishing city, with streets of pure gold, and refreshed by a river of living water.

1. Jesus is well known throughout the city. He springs up everywhere, in the streets, on the banks of the river, &c. All in the city may know Him well.

2. He imparts beauty, life, verdure, joy, to the whole city. It is a city beautified not with art and man's device, not with vainly garnished masonry, but with the tree of life.

3. Jesus is accessible to all in the city. There is no exclusion from Him; He is to be met with in ordinances, and in ordinary pursuits; in the places of business and of pleasure, in the streets, and on the river side.

4. All the city feel much need of Christ, and rejoice in frequent communion with Him. The nations who are saved by Him can do nothing without Him. They cannot pray, hear, read, or enjoy good, or bear calamity, or live, or die without Christ.

III. The fruitfulness of Christ as the living tree. Never was there such a tree, never such fruit, so good and so abundant.

1. The fruit is adapted to man as a sinner, suitable for the soul, and for eternity. The earth is barren of such good. There is not much in Christ to attract the attention or esteem of the carnal.

2. The fruit itself is pardon. Justification to awakened minds, peace to terrified consciences, a new nature, good hope, joy, holiness, the promises of God, and their fulfilment; in a word, eternal life, comprehending all the varieties of blessings which sinners need, twelve being put for an indefinite number.

3. Fruits for all seasons; every month. Blessings for young Christians setting out for heaven; for those on the way; for times of temptation; for fiery trials in summer; for dark winter; amid storms; for dying Christians.

4. There is abundance of seasonable fruit; and no years of scarcity. Abundant pardon; and peace as a river.

5. All have access. No Christian is left to starve. Christ invites His people: "Eat, O friends; drink, yea, drink abundantly, O beloved!" You have turned away from carnal pleasures; come to me, and eat what is good. Also, in the Church Christ is exhibited as offering fruit even to those who are yet in their sins; "Ho! every one that thirsteth, come ye to the waters." "If any thirst, let him come unto me, and drink."

IV. The healing power of the leaves of this tree. They represent the Word and ordinances of Christ —the outward means of faith.

1. The nations are diseased by sin; a deadly disorder; fatal to all who receive not Christ. Sinners are not aware of their danger: they are not alarmed by the disease, though perishing.

2. The word of Christ, prayer and preaching are the appointed means of spiritual life and health. "Faith comes by hearing." "The word, sacraments, and prayer, are made effectual to the elect for salvation." Sinners believe and profess faith, and thus derive healing from Christ.

3. The enjoyment of the word, and profession of Christianity are conducive to the healing of the nations. Where Christ is known and confessed the nations enjoy liberty, and live in justice, peace, friendship, &c.

4. The sincere profession of Christianity is conducive to the spiritual health of those already quickened. The soul prospers by waiting on Christ, by sitting down under His shadow, by feeding on ordinances by the still waters.

5. The word and ordinances of Christ will be regarded by the believer as long as there is any moral disease in the soul, even till death. He will continue waiting on Christ, and professing Christ among men, till he be prepared to be ever with Christ in the world above.

V. The appearance of Christ as the tree of life in heaven.

1. All the redeemed have been healed on earth. But in heaven Christ keeps them healthy, cheerful, happy, and blessed in Him.

2. He is the beauty and glory of heaven to the redeemed. They feel confidence there, because Jesus is there: they feel at home in heaven, because of His presence there.

3. He is continually glorified, worshipped, esteemed, loved, enjoyed in heaven by the redeemed. They see Him and feel gratitude, and praise God and the Lamb.

4. There is no fear of death or disease to the redeemed in heaven, for Jesus is there.

5. The Lamb dwells among them, feeds them, and leads them unto living fountains in heaven. Though highly exalted, yet He is friendly, benevolent, and condescending; He meets the redeemed in every place in heaven.

Application.

1. Let sinners know and believe that they are poor and diseased. The fruits of the earth are not sufficient for the soul, nor for eternity.

2. Consider Christ as suitable for you. Despise not Christ and his benefits—good fruit, pleasant,

nourishing, durable, abundant, and an eternity of health to enjoy the fruit in heaven.

3. You are invited to come to Christ. Great encouragement is held out. The word of salvation —the leaves are sent now. If you take them for healing, the fruit will be given soon.

4. Let believers rejoice in Christ as their life, and health, and joy.

5. Let them feed on Christ. Seek not too much from this world. Live near Christ. Praise Him, follow Him, glorify Him, live in the joyful hope of soon being with Him in heaven.

SERMON IX.

MATTHEW xv. 21-28—"Then Jesus went forth and entered into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he said, It is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

WE ought ever to keep in view the great personal dignity of Him who is the subject of this history. All His movements and transactions were important; His character was amiable and attractive. Here is a peculiar appearance of the Saviour in His manner of conduct toward the woman mentioned in this narration.

VERSE 21.

He retired a little from the land of Canaan, to approach, and probably to enter into the coasts of Tyre and Sidon. What sort of people inhabited there? The descendants of Abraham.

Formerly they were a race of haughty merchants, employed in the most extensive commerce of any people in the world. They are justly ranked in the Scriptures of truth as among the vilest of the heathen, for their pride, carnality, and enmity against the people of God.

Now they were in a low condition. They had suffered the judgments of God: but we have no reason to think their character was changed. There was still the reign of gross and abominable idolatry, vile immorality, worldly pride, and heathenish superstition.

Here the Redeemer saw a representation of the heathen world, and felt compassion. He felt the glowing of affectionate concern for the vast multitudes in the heathen world committed to Him for salvation and guidance to heaven. Here was a specimen of their character. He had for a little left a nation of vile hypocrites, and was now prepared as man to form a contrast between them and the superstitious and blinded heathen. It was probably the chief design of this visit to witness the condition of idolaters.

Tyre and Sidon were cities of Phœnicia, and situated on the coast of the Mediterranean Sea, north and north-west from Galilee. It is probable that Jesus went not into the cities themselves, but only into their vicinity.

Verse 22.

A woman came to Him. She was really from a heathen country, but hearing of His miracles, and

that He had come into these coasts, she applied to Him. She was an inhabitant of Tyre or Sidon, or of the adjoining country.

With importunity—with humility and faith in the character of the Messiah, she addressed Him, and besought Him for mercy in behalf of her daughter.

It is said of this woman, "Great is thy faith." Her faith might be of a historical kind, or what is called the faith of miracles. She might believe in the power and readiness of Jesus to perform a cure in behalf of her daughter, without exercising genuine faith in Him as the only Saviour of the guilty.

Yet from our Lord's high approbation of her character, it is more than probable she was a real believer in Jesus as a Saviour.

1. Consider the secret formation of her spiritual character. Unquestionably her conversion had taken place before this interview with Jesus; and probably before the great trial or cause of distress of which she here complains. Far from Jerusalem, without knowing of the Pharisees and priests there, and probably without human instruction altogether, except by reading the Old Testament scriptures, by the secret, the almighty power of the Holy Spirit, the spiritual character of this woman was formed. Great is the sovereign power of the Holy Spirit in raising up and improving the character of the children of God in situations externally unfavourable.

2. Her great trial, or the distressing circumstances which induced her to come to Jesus. Satan was permitted not only, as in the case of the Apostle Paul, to send a messenger to buffet her, but to keep

house with her in a most distressing manner, by lodging himself in the person of her daughter. Natural affection is the cause of much pleasure, and of great uneasiness to man: from this principle parents enjoy much comfort in the happiness and prosperity of their children, and feel much anxiety, and sorrow, and fear on account of their affliction. The distresses of children are peculiarly trying to affectionate parents. Natural affection is not weakened but rather invigorated by the sufferings of its object. This woman's daughter was grievously vexed. The affectionate mother felt the distress as if pressing upon herself. She had heard of Jesus as a person full of power and of compassion, and came unto Him to supplicate His mercy and healing power.

3. Her approach to Jesus, and her petition. She said, "Have mercy on me, O Lord, son of David." She approached with deep humility and respect. She worshipped Him as a Divine person, and expressed faith in Him as the Messiah, the Son of David promised unto the fathers.

At her first visible intercourse with Jesus, she approached with veneration, and uttered the cry of distress. Communion with Jesus frequently commences with great trouble and calamity, either of a visible or concealed nature. This woman was able to address Jesus, having a right idea of His official character and personal glory as the Son of David, yet possessing the uncreated glory of divinity. Under a sense of guilt and unworthiness, she can plead for nothing except upon the footing of mercy; yet she discovered in His character the features of majesty

and of condescending kindness; her address, therefore, was in itself proper and suitable. It was the language of real distress. It expressed faith and hope. It flowed from humility, and must have met with the approbation of Jesus.

VERSE 23.

Apparently her petition was met by a stern refusal. He showed no regard to her earnest cry. This was manifested at first by an awful silence. He answered not a word.

This part of His procedure was different from His usual treatment of those who approached Him. He generally brought deliverance by His word, and sometimes even before application was made to Him. On all occasions He had readily welcomed and quickly answered the supplications made to Him.

How discouraging, how appalling to the distressed woman was this apparent refusal—a dreadful augmentation to her affliction. It appeared to her as if the fountain of mercy had been shut up. It appeared as if something hostile to her—some degree of reluctance to listen to her complaint, had lodged in the heart of Jesus. To witness this aversion of Jesus must have exceedingly distressed her; yet it appears she persisted in repeating the cry.

The disciples took notice of this, and besought Him, saying, "Send her away." Their coming and beseeching Him may imply, and most probably means, that they sought deliverance for her: yet their desires and requests were feeble in comparison with

those of the woman herself, and in proportion to the urgency of the case.

The causes of this apparent refusal.—1. To avoid giving offence to the Jews, by shewing similar attention to strangers. 2. Most probably for the trial of her own faith. 3. To teach her the sovereignty of God in salvation. 4. To teach the difficulty of obtaining spiritual blessings. 5. To teach the necessity of sincerity and perseverance.

Verse 24.

His answer to the disciples shewed them the reason of His silence. He refers to His ordinary ministry; that His public ministry was to be confined to Judea. The benevolence of Jesus, although exceedingly powerful and tender, was under control, and was regulated by Divine sovereignty and authority. Jesus, as man, was under an impulse of love far more powerful than that of Paul when attempting to convert the heathen world. The love of Jesus would unquestionably have excited Him to the utmost exertion: it would not have been confined within the narrow limits of Judea: but it was under control by the sovereignty and will of the Father, and by the commission given Him as the Father's servant. He only mentions the general tenor of His conduct: nor was His general commission violated by departing from it in this instance.

He had himself, prior to this, given a similar commission to his disciples, "Go not into the way of the Gentiles, but go rather to the lost sheep of the

house of Israel." It was therefore proper, that in the presence of His disciples He should shew respect to His own commission from the Father, and to the commission which He himself had delivered unto them.

Thus doth He still refuse to give her any answer, and also assigns reasons for not granting her request.

Verse 25.

Yet she persists in her application. She again approaches Him. "Then came she and worshipped Him, saying, Lord, help me." There is something interesting in the simplicity and ardour of her address. She did not reason much with Him; nor did she yield to the discouraging tendency of His words to the disciples. She threw herself down at the feet of Jesus in the posture of a worshipper. She perceived in Him an excellence of character as Emanuel, the "Desire of all Nations," and the object of her humble faith. Jesus must have been greatly moved by her faith and importunity, so simply, yet so powerfully expressed. He even did violence to Himself, in restraining for a while His approbation regarding this woman and the manner of her address. He put her to still further trial.

Verse 26.

Here the trial of her faith and humility became very great—this was a fiery trial. Her character as a heathen, and in an outcast condition, was held forth in a view very offensive to human pride.

She might have said,—'If I am not to be delivered, why upbraid me for the arrangement of Providence in which I cannot be charged with blame?' She might have thought it unbecoming the character of Jesus to sanction by His example the custom of the Jews, who boasted of their privileges, and trampled upon all other inhabitants of the earth as worthless and contemptible in comparison with themselves.

But the design of this reply was to fix deeper upon her mind right ideas of Divine sovereignty; that the mission of Jesus was confined to one family, namely, that of Israel; and that all nations of the world were unworthy of the least spiritual privilege.

Here we must adore the sovereignty of God in dispensing salvation itself, and all the means of knowing and enjoying it. He makes distinction where guilt is alike, and where no reason can be given for His conduct. He takes one sinner and leaves another, and gives no account of His matters.

She was now come to the most critical point of her trial. But she overcame.

Verse 27.

She said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Two things in her conduct are amiable.

1. Her implicit submission to the Son of God. She had nothing to object to what He said.

2. Her availing herself of the figurative appellation which had been applied to her, and turning it into an argument to enforce her pleading and request.

The full and regular provision is intended for the children: she acknowledges herself a dog; but pleads, Let me have a dog's privilege.

Here was great vigour of wisdom and of faith.

Verse 28.

The success, triumph, and crowning of her faith. Jesus came as from behind the curtain, manifesting His intention and feeling—like Joseph to his brethren after he had answered them roughly—"O woman, great is thy faith." She came off from this trial with honour, and comfort, and great success.

1. The open familiarity of Jesus' address to her. He had put on the appearance of awful distance and aversion. Now He came near, and spake with familiarity to her as to one of His own people.

2. The high commendation of her faith. Those whose faith is greatly tried would sometimes give a world to have the assurance of possessing any true faith. She dreaded that all her faith was of a false kind; but now she had it ascertained to be genuine in kind, and great in strength or degree. Jesus found it safe to inform her that her faith was great. She was so much tried that there was less danger of her making a bad use of the declaration.

3. The removal of her trial. "Be it unto thee even as thou wilt." The degree of her joy on hearing this declaration must have been proportionable to the fears and sorrows preceding it.

Application.—1. The great evil in cases of this kind of diabolical possession. We ought to improve hese parts of the gospel history, to refute the infidel

race of the present generation. They imagine that Satan has little to do upon earth. Bodily possession may not now occur, although we cannot affirm that it never shall occur. Infidels turn away from the majestic evidences of Divine truth, and are punished by a childish credulity in other things. The malignity of infidels against the gospel, is itself a proof of the existence and power of infernal spirits. The greater part of their power refers not to the body but to the soul. The highest powers of the soul are brought under their influence.

2. There are different degrees of faith among real Christians. The many changes to which Christian believers are liable prove this. It would be strange if the minds of believers were to be always alike, and in the same train of thought. The Scriptures speak of them as changing often in the inner man.

3. The great trial of true faith. It is frequently brought into the field of trial. It is the will of God that believers should pass through a furnace; that "the trial of their faith being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory at the appearing of Jesus Christ."

None of the blessings of the gospel are to be enjoyed without a trial of faith. These trials, however, are not, as many suppose, merely outward afflictions; this would bring us back to the Old Testament state of things, when the greater part of encouragements and threatenings were external.

4. The most prosperous state of things in the Church, is frequently preceded by severe spiritual

trials. The trials of faith are not of one kind, but many, " through manifold temptations."

5. Consider the grace, wisdom, and glory of the Redeemer, in conducting the trial of faith, and in bringing it to a happy issue. This part of the gospel history is much resorted to by tried believers.

Many have ridiculed this narration; but to do so strikes at the glory of Jesus Christ, and He will repay it.

6. Blessed are they who, being tried in faith or in any grace, endure temptation.

SERMON X.

MATTHEW vi. 33.—"Seek ye first the kingdom of God, and His righteousness; and all other things shall be added unto you."

THOSE who have been accustomed to attend the publication of the gospel in this place must be convinced of three things concerning genuine religion.

1. That it is something transcendently excellent. It is far more valuable than riches, or honour, or power among men; something better than all sensual enjoyments, and preferable even to intellectual endowments.

All the things which men are accustomed to desire and to pursue are not to be compared to true religion. These may supply many wants and may convey many pleasures, but they are seldom acquired to any great extent; they are attended with much solicitude, and anxiety, and fear; they cannot prevent many of the sorrows of life; they afford no real nor complete satisfaction to the mind; they are uncertain, transient, and short-lived; they furnish no security against the stroke of death; they can give no consolation or hope in its immediate prospect. But religion can do all this and more. It renders one happy and safe in every condition. It cheers the night of sorrow; it disperses the

gloom of adversity ; it banishes overwhelming fear from the mind ; it furnishes comfort in the absence of all worldly good ; it gives hope and peace in the view of death ; it opens an eternity of brightness, and life, and increasing felicity. Religion, therefore, must be something peculiarly and transcendently excellent.

2. That it is attainable. To you are the words of this salvation sent. The gospel is published ; the blessings of the Messiah's reign are presented as objects within your reach. All that is holy, all that is lovely and good, all that is magnificent and glorious in religion, the gospel offers unto you. "Doth not wisdom cry, and understanding put forth her voice?—Unto you, O men, I call, and my voice is to the sons of men." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money, and without price. Incline your ear, and come unto me ; hear, and your soul shall live : and I will make an everlasting covenant with you, even the sure mercies of David."

We announce to you glad tidings ; we inform you where and how you may be enriched for eternity ; we point out to you the path of life which leads to immortal glory and happiness ; we publish to you those reports of salvation, the distant prospect of which supported the hopes of our trembling and guilty first parents, and which made glad the heart of Abraham, and Moses, and David, and Isaiah, and other holy men of old ; we direct your attention to bread more precious than the manna which fell from

heaven, to water more satisfying than that which flowed from the rock in the wilderness. Here are the bread and water of life; here are rivers of unfading pleasures; here are objects more glorious than mountains of prey; here is a happiness which will not forsake you in the time of affliction, and of which death itself can never deprive you. This will make you sing for joy in the day of adversity, when the hearts of others around you are failing them for fear; this will dart a brilliant light athwart the region of death, and will guide your steps to Emanuel's land.

These glad tidings are widely different from the report of useful discoveries in distant places of the universe, the result of which cannot affect you. We might announce to you the discovery of treasures hid in the African sands, or new and immense mines of gold and silver in South America; but these discoveries might be of no advantage to you. Should we inform you that the inhabitants of the moon had discovered a species of food which served to prolong life seven thousand years, this information could not avail you; to that world you have no access, and that food could not affect your longevity. But we inform you of treasures which may enrich every one present; we point out to you the bread of life, of which every one who participates shall live for ever. These treasures, this bread is near you. Take, and live in honour for ever.

3. To acquire the blessings of religion is difficult. All things are prepared, and the invitation is general, Come to the feast, Come to the waters, but very

few comply with this invitation. It is not by a few occasional thoughts or desires that one can partake of these blessings. It is not by forsaking some species of sin, and by performing some parts of Christian duty, that one becomes religious. All sin must be abandoned, all duties must be fulfilled. The sinner must be renewed in the spirit of his mind, formed to love and serve God, and be devoted to Him in soul, body, and spirit.

If any of you wish to be happy, religious, holy, safe—to be rich, honourable, wise, "Seek first the kingdom of God and His righteousness, and all other things shall be added unto you."

Let us consider, *first*, The objects to be sought. *Secondly*, The manner of seeking them. *Thirdly*, The promise of success.

Perhaps I address some who, a number of years ago, thought it easy to become religious, and gave themselves little concern about it, but who now, after making some efforts to repent and turn to God, find many and insurmountable difficulties.

Perhaps I address some whose hearts God touched in the time of youth, and who for a while rejoiced in the righteous ways of God, walking in His fear and in the comfort of the Holy Spirit, but who are now languid and weary, who find great difficulty in every part of the service of God.

Perhaps I address those who were always averse to being religious, who could never find pleasure in the service of God, but who, nevertheless, entertained the idea that some time or other they would become serious, by some supernatural change in

their dispositions; but now they feel the same aversion, all the former obstacles in their way remain, and others are added. Now they begin seriously to think the difficulties in their way to heaven altogether insurmountable.

Let the young and the old, the virtuous, the immoral, the irreligious, the profane, the amiable in disposition and character, be persuaded that it is a difficult thing to enter the kingdom of heaven; yet let them not turn away faint-hearted. Encounter and oppose the difficulties, you may be successful, and the end shall be glorious. Be not so much concerned about many worldly things. "One thing is needful." "Seek first the kingdom of God and His righteousness."

The expression "kingdom of God" has three different significations:—1. The work of grace in the soul; the glory, the majesty, the government of God revealed in the inner man; "The kingdom of God is within you."

2. The gospel dispensation or reign of the Messiah upon earth. In this sense Jesus came to preach the kingdom of God. He came to reveal the gracious purposes of God in salvation; to destroy ignorance of God, and every species of sin; to teach mankind their connexion with the moral government of God; and to render His people submissive and obedient to the Divine authority.

3. The state of glory in heaven, where God, as the universal Sovereign, is fully manifested, and served, and enjoyed.

In many passages of Scripture, the phrase includes

all the three senses. Indeed they may be considered inseparable, or as so many parts of one great system. He who has the kingdom of God within him is under the reign of the Messiah upon earth, and is preparing for heaven. He has been taught his connexion with the government of God; he is obedient to all the laws of God, and looks forward to heaven as his city of eternal rest.

In the text we are to consider this phrase in its most extended signification. Jesus here teaches in a summary manner the whole duty of man. He knows all that God requires: He saw the path to happiness, to abundance, to immortal glory, and here points it out to wandering mortals.

He saw the children of men vexing themselves with delusive vanities—seeking riches, pleasures, grandeur—everything suited to gratify sensual desires or human pride; and he turns away their attention from these lying vanities, to solid, to honourable, and durable happiness.

Ye children of men, be not anxious about the food for the body, or about elegant attire—these cannot impart happiness: after these the heathen, who know of nothing better, do eagerly seek. But you who are the objects of Divine care, for whom Divine providence is spreading a feast of earthly good things, seek after objects and enjoyments more excellent: "Seek ye first the kingdom of God."

We may, therefore, according to the spirit and meaning of the text, consider the injunction to seek first the kingdom and righteousness of God as including the following:—

1. Seek admission into the kingdom of God upon earth. The children of men are as sinners far from God, and in quest of happiness they have wandered out of the way. "All we like sheep have gone astray." They act as outlaws from the Divine government—have no becoming sense of obligation to God, they resist or despise His authority. In this condition Jesus found all classes of men upon earth, wandering from God and from happiness, and rushing with awful rapidity into eternal ruin. "But He came to seek and to save the lost;" and this is the method He adopts—He directs them to seek the kingdom and righteousness of God. Seek admission into His kingdom of grace; seek Divine illumination to behold the excellence and grandeur of the kingdom of God from which you have gone astray; seek repentance, that God may recover you out of the snare of the devil. Although you have been led captive, seek to come into a new state—to become new creatures—to be reconciled to God. Seek to be delivered from the power of darkness, and "translated into the kingdom of God's dear Son."

2. Seek that justifying righteousness which cometh from God. As outlaws from God, your condition is not only unfortunate, and calculated to excite compassion, but your characters are guilty—you have sinned—your iniquities are multiplied. God will not pardon your iniquity or accept you as the subjects of His heavenly kingdom on your own account. All His people are made righteous. But you are already condemned. You have no righteousness,

you can procure none. But Jesus says to you, Seek the righteousness of God—seek to be justified from all charges of guilt. Jesus himself came to bring in an everlasting righteousness—to finish transgression—to make an end of sin. He is "the end of the law for righteousness to every one that believeth;" and now He says, Behold, I bring near my righteousness. It is only on account of His perfect righteousness that you can meet with the approbation of God. Clothed with this, as with a comely garment, God will acknowledge you as His redeemed people.

3. Seek inherent righteousness, or the sanctification of your nature. The righteousness which is by faith, and which cometh from God, must be imputed to you; but you must also be made inherently righteous. The love of God must be shed abroad in your hearts. You must in your souls approve of the righteousness of God. For this purpose you are to seek the inhabitation and agency of the Holy Spirit. He can renew you to the love of righteousness, and can render you holy within, and in all manner of conversation. Thus righteousness of the same kind as that which adorns the Godhead, which renders Jehovah the perfection of beauty, shall fill your souls, and diffuse itself over your whole character. The Holy Spirit will remove all your moral defilement—He will subdue every evil propensity—will implant and invigorate every principle of grace, and will make your whole character shine in the righteousness of the holy.

4. Seek fellowship with God as your heavenly king. If you possess his righteousness, He will re-

gard you with approbation, and you will behold Him with pleasure and desire. In your wandering condition you felt the misery of separation from God, but being received into His kingdom, you have begun to "taste and see that He is good," that "His favour is life, and His lovingkindness better than life," that "in His presence is fulness of joy." God is the high and lofty one still, yet He condescends to dwell with the humble, the poor, the contrite, the holy.

Frequently, therefore, draw nigh to God, and He will draw nigh to you. Seek to behold more than ever of His excellence, while you reverently inquire in His holy place. Communion with your heavenly king will encourage you in every duty, strengthen you for every difficulty—it will more than counterbalance all the evils of life.

5. Seek growing conformity to His holy image. Though you have His righteousness within you and upon your character, it is still imperfect by reason of remaining depravity. But the Holy Spirit being also in you will sanctify you wholly. Being now partaker of a Divine nature, you are prepared to escape from the pollutions of the world. You are called to purify yourselves—to work out your own, that is, to finish your begun salvation, "for it is God who worketh in you both to will and to do," while "He who hath begun a good work in you will perform it." Be ye fellow-workers with God. The kingdom of God includes a complete system of inward and outward graces, growing by exercise, until you arrive at the measure of the stature of perfect men in Christ.

6. Seek to enjoy the privileges and comforts of the kingdom of God. Here you are brought to liberty. Therefore seek to enjoy that liberty by coming to God, and walking with Him in newness of life. The kingdom of God, while it is righteousness or holiness in the heart and life, is also peace and joy in the Holy Spirit. Seek that the peace of God rule in your hearts; seek the joys of the Holy Spirit, which are unspeakable; seek that God reigning in you may unfold to you the immense fulness of His power, and benignity, and royal bounty; seek that He reign in you to accomplish your blessedness, and that He would work in you more than you ask—that He may display that assemblage of created and uncreated good, which will furnish you with the richest enjoyments upon earth, of which your nature is susceptible.

7. Seek to have an abundant entrance ministered to you in due time into the kingdom of God in heaven. The principles of grace in the soul are incorruptible. All the excellencies of character which are produced by the Holy Spirit are intended to shine for ever in heaven, and are the sure pledges or earnest of that inheritance. If you are gratified with these, you will proceed with comfort towards the termination of your present course, and you have reason to expect a joyful transition into the heavenly glory. Yet it is proper that you should frequently look forward to that crisis: let your faith now take hold of Jesus, who is at the right hand of the Father. Endeavour to soften the terrors of death and of judgment, by seeking that grace

which will enable you to pass with comfort into the joys of God's heavenly kingdom.

II. The manner.—"Seek first the kingdom of God and His righteousness."

1. Give the preference to these objects in respect to time. Begin early in life to seek the kingdom and righteousness of God. Let your opening reason and understanding be employed in acquiring the knowledge of your Creator. Let the days of youth be devoted to His service. The world, its pleasures, and vanities solicit your attention, but "remember now thy Creator in the days of thy youth." Obey the injunctions of the holy Saviour.

Let your early thoughts in the morning be occupied about the kingdom of God. Continue to seek these objects first, before your minds are alienated from them.

2. Seek them with the best affections of your soul. Let all the powers of your mind be awake to perceive and examine these objects. Seek them with all your heart and strength; seek them with ardour and perseverance. Take no refusal.

Strive—agonize to enter into the kingdom of God, and to enjoy its blessings. God has implanted in you affections, passions, and desires which ought to be exercised about their proper objects. There are no objects so valuable to you as admission into the kingdom of God, and the enjoyment of its blessings. Give God no rest: come boldly to the throne of grace.

3. Seek them as objects first in importance and value. What can be more valuable to the perishing

than salvation? To those that are afar off from God and from happiness, what can be so important as restoration to His favour and image? Here alone you can be blessed. You are guilty—here is a justifying righteousness; condemned and in prison—you may soon be acquitted and restored to a glorious liberty; all as an unclean thing—you may soon be adorned with the robes of righteousness, and fit to appear in the society of the holy; exposed to eternal wrath, to the fire that never shall be quenched—you may soon have a right to heaven, and enter into the joys of the Lord. Here are objects more excellent than human language can describe—than the human imagination can conceive. We are apt to exaggerate our descriptions of earthly grandeur; but here we cannot exceed; the half of the thousandth part cannot be told.

Seek these objects, therefore, as ye would seek your life, were you pursued by a band of murderers, or exposed on the stormy sea, or were death in some form or other threatening you, and hell opening its tremendous jaws to receive you into its gloomy caverns. Seek those objects which contain every thing good in time and in eternity.

III. Arguments to persuade you to obey this injunction.

1. Unless they are sought early, they may never be obtained. "Now is the accepted time; behold, now is the day of salvation." Harden not your hearts, lest God swear in His wrath that ye shall not enter into His rest. He may soon address you in other language—"Because I have called and ye refused,

I have stretched out my hand and no man regarded, I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."

2. Unless sought with ardent desire and perseverance, they need not be expected. We read of some, nay, of many who seek to enter in and are not able. It is necessary to strive.

3. No happiness can be enjoyed without them. You may never be rich and yet you may be happy. You may never be honoured, or rise to places of eminence, and yet be happy. But "there is no peace to the wicked." Without the kingdom of God, all is darkness, and misery, and disgrace, and mourning, and woe. There is no other alternative but incessant disappointments, and many sorrows upon earth; —and after death the judgment—and after the judgment, everlasting, irremediable perdition.

4. By seeking first the kingdom of God and His righteousness, you secure a portion of earthly good. These things, saith the faithful and true Witness, shall be added. You shall have food and clothing, comfort and respect upon earth: it may be little, but all things will prove conducive to your real good.

5. You have assurance of success in obtaining all that you need; for the promise, "All these things shall be added," implies that you shall obtain admission into the kingdom of God: that you shall obtain righteousness, holiness, comfort, and eternal life.

6. You shall find even the exercise of seeking more pleasant than all the enjoyments of the world. Blessed is he that waiteth at wisdom's gates. Seek the Lord and you shall live. He will never forsake them that seek His face. Should He delay answering your petitions, you will find the exercise of waiting more safe, more joyful, than all that can be obtained in the pleasures of sin; for this exercise is accompanied with hope well-founded, supported by Divine veracity. Ask, therefore, the kingdom and righteousness of God. "For every one that asketh receiveth."

Application.—1. Consider seriously what you have been doing in religion. Have you been seeking the kingdom of God, or only pleasing yourselves?

2. Are you within the kingdom of God, or are you still in the world which lieth in wickedness? Are you guided by the laws of this kingdom, or by your own propensities, or by the maxims of the world, or by more direct Satanic influence?

3. Let those who are in this kingdom be concerned to walk worthy of God who hath called them to His heavenly kingdom and glory. Ye are not of the world, even as Christ was not of the world; let your citizenship be in heaven; let your hearts be where your treasure is.

4. Have compassion on your brethren perishing around you. They are ignorant, guilty, polluted men; yet despise them not. It is God who hath made you to differ; He can also change them.

Let your pity and compassion for them bring you to God in their behalf.

5. You ought to seek this kingdom and righteousness not only for yourselves, but for others. Seek that the kingdom of God may overturn the usurped dominion of Mahomet, of Antichrist, and of every deceiver of mankind. Seek that the blessings of this kingdom may diffuse health, peace, harmony, prosperity, joy, and glory among all nations; that it may shed increasing light and beauty around you and within you. Give God no peace until that He "establish and make Jerusalem a praise in the earth."

And to this exercise you are strongly encouraged by the riches of salvation provided for many: by the promises of God to the Messiah, that He "will give Him the heathen for His inheritance, and the uttermost parts of the earth for a possession:" and by the successful efforts now making in many places of the world to diffuse the knowledge of God and His kingdom all over the earth.

SERMON XI.

GAL. v. 24.—"They that are Christ's have crucified the flesh, with the affections and lusts."

IN this epistle the apostle proceeds in a style of peculiar severity. The Galatians had begun to deal deceitfully respecting the ground of their justification before God. It was, therefore, necessary to brandish the terrors of Divine wrath before those teachers and hearers who had thus attempted to obscure the glory of the grace of God.

He mentions the high state of liberty from fear and bondage, to which they had attained by receiving the truth concerning Jesus Christ. Yet to distinguish true believers from hypocrites, he leaves room for exertion, for proving the reality and excellence of their faith by good works.

The gospel gives no toleration to turn the grace of God into licentiousness. In the best, the holiest of believers, there is much work to be done. They are required to walk consistently with their Christian liberty, and with the comfort which they derive from union to Christ and justification through His cross. Those who are Christians have done what others have not done, what they will not,

what they cannot do; they have crucified the flesh, with its affections and lusts.

I. The objects of a Christian's opposition—Flesh, Affections, Lusts.

1. Flesh, here and in some other places in Scripture, signifies the whole mass of contrariety to the law of God, or human depravity in general; the dispositions and propensities of the heart to rebel against the Most High.

This is called flesh, an ignominious name, because of one of its properties—namely, its tendency to degrade and bear down the soul under fleshly or sensual pleasures: it is not a body merely, as it includes the operations and state of the mind. Romans viii. 6, "They that are in the flesh cannot please God."

It includes, 1*st*, Brutish ignorance, whereby the sinner comes down to the level of irrational animals, and renders himself even more insensible than the ox or ass. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people do not consider."

2*d*, Rebellious alienation of the heart from spiritual communion with God. A spirit of enmity and opposition to God: "There is no fear of God before their eyes." "God is not in all his thoughts." "Who is the Almighty that we should obey him?"

3*d*, The tendency of the soul to seek after other objects, especially carnal objects, in preference to God, to set up the body in the place of God, and continually to thirst for and pursue after sensual good—"What shall I eat?"

4*th*, A spirit of malignity, envy, and selfishness in reference to man.—Titus iii. 3. These indicate a degraded state of mind. No man possessed of noble sentiments can entertain malevolence against his brother.

2. Affections signify a passive susceptibility of evil; those principles of depravity in the mind which are easily excited by temptation; pride is excited by imaginary excellence; avarice, by the sensual enjoyment or other advantages which wealth affords; revenge, by imaginary or real injuries from others.

Such passions are ready to be set on fire when certain objects or events are presented. They rise to an excessive height when there is nothing to counteract their influence. They become furious—are kindled into a rage, and express themselves in blasphemy against God, and hatred towards men. They become tumultuous, and almost irresistible, by a kind of instinct. As it is natural for a serpent to hiss, to bite, to sting, so is it natural for man to express enmity against God, and against his brethren of mankind. The affections of the flesh, or of human depravity, are common to all; and except where they are restrained by Divine grace, they are apt to predominate over every virtuous, and prudent, and generous feeling.

3. Lusts signify the dispositions and propensities of the mind and body when degraded by sin. They demand indulgence. The sinner is enslaved by them. He may promise himself liberty by gratifying them, but he is at the very time the slave of

sin. They are insatiable. They exceed all bounds. Indulgence renders them more imperious. They entice and impel sinners to a continued course of activity for their gratification. Their cry incessantly is, "Give, give." "Who will shew us any good?" Some of these have their origin in the body; others in the mind. They most completely debase the sinner. His very activity, while it is restless, is also degraded. It is his principal aim, in all his pursuits, to gratify these evil propensities.

II. The manner in which a Christian opposes them. It is his aim to cultivate an abhorrence, or a growing aversion to all kinds of depravity.

He looks upon it as condemned of God, and worthy to be condemned by him also. He views it as an enemy always opposing the principles of goodness in his renewed nature—an enemy that will never be reconciled to God, nor reconciled to himself. It is incessantly prompting, seducing, and persuading the soul to what is evil. An enemy so dangerous, so restless, so active, so deadly, and destructive must be opposed. It is worthy to be condemned to death, for the life of the believer's soul is at stake; either it or his soul must die. Unless he is determined on its destruction, it will unquestionably destroy him. His life would go for its life. If this enemy escape, he cannot live. But sin is not an enemy that will easily yield, for the Christian finds this enemy within himself—in his own soul—in his heart and affections. To oppose it is to do a kind of violence to himself, it is to oppose his own nature in as far as it is depraved,

therefore great force is required. The Christian must be armed with sufficient power: but Omnipotence is engaged along with the exertions of the Christian—"If ye, through the Spirit, do mortify the deeds of the body, ye shall live." Thus he comes upon it with power, and with a disposition to oppose it—to put it to death.

His exertions are directed against all kinds of sin. Others may exchange one sin for another, or abandon sins which are expensive, dishonourable, &c.; but the Christian is determined to crucify all the depravity in his heart. It is all doomed to death. The whole body of sin must be destroyed, that he may not serve sin.

He will not steal a look upon a prohibited object. He will avoid uttering an evil expression; he feels anguish of spirit when he has been seduced to evil; he is jealous over himself; he bitterly reflects on past evils, and deeply bewails remaining depravity, and frequently calls himself to account for his own conduct. His aim is to be "holy as God is holy."

III. The advantages which the believer possesses for crucifying the flesh with its affections and lusts.

1. He is a partaker of a new nature, which includes the principle of holiness. He is renewed after the image of God. He has knowledge, righteousness, and holiness. Sinners have nothing to oppose their depravity: they must yield to its propensities. But the Christian has an opposing principle. The new nature is called spirit. It is more dignified. It inclines and induces him to spiritual exercises and enjoyments.

2. He is in Christ Jesus; there is an intimate connexion between a state of interest in Christ, and the crucifixion of depravity. He is brought into a spiritual union with Christ—is acquainted with Him, and has access to Him.

A spiritual interest in Christ brings along with it the crucifixion of depravity; it affords awful views of the evil of sin. The sufferings He endured for sin are the subjects of frequent meditation. In coming to Him he resolves, promises, and attempts to oppose sin; he is excited by considering what He endured; he has entered into the most solemn engagement to oppose the cause of His sufferings.

In Christ his holiness is secured. "He is made to him sanctification." He is saved by the washing of regeneration, through Jesus Christ the Lord. "He gave himself to redeem them from all iniquity, and to purify to himself a peculiar people zealous of good works." "He gave himself for the Church to sanctify and cleanse it."

All who are in Christ are partakers of these benefits. To them the promises are made, "I will cleanse them from all their iniquity, whereby they have sinned against me." "From all your filthiness, and from all your idols will I cleanse you." "In that day there shall be a Fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

3. The believer has actual communications of Divine power. Sin is not to be opposed by his own strength or wisdom; it "will laugh at the shaking of his spear;" it is always near, ready to

take advantage of his weakness and imperfection; it lieth within the soul, exists in its very faculties, acts with the very activity of the soul itself. Man cannot know all its appearances and operations. "The heart is deceitful above all things," but the Christian can depend on Divine strength. The Spirit of God is sent from the heavenly places by Jesus Christ. This agent can destroy the works of the flesh. "The weapons of this warfare are not carnal but mighty through God." The Spirit of God operates in the soul, by implanting gracious principles, and by strengthening these principles. "If ye through the Spirit do mortify the deeds of the body ye shall live." "The flesh lusteth against the Spirit, and the Spirit against the flesh."

Holy principles produce new habits, which are contrary to those of sin. These destroy the love and influence of sin. The Christian now "delights in the law of God, after the inward man."

4. The Christian lives by faith on Jesus Christ. This faith rises to Him as its object. He is in heaven, and has all grace at His command. The Christian believes that he shall resemble Christ himself, who is perfect in holiness; with this prospect he is now enabled to purify himself. The faith which dwelleth in him is a means of sanctification. The Christian does not make void the law through faith, but he establishes it. God purifies his heart by faith. He comes to the fulness that is in Christ, and receives grace upon grace. "The law of the spirit of life in Christ Jesus makes them free from the law of sin and death."—Rom.

viii. 2. Considering what he shall be, he now exerts himself to destroy depravity, as that which impedes his progress towards Christian perfection.

5. Being in Christ the believer is legally delivered from the power of depravity. Christ came "to finish transgression, to make an end of sin" in the soul, to destroy its love and power. The law hath dominion over a man as long as he is under its condemning power; but being freed from that, he is not doomed to endless depravity. Sinners are left judicially under the power of depravity. God hath given them over to a reprobate mind. They are dead in law, but the Christian has life and liberty. He is under the covenant of grace. Sin and Satan have law on their side, and appear as enemies to the Christian. But while he is delivered from the curse of the law, it is his aim to fulfil all righteousness.

This work is already commenced. The most difficult part of it is over, for the great difficulty is in the beginning. Depravity is in a great measure destroyed at the time of regeneration. The principles then implanted continually oppose it, and shall ultimately prove its death. The renovation of the soul is the work of God, but the crucifixion of depravity is partly the work of the Christian. He labours in it by his own power; but while he thus works out his complete salvation, God worketh in him. "He who hath begun this good work in him will perform it." Yet with all these advantages, there may be much reluctance and much difficulty experienced in this work.

Christians require to be excited and encouraged to stir up the gift of God which is in them, and to oppose the power of depravity by proper and powerful motives.

IV. Some inducements to Christian perseverance in "crucifying the flesh with its affections and lusts."

1. The imperative commands of God. "This is the will of God, even your sanctification." "Mortify your members which are upon the earth." "Sanctify yourselves." "Wash your hands ye sinners, purify your hearts ye double-minded; cease to do evil; put away the evil of your doings; cast away your transgressions, and make you a clean heart." These injunctions are of the highest authority. The Christian cannot trifle with them; they must be obeyed. To the authority of God every Christian must bow. It is written, "Be ye holy."

It is his character to "walk in all the commandments and ordinances of the Lord blameless." These are addressed to himself. Their authority can neither be questioned nor resisted, by any who serve the Lord.

2. The absolute necessity of crucifying the flesh, its affections and lusts, in order to the enjoyment of God in heaven. "Know ye not that the unrighteous shall not inherit the kingdom of God," 1 Cor. vi. 9. "Who shall dwell in thy holy hill?" Psalm xv. 24. "Without holiness no man shall see the Lord." "Blessed are the pure in heart." "God is of purer eyes than to behold iniquity." Angels are holy. The exercises of heaven

are adapted to holy beings. Sin has no place there. It shall never again lift its horrible visage in that region of purity. Sinners have no place there; should they be admitted, they could have no pleasure. They would again wish to leave that land of holiness and delight. Believers are in Christ: He is holy, they must resemble Him. "He gave Himself to redeem them from all iniquity, and to purify to Himself a peculiar people." "Let every one that nameth the name of Christ depart from iniquity." Believers are to be with the Lamb in heaven. To enjoy fellowship with Him, they must resemble Him. "Whosoever abideth in Christ sinneth not; whosoever sinneth, hath not seen Him, neither known Him."

3. The believer's regard to his own comfort upon earth. Why are Christians so dejected? Why hang down their heads? Why are you, who are the children of the King, lean from day to day? Why walking in darkness? Because you are negligent in the work of crucifying the depravity of your nature. If sin prevail, you must be sorrowful. The world cannot afford you sufficient pleasure; you desire something higher; but this you cannot enjoy, if sin is prospering within you.

Were depravity successfully opposed, who could describe all the pleasures which a Christian would enjoy even upon earth. Great is the goodness God hath promised to them that love Him. "They shall walk, O God, in the light of thy countenance." "Blessed are they whose God is the Lord."

If this work is considered difficult, and if the Christian on that account gives way to despondency and indolence, he only increases the difficulty. By giving way to discouragement, sin obtains the advantage over him. If one indulgence is granted, this only prepares the way for demanding another. In proportion as depravity acquires strength, the Christian becomes feeble; his strength increases by exertion; it decays by inactivity. When Israel became faint-hearted, their enemies pursued them and triumphed over them; but by encouraging themselves in the Lord, and fighting in His name, their enemies were scattered and vanquished.

4. A sense of gratitude for redeeming grace.

The believer admires and celebrates the astonishing love of God in giving His Son. "Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins." "What shall we render unto the Lord for all His benefits?" There is no possibility of returning unto God, according to the benefits He bestows. The Christian can do very little, but he feels his obligations. Here is a proper way for expressing his gratitude. He can make no atonement for sin; but let him be a fellow-worker with God in destroying the body of sin in himself. God hath redeemed him from all iniquity, and hath appointed him to glory: He will guide him by His counsel; he shall see His face in righteousness; he shall be satisfied when he awakes with His likeness.

Having then these promises, let us from a sense

of gratitude purify ourselves from all filthiness of the flesh and spirit—perfecting holiness in the fear of God. As Christ has died for sin, let us also die to sin by His power. Let us give ourselves to the Lord, not to commit sin as others, or as we ourselves formerly have done, but to be holy in all manner of conversation.

5. A regard to the honour of true religion upon earth, or a concern for his brethren of mankind. The whole world lieth in wickedness; this must distress and alarm him. Religion hath rendered him happy; but he looks around with compassion, with generous concern, upon others; he wishes to do something for their recovery; this is well. But if he wishes to be successful, he must oppose sin in himself. "First cast out the mote out of thine own eye." Let us give exhortation, but let it be accompanied with practice. "Let us shew out of a good conversation our works with meekness of wisdom." Let our works praise us and not our words only. Let the light guide and purify ourselves, and remain in us; then let our light so shine before others.

6. The short time allowed for this great work. It is only upon earth that the Christian is to crucify the flesh. How difficult the work! There is no time for delay—none for indolence. "Lift up the hands which hang down, and strengthen the feeble knees." "Work while it is day." "Whatsoever thy hand findeth to do, do it with thy might." "Grow in grace." Let not sin reign in us, for the Lord cometh; the Judge standeth before the

door; let our loins be girded; let us appear on the field of battle. The time of warfare will soon terminate; then it will be said—"He that is holy, let him be holy still." There is no future state for purifying our souls; the character at death is fixed for ever.

7. The future felicity of the believer will be proportionate to his progress in holiness upon earth. All in heaven shall be blessed and honourable; but there shall be degrees. It is not humility to be content with the lowest place; it is rather cowardice;—it is indolence;—it is ingratitude. Those who are most active and successful in destroying sin are the most holy even on earth, and shall be most blessed and honourable in heaven. "They that be wise shall shine as the brightness of the firmament; and they that," by their example, by their good works as well as by their zeal, "turn many to righteousness, as the stars for ever and ever."

Application.—1. It is dangerous to suppose that the Christian is exempted from severe exertion by coming to Christ. Say not that it is superstitious or useless, to employ the most vigorous exertions to resist and destroy the remainder of depravity in the soul.

2. How strange for a person to be crucifying himself. This is the glorious effect of supernatural power. It is comparatively easy to sacrifice time, wealth, honour in the world, &c., for the sake of Christ. But here is an object of wonder to holy angels, when a Christian begins in earnest to resist

his own depravity, and labours to change his love of sin to the love of holiness.

3. A proper subject of inquiry is,—have we crucified the flesh with its affections and lusts? have we seen so great excellence in this work? have we got new power? inclination? encouragement? This would be a surer proof of communion with Christ than high pleasures at the communion table.

THE END.

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